

SCIENTIFIC MYSTICISM

SEVEN LECTURES ON MYSTICISM.
THE LAWS OF NATURE OPERATING IN
CREATIVE AND REDEPTIVE EVOLUTION

BY *e*
REV. HOLDEN EDWARD SAMPSON

AUTHOR OF
"PROGRESSIVE CREATION," "PROGRESSIVE REDEMPTION," "THE MESSAGE OF
THE SUN," "THE TRUE MYSTIC," "THE PROGRESS OF A MYSTIC,"
"THE SCALA," OR "LADDER TO THE MYSTIC PATH," "THE
LIFE OF OUR LORD JESUS CHRIST, THE GREAT
MASTER OF THE CROSS AND SERPENT,"
PRESIDENT OF THE MYSTICAL
REVIVAL MISSION



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CONTENTS

CHAPTER	PAGE
I. THE LAWS OF NATURE	15
II. THE ORIGIN OF MAN, AND OF EVIL	49
III. THE FALL OF MAN, AND THE ORIGIN OF EVIL	87
IV. THE LAW OF REDEPTIVE EVOLUTION, PART ONE	129
V. THE LAW OF REDEPTIVE EVOLUTION, PART TWO	159
VI. THE LAWS OF REDEPTIVE RESTORATION TO NORMAL MANHOOD	183
VII. THE CHRIST-GENUS	217

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PREFACE

For centuries past there has been deeply locked in the secret archives of antiquity, and preserved by secret communities and societies of Wise Men, Illuminati, and Initiates, a Body of Truth and Wisdom, concealed from general knowledge in Symbols, Glyphs, Figures and Signs, and by solemn pledges of secrecy which none have dared to break. This Body of Wisdom is generally designated under the somewhat ambiguous term, "The Mysteries," ambiguous only because the term itself has lost its original and true meaning in the common use of it. The reason for the concealing of the Mysteries has been because the world, under the centuries-long influence of Christianity, on the one hand, and of its derivative, Materialism, on the other, has been wholly unfit to receive this Truth. From the time that Christendom fell from the clear and pure Teaching and Tradition of the Apostles of Jesus Christ, the pioneers of the primitive propagation of the Mysteries as the common property of the "Gentiles," or the whole world at large, and sunk into early and medieval superstition, scholasticism, and materialism, the Mysteries have been more closely locked, and more inaccessible, than at any other time in human history.

Until the present century no man has been permitted to

break through these barriers of concealment of the Mysteries, for no man, not under pledge of secrecy in a human society, has penetrated the heights of attainment, and entered the Inner Circle of the "*Masters*"; and no man has learned the Mysteries without the assistance of human teachers to guide them through the mazes of Symbolism and give him the Key of the Riddle. The Mysteries have therefore been kept secure from the profane eyes of the curious or the irreverent by the protection of these Symbolical safeguards and secret pledges.

It requires a man to pursue the Path of the Mysteries without human aid or direction, to face the dangers that waylay the intrepid seeker of the Wisdom, and find his way to the feet of the Masters, and from Them to receive the Truth by Initiation, and all the indescribable Tests of such a pursuit; to interpret the Symbols and propagate the Mysteries to all the world, as Paul was permitted to do, and by the same qualifications. To such a man there are no embargoes of freedom to speak with boldness those things which others could only hint, or teach in Symbol. The reason why such a man has been found, and has succeeded in this attainment, is because the time has come for the Mysteries to be once more, and finally, released from the past secrecy. The world is again made ready for the reception of the Mysteries without great risk of their profanation and misuse. The need of secrecy and Symbolism is ended. The Wisdom may be expressed in terms of common speech, in language of science and current vernacular. The Wisdom may be divorced from the crypticism that made it occult and mysterious. It may be reduced to scientific and philosophic formula, and meted out to the human understanding in graduated instruction suitable to

the opening intelligence of every student. The great Truths of Cosmology; the Laws of Being, of the Dynamics of the Soul and Spirit; the Principles of Alchemical Philosophy, of the Hermetic Science; the secrets of Ancient Mysticism, of the Gnosis that made the history of the ancient world, when knowledge exceeded the farthest conceptions of modern science, leapt the barriers of human limitation, and unified the human consciousness with the Divine and Cosmic consciousness, with the Infinitude of function, phenomena, and experience;—these are the great Forces and Potentialities which are now being opened to the unrestricted opportunities of “all men everywhere” in whom the Message of the Christ in men, of “God manifested in men,” finds a positive and subjective Response.

Hence it is that the author's works, “Progressive Creation,” “Progressive Redemption,” and his book, “The Life and Discourses of Jesus Christ,” have been received with perplexed acceptance by many learned and trained “occultists,” and teachers, and leaders of present existing “Secret Societies.” They are perplexed, and a little dismayed, that a “Brother” (apparently so by the tokens of his evident knowledge and Initiation) should publicly reveal and propagandize Truths and Facts that they have been taught and pledged, by solemn oaths, to keep inviolably secret. To such it would seem that this “Brother” has broken his pledges of secrecy, has violated and profaned the Mysteries, and has “cast their Pearls before swine.” What the accredited and appointed teachers of “esoteric” Lodges and Schools are cautiously imparting to secretly pledged students, after many tests of admittance, this man is teaching openly, without restrictions, without pledges, without embargoes. They recognize the voice of a “Master,” the hand of an “Adept,” the *imprimatur* of authority. They ask,

"Who gave this man authority?" The "Path" is opened to all humble enquiring seekers, without money or price, and without stipulations, so that ***"the wayfaring man, though a fool, shall not err therein."*** And they do not yet see that the *New Age of the Open Path*, the world-wide Propagation of the True and purged "Gospel" of the Mysteries, has now opened. We may now *put away* the "childish things," for the world has ***"become a man."*** The Masters now are free to "cast the Net into the sea," to "Sow the Seed beside all waters." The man who may do this is a man whose orders have been never to make pledges, never to identify himself with societies or cults that could limit or bar his freedom to utter the Whole Truth; a man whose Initiations have been under the Divine authority and method, and independently of human intermediaries, yet whose character and personality bear the "hall-mark" of verity, and the indisputable evidences and tokens of *Initiation*. Yet this man is unversed in Symbols and Signs that appeal to the initiated of material and terrestrial communities and cults. He is a simple and plain speaker of the Verities that are veiled in Symbols, but the veils have been drawn aside, and the Mysteries are plainly revealed and expounded, without the mediumship of Symbolism and cryptic Signs, and without the need of secrecy.

In the following Seven Lectures on *"Scientific Mysticism"* are contained Teachings and Verities, in plain vernacular, divested of the Symbolism in which they have previously been wrapped, concerning cosmical Science, which have never before in the Christian Era been conveyed to the intelligence of man other than in the secret Lodges of Mystics and Occulists, Rosicrucian, Esoteric, Occult, Alchemical, Theosophical, etc. Also there is much contained in this volume, and previous volumes of the au-

thor, that has not been taught in any Lodges or Fraternities of Mystical students this side of the Orient. The reason that the author gives them forth to the world is that this is the special command of his Masters, to promulgate, without let or hindrance, the Doctrines of the Wisdom, the Gnosis of the Mysteries. For the reason also that he is under no restrictions of any mortal man to withhold them, having no pledge to break, no rules to infringe, no societies or authorities to offend. To his own Masters he stands or falls, Masters of the Celestial Temples, with Whom all Wise and True Masters of human existence are *en rapport*, to Whom they bow in reverence and obedience. Whosoever is not with these Masters of the Cosmic Temple, is against them.

The world has been waiting in earnest expectation, together with the confraternities of the Heavens of the Gods, and the "whole creation," for this time, when is being ushered in the New Age of development that will culminate in the Reincarnation of the Sons of the Gods, the lost Apex of the Cosmical Pyramid of Life on this Planet, who will be the Redeemers of this earth, the Restorers of the Primordial State of Terrestrial Life, the Emancipators of the Astral Plane from the Demon-Rulers, and of this Earth from Evil, Disease, Decay, and Death,—the "Redemption of the Body." The Brethren who are of the True White Lodge of the Celestial Temple of Masters, representing the Government of the Gods, will recognize this Age, this Message, and the Fullness of the Times which has arrived for "going into all the World and Preaching the Gospel of the Mysteries to every Creature."

THE AUTHOR.

President Ek-Klesia College of Mystical Training.

Millstone, N. J., U. S. A.

LECTURE ONE

THE LAWS OF NATURE

There is an ancient symbol which has been in use from the earliest ages, and appears in various modifications, in all religions. It is the symbol of the *cross*, with the *serpent* coiling upon it, from the base to the head.¹

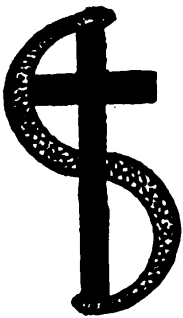


Figure 1

Another symbol, allied to it, is the *circle*, with the *square* inside, forming four right angles.²

The *Square* and *Circle* represent the figure of a man, vertical and upstanding, equipoised and complete,—otherwise, man normal and perfect in cosmical constitution.

The *Cross* and *Serpent* represent the figure of a man, also upstanding on its base, erect and typical of the vertebrate mammal, of which man is the highest type of species. But it is not man perfect, normal and complete,—but man abnormal, imperfect and disorganized. He is not in a state of constitutional equilibrium, not four square. The four right angles and the segments of the circle are disjoined, the one segment fallen to the base of the other segment.

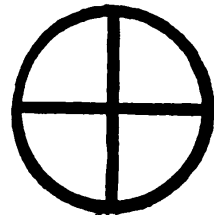


Figure 2

Thus the figure of the two segments, one standing above the other, represents a coiling serpent round the stem of the elongated cross and its outstretched arms. This figure is the Symbol of man fallen, and the Path of Redemptive Evolution, which present the Laws of Nature, or Creative Evolution, adapted to the processes of man's restoration to the normal constitution figured in the square and circle. It is an upward process, by which, in the figure, the lower segment ascends and takes its normal position as the missing half of the Circle and Square.

The square and circle are often represented as a serpent whose tail is in its mouth, forming a perfect loop, or Circle. This symbol is found in Eastern Symbolism.

In the Cross and Serpent the tail is not, as represented in the Square and Circle, in the mouth of the serpent, describing a perfect circle, and representing normal existence, equilibrium, immortality and eternity, but resting at the base of the elongated stem of the Cross, standing upon the steps raised from the ground, and the head as lifted heavenward.

So, by this symbol, Man and all terrestrial creation, no longer self-contained in solidarity with the Cosmos, as concerns his lower nature which predominates in him—derives his sustenance physically from the earth.

The head of the Serpent, rearing itself above the Cross, represents Man, and through him the whole creation, seeking the Divine Essence and Substance of Life from God through the eternal and celestial system of mediation.

The Symbol of the Cross and Serpent therefore represents the two operations of Natural Law:

(1) The operation that accounts for the natural phenomena of "Evil," the consequence of the breach or disobedience of Law or *Sin*.

(2) The operation of Law in promoting and providing for the consequences of "Sin," or Redemption.

"Sin" and "Redemption" are both parallel examples of the Law of Nature indicating the forces by which "Evil" is created, under certain immutable Laws of Nature in their breach. For no laws of Nature create Evil, only their disobedience renders Law creative of Evil. This is what is meant in Scripture, when God is said to affirm, "I create Good, and I create Evil." For God is the author of Law, and Law is God in executive capacity. Therefore, when Law is broken, its Author creates, by Law, the evil which its breach effects.

Sin and Redemption are examples of Natural Law indicating the forces of Nature evoked in certain special conditions. These are the same forces by which, under the same laws, Obedience creates Good. The self-same forces, under the self-same Laws, operate in the vanquishment of Evil and the restoration of Good, as in the destruction of Good and the creation of Evil.

A locomotive, by its mechanism and propulsion, runs in a wrong direction. It requires no *new* mechanism, no *new* propulsion, to run the straying locomotive back to the right line of direction. It is necessary only to *reverse* the engine.

The Laws of Nature, mis-directed by Sin, have run the whole Creation on this planet into a wrong direction, a wrong course, whence came "Evil"—disease, decay, death, and all their physical, moral and spiritual concomitants.

The same Laws of Nature, *reversed*, will restore Nature to the right course, and redeem it from the consequences of having taken the wrong course.

Herein is evidence of the difference between Redemptive Evolution (Symbolized in the figure of the Cross and the

Serpent) and Creative Evolution (Symbolized in the figure of the Square and Circle). Redemption is Evolution in *reversed* motion or direction.

Redemption implies the creation or utilization of no *new* forces, the conception of no *new* Laws. It consists simply in the interposition of new relations of Man and Creation to the Laws of Nature, and new employments or applications of the forces of Nature in the service of Man and Creation.

The same scientific philosophy which explains the origin of species in this planet, the formation of the sidereal bodies, and the whole system of cosmogony, explains the origin of Evil, and the system of Redemption in the planet in which unhappily it exists.

By the same method of reasoning, by the same scientific intelligence, by the exact method followed by scientific thinkers in the demonstration of the creative evolutionary Laws of Nature, the laws of Sin, of Evil, and of Redemption, may be demonstrated.

The Laws of Redemption run on precisely the same lines as do the Laws of Creation;—only in the reverse direction, until they reach the crucial point of divergence where Sin, the dereliction of Law, compelled Nature to depart from the normal course.

If we know the system of Creation, we may easily comprehend the system of Redemption. The one is but the adaptation of the other,—the same Laws, arrested in their normal exercise, and adapted to abnormal conditions and disordered nature-states.

Our enquiry, therefore, is definite and comprehensive, being into the realm of Nature which governs the forces of creation, or creative evolution. This is our clue, the “blazing” of the trees along the trail of research, for the ascer-

tainment of the Laws of Redemption, and the method of their effectual operation.

The following are the Seven Primary Laws of Creation, required to be studied in their *reverse* operation in Redemption:

1. *Evolution.*

The continuity of development by which organisms evolve from variety to species, from species to genera, and from genera to kingdoms, until they ultimately arrive at the crowning species of the highest gems of the final kingdom of terrestrial Nature—the Divine-Human species.

2. *Metempsychosis (or Reincarnation) and Transmigration.*

The successive return to the earth-planet of the ever-existing and ever-developing and unfolding microcosms in in the course of evolution in the several typical forms into which they evolve, on the road to the attainment of Divine-Humanity.

3. *Transmutation.*

The changes of the substance of the successively evolved forms of species, in the processes (chemical, formative, material and spiritual) of Evolution and Metempsychosis.

4. *Mediation.*

The method of Reincarnation and Transmutation, in the processes of Evolution, by the cosmic system of organic agencies of transmission, through which the Essence, Substance, and Microcosmic forms of transmigrating beings, pass from sphere to sphere; and by which the Essence of Life is mediated for the creation, generation, and sustentation of organic forms in the incarnate state.

5. *Predestination.*

The predeterminate forms of reincarnate microcosms in their return to earth, and in successive development of

cosmic forms in creation; and the predeterminate modes and purposes of existence in Reincarnation.

6. *Generation.*

The physical mode of Reincarnation and Transmigration, through the conjugation of the sexes, the marriage of predestined parents, and the secretion in their generative organs of the reincarnating organisms, to be reunited by natural gestation, and begotten by natural generation.

7. *Sustentation.*

The method of subsistence, growth and development, of the Seven Natures of organisms in the incarnate state, through the mediation of the sustentative Divine Essence, transmuted for the nurture of body and Soul.

In general terms, these are the seven primary Laws of Nature, comprehending the whole cosmical system of Creation, Life and Destiny; and therefore comprehending the whole system of Redemption likewise. In the primordial era of creative evolution, in which the present continuing era of Redemptive Evolution is accidental and transient, these seven Laws obtained throughout the cosmos, in undeviating order and regularity, being the governing principles controlling and regulating the system of creation and life.

These Seven Laws are immutable and eternal, comprehending the operations of every force, energy, and elemental power of Nature. No accident or interruption in any part of the Universe can obstruct or annihilate these Laws, nor eliminate or neutralize the forces which they connote.

Were the whole universe of beings and intelligences to turn upon the Laws of Nature, those Laws would not be curtailed by a single hair's breadth; they would simply recoil upon the aggressors with the full weight of retributive consequence.

Matter and force, being and existence, all the myriad forms of correlative organisms, are powerless to stay the operations of these Laws. They are, in fact, the sum of force and matter in all their organic and inorganic forms and correlations.

The laws of Nature cannot be said to have any existence at all, except as the order of operation and correlation of force and matter; the latter are the corollary of the former.

If therefore force and matter, in any of their specific forms or methods of correlation, rebel against the order of cosmical correlation—or the Laws of Nature—the Laws of Nature become an inevitable “Juggernaut Car” of vengeance, whose wheels crush the rebels with inexorable recoil of fate, yet ever continuing its own undeviating way.

Thus the Laws of Nature are the logical and executive revelation and expression of God. He is the personification and fountain of immutable Law. Law is the objective reflection of Divine Omniscience and Omnipresence.

In the present era of Redemption therefore, (viewing “Redemption” as a *scientific*, and *not a religious*, proposition) God is working eternally by the same Laws. The same forces are in motion, co-operating with matter. The puny hand of man—one of Nature’s noblest types of matter and force correlating in specific forms—lifted itself against the almighty God of Law, opposed its infantile feebleness and finiteness against the omnipotent Laws of Nature.

Did the Sin of Man change the order of Nature, or the machinery of the Cosmos, or interfere with the Laws which comprehend the intricate combinations of that machinery?

The “Mills of God” grind as surely, as truly, as finely, as they have done the eternal ages, and as they will in the eternal ages to come. Not a scintilla of change in Law re-

sulted from the human defection. The Divine cosmic procedure continued unabated. Divine cosmical evolution is not subject to evolution; it is the cause and creative source of evolution. The Creator is uncreated, perfect and the prototype of all that is created. The only effects of dereliction of Law fall upon the sphere influenced by the dereliction. The only "Evil" that ensued from the "Fall" or dereliction of Law, occurred in the sphere in which the sin was committed—the earth-planet and its superincumbent "astral-plane," or atmospheric environment in which the "Mills of God" have recoiled with the momentum of destructiveness started by the original transgression of Law.

In all questions treating of Law—the Laws of Nature—considerations of temporal, personal and finite limitations and conditions have to be eliminated from the mind. In "Law" there is no such thing as "time," "space," or "circumstance." They are terms, or figures of speech, requisite only for finite needs. In speaking of the "circumstances" of the "Fall" language is necessary for human expression, to correspond to human limitations. The nearer a regenerated Soul corresponds to the Infinite Law the more that Soul loses the consciousness of the personal and circumstantial in the consciousness of the Infinite. But when that Soul seeks expression of the Infinite and uncircumstantial for the comprehension of the minds of Souls still bound by the personal and circumstantial, he has to descend to the personal and circumstantial, and express himself in the terms of the personal and circumstantial, and generally his modes of expression are "parabolic." For the Infinite has no "language," and can find none, in which to clothe itself.

Such a circumstance as the "Fall" is as nothing; in the

aspect of Infinite Law it is as insignificant as the circumstance of a fly or a worm crushed by a traction engine.

When the "Fall" occurred, and its consequences became so calamitous to this planet, it had not the smallest effect upon Law. All that happened in respect to Law was that the operations it comprehends, in relation to matter and force, life and form, and as concerning the area of its operations injured by the "Fall," were automatically directed from the line of creative evolution to the line of redemptive evolution, to the healing of the injuries, the restoration of the injured part, and the ultimate recovery of the organisms affected. Thus "circumstance" has no place in consideration as a factor of Law.

"Time" likewise is not a factor of Law; it is solely a concept of finite intellective necessity. Therefore, the length of time, computable by the calendar or by mathematical calculations, occupied in the operations of Law in Redemptive Evolution, does not enter into consideration when Law is under discussion.

In like manner, the circumstantial processes of Redemptive Evolution, in which Law employs and treats "evil" circumstances as factors of Redemptive Evolution, such as the physical phenomena of "Evil"—disease, decay, death, pain, suffering, etc.,—do not enter into the question when viewing the subject of Law. They are definite things and experiences in the finite mind, but in the mind of the Infinite they have veritably no existence. In dealing with finite life on this planet, even the Infinite Mind of the regenerate Soul must needs express itself in terms of the finite, in order to appeal to the finite intelligence. Therefore, to affirm to the finite mind the Infinite concept that "Evil has no existence" is to confound the finite and the Infinite. Happy is the Soul that has touched the Infinite, for to that Soul

Evil has no existence, But to express the non-existence of Evil to the finite mind, surrounded with impinging evil environment on every side, is confusion, perplexity, and discouragement.

Only in the finite aspect of the state of "morality" do "time" and "circumstance" find a place in our thoughts; and in that aspect there is limitation in every plane. The moment that the "Fall" took place, Law set to work to replace and piece together the broken parts of its previously perfect handiwork, as the spider does not stay to repine when its industriously woven web is torn, but patiently proceeds to repair and reconstruct the filament, and to complete its gossamar task.

There is therefore a wider, a cosmical, significance, a philosophic intention, behind the words of Jesus, "Think not that I am come to abolish the Law. I am not come to abolish, but to fulfill." He meant that the Redemption in the cause of which, and for its fulfillment, He suffered Death, in no way or particular introduced an iota of change in the Law; that the Ultimate intention of the Redemptive system is to restore to Nature, injured by the Fall, the normal exercise of Law, in order that everything, every minute object, for which law has a purpose of operation, may be adjusted again to its normal and regular exercise.

Redemption is the automatic adaptation of the cosmic machinery of Law to a breakdown in a certain area of its creative operations; a spontaneous energy in Nature, to restore what is in a state of disorder, to repair what is broken, to reorganize what is disorganized.

It is illustrated in the human body, suffering from a wound or a disease. For a time the malady prevails, and dominates the system, and the whole body is interfered with, relatively by the suffering of the organ afflicted. But

Nature pursues its regular way, The heart continues to beat, the pulse to work, the blood still courses through the veins, the nervous system proceeds with its functions. With or without external assistance, Nature quietly sets to work to effect a cure by its own forces and resources. The afflicted organ is "redeemed" by the secret working of Nature. It may be that Nature is reinforced—or sometimes impeded—by medicine, surgery, or with the higher and more effectual, but too rare, application of Divine Healing, or mental treatment. The Law of Nature, nevertheless, is the main cause of the restoration from the affliction.

To comprehend the system of Redemption as Nature's healing process, we must consider the Law of Nature under these Seven Primary Laws, or Creative Principles, applied, owing to exigencies of the "Fall" to the changed conditions, and the reconstructive purposes of Redemption. In so doing we shall see wherein the commonly understood idea of evolution contrasts with the cosmical system of creation, and the system of Creative Evolution constructively adapted to the present era of Redemptive Evolution.

The scientific theory of creation by evolution, in these days first promulgated by Charles Darwin, and modified later by Mendelian philosophy, and more recent researches; as also the Christian theory of "Special Creation;" overlook the law of *Metempsychosis*, or what is generally understood by the theosophic term "Reincarnation." Apart from this law, and furnished only with physical phenomena for data, the scientist is provided with a very incomplete, and, in some respects, an erroneous and misleading interpretation of Nature in ascertaining the origin of species, and of the present physical formation of organisms.

The scientific theory of creation by evolution likewise suffers from incompleteness of formula, as also all religious

views and concepts based on scientific formulas of creation by evolution; in the absence of all direct reference to "*Evil*," as a phenomenon to be definitely accounted for, and traced back to its primary origin or causation.

Modern science, and metaphysical psychology, assume "*Evil*" to be the normal and natural environment of living organisms in evolution, necessary and fitting in the processes of natural development. "*Evil*" is affirmed to be the main factor of the so-called "*law of the struggle for existence*" in securing, for evolutionary progress, the "*survival of the fittest*." By this "*law*," it is affirmed, the continuity and advancement of the species are advanced to higher lines of heredity and organic development.

This is the line taken in many religious and metaphysical schools of Higher Thought and spiritual development. Neither religion, psychology, nor science take into account, as factors of evolution, either of these two Primary Laws of Nature I have herein adumbrated,—the Law of Metempsychosis, or Reincarnation; and the Law of Redemption, as treating terrestrial nature in conditions of "*Evil*," caused by the "*Fall*" of terrestrial nature. In both these Laws, the fact of pre-existence, or the eternal existence of the microcosmic ego, is the natural corollary, of inconceivable necessity.

Now, the doctrine of evolution is not, and never has been, a *new discovery*, a modern advance of scientific knowledge. It is one of the most ancient doctrines known in the human mind. Like many modern "*discoveries*," not in philosophy only, but in all planes of knowledge, evolution, as it is scientifically propounded, is a revival of the idea, through the natural gravitation of a free mind towards all truth. Thought for centuries had been restricted and fettered, and one of the first results of the setting free of the mind from

the medieval tradition was the "discovery" of evolution. In fact, until the present age of freedom from scholastic, traditional and religious fetters, every scientific "discovery" was treated with direct persecution towards the discoverer. Witness Copernicus, Bruno, and Galileo. The revival of the idea of evolution by Darwin and Wallace had all the appearance of a "new discovery," because the fact had long been forgotten and unthought of, and for centuries science had practically disappeared from civilized countries this side of Persia, and was pursued only in despite of ecclesiastical obscurantism.

The newer civilizations of Europe never had known, save as myth or legend, the knowledge that existed and was generally known by peoples of Eastern lands. So far as concerns Western thought, the science of antiquity is coming piecemeal, by the investigation and research and reason of those who, in these days of freedom from ecclesiastical and conventional bondage, are gravitating mentally to the truth of life and nature that is eternally one and the same.

The West is going over the ground of scientific exploration which the East has for untold ages covered, and has worn its beaten tracks.

This is a very important consideration, for, as I have said, evolution is a scientific verity which is universally acknowledged in all Eastern theogonies, and was, until comparatively recently, a universal truth of all mankind. Its extinguishment from the Western mind is solely due to the fact that Europe was barbarian and untaught, sunken in ignorance at the time when the church set its ban upon the philosophy of the Gnostics and the Greek mystics. The people of Europe grew up in ignorance of scientific truth, and the scientists that awakened them were veritable "discoverers," but that does not mean that the truth had no ex-

istence either anciently or contemporaneously, at the time they made their discoveries.

But I would remind you that there are many other scientific and cosmological facts, quite as important as evolution, which in the older world are well-known, and were universally known in ancient philosophy. Our researchers are making known nothing "*new*" in physical and psychological science, through their patient labours in their laboratories and their explorations into the unknown. It is only quite new to the Western world.

Among the further "new discoveries" that will soon be propounded as scientific propositions is the Law of Metempsychosis, or Reincarnation. This Law stands precisely on the same footing, as a companion truth to evolution. It is purely man's complete ignorance, due to medieval ecclesiastical obscurantism, that has prevented us universally from *thinking evolutionally and reincarnationally*. The world is now far on in progress towards universally "thinking evolutionally." It will not be long, with the influences and thought-movements so strongly prevalent today, before we shall be be universally "thinking reincarnationally." Prejudice, the last citadel of defense of old time ignorance, is rapidly ceasing fire, and soon will be evacuated by its defenders.

The practical absence of knowledge of the Law of Metempsychosis, in both orthodox and accepted science and religion, and in Western concepts, or mis-concepts, of cosmology, is the cause of many misconstructions of physical phenomena and of false paths of scientific administration being taken, to explain the many apparent discrepancies in the modern scientific theory of evolution.

As an instance of this, Darwin's theory of "natural selection," based on exhaustive generalization of redundant data of physical life, and of their forms traced to prehis-

toric times, geological, botanical, and morphological, is the assumption that it was by processes of natural selection that species and genera owe their origin, by gradual variation of type and organic development in countless changing conditions, and their vicissitudes and struggles.

This theory, quite apart from mystical and occult knowledge concerning the evolution of species and organisms, I would suggest is untenable scientifically, on two main grounds:

First, it is a scientific fact that the embryo of an organism evolves in the matrix in the period of pregnancy, and passes through each successive stage of evolution, from the cell, until it *unfolds* in the organism of its kind. The process of this embryo evolution is an *unfolding*, not a *creating*. The embryo was already created before gestation. Its formation in the matrix is growth from the cell to the organism. It is not a new entity; its life is not a beginning of cosmic existence, only the commencement of a new specific life as an organism. Its entrance into the terrestrial life was by conception and birth. It had a pre-existent life, and has had many conceptions and births previously in this planet. Its process of unfolding in the matrix is an exact analogy and repetition of the process of its *unfolding* in the cosmical matrix. The microcosm is the child of the macrocosm, and has been *unfolding* in the macrocosm eternally, from the primal "cell" of plastic substance of Light, emanating from the being of God, and from the moment of emanation, it was a whole and complete microcosm. Its evolutionary periods are the process of *unfolding* and maturing, from "germ" to "bud," from "bud" to "blossom," from "blossom" to "fruit," from "fruit" to "tree," in successive evolutionary stages, until it attains to the Perfect Divine Manhood.

Secondly, the variations in specific and generic types are

caused, not by natural selection, nor any terrestrial evolutionary processes, but by processes which are comprehended in the Law of Transmutation in relation to the Law of Metempsychosis. This means that the actual spheres of variations are not in this planet, but in the sidereal spheres of the cosmos. The cosmical system of evolution enunciates the truth that the whole cosmos is engaged in the work of creation, the earth contributing its own specific share in cosmical evolution of organism. This truth incidentally gives an explanation of what all the sidereal spheres are for, the nature of their specific purposes and functions in the cosmos. They are the several cogs and wheels in the creative machinery of the cosmos, performing each their own functions in perfect order in the cosmos.

The "links" of evolutionary steps, which join the varieties, species, and genera, are not discernible in the earth's crust, because they never were there. The earth's organisms display only the broadest indications of evolutionary descent by gradation, by comparing the organism of the several species and genera, and discerning the clearly observable scale of descent from type to type. But the actual *steps* of descent by evolution are fixed in the organism in the spiral circles of the heavens.

The theory of natural selection, however, is not without foundation in fact. It is a true theory, as every sort of data superabounds to make it self-evident. It is one of the most potent forces of society and life in the world today. The whole cumulative testimony of science conclusively compels the principle of natural selection as being in force today. But natural selection is not creative, has nothing to do with *creative evolution*. It only has to do with the conditions of life in the present system of *Redemptive Evolution*.

In the Law of Redemptive Evolution science has in nat-

ural selection all the "missing links" it requires, and data sufficient to make good every scientific discrepancy which it finds in applying natural selection to creative evolution. The Law of Creative Evolution is the law of Creation under normal physical and cosmical conditions. The doctrine of the origin of species by natural selection does not form a part of the Law of creative evolution; it is wrongly applied.

True as the principle of natural selection is, from the facts and data of the era of Redemption, it is untrue and inapplicable to the Law of Creative Evolution, and the era of Creation. Natural selection applies—and can only apply—to organisms in abnormal states, and in lines of abnormal heredity. It has no application to the evolution of normal species.

Science has not yet advanced to the conception of a history of evolution before that of organic life now existing on this planet, and such as are revealed in geology and palaeontology.

Palaeontology goes no further back in terrestrial history than the present-existing landmarks of physical science, such as are discoverable in the geological stratification. But I want you to understand that these landmarks are of comparatively recent date and origin in terrestrial history.

Behind the doors of primeval history, closed to the physical science investigator, but opened to the penetrating vision of the Mystical Seer, a lengthier and greater history is unveiled, the real history and knowledge of the beginning of organic life. Of this unveiled vista of certified knowledge the physicist is without a clue, at the present time. But Psychology and the cultivation of the interior senses, which Mysticism teaches us to accomplish, will soon be a recog-

nized scientific philosophy, and a science of which philosophy will encourage the pursuit.

The "closed doors" of the material world, against which science has been so perseveringly hammering, are the solid conglomerate of degenerate substance of matter into which the one-time translucent earth was reduced by the liberated and commingling dynamic elements of the earth's primordial constitution, through the cataclysmic effects of sin.

Such were the resultants of these stupendous cataclysms in the past unrecorded history of this planet, that the organic nature of the earth became entirely metamorphosed. The consequence of this metamorphosis was that all living organisms degenerated and changed in substance, form and character.

Confusion and chaos supervened in the one-time ordered state of the planet's organization. The Law of the struggle for existence and the survival of the fittest, and the companion Law of Natural Selection had no cause nor reason before this catastrophe. But after the catastrophe, in the consequent state of degeneracy, of denudation and metamorphosis, of abnormalism and corruption, these "laws" are perfectly explainable and consistent. These were the logical issues of such a state of things that came to pass as a result of transgression of Law.

The Laws of Nature, broken by Man, constituted for the eternal beatitude of the creatures, became the engine of inevitable retribution and vengeance against the earth and its creatures, from which not an atom of terrestrial substance could escape.

The loss of vitality and sustenance, caused by the curtailment of the Divine Essence of Life, created scarcity in the earth's products, and general unproductivity of the soil. Therefore the mixed and abnormally conglomerate human

race (which, we shall see, descended from the sin of the human genus), and the various species and genera of the lower orders of evolution, all dependent for their life and subsistence upon the ground of the earth, found it increasingly difficult to support life on the earth. Hence followed the conflict of the creatures in the mutual "struggle for existence," the spirit of competition in the conditions of man and beast. Man and beast developed carnivorous habits, the brute state of ravening and preying animals and parasites, living upon one another, a state wholly foreign and alien to the normal state of any kind of cosmical existence.

The principle of Natural Selection followed as a direct consequence of these changed and degenerate conditions, due to the metamorphosis of the organisms, and the loss and atrophy of many of the organs and faculties which only could survive under the pure conditions of normal nature.

Two instances of this metamorphosis of human organic life, due to the Fall, will suffice :

1. Loss of the interior faculty of *Spiritual Intuition*, and the supersession of the intellectual faculties. Man does not now naturally think from the Spirit outward, but from the outward only. Yet by cultivation he may know how great a faculty lies latent and atrophied within him. This is a branch of science which modern psychology is discovering. Mysticism is the science which will restore intuition to perfect functioning capacity.

2. Loss of Bi-Sexualism, and the substitution of the two-sexed state. The development of the sex-organs is an abnormal feature, due to the consequences of Man's Fall by his transgression. It is the first

instance of a Sex Law, which shall be treated in an ensuing lecture. When man is Redeemed and the Laws of Nature once more resume normal conditions, all creatures will return to normal nature, and be "as the angels," who "neither marry nor are given in marriage."

It is therefore evident, on the above grounds, that "Natural Selection," "the struggle for existence," "variation," "instinct," "hybridism," "geological succession," "rudimentary organs," etc. (as expounded with such clearness by the modern scientists, since Darwin cleared the air of the old superstitions and pseudo-science), however perfectly in accord with the present abnormal order of terrestrial nature, are to be viewed only as accidental, transient, and temporary conditions, created by the exigencies of an abnormal state into which the earth lapsed at a given period in its past history.

The weight of testimony to a *kind* of evolution, manifested in the types and forms of species, is too great for the rational rejection of Darwin's hypothesis. But however great that testimony it can only carry us back to a period this side of the palaeolithic era, from which period onward there has been never a single instance of evolution of species.

In geology and palaeontology there is not a trace left to us to tell us of a state anterior to the palaeolithic times, or the earliest geological period. Chaos and catastrophe, degeneration and denudation, decay, and death, are the serial tale of the tragedy of existence, written with unerring precision, chapter after chapter, in the script of the earth's past.

"Change and decay in all around I see," is the plaint of

science, concerning the heights above, and the depths beneath, from the snow-tipped Himalayas to the deepest land ridges of the Atlantic Ocean, which conceals from view buried cities and the bones of antediluvian men and monsters, the ancestors of ours who moved in "civilizations" thousands of years before the earliest historical traditions of human activity. Metamorphosis by cataclysmic forces is the first and the last passage in scientific knowledge to be deciphered from the physical inscriptions.

Nature is never "catastrophic" in her normal operations, only when it is in a state of disorganization. A physical change, lasting for millions of years, marked in the tablets of geological stratification, pointing to an original causative cataclysmic period, requires, in order fully to account for it, something more logical and adequate than the present explanation of the "nebular theory" of slow contraction under normal "law," causing "glacial periods" and the igneous-aqueous eruptions of the geological eras. Newton's theory was a sound conjecture. The "nebular hypothesis" is a true concept, postulating a certain age of the immeasurable past, when the earth did assuredly pass from the nebulous cloud into the substantiated sphere. But this hypothesis cannot rationally be taken account of in explaining the contraction of the earth to its present solidity, and the horrific convulsions that ensued in the course of its contraction, and will inevitably occur in some remote period again.

In the scheme of scientific constructiveness that I have before my vision of creation, I see this globe in a state of self-luminant radiation, from an equally and universally interspersed self-generated centre of light and heat, and wholly independent for these benefits of the Solar rays. It was a spontaneously generated radiation, as the case is with all the sidereal and solar bodies, the sun included. Such

is not now the case with this bedarkened and desolated planet. The earth gains her light, her heat, and all that vitalizes it, from the rays of the sun, in particular, and from the rays of all the sidereal bodies in the universe. All the whole panoply of heaven combines to keep the earth and its inhabitants in life and health, since the day when the earth was deprived of its own sources of central light and heat, now buried and metamorphosed in the hard crust of the planet.

By the very simplest natural causes the sun has stepped in and preserved the earth from decay and destruction. The atmospherical zone of terrestrial environment, since the Fall, has been the vortex and repository of continuous and vast emanations of aqueous, igneous, gaseous and elemental matter pouring forth from the earth in constant discharge. The etheric atmosphere has been densified by these causes to a vast opacity of tenuous, smoky, vapourous, and gaseous substance. This superincumbent zone of fluid and gaseous substance matter forms, to all intents and purposes, a colossal world-girdling, "magnifying" medium, like a huge "burning glass." The gentle rays of the sun, (itself a globe of translucent glory, inhabited by Divine and angelic beings), and the rays from the cosmical bodies, fall upon this zone of atmospheric opacity, are refracted, and descend in magnified power and intensity to be the friend and preserver of our planet in its "Evil" conditions.

The Glacial Period could not have been caused by any normal processes of terrestrial contraction. The "nebular hypothesis" fails to fill the hiatus of the earth's history gaping wide behind the geological ages. Excepting from abnormal conditions, it is not according to nature that creation evolves by way of catastrophe, devastation, and sudden shocks. Nature and experience both uniformly indicate

that, when these phenomena occur, they are due to disorder, to irregularity, and to abnormal causes.

Granted this, then what were the abnormal causes of the geological cataclysms? If they were abnormal they could not be attributable to normal contraction as, according to Newton, resulting from the earth's cooling. Undoubtedly they were due to contraction. But the contraction was abnormal, from causes which had nothing to do with the normal processes of nebular evolution.

The question before us, then, is—whence came the Evil that caused the earth's abnormal contraction: the Evil which preponderates over the Good, in matter, in organic and inorganic life, in terrestrial phenomena and experience, in life, from generation to generation, until its final triumph in the hour of death? Whence came the first seeds of disease, decay, and death? Whence came pain, suffering, labour, and sorrow? How has it happened that Nature is so sparing of her good things, so lavish with her evil things?—that, the world over, misery preponderates over happiness, except in the case of those few, the "little flock," who have learned the mystic secret of interior blessedness in the environment of external grief?

Why is it that, in the line of productivity and reproduction, nature is so prodigal, but in the line of sustentation and preservation she is so niggardly?

How can these anomalies be explained, on the assumption that Nature is normal, beneficent, and equal in her bounty and endowments? Is there any true element in the universal "struggle for existence and survival of the fittest," that "law" of man's invention that places Nature's highest sanction upon every kind of force, social and material, that disintegrates and divides the social unit, and creates the perpetual strife of mankind? Is "Natural Selection" in

agreement with the universal canons of ethics and morality? Is there the least ethical difference between this universally accepted scientific "law" and the long since exploded and execrable puritan doctrine of John Calvin, the doctrine of "Predestination" to eternal life, and the reprobation of the unpredestinated to eternal damnation? Are not all these "laws" ascribed to Nature, flagrant exemplifications of all that we, and all men, execrate and condemn as unjust, brutal and cruel, in human responsible conduct? Yet, according to the dictum of science, followed by the slavish view of religion, all this monstrous, man-invented distortion of science is, as it should be, in obedience to beneficent and gentle nature, in this "*best of all worlds.*" It is true enough that the "*Good God is in His Heaven,*" and it is not His fault that it is not true that "*All's right with the world.*"

Nevertheless, as we find things, this is practically all that science can say. It is logically consistent and true, according to the light that science can at present only go by. Natural selection, evolution by the struggle for existence, development by competition and physical or moral homicide, are palpable facts and phenomena adducible by the redundancy of self-evident testimony.

This is why most scientific men, who pin their faith, like Huxley, Spencer, Haeckel, and others, down to material investigation only, who have not consciousness of soul sufficiently to look further than physical phenomena lead them, affirm a mental attitude of *nescience* towards any questions concerning God, or spiritual things. Yet they cannot, *just because they have a soul* buried somewhere in their anatomy, deny the personal existence of God. They cannot honestly affirm a personal First Cause, who could be capable of contriving what they yet honestly have to admit is a monstrous

system of cruelty and injustice, in the origin and evolution of species.

The scientific theory of evolution, affirming as a necessary factor of evolution the perpetuation and ethical sanction of principles of conduct and life which their moral sense, the innate consciousness of mankind, and the laws of society, condemn in mankind, places the scientist on the horns of a dilemma. He cannot affirm a Personal Deity, or First Cause, responsible for his assumed system of evolution, without using strong phrases in condemnation of the Deity for a system so inhuman, however Divine it may be; and he cannot propound, or sanction, a theory of "Special Creation," because it is contrary to all the evidences of nature. What can he do? His only way to evade the difficult problem of the cause of Evil, and the evident *uses* of Evil in relation to natural development, is either to stultify his innermost instincts and unacknowledged convictions, which insist upon the personal Creator behind evolution; or to fall back upon the "*non possumus*" expedient in the Spencerian formula of "agnosticism," or "I do not know." The new science, led by Sir Oliver Lodge and others, has advanced far beyond this stage, and only for the reason that Psychology has advanced, and scientists now are working with a developing "sixth sense," which they have not yet quite awakened to.

As concerning Western Science, the world is absolutely in the dark in respect to the history of the period before the phenomena of Evil made its appearance. Science has never suggested that there was such an anterior history. Science assumes that Evil always existed as it exists now. Theology admits a "first appearance" but fails to give any explanation of it adequate for scientific cognizance, an explanation that even infant school teachers will not teach

their babies, it is so futile and childish. To science Evil is indigenous to the planet, it had no origin, no first cause, it is inherent in the fibre and substance of matter, and therefore different entirely, in this respect, from every other natural phenomenon. It is one of the "eternal" things to science. There never was a time when Evil did not exist.

Scientific religion postulates Evil, in definite terms, as a part of the process of creating Good. It endeavors to account for Evil in the economy of Nature, by giving it a place in nature, ordered and essential, as a necessary factor in evolution, as a part of the eternal process of creation and development. Many religious scientists decline to affirm the existence of Evil in the world at all, but this amounts only to giving it another name. It states that Evil is only the effect of mistaken mental attitudes to phenomena. That is quite true. Evil is caused by mistaken mental attitudes. But the phenomena so produced are *phenomena*, and these phenomena are Evil. A change of mental attitude does not remove Evil. If all mankind were to make right mental attitudes, still Evil would exist. Disease, decay, death, pain, suffering, would not be abolished. But the universal right mental attitude would quickly change conditions, and ultimately, if right mental attitudes are sustained, Evil would be abolished.

It is significant, however, that both Science and Religion are more logical in their mental attitudes towards Evil than in their philosophical treatment of Evil. Both acknowledge, by the direction of their minds, will and activities, the existence of Evil. Their principal motive of life and profession is the investigation of the manifold forms of Evil, the knowledge of the best methods to avoid, or to remove Evil, or to alleviate its effects. *By both Science and Religion Evil is*

treated as a Cause, and never as an effect. I want to demonstrate that Evil is an effect, and has a Cause behind it. Find that Cause and we shall know how to eliminate the effect. Indeed this is the Magnum Opus of Mysticism.

At this point Mystical and Divine Science, or Religion purged from ignorance, corruption, and apostasy, can enlighten the scientific mind. Had not the Church eviscerated Mysticism from its teaching and practice, had Religion and Science continued as they were primitively, when the Laws of Nature were common knowledge, there would have been no "problem of Evil." Religion, rightly understood, possesses the key of all mysteries. But for ages the key has been hidden away, lost, and has lain idle in its secret repository.

The Law of Evolution, or the cosmical system of creation, has not, in the present era of Redemption, ceased its operations in abnormal conditions. It has, for the time being, worked in the reverse line, restoring creation to a workable state before creative evolution can again be resumed.

The Evil in the world is in consequence of Law, broken and disobeyed. All that now is manifest in the world, observable in terrestrial nature, its history written in geology, in the structures of organisms, in the results of Natural Selection, of evolutionary law, is the history of the era of the Fall, of Redemption and not of Creation.

Nothing in the physical plane of observation is left to throw light upon progressive creation, except the shattered *debris* of one-time perfect and pure creatures of immortality. The whole of that history are the annals of disease, decay and death—the rollcall of mortality. The travail, pain and death, which fill the life of mortal creatures, are the stamp of the Fall impressed upon the broken images

of past greatness, and nothing more. It is impossible to conceive of them as the organized instruments and working-tools of normal nature, to be employed in the cosmical workshops of creation. Nevertheless, it is quite rational and true that they are become, by necessity, the adopted and temporary tools of the Divine Artificer in the workshop of Redemption. A perfect world never could be built up with the implements and material of Evil, Sin, Corruption and Death. It is unthinkable.

The first result of the Fall, as I have said, was that no longer the law of evolution operated in a creative capacity. The way was blocked for the continuance of the Divine System of Creation throughout the cosmos. Yet the law of evolution has never for a moment ceased to operate. Species and genera, from man downward, continued to reincarnate. The organisms upon which the Law of Nature was engaged in progressive creation were universally involved in the destruction which followed the Fall.

By man's defiance of Law not only the original perpetrators of the deed of revolt suffered retribution, but the whole earth, the organization of terrestrial nature, perished with them. The very fountains of life and happiness were polluted. The sin of the first parents of our present human race was visited upon the children unto generations untold.

"Our Fathers have eaten sour grapes, and the children's teeth have been set on edge."

The perfectly rational and scientific idea of Retribution has suffered incredibly from misrepresentation at the hands of Religion, and with it the whole doctrine of Redemption. Religion has impressed mankind with a totally false idea of Retribution, by ascribing its operations and consequences to the divine moral, judicial and arbitrary judgment, or the

“wrath of God,” It is given a legal aspect. Whereas Retribution has no relation at all to the Divine Personality, nor is it in God’s power to avert it. Indeed, how greatly Retribution falls upon God Himself, sympathetically and vicariously, perhaps only a father or mother can conceive who have suffered the agony of a child’s wrong-doing and punishment. The case for Redemption, in consequence of these false concepts of Retribution, has been seriously injured. As an act of Divine mercy, justification, or forgiveness, toward repentant sinners, Redemption is an illogical and unfounded concept, discredited both by the sense of justice and the demands of reason.

The wilful child who disobediently plays with the milk-jug and breaks it, spilling the milk, may indeed supplicate and obtain the parental forgiveness for the disobedience and the wrong done. But the clemency avails nothing to avert the retribution, to restore the milk, or to repair or replace the jug. And the injury falls on the parent even more grievously than on the child.

Sinful man can propitiate the Eternal Father on account of moral obliquity and acts of personal sinfulness, and be restored to the Divine favour; for God cannot look with approval on His child who wilfully disobeys or dishonors Him. And the *God in man* always reproves a sinning man. We are accustomed to call the *God in us* rebuking us for our sins, “*conscience*.” Conscience is God in us reproving us. But this sense of Forgiveness is not Redemption. Redemption is a system of physical and spiritual energy directed towards the restoration of nature to the state of normal perfection, lost by the sin and disobedience of man at the Fall; and to the repair of the destroyed or injured organisms, to their renewal, to make them a “*new creation*.” “*If any man be in Christ he is a new creation*.” The object

of individual redemption is to make every man "*in Christ.*" Christ is "*in*" every man; but only in the case of a new-created man—Regenerated—is a man "*in Christ.*" To be "*in Christ*" means that the *whole man* is absorbed in Christ, and no part of self-hood is out of Christ. The Christ-state is the *sinless state*. This is the highest degree of the Mystic Path—the Seventh Mystery—the consciousness, not of having Christ *in* the being, but of the whole being swallowed up and lost, or merged, in Christ, like the drop is merged and lost in the ocean. The First Mystery, of Baptism, is the consciousness of "*Christ in you, the Hope of Glory,*" the last Mystery, of Ascension, is "the Glory," or the consciousness of being "*in Christ.*"

The doctrine of Forgiveness of sins is, therefore, an essential part of Redemption. It stands to reason that man cannot work in co-operation with nature in Redemption unless he corresponds in works.

The man who drinks of a poisonous cup cannot hope to benefit from the antidote whilst he continues to drink of the poison. Propitiatory rites, penances, and sacraments, have their special use as testamentary and mediatorial ordinances or media of God. All esoteric religions have these essential exoteric rites. They are the instrumental means, the media, or vehicles, of the repairing, re-creating and re-generating essence and substance of God, by which man corresponds to God, and partakes of the nature and essence of God, by which the Divine substance is "trans-substantiated" in the human substance.

These Rites are of no meritorious or justificatory power or value. They are not currency of exchange for Divine Favor or Forgiveness. They are not purchasing power. They neither propitiate God nor expiate sins, nor pay the debt the sinner owes to God on account of his sins. The

death of Jesus in no sense held any vicarious, expiatory, legal or judicial application. The idea that the Eternal Father sent His Son Jesus Christ into the world to perish by a miserable death, to suffer untold anguish, in order that His wrath might be appeased and His laws vindicated, or even to effectuate man's salvation, is a grotesque and monstrous misapplication of the concept of Redemption, a misrepresentation of the purpose of the Incarnation, and wholly heathen in its cruel barbarism. And this is aggravated by the fact that it is the brand of "Gospel" most generally propagated by Christian missionaries in non-Christian lands.

Reverting to the subject of the Law of Evolution, seeing that its operations ceased in respect to its *creative* capacity and functions, the question follows, what operations of Law ensued under the altered conditions and circumstances produced by the Fall? This is the first proposition that Scientific Mysticism has to face, in the great problem of Redemption, the fundamental principle on which Mysticism and the Law of Redemption rests.

The Law of Creative Evolution, the Seven Cosmical Laws of Nature, which normally co-operate in creation, become, in the Law of Redemption, under abnormal conditions, the machinery of Redemption, without alteration of their *status quo*, nor of their *modus operandi*.

The Law of Nature, the one-time constructive system of Creation, became the *destructive* engine of creation in the sphere of disobedience, and devolved into the *reconstructive* system of Redemption.

For the time being the cosmos waits in expectation for the completion of the Redemptive task. Creation, or cosmic evolution, temporarily suspended, has given way to Redemption. To this work the Kingdom of Heaven, the

planetary and solar spheres, and "the whole company of heaven," contribute their specific functions, as in creation.

While Redemption works, silently, secretly, inevitably, under the seven primary laws of nature, the earth, and the terrestrial organisms, respond in obedience, both consciously and unconsciously. Under them man has been, in the ages past, and to come, raising himself from the mire of degradation into which the human race fell after the Fall. All the races have been undergoing, and are undergoing to this day, secret processes of progressive redemptive evolution, yielding unconscious obedience to Cosmical Law. The creatures are graduating, after their kind, in the manifold schools of cosmic law, by the unfailing operation of metempsychosis, or Reincarnation.

The Celestial Hierarchies of the Gods and Angels guide the successive descents of microcosms in their transmigrations from their temporary planetary and solar intermediate abodes, to rebirth in this planet. Only in the disorganized and abnormal conditions of the terrestrial state of metempsychosis is it the case that abnormal and corrupt organic and nature states occur. How simply and easily these conditions of abnormal re-birth and nature states could be removed, I shall shortly show. This is the *Great Secret* which the Mysteries reveal.

I. PREDESTINATION sets the bounds, and marks the lines, of each reincarnatory course and cycle, and is the arbiter of the struggles and fights in each life.

II. TRANSMUTION regulates the processes of nature in reincarnation, generation and sustentation.

III. MEDIATION supplies the transmuted elements in all their vitalic, dynamic, and organic purposes.

IV. GENERATION comprehends the processes of procreation, conception, and birth, in the reincarnate state.

V. SUSTENTATION regulates the processes of maintenance in microcosms of the vital forces, energy, health and growth, from the embryo in the parental generative organs, to the passing into the intermediate state after death,

LECTURE TWO

THE ORIGIN OF MAN, AND OF EVIL, ITS TRANSIENCY AND REMOVABILITY

In order to understand the origin and nature of that phenomenon which generally is termed "Evil," its transiency and removability, and, therefore, its impermanence, we must first know the facts concerning the origin of *Man*. For it was by the instrumentality of Man that Evil came into phenomenal existence on this planet. And by this term "Evil" I think I have already made it plain that I mean those physical and material phenomena, or objective features, of our terrestrial life which impinge upon us in every state of earthly existence, causing suffering, pain, wrong, and from which not any creature is immune, whether he be the greatest saint or mystic, or the greatest sinner or criminal. I mean *Disease*, *Decay*, and *Death*; and to countervail these three phenomena, every wicked thing, in thought, word, or deed, and every evil circumstance is accountable.

You will, if you think of it, find that every kind of wrong, defect, or trouble in this world, whether moral, mental, physical, or spiritual, arises out of the efforts of man to avert, evade, or escape the physical and material evil that passes upon him and environs him in external nature. To escape death, to avoid disease and decay, to smoothe life, to dodge its pressures, to make it worth liv-

ing, to get out of the ruck of human want and struggle, to get ease, happiness, immunity, men will commit wrongdoing, from the petty selfishnesses of the most venal offences, to the greatest outrages and crimes. This is the condition into which man universally is born. Evil—material and physical—is the practical and despotic enemy and tyrant that opposes man from the beginning to the end of life. His most innocent functions, his sleeping and eating, are to escape death. It is universally true that man spends his lifetime in the fear of death, and in avoiding it as long as he can. In order to eat and sleep he has to toil, contrive, compete and struggle for the means to eat and sleep. It is veritably a “struggle for existence” all the time.

This struggle is the ever-present cause of temptation to take “short cuts” to obtain the means of living. He must watch constantly that his neighbor does not step in and get ahead of him in the pursuit of the means of living. It is the first pressing thought of his waking, daily, and the continual occupation of his life. This pressure and strain are upon all men alike, caused by the pressure of environment, of physical conditions, the phenomenon we call “*Evil*.”

I want to show that “Evil” is not eternal, not permanent, not necessary; that, by the laws of our cosmical nature, “Evil” may be removed, eradicated from the earth. And I also hope to convince you that, in the course of the process of removal—which necessarily is a work of time, even under the most favorable conditions—any person may cultivate the Soul-state, and render himself capable, in the midst of evil, of transcending evil, and overcoming it, in and about himself, and, in a certain measure, in and about his fellowmen. It is this very truth, of the power to transcend and neutralize Evil, by the developed dynamic of the

God-Nature in every man, the universal Immanence of God in Nature, that is being re-stated and revived in these days—to be the hope of the ends of the earth. When the Church takes hold of it she will immediately shake herself free from the shackles of sectarian bitterness that has for centuries killed the power of Christ in humanity.

To gain a sound philosophical understanding of the cause and origin, and therefore of the right treatment for the removal of Evil, we must have a true philosophical concept of its origin and cause—MAN. *Man is the cause of Evil.* We must know how Man came into existence, and how Man became the instrumental cause of Evil. This brings us to inquire the *purpose* as well as the *mode* of his origin.

The fundamental axiom of Creative Evolution is, that the original and eternal purpose and ultimate goal, or end, of Divine Creation is the Evolution of Gods. It is for this end that all the mutations and movements of the cosmical spheres, and the creature-forms which constitute and inhabit them, are making, from the cell-forms of their molecular organisms to the highest evolved creature-forms—the return to God the Author of their being and form, of all the beings and forms which originally emanated from His Own Being and Form, in the Light Radiation of etheric substance. This is the function of Divine creative evolution and the Laws of Nature—the conversion of the inchoate cellular “raw-material” of the Divine creation, each creature cellularly and embryonically designed and fabricated in the Being and Form of God, after the perfect likeness of the Divine Mould in which they were fashioned ere they emanated from the Divine Form and entered cosmical existence and individuate formation.

In the macrocosm the creatures, from the amorphous cell

to the Divine Man, are being unfolded, fashioned and perfected in the cosmical "workshops" of creative craftsmanship.

The "finished article" is *Deity*—Divine Humanity—by the creation of whom, in the infinite procession of Evolution, God designs to fill the cosmic spheres, to the infinite extension of limitless space, with Deific Beings, Replicas of Himself, to rule the spheres: that the Universe may become the Kingdom of God, the Home of the Gods, of His Offspring, perfected in harmony with, and in filial devotion to, and union with, Himself, the "God of Gods."

This axiom is the rationale of life and experience in all stages of creature-existence and evolution, the solution of all mysteries confronting human understanding.

Metempsychosis, or reincarnation, therefore, is, and must of necessity be, an essential factor of Evolution. It is the physical and spiritual principle which links together the past, present, and future of all creatures, makes evolution a comprehensible and rational concept, a fair and just apportionment of human experience, solving the problem of inequality of experience which otherwise is inexplicable, and reducing ages and periods of time to a cosmical unit. Without this factor there can be no demonstrable theory of development adequate to overcome the insuperable difficulties which science and philosophy meet in its elucidation.

Reincarnation is the periodic sequence in the eternal existence of the creatures, by which they enter and re-enter the habiliments of the "flesh," and resume earthly existence, under ever-changing conditions and circumstances in each lifetime. These circumstances depend upon the manner of life lived in previous existence, both in the intermediate state, and in the terrestrial state.

Reincarnation is the instrumental factor in cosmical op-

erations, in the planetary and solar spheres, as they regularly combine in the processes of Evolution.

The planetary creative spheres form themselves into Seven concentric circles of planets, the sun of our solar system being the centre. Our solar system is situated in the centre of the whole cosmos, and the sun is, therefore, not only the centre of our solar system, but of the entire systems in the universe. The Sun constitutes the Seventh Heaven, or circle, and exceeds in magnitude and glory all the sidereal spheres, planets, stars, revolving round it, in the infinity of space. The sun is not, as many suppose, a mass of burning molten matter, sending out heat and light for the illumination of the universe. It is a glorious orb of translucent substance, self-radiant, and the original source of all the substance forms which have evolved through space into the sidereal bodies, and the creature-forms of the beings inhabiting them. Only one heavenly body receives its present light and heat from the sun—the *earth*, and this is due to abnormal conditions in this planet, which I shall explain later.

In their respective circles the planetary spheres revolve in twelve angles, or “Houses,” of the Macrocosm, through which each planet passes in its orbit, in due order, entering into magnetic attraction and correlation with the solar constellations of “fixed stars,” on successive revolutions round the sun.

The living creature-cells, in their primary embryonic state, emanate from the Being of God, and ultimately pass out of the Solar sphere, and enter the solar system of ether-space. At once they are involved in the creative evolutionary processes engendered by the cosmical energy created by the perpetual and harmonious motions of the revolving and rotary sidereal bodies, in their journeys through

space, in the ether-substance forming the cohering and magnetic unity of cosmical nature.

From the Sun these Divine atoms of pure Light emerge, in infinite procession, and are caught in the whirling magnetic currents and vortices of ether-space. Drawn successively through each of the planetary circles, they enter into cosmical relations with each constellatory group, and the planetary spheres, occupying each angle of the macrocosm in their periodical revolutions.

By these planetary and constellatory contacts, in infinite repetition and continuity, the creatures evolve, unfold, and develop (as the embryo unfolds and develops in the matrix). They grow gradually into specific forms of individuate entities, evolving in regular gradation. Ultimately they assume materiated existences, or forms of matter, and commence the course of physical, psychical and spiritual evolution. This course is not concluded until the "atom" or "cell" from the Divine Proto-Form is created into the form of a God, or Divine Man.

Thus metempsychosis is the cosmical means by which the creature-life of the cosmos correlate—the microcosms with the macrocosm—the method and process by which all the sidereal bodies co-operate with evolution, and become the cosmical "Home" of the creatures in evolution. The sidereal bodies are as gorgeous and sumptuous apartments of an infinitely extended Mansion, in which its inhabitants roam and are eternally At Home. In normal states is a very literal fact, and the developed *Mystic* knows the "At-Home-ness" of his relations to heavenly bodies. He is "*seated with Christ in the Heavenly Places*" as truly as in the "flesh" he is an inhabitant of this planet. This is the delightful fruition of the "Seventh Mystery," the "Kingdom of Heaven upon the earth," and his desire and mission are to help

the Gods in fulfilling the Prayer put into the mouths of the Disciples by the Great Master, "*Thy Kingdom come on Earth as it is in Heaven.*"

"*Reincarnation*" is a term that applies solely to transmigration to this planet, as it now is constituted in abnormal and corrupt conditions. The "flesh" of our present incarnate state is abnormal and mortal. The term that applies to transmigration in normal conditions of immortality, is "*Metempsychosis*," or transition of cosmical forms.

Without this transmigratory process of transition, or Metempsychosis, the links connecting the earth-planet to the sidereal bodies, and uniting it in inter-communion with the cosmos, would be lacking. The earth would be (as most people are content to suppose it is) an isolated sphere, the only "world" that counts in the macrocosm, the only inhabited sphere; and its creatures, deprived of the means of evolution, would perish by extinction. Mankind generally has no consciousness of his relations to the planetary and constellatory stellar bodies, or how dear and near the sun is in relation to man. Let man become *Mystic*, and he will know this blissful relationship, and the future abodes will rob death of all its terrors.

Hence the term metempsychosis applies to the same factor of evolution along the whole line of creation in all the graduating orders of created beings. The *substance* of the creatures is one and the same, consisting of the same elements and constituents which they will ultimately evolve. They differ only in the respective forms in which they exist as they pass through the several orders of creative evolution. Paul says:

"That which thou sowest, thou sowest not that body which shall become, but bare grain, it may chance of

wheat, or of some other grain; but God giveth it a body, and to every seed his own body. All flesh is not the same flesh, but there is one kind of flesh of men, another of beasts, another of fishes, and another of birds."

The flesh, or body-substance, assumes different forms and conditions in each reincarnation, but it is one and the same substance in original essence, varying, in each form, in chemical combination and organic structure, corresponding to the cosmical energy working in the "ego," which varies, and assumes changing form, with every flesh development of Ego consciousness in the course of evolution.

Every creature passing from the earth through death, takes with it every part and particle of its cosmical constitution—body and soul—and leaves not an atom behind belonging to its static being. The change that takes place in passing away from the earth, is not *disruption*, but *transformation* of its physical and spiritual states.

Death destroys not, and takes nothing from the form nor the substance. This change of form is caused by new forces set in motion causing chemical action upon the substance of the body, and the loosening of the materiality, freeing the Ego from the earth-conditions. This metamorphosis may be likened to the change of the substance of carbon into gas, or of water into steam, by the action of fire.

I have already stated that the evolution of organisms and species is a cosmical process, in which the whole aggregation of the stars and planets, the unit of the macrocosm, perform specific functions. The stars forming the constellatory groups, and the planets revolving in their circles,

together form the bi-sexual generative organs of the macrocosmic Father-Mother.

The constitution of the planetary and constellatory systems is regulated, in their several circles and groups, according to their relative connections with the sun. They each serve in the macrocosmic body as the organs and parts of the body, the sun being the head, governing and sustaining all the parts.

The creatures and beings who inhabit the sidereal spheres are the evolutionary beings who in sequences of reincarnate existences inhabit the earth. Each planetary circle, and each planet in each planetary circle, is the "Home" of the creatures of the evolutionary state of being corresponding to the evolutionary stage of that circle or planet. The circle of "Mercury" is the highest stage of evolution, the "Home" of the highest order of evolutionary creatures. These beings are that order which I shall speak of shortly, the Order of the "Sons of the Gods."

Each circle of the planets, and each group of constellatory stars, and each solar system to which they severally belong, are constituted in strict correspondence to the constitution and evolutionary gradations of the microcosms in creative development. Every being and creature on the earth at any given time, is in magnetic accord and "touch" with one or another planetary sphere in one or another of the planetary circles. The true science of Astrology is the science which connotes and discerns these planetary and zodiacal affinities.

The planets and the stars of the constellatory groups all have their appointed cosmical functions in evolution, relating to the creatures who visit them as transient abiding places, in their passages through the path of evolution. If I may so describe it, the constellatory stars serve as stations,

or platforms, for the transmigratory beings in their passages from the planetary spheres to the terrestrial sphere. All the planets and stars are constituted in conformity with the manifold nature-states, or evolutionary grades, of the migrant creatures inhabiting them. Residence in, and relation to, these heavenly spheres, are the means by which their gradational developments and evolutionary unfoldments are determined, in the cosmical processes of attainment to the Perfect State of the Divine Manhood.

The creatures in the evolution differ in nature and constitution in the ratio of difference of grades and degrees of cosmical development they have attained.

"There is one glory (cosmic form) of the Sun, another glory (cosmic form) of the moon, and another glory of the stars. For one star differeth from another in glory (cosmic form)."

These countless differences of cosmic forms of the celestial bodies exist for the service of the Creator in the macrocosm, as intermediate supra-terrestrial abodes, each sphere in each specific circle suitably constituted and adapted for the unfoldment and evolutionary advance of the evolving creatures.

By the Law of Metempsychosis the progressing creatures transmigrate, and qualify in each transmigration for each successive supra-terrestrial state.

The importance of understanding the truth of the participation of the sidereal heavens in the evolution of the species, will be appreciated when we comprehend the fact that the earth is not the exclusive scene of the evolutionary processes, and that no physical phenomena are sufficient to account for evolution, apart from the evidences of evolution contributed by the cosmical spheres. Science has yet to arrive at the fact that all mutations of species-forms are

determined and effectuated *before* the creature is re-born on the earth, in other worlds than ours, far off in the distant heavens.

Hence Mystical Science can explain to the physical scientist the reason why it is that Science never has, and never can, discover the "*missing links*," nor account for the many evolutionary "*breaks*," in the record of the earth, and the absence of any signs of evolution of species operating at the present time, or in any prehistoric time traceable in the earth's stratification.

To understand the great subject of our origin, and likewise the origin of "Evil," it is absolutely necessary thoroughly to comprehend the cosmic principles of evolution, in which Man forms the "Royal Arch" of the Temple of Creation. I am now going to be very old-fashioned, and draw your attention to a book that has become too much a mere ornament of the book-shelf, or weekly text-book of innumerable sermons of irrelevance, and too rarely is used as a working-tool of constructive knowledge—the *Book of Holy Scripture*. Yet it is to this one and only book that the thinker must turn to gain scientific knowledge of the mystery of origins. In this book alone is contained the key that solves all scientific problems concerning the crust of the earth, and the origin of the creatures that now are maintained upon the earth. But I invite your attention to the only method by which the Scriptures can be understood as scientific revelation—the *mystical* method.

The "*Book of Genesis*" was a locked up book to me until I became a Mystic. Now it is the most scientific and illuminating book in the world. The Bible is the most scientific book in existence, besides being the most ancient literature. Why it is not so to the scientist now is because it is a Book of Mysteries, a cryptic, caballic book of sym-

bolism, and science does not possess the *Key* to solve its riddles. It is a literary "*Sphinx*" containing the secrets of the forgotten ages. None but the truly "*Initiated*" can possess that key, and only by the methods of Mysticism may the Way of Initiation be traversed.

Let me now introduce you to one single brief passage in this wonderful book, and show the mystical interpretation of it. Genesis 2, verse 7:

"AND THE LORD FORMED MAN OF THE
DUST OF THE GROUND, AND BREATHED IN
HIS NOSTRILS THE BREATH OF LIFE, AND
MAN BECAME A LIVING SOUL."

In these seemingly insignificant words is contained and understood a complete thesis, accurate and soundly scientific, of the evolution of the original human genus to the perfect development of its highest type of species, in the forms of the "*Adam*" species, or the Divine Manhood. "*Adam*" is the nomenclature of a *species* of the human *genus*, and elsewhere is denominated "*the Sons of the Gods*" ("*Elohim*," plural of "*El*"). Of the "*Adam*" species alone it is said that "*Man became a Living Soul*."

At this period there were numerous other species of the human genus, ranging up the generic scale of evolutionary gradation, rising from the lowest rudimentary forms of the "anthropoid" to the species next approximating evolutionally to the "*Adam*" species. These species were "*souls*," but they were not "*Living souls*."

The "*Adam*" species was the final stage of the ascent of Man, to the top-stone of the "Royal Arch" of Divine Evolution, the "*apex*" of the creative triangle, the rising from the evolutionary "*base*" of the "dust of the ground," or the

cosmic substance of cell-matter composing the substance of all matter.

In this passage you will observe there are two specific processes recorded, by which the human genus was raised to the state described as a "*Living Soul*." There is nothing to indicate that these two processes either were instantaneous, or simultaneous. The narrative rather points to the assumption (which Mysticism and Nature both confirm) that a long period of time was involved in the operation of these processes; that both were progressive and continuous. This assumption is supported by the analogy of all organic life, growth, and development in Nature. Nothing in Nature is catastrophic normally, nor sudden. It only becomes so when Nature is disorganized and interfered with.

These two processes are:

I. The "*formation*" of man from the "*dust of the ground*."

II. The Divine Inbreathing of the "*Breath of Life*," whereby "*Man became a Living Soul*."

I. *The Formation of Man from the "dust of the ground"* is a precise scientific description of the "atomic" constituency of matter in all organic and inorganic forms. The basic substance of matter is "atomic." The common basic substance, or "ground," of terrestrial matter, is "atomic," or "*dust*." According to the scientific principle of evolution, man originally derived his substance-form from the earth substance, evolving from the inorganic state to the organic, and from the "mineral" to the successive forms of "moving creatures." In each stage he lived his own separate and individual life in and from "mother-earth." From

the mineral and inanimate stages the creatures ascend the formative "Scala," through the "vegetable," the "animal," and the "human." Thence he rises to the "Deific" state, or the Divine Humanity.

Thus man lives, over and over again, forming himself, and evolving from the homogeneity of his "cell"-state in the "dust of the ground," to the heterogeneity of the complex and developed organism, unfolded to the flower of the highest state of form and consciousness, the "God." The "Adam" type of humanity commences the final stage of the human evolutionary cycle, which culminates in the Raising of the Deific Type—*Elohim*—from the type of the Divine Man, or the "Sons of the Gods." Thus it will be perceived that the Divine Essence, the basic substance of living matter, proceeds from the Father—the Primal Androgyne, or Father-Mother, in eternal procession, or emanation. In Christian terminology the Divine essence is personalized as the Third Person of the Triune Godhead—Father, Son, Spirit.

The Divine essence is drawn into the cosmos in the ether-currents, and is whirled into the vortices and streams of cosmical substance. Thence it is taken up into the substance-nexus of the planetary and constellatory spheres by the irresistible forces of gravitation, and into the earth.

"*Gravitation*," that mysterious law which is so perplexing to the scientist, that defies scientific analysis, may be explained, in mystical science, as the simple resultant of the combination of the two antithetical forces, positive and negative, created by the correlation of the two cosmical motions of the heavenly bodies, revolution and rotation, in the ether-space. These two motions act, react and inter-act, in and upon all bodies alike, in absolute harmony of influence, the same motions obtaining in the microcosms as in the mac-

rocosm, molecular as well as stellar. These motions, spread universally in the macrocosm and the microcosms, create perpetual counteraction in the ever-moving bodies of the macrocosm, and the molecular aggregations of cells of the microcosms, producing the perpetual energy of centripetal and centrifugal force. "Gravitation" is the term that connotes their increasing *momenta*, inward and outward, by the dual motion of cosmical bodies and microcosmic organisms.

In the earth-sphere the creature, or microcosm, passes through an innumerable series of mutations, as it whirls back and forth among the planetary and constellatory spheres, ever returning to the earth in gradually developing states, until it assumes the organic state, unfolds its typical form, type after type (like the embryo unfolds in the matrix), and emerges from the "dust of the ground," the protoplasmic substance that constitutes the "semen" and "ova" of living procreative creatures, in ever-ascending sequences and successions of evolutionary processes.

Finally, after aeons of these transmutory wanderings, the infinitesimal atom (discernible only in the super-microscopic instrument) becomes the highly organized and complex heterogeneous organism, the Creature of God—MAN. Then he starts upon the final cycle of existences, to qualify himself to "*become a Living Soul*," to enter the Divine-Human state of the order of the "Sons of the Gods" ("Elohim").

Through all these mutations of creature-states in which the microcosm enters, rotationally and countless times, all the planetary circles and constellatory groups in their several Houses of the Zodiac, it enacts and re-enacts the creative "drama," ever and anon returning to the reincarnation "scene" of existence upon the earth, the planet of Test

and Proof, in each successive cosmical unfoldment in the course of evolution.

In each stage of its cosmical career, from the moment of its emanation from the Form of God as a Light-Cell, to his crowning as a "God," the microcosm is a "*God*" *Potential*, a "*God*" *in embryo*, a "*God*" *in the making*. Always he is the Divine "Seed" in the matrix of the Macrocosm, slowly germinating, rooting downward, branching upward, developing its natures, its organic structures, its individual organs, expanding, unfolding, and vitalizing its interior and exterior natures. "First the blade, then the ear, after that, the full corn in the ear." Such is the Drama of Creation, as the Mystic views its processes from the lofty altitude of the "heavenly places" whence he gains the perspective of Nature's eternal handiwork.

This truth lies at the root of all ancient beliefs, religions, and philosophies. It has found a multitude of self-expressions in multi-various modes and symbolisms, from the ancient Egyptian "Phallus" to the modern Christian "cross." It has inspired the minds of Hermes, Pythagoras, Socrates, Plato, the Gnostic philosophers; and it shines through the profound philosophies of Hinduism and Buddhism, and the Great wisdom of Lao Tze, of Zoroaster, and Confucius. It is the "Secret Doctrine" of the Kabbala and Talmud, and of the ancient order of the Rosicrucians. It is seen in the latest doctrines of the Theosophical Society, and intuitively it is set forth in the teachings of many forms of "new thought" today.

It is the *True Pantheism* pervading, and often concealed in, all that is fundamentally true in Religion and Science, ancient and modern, crying for expression, and compelling the sincere thinker to break loose from the fetters of medievalism and ecclesiastical scholasticism. It is the lever that

uplifts the mind of the "modernist," the free thinker, and the rationalist. Finally it will be the centre-post of all minds emancipated from the prison chains of the fast-disappearing ignorance of mankind. Science is rapidly working out its intellectual salvation on the same lines of research and ratiocination; and the day is at hand when the world will be *at-one* on these main principles of knowledge which is to gain the Redemption of the earth. This finality is summed up in the Pauline words:

"That God may be All in All."

II. *The Divine In-Breathing of the "Breath of Life," whereby Man became a "Living Soul,"* is the final "Act" in the "Drama" of Creation, preceding the Tragedy of the "Fall of Man,"—the evolution of the Divine species, MAN; the raising of the genus Man above the types of the rudimentary species of man; the differentiation of the Adamic species from the forms of all previously evolved species-types.

Ascended in the scale of evolution from the basic substance, "the dust of the ground;" through the successive stages of organic evolution effected in the planetary states; upward rising through the rudimentary evolutionary types of the human species, in which man was slowly unfolding, and attaining to Soul-Consciousness; unto the stage of his development in which he can function in the interior natures and respond to the Divine stimuli that raises him to the Divine Manhood, his God-consciousness—such is the history of Man's evolution.

Beginning, in the course of evolution, at the outermost regions of his being, and progressing inward to the innermost region, *the Spirit*, he attains *God-consciousness*. The Soul is the inner Sanctuary of the being, the final subject of evolutionary unfolding. The Soul is the "*nucleus*,"

secreting the "*nucleolus*," the Spirit, or Divine Ego. The cosmical being is a seven-fold microcosm, replicating the seven-circled Macrocosm. Man has seven natures, each a replica of the others. Each nature is a perfect organism, consisting of twelve organic structures, or principal organs. The Seven Natures correspond cosmically to the Seven Planetary Circles, with which they are evolutionally related. The twelve structures, or organs, correspond to the Twelve Houses of the Zodiac, with which, and the constellatory group of stars they periodically "house," they are likewise evolutionally related.

THE SEVEN NATURES AND SEVEN PLANETARY CORRESPONDENCES

THE SOUL FEMALE

Nature						Circle
SPIRIT-EGO	-	-	-	-	-	SUN
SPIRIT-NATURE	-	-	-	-	-	MERCURY
SOUL-NATURE	-	-	-	-	-	VENUS
PSYCHICAL BODY	-	-	-	-	-	EARTH

THE BODY MALE

Nature						Circle
MIND-NATURE	-	-	-	-	-	MARS
BODY-NATURE	-	-	-	-	-	JUPITER
COSMICAL BODY	-	-	-	-	-	SATURN

MICROCOSM

Until the outermost Natures of Man's seven-fold being have developed, the Soul has no functioning capacities; it remains latent and germinal.

The development and unfolding of the subordinate Na-

tures of Man's seven-fold constitution are the purpose of all the preceding processes of human evolution, whereby the Ego rises from type to type, and from species to species, in the human genus, till he reaches the culminating point of *Soul-consciousness*. Then, in his next reincarnation, he is begotten in the Adamic species, God breathes in him, and he "becomes a Living Soul," he attains to *God-consciousness*.

Eternally Man *IS*, aeons before he "*became a Living Soul*." He needs must have pre-existed, to "*become a Living Soul*." The lower creatures of evolution, and the rudimentary species of man, were "souls;" all creatures are "*souls*." But they are not all "*Living Souls*." The "Soul" is one half of the dual, bi-sexual organism, of every organism. No organism can exist that is not a complete organism—Body and Soul. But in the rudimentary and elementary species and genera, the Soul is latent, embryonic, in proportion as his evolution has progressed. It only is perfectly evolved in the "Adam" species.

A tree exists, perfectly formed, in the "seed," embryonically, and "becomes a living" tree when the seed has germinated, quickened, rooted and branched, according to its kind.

For a man to "become a Living Soul," certain cosmical processes require to be performed in him, alluded to in the "Genesis" passage, "The Lord God breathed in his nostrils the Breath of Life."

The latent embryonic Soul, man's true immortal self, the same eternal self of his past evolutionary stages, evolving, first, *Self-Consciousness* beneath the surface of his exterior being, under planetary, solar, and terrestrial influences, then evolves *Soul-Consciousness*, quickened, awakened (like a sleeping babe kissed by a sunbeam) by the

Breath of God, which all the while before was pervading and fertilizing and impregnating the Divine "Seed," in all its past forms and stages of evolution. Slowly the soul awakens to ever-increasing consciousness of Herself, breaks Her embryonic "sac," and emerges, to realize her GOD-CONSCIOUSNESS, to expand, and to interpenetrate the whole seven-fold organization, flooding and absorbing, in Divine Light-Effulgence, the Seven Natures, with Life, Thought, Wisdom, and Energy.

The "Adam" stage of human development stands out the zenith of man's creative career, from its commencement in the primal "Cell" to the species of the "Son of the Gods." Through the continuous In-Breathing of the Divine essence—the "*Elixir Vitae*"—he has reached the summit of Ascent, the Pinnacle of the Temple of progressive creation—GODHOOD.

Only when man has reached this stage of his evolution does he make his initial start consciously in the Path of progress to Perfection. Only then is it in him purposefully to move upward towards Heaven, to correspond to celestial stimuli, to volition with intelligence, and act in conscious and voluntary communion with God, and the Divine Intelligence and Cosmical Over-Rulers.

The vivified Ego, the "*Nucleolus*," gradually outspreads and possesses the whole being, energizing and actuating every thought, volition, motion, and activity of his seven natures, as one being in perfect solidarity, uniting them in one functioning personality, in harmonious and conscious solidarity with the macrocosm, and with God, its Centre.

It is at the "Adam" stage of life and evolution that God stoops and raises the unconscious soul to the "Living Soul," sentient and God-Conscious, the *Genesis* of the being.

So far I have endeavored to set forth a scientific explana-

tion (as far as the Mystic sees and interprets it) *of the Origin of Man*. I have traced his ascent from the Primal Cell of a Divine Emanation, from the Form of Man's Prototype, the All-Father-Mother. Granted your acceptance of this explanation, does it fail to give you a comforting and devout sense of the Reality and Personality of God, your Eternal Father, and of the Infinite Love He feels to You, His Eternal Offspring? May not life become suffused with the effulgence of Him "*in whom we live, and move and have our being*," in a day when the world is too much inclined to *think* God out of both Reality and Personality? Whatever be a man's life today, he is *God's Own Child, a part of Himself*. Can any state in which he falls or finds himself, cut him off from God? Such a concept would be that of a *divisible God*; and God is not divisible. He is *One*, and all creatures are parts of that One. Nothing can be severed from the One, however, and for however long a period, some parts may rebel from the conditions of Divine One-ness.

And this leads us direct to the consideration of the second part of the thesis in this lecture—*the Origin of Evil*. It is unnecessary for me to point out that what I have been describing altogether fails to answer to the most optimistic description of the terrestrial and human state as we experience it at the present time. This is an obvious and self-evident fact. All nature and life cries out in unanimous assent that life is nothing like what I have represented it to be, the most purblind optimist could not affirm to the contrary.

Let me now turn over the pages of primordial history which we have been studying, and lay before you *the great Tragedy of the Cosmos*, and its consequences to this planet and to all that transiently dwell upon it. I must ask you

to be very patient with me, for I am going to touch upon many things which may be a strain upon your credence, and which as yet have not entered the cognizance of the modern exponents of either religion or science? I will speak with the privilege of a Mystic, lay the matter before you, and leave it to your after-consideration, for it to assimilate in concrete acceptance and belief.

In comparing the present state of creature-life and human nature in the earth, the world as it is, with the world in the primordial period I have just described the conclusion to which the comparison leads cannot be that the earth and its creature-inhabitants, are now in the same felicitous state of Divine and Cosmical concord and bliss in which they were when first "Man became a Living Soul."

Some "Evil" surely has befallen this planet, at some period subsequent to that mentioned in the passage I have quoted from the "Book of Genesis."

Our inquiry now is, What is the nature of this "Evil" that has changed the aspect and constitution of this planet, and of all the myriad forms of the dwellers upon it; and by what natural forces has it taken so complete and disastrous a hold of nature throughout? It is the *natural phenomenon* of Evil we are thinking of, and there is no natural phenomenon that is not traceable to natural forces. What is "phenomenon?" It is physical or objective effects from antecedent physical causes. And strange it is that the most universal "phenomenon" of existence in this planet has never been scientifically treated as an *effect*, but only has been assumed to be a *cause*. A great step will have been taken in science when "Evil" is investigated as "phenomenon," and not only its redundant effects so treated. The Mystic will then be proved to be the true scientist, though today he is as a "voice crying in the wilderness."

Undoubtedly a new element has sprung up in earth conditions unattributable to normal creative processes—an element of Evil, of destructive power, and abnormal—which, like an infinitely virulent disease, warps, blights, and mars the creative face and features of nature, from humanity downwards. It is an element into which all reincarnating and transmigrating creatures are doomed to enter at their re-births. Through ages of development and growth, it has, in its universal ramifications, become part and parcel of our nature and constitution. So radically is this the case that it is almost incredible to mankind, ignorant of the truth of the subject, that it is not incidental to our normal and natural lot, the ordered and regular state of terrestrial existence. How could any but a Mystic, who knows what life normally is, and what the earth and its creatures were primordially, assume any other conclusion? How can the truth be known unless the clue to it is given, and mankind will hearken to the Mystic who offers it?

It is the most difficult thing in the world to make mankind believe that Evil is but a transient episode, an accident, and not incidental to cosmical life; an accident by which the Divine system of creation and creature-destiny has been set back, temporarily interfered with and arrested; a casualty, brought about, not by the will of God, but by the unfaithfulness and disobedience of man; and that Evil is not a factor of creative evolution, as so many people believe and teach.

I am now once more going to be very old-fashioned, and quote another passage from the "Book of Genesis." For ages we have been fed on the beautiful old allegory of "Adam and Eve" in the "Garden of Eden," and the fascinating myth of the "Tree of Knowledge of Good and Evil," and the "serpent;" a story of our nursery days,

which nevertheless is not recorded without a purpose of revelation, even though it has been misinterpreted by our fathers. It most certainly veils, and occultly reveals, the scientific explanation of the phenomenon of Evil. There is not a word to be said against the allegory, as a *Myth*, and not construed as literal history. But being an allegory, some interpretation must be expected to be found to inform mankind of what it symbolizes concerning that ubiquitous fact which consumes the life of humanity, and brings perennial suffering to all creatures on this planet.

If the Scriptures are true, and credible to man for a guide to his understanding and conduct of life, it is then incompatible with their character to supply a symbol, and to be silent altogether concerning the thing it symbolizes. Otherwise, there is sense and reason for the majority of mankind casting the Scriptures on the scrap-heap as a collection of meaningless fairy-tales. It behoves us, before we do this, however, to make exhaustive inquiry if, after all, the revelation that contains the symbol, does not likewise hold the interpretation.

I am bold to affirm that the Scriptures do fulfil this rational demand. The cynic, the skeptic, the critic, all may know that their judgments of the Bible as an exploded and ante-dated literature are mistaken; that the Bible justifies itself as a complete *Word of God* for man today as ever, and that the Bible will outlive all the assumed advances of human intellect. I say this as one who has gone all the way, in the past, in doubt, skepticism, and despair, and whom Mysticism has led to certitude and assurance of what he affirms as Truth.

In the same portion of the "Book of Genesis" already quoted from, the light may be found that we are seeking, giving a scientific, physical explanation of the *Origin of*

Evil. The unfortunate woman, "*Eve*," no longer need be blamed for all the evil that our race suffers. The man, "*Adam*," was not the mean and weak woman-enticed creature who could not resist the fruit of the tree, plucked by alluring woman. This story may go into the limbo of fairy-tales, it is true, and no longer may it be quoted as argument for anti-suffrage or anti-feminism.

The passage I am now to quote gives an historical account, a philosophical explanation, of the problem of Evil. From it we may learn the whole biological, geological, and natural story of the formation of the present terrestrial structure. It is in fact the key of the mystery which has been the cause of ages-long strife and controversy in the world. You will find it in *Genesis* 6:1-5, which I place in its proper chronological position (from which it has been displaced) immediately following *Genesis* 2:1-3. The passages, in this juxtaposition, reads thus:

"THUS THE HEAVENS AND THE EARTH WERE FINISHED, AND ALL THE HOST OF THEM. AND GOD BLESSED THE SEVENTH DAY, AND HALLOWED IT: BECAUSE THAT IN IT HE RESTED FROM ALL HIS WORK WHICH GOD HAD CREATED AND MADE.

"AND IT CAME TO PASS WHEN THE HUMAN GENUS BEGAN TO MULTIPLY ON THE FACE OF THE GROUND, AND DAUGHTERS WERE BORN UNTO THEM, THAT THE SONS OF THE GODS SAW THE DAUGHTERS OF MEN THAT THEY WERE FAIR; AND THEY TOOK THEM WIVES OF ALL THAT THEY CHOSE.

"AND THE LORD SAID, MY SPIRIT SHALL

NOT ALWAYS STRIVE FOR THE MASTERY IN MAN, BECAUSE IN THEIR GOING ASTRAY THEY HAVE BECOME FLESH. THEREFORE HIS DAYS (IN THE FLESH) SHALL BE LIMITED TO AN HUNDRED AND TWENTY YEARS.

"THE NEPHILIM CAME TO BE IN THOSE DAYS, AFTER THAT THE SONS OF THE GODS CAME IN UNTO THE DAUGHTERS OF MEN, AND BARE CHILDREN UNTO THEM; THE SAME WERE THE LUSTY MEN OF ANTIQUITY, THE MEN OF FEROCIOUS RE-
KNOWN.

"AND THE LORD SAW THAT THE WICKEDNESS OF MAN WAS GREAT IN THE EARTH, AND THAT EVERY IMAGINATION OF HIS HEART WAS ONLY EVIL CONTINUALLY."

This passage supplies six data upon which the true account of the Fall of Man and the Origin of Evil may be scientifically constructed. From it will be discerned that Evil originated from a sexual transgression, and that the "Fall" was a physical occurrence affecting physical nature, and creating the phenomenon of "Evil"—disease, decay, and death.

(1). The contemporaneous existence primordially of the *Genus Man* in various species of evolutionary rank:

- (a). "*The Sons of the Gods.*" The highest order of the Human species.
- (b). "*Men,*" the lower species of the *Human Genus*, below the "Sons of the Gods," in various *Rudimentary ranks* of evolutionary gradation.

(2). The unlawful and unnatural *Consanguinity* of the "Sons of the Gods" and the Rudimentary Human Species, thereby committing a voluntary act of transgression of cosmical evolutionary Law that segregated the species.

(3). The raising of a new and abnormal heredity, consisting of the issue of this consanguineous irregularity of sexualism.

(4). The plunge of the human family, thus abnormally raised, into reckless and wanton Wickedness, or Lawlessness.

(5). The introduction of new physical conditions through Lawlessness and licentiousness, creating EVIL—Disease, Decay, Death, and all their consequences and accompaniments.

(6). The generation of a degenerate stock, a new and abnormal type of humanity, the NEPHILIM, who were the original ancestors of the present *Human Race*.

The important point to be impressed upon our minds is that in the present period of human existence the original species of the Human Genus have entirely disappeared. They became, at the Fall, merged into *One Human Race*, in which the species-types have become intermingled in inextricable confusion. The view of the single human race is strongly supported by Charles Darwin, in his book, "*The Descent of Man*." He says:

"Every naturalist will end (his investigations) *uniting men*, will feel no doubt that all the races of men are a *single species*," and again:

"Those naturalists who admit the principle of evolution, and this is now admitted by the majority of ris-

ing men, will feel no doubt that all the races of men are descended from *a single primitive stock*; whether or not they may think fit to designate the races as distinct species, for the sake of expressing their amount of difference."

These passages from the great naturalist's writings coincide with the description I shall give of racial origins, and this description will, to every fair-minded man, I venture to think, set at rest any dubitation as to there being one species only of the human race, at the present time, consisting of diversified forms, or races, caused by the original transgression of cosmical sex-law which commingled the normal species through unnatural consanguinity.

At the primitive period now under consideration, let us understand, therefore, that (not as now is the case) there were numerous ranks of evolutionary species belonging to the Human Genus, dwelling upon the earth, ranking gradationally upward, from the lowest types of mammals succeeding evolutionally from the anthropoid species, to the highest species of all, the "Adam," or "Sons of the Gods."

The various human species I am referring to, I believe to be still cosmically in existence, but lost in the natures of a mixed and abnormally constructed type of humanity from which the human race has descended.

The various human species below that of the "Sons of the Gods," were the lower types of the Human Genus, attained to various degrees of Self-Consciousness and Soul-Consciousness, evolved from the earlier typal forms of consciousness possessed by the animal genera, such as "instinct," natural "intelligence," according to their relative cosmical ages, and the stages of their development by gradation.

In those primitive days, concerning sexual relations, each

species of the Human Genus (instanced in the animal species today) were kept separate by cosmical and natural Law, the Law of the sexual segregation of the Species. It is a fact that needs to be borne in mind that the ideas of "*Sexual Selection*" by species consanguinity, and of "Natural Selection," both much advocated today in eugenic and scientific teaching, have no part at all in normal processes of evolution, and are not conducive to the desired results in redemptive evolution. In fine, Sexual Selection is a "*Side Track*" on which eugenic and social propaganda are being switched, and will prove destructive, and not constructive, to the improvement and redemption of the race.

It need not be a difficult matter to conceive some approximate picture in the mind of the incomparable splendour and glory of the corporeal structures and intelligence of the mental states, of all ranks of creatures which inhabited the earth before the tragedy of the Fall, through the consanguineous intermarriage of the segregated species of the Human Genus.

We have only to realize the fact that, at this period, not a breath of corruption, not a germ of disease, polluted the natures of the terrestrial beings. Disease, decay, death, degeneration, depravity, carnal desire or concupiscence, nor even the generative conditions of sex that characterize our present constitution, had not drawn across their features the cruel lines and shadows of corporeal ruin. Their minds and souls had not been closed up behind the adamantine opacity of depraved cerebration. Only the *Mystic*, who knows what both man and beast really *were* before the tragedy—how they were constituted—can speak with certainty, and give any conception, adequately to compare any single type of species then existing, with their present forms marred and ruined by the physical consequences of

the Fall. The *Mystic* only can declare what kind of a planet the earth was before sin and death made it the naked and corrupt body, festering with its sores, that it is now. Poets and seers have said much, but their words have fallen upon incredulous ears, and have been construed as visionary lucubrations, or the language of rhapsody to which the poet is given special license. They have been treated as mythical legends, unworthy of sane and sensible credence in this age of utilitarian "common sense."

Physiology, Geology, Biology, Metaphysics, Psychology, are impotent to furnish data to piece together the shattered skeleton of the human structure, or restore even a faint simulacrum of the rare and sublime forms of the several species and genera, the *fauna* and *flora* of the past, the ancestors of our present forms, from the lowest organisms to man.

The great fact concerning the "Fall" that gives it absolute claim for scientific investigation, is that the Fall was not merely the loss of moral integrity in man, nor a dereliction of duty or obedience, that had no material consequences upon nature itself; but it was an act, on the part of the primitive human genus, of its various species in conjunction, of violation of a cosmical and immutable Law, which applied to all creatures, and its breach of one class of creatures, visited its consequence upon the whole body of creation.

It eventuated in a physical "fall," a biological and physiological "break," a psychological catastrophe, causing cataclysmic collapse of Nature, the convulsion and extinction of the primordial form and state of the earth's structure and constitution. It disorganized the nature and structure of our primitive ancestors, and revolutionized the physical

and cosmical conditions of all ranks of the genera and species from which man cosmically evolved.

It swallowed up the earth and its contents; it rent and shattered its constitution. It changed the whole frame, texture and physiognomy of Nature, tearing the heart and vitals of the terrestrial organization.

Scarcely a physical sign of the primitive existence-conditions is left remaining as a witness in the present constituted earth-state. Hence the difficulty in making the world believe the testimony of the Mystic. Only in *Soul* can man learn the Truth, and only by Soul-Sense can he behold the contrast of present and past. As the prophet has said:

"Who hath believed our report, and to whom is the Arm of the Lord revealed?"

One feature of this consideration of the Fall, embodied and revealed in the Law of Permanence and Continuity of being, which the Law of Pre-Existence and Metempsychosis predicates, is that the Species that exist now, scattered and dispersed in the composite human race, have perpetually been reincarnating since the Fall. You and I, every man and woman living now, or who have lived in the past ages, and will live in future ages, *ourselves are the very beings who participated in the Fall*. We ourselves are the guilty ones who were the cause of the Earth's corruption, of disease, decay, and death. We are an ancient people; our existence dates from primitive times. Many of us need no proof of this; our instincts and intuitions, and our sensations and interior consciousness, tell us this every day we live, however much we may try hard to rebut the testimony by laughter, scorn, and skepticism. The witness is within ourselves. Memory needs little stimulus to awaken

those primitive reminiscences. They are part of ourselves, written in the cells of our being, psychometrically evoked by developed consciousness.

Those doomed beings who fell, and those who suffered in consequence, and were carried away by the impetus and destruction of the newly introduced phenomenon of "Evil," are not the ancestors, merely of the present genera and species, innocently and helplessly suffering the effects of the ancestral crime, generation after generation. They are the genera and species themselves, the identical beings, who originally committed the transgression, ever-living, ever-returning, ever-reincarnating, ever engaged in the aeonial process of Redemptive Evolution, slowly redeeming themselves and fallen Nature, from the consequences of the Fall, in which they were personally participators.

What is the present form of the earth's crust? What are the living embers that exist so difficultly upon it? Are they not the massed chaos and debris of those primordial forms which personalized in splendour and glory the God-Nature that belongs to them cosmically, but fallen and degenerated, physically and spiritually?

The earth-crust—the foundations of geological data, the principal asset of scientific deduction—what is it, but a calcined, carbonized, conglomerate of transmuted and mixed elements and constituents in chaotic confusion, stretching in massed layers of metalliferous matter through all the dimensions of the globe, stratified according to the period of their cataclysmic deposits, in which are embedded the few remains of earlier or later fossilized organisms, primeval and extinct creatures, whose unhappy fate—as any of ours may be at any time—was to be overtaken and submerged in the overwhelming torrents of aquaeous-igneous matter into which the cataclysmic eruptions had

converted the once pure and translucent substance of the earth?

We are aware what the physical effects of fire and water are on all forms of matter, when let loose to wreck vengeance and disaster upon them. That they completely metamorphose the forms, and change utterly the structural appearance and internal constituency of them. The simplest chemical experiment will demonstrate this to the ignorant schoolboy's understanding. On the universal scale, therefore, in which the world-wide cataclysms broke up the earth, scattered its contents, released its hidden and volatile elements, and rushed them all into the catastrophic impacts of upheaval and collision, we may have not the least difficulty in constructing the scene in our minds, and realizing its effects upon Nature. The geological records stand as ocular proofs of this truthful picture of ruin and desolation. The local eruptions of volcanic regions in these days, striking terror in our hearts, are faint resemblances of the horrific scenes enacted in this cataclysmic era. And we may thus comprehend how the composition of this planet has changed, and settled into its present geological formation, from the perfect constitution of the primordial time. We may freely speculate, draw on our imagination as we please, and yet be wide of the mark of visualizing the original organic and chemical structure and organization of the planet before death set its fangs into it, and poisoned the purity of its original state,

In the writings of our great naturalists, such as Darwin, Lyell, Spencer, Huxley, Haeckel, etc., there is always one thing missing from their discussions, namely, any mention of the great question of the origin of Evil. To them Evil apparently is a phenomenon taken for granted, like wind, atmosphere, gravitation, stellar revolution, heat, light,

and a hundred other natural phenomena. It strikes the scientific mind as something inherent in the normal and natural state of things. It has no need to be accounted for. It is treated basically as permanent and ineradicable. It is always with us, and always has been with us. Its symptoms and most grievous effects may be reduced and mollified by scientific means and discovery, and nobly do scientific workers labour for these ends. But, no, Evil can not be exterminated from the sphere of this planet. So think the scientists apparently.

Here, then, is a field of scientific research, wide enough, and definite enough, to attract the most labourious scientist! This is the proposition, amounting almost to the exactness of a mathematical problem—granted a cataclysm, spreading to world-wide dimensions, letting loose oceans of materialized moisture, or *water*, into conflict with beds and Niagaras of materialized elemental *fire*, which convulsed and swallowed up vast continents and land-tracts of virgin-nature throughout the planet, internally and externally—What (1) was the constitution of the earth before these occurrences; its texture, its constituents, its structure, before “fire” and “water” came into existence as we now know it, when these elements were in their normal and virginal consistencies; and before these metamorphosed elements came into contact, and destroyed Nature’s primordial face?—And, (2), what were the geological, chemical, structural, and physical resultants from this cataclysm, both upon the exterior and interior of the planet, and upon the surviving inhabitants of all species and genera? I venture to opine that the answer will be, “*Just such a world of matter and organisms that now exists.*”

If science were seriously to take up this proposition, and assume the idea, which I propound as a natural *fact*, that

Evil is accidental, transient, and eradicable; that it is not a permanent phenomenon, not a normal feature of life; whither would such a proposition lead to in applied scientific investigation? How many phenomena would be explicable! How "*radium*" and radio-active minerals would suggest teeming thoughts of past probabilities and certainties relative to this planet's primitive history and future destiny! What an awakening it would cause in the world! And how much would *Mysticism* become a science, as it formerly was!

What would become of Darwin's theory of evolution by Natural Selection, in which Evil and its grievous accompaniments, the "struggle for existence and the survival of the fittest," the competitive principle sanctioned by that "Law," the "devil take the hindmost" rule of society, which this "Law" makes the basis of progress? All this man-made system of sociology and science would need readjustment, if this proposition once found favor among scientific men and women.

If Evil is *Evil*, and not *Good*; if it is eradicable, and not permanent, then, I submit, such an admission is fatal to all the laws and principles on which society is at present based; and Darwin's theory of Evolution, Spencer's masterly synthesis of philosophy, and the latest products of advanced science, religion, and philosophy, will require a re-statement. The Good would come to their own, the "poor," the "meek," the "pure," would enjoy the fulfilment of the promise of Jesus concerning them.

I have laid down a fundamental principle, that Evil exists, that Evil is accidental, that Evil is transient and removable, and that it came into Existence in this planet by reason of man's own wrong-doing; by the wrong-doing of none other than ourselves. I have referred to certain

occurrences which befell the earth—attested by the geological strata—producing upheavals and convulsions, transforming the terrestrial cosmos to chaos and devastation. I have stated that the result of the Fall was the occasion of the origin of disease, decay, and death, and of every other cause of suffering—summed up in the word EVIL.

What actually was the nature of these occurrences? Nobody seems to know, or to have any clear idea that they occurred at all. Things *are*, and no one knows, or seems to conjecture, that things were not always what they are. Science and Religion stand with hands behind their backs, *dumb*. How did this convulsion take place? What mighty destructive forces were set in motion to cause such desolation as the earth's crust depicts, as I have attempted to portray, and we see in every face and form, of man and beast, every day of our lives?

That so great and radical a metamorphosis in the Earth's constitution has taken place is such a preposterous idea as some superficially might suppose, is, to say the least, an open question, when we consider how delicately balanced the *organum* of Nature is, with what a fine equipoise of matter and force the greatest and minutest organisms are framed and sustained, and how terrible are the known consequences of the smallest irregularity, or the least deflection from the vertical in nature.

Is it scientifically impossible to imagine some terrestrial occurrence at some early period, and at some pivotal point of terrestrial organization, that has produced effects to over-balance the course of nature in this planet, and brought chaos from end to end?

Taking it purely as an hypothesis, is it not an idea worthy of reasonable consideration, that, at some remote time, some irregularity took place in the conduct of those creatures

upon whom the order of existence upon earth, its safety and stability, depended, which was the first movement that commenced the stirring-up of motions and forces of a conflicting nature, and contrary to the normal functions of nature? The widening effects of such irregular motions, once set into activity, what inherent potentialities could defy their rapid and fatal extension to the utmost limits of their progress? Can we not see the growing cyclonic forces, gathering momentum and increasing in force in their revolutions, bringing havoc and disaster in their world-embracing passage; havoc and disaster springing from havoc and disaster, multiplied a thousandfold; until, from pole to pole, from centre to circumference, the whole planet became involved in the ruin of it?

All the infinitely complex sum of Evil, caused, in the first instance, by the deflection from normal equilibrium of some central, pivotal, and essentially responsible part of the *térrestrial* organism?

We shall consider in our next lecture how this loss of equilibrium occurred, bringing with it the consequences of retribution under which for so many ages the whole *terrestrial* creation has groaned and travailed, and is still patiently waiting for the Redemption of the body, and the abolishing of death, with all its concomitants, or the Removal of Evil from the Planet.

LECTURE THREE

Part One.

THE FALL OF MAN, AND THE ORIGIN OF THE HUMAN RACE

I have referred to an inviolable and inflexible Law of cosmical evolution which separated the species, and kept them absolutely to their own kind sexually. This Law I have designated the "*Law of the Sexual Segregation of the Species.*" It related to the whole of creation, to its highest generic orders, the species of the human genus. In this connection I pointed out the biological fact that primitively and normally the human family was a "*genus,*" consisting of an ordered gradation of rudimentary and elementary "*species.*" The highest of the human species was that of "*Adam,*" or the "*Sons of the Gods.*" The present type of mankind constituting the "*human race,*" is neither a "*genus*" nor a "*species,*" in the scientific sense of the word. The several marks and characteristics which differentiate one portion of the human race from the other portions, such as colour, language, habits, culture, and so forth, are not generic differentiations, but only superficial variations that have arisen from conditions of birth, and from climate and environment. In this vast earth-spread human family are lost and dispersed the various species of the human genus.

The present human race has not *evolved* to its pres-

ent constitution and racial ranks by gradation, through any processes of evolution of species at the present time nor in any known historical time. Nor is it a fact that evolution comes to pass by any natural processes of organic development observable on this planet. Consanguinity of species, natural selection and sexual selection are not factors in creative evolution. The creation of a new species out of old by cross-breeding among the species is wholly a fallacy, and has no foundation in fact. There are at least two natural facts which contradict this idea. The first is that natural "instinct" among animals prevents the animal-species from inter-crossing; and the second fact is that the results of cross-breeding which occurs through man's intervention, are generally fatal to progress, and end in sterility. I hope in this lecture to show that both cosmic and natural Law forbid species-crossing, and that it has no purpose to serve in creative evolution. All mutations of type, and changes from one species to another, are effected, not on this planet, but in farther realms of the cosmic kingdom. The species and genera, in fine, are stationary types, in normal existence, and the microcosms migrate from type to type, through the cosmic Law of Metempsychosis, or reincarnation. The normal evolutionary species may be likened to school-classes, which remain as they are year after year, whilst the pupils graduate from class to class in the process of their educational development, till they pass out of school into the larger life of individual avocation. So, the same microcosms enflesh in each species, until they are enrolled in the eternal Register of the Divine Alumni.

The historical allusion to man's disobedience of the

cosmical Law of the Sexual Segregation of the Species, which I quoted from the Book of Genesis, tell us how the human race came into existence, and how "*Evil*" entered into the terrestrial conditions through the introduction of disease, decay and death, the consequences of man's disobedience of Law or "Lawlessness" (Greek, *ἀνομία*). This allusion is of essential value as presenting the key to the solution of the "Eden" allegory. It is the only key that is in our possession, preserved in literature, that definitely traces "Evil" to its origin and solves the problem of Evil. In the "Eden" parable the Law of the Segregation of the Species is symbolized in the figure of the prohibition connected with the mythical "*Tree of Knowledge of Good and Evil*," and the warning that "*the day thou eateth thereof thou shalt surely die*." Death we know is the natural and inevitable consummation of disease and decay. Life, in fact, is, from first to last, a state of death. "In the midst of life we are in death." Disease was the preventent cause of death, and disease fastened upon nature down to the "*ground of the earth*." This is portrayed in the "Eden" allegory by the "curse of the ground" on man's account, the development of degenerate vegetation, "*thorns also and thistles shall it bring forth*," and the necessity of man's labour and sweat to make the earth fruitful and to save it from waste and desolation. And another consequence of disease, decay, and degeneration was, that the process of reproduction underwent a change, entailing a specific generative function of woman that could only be exercised in labour and pain. This change was that reproduction commenced to take place by "*generation*," instead of, as normally, by "*emanation*." The creatures were, in nor-

mal states, "androgynous," but in the degenerate state, after the intrusion of abnormal conditions, they become *dual sexed*. No incarnate creature is a *whole* being, a complete microcosm. Metempsychosis is abnormalized, and each individual soul needs to find his mate in the reincarnate state.

The Edenic prohibition, therefore, we may understand to represent the cosmical Law, which required that no creatures intermarry, or have sexual relations, with creatures belonging to their own or to any other species, even of the same genus. The reasons for this Law were not only cosmical and causative, but also physiological. I have said that the processes of procreation in normal conditions were not the same as prevail in the present conditions. "Sex" had no existence. The differences of constitution of the organisms marked by the "male" and "female" sexes in divided personalities, are not normal in creature-life, they are the fruits of degeneration and abnormalism. Each individual microcosm was both "male" and "female,"

"He which made them, made them male and female." Cohabitation became a habit of degeneracy, and was unknown in normal states. Procreation and reproduction, in these conditions, were, therefore, absolutely safe in their confinement to the species. The segregative principle was natural and instinctive, and the actual prohibition referred to the danger of any approach to sexual contact that would stir up abnormal passion and sexual attraction. For it is a well-known fact that carnal, or so-called animal attraction, is irrespective of sex; but in the case of carnal attraction when the two sexes are the parties, it leads to procreation. Any such contingency as the arousing of the carnal passions was ex-

tremely remote in normal conditions; but the possibility was present. In the creative-organism there was capacity of voluptuous attraction, and the awakening of unnatural desire, which was remotely liable to temptation. Once awakened in the creature, the congenital organs speedily developed states of differentiation and separation and the sex-distinctions in organisms began to manifest. The physical organs, originally formed internally for generative purposes in the normal state, adapted themselves for external genitive functions, in obedience to the mental attitude directed by abnormal sexual desire. The new sense of need of external sexual relation created the end of sexual adaptation. We know, in natural science, how quickly an organism adapts itself to unaccustomed conditions of nature. The suggestion of need under new conditions or environment is followed by constructive processes of meeting the need. When temptation came to the "Adam" species, through voluptuous contact and carnal suggestion from the attraction created by the "daughters of men" (or the "female" suggestiveness of the forms of the rudimentary species) they weakly yielded to the sexual adaptation of the need and desire, to the end of carnal indulgence and sexual passion.

Thus the *perfect form* of the creature degenerated into the abnormally adapted *two imperfect forms*. The "*androgynæ*" was transformed to the two persons, the "*male*" man, and the "*female*" woman. "Sexualism," therefore, is one of the marks of abnormalism and degeneracy, borne by mankind in the inheritance of the consequence of the ancestral sin.

The degeneracy of the normal constitution of the creature was one of the results of the original breach of the

cosmical Law. Other consequences of the breach naturally followed. It brought in a serious condition in relation to the pre-determinate order of evolution, as it appertained to the terrestrial and incarnate sphere. Considering the fact that normal reproduction was pre-ordained in the pre-existent state, and pre-determined in the planetary spheres, it stands to reason that it was all essential to the fulfillment of "predestination" that terrestrial conditions be in normal functioning order. If that order be disorganized, then confusion and disorder result in the operations of cosmic Law in the sphere in which the disorganization has occurred.

Therefore, in the Divine Hierarchical economy of those primordial times, the greater care was taken by the terrestrial Hierarchy in regulating the conditions of conception and re-birth, in conformity with the immutable principles and cosmical functions of evolution. The reproductive laws were treated by the Divine Hierarchy as "Mysteries" of momentous and sacred importance, of the gravest cosmical issues, in which the terrestrial creatures of reproduction are not the sole agents concerned in these functions, but widening influences and issues were involved, concerning the whole cosmos. At the given time of the crucial stages of life the individuals were inducted in these "Mysteries" by solemn rites of initiation. In these Initiations the Laws and cosmical principles of reproduction, gestation and metempsychosis, and the physiological and psychological processes of the organs which performed so momentous a part in evolution—all the Secrets of Nature—were gradually imparted to the Neophytes. The functions of reproduction, the processes of their development, and the great occasions of their Divine fulfillment in reproduction, were treated

with the spirit of reverence that we associate with the Holiest of *Sacraments*. Man was taught to regard himself as the Sacred Chalice, the Holy Grail, in which the immortal elements of a newly incarnating being were to emanate from him into the terrestrial life.

The actual process of the functions of reproduction can only be touched upon. The Mystic only can comprehend the wonder of it, who sees in vision its mysterious operation. Only once in literature is there a hint given of the method of this process, and only the Initiate can interpret that allusion. I refer to the well-known record in the Gospels, at the birth of Jesus Christ, when the Celestial Hierarch, *Gabriel*, the *God* who presides in the heavenly places over the reincarnation and birth of beings returning to terrestrial life, announced to Mary, that "the Power of the Highest shall Over-shadow thee." This is precisely the unseen and Divine method of the process of reproduction. "*In sleeping He giveth to His Beloved.*" In normal conditions the man-woman sleeps, and there comes from him an enveloping "cloud," or the "Shekinah." The Shekinah is the concourse of Angelic Beings sent to "*give to the Beloved*" the elements of the new being in metempsychosis. A "Flame of Fire" passes into the being of the sleeping "*Beloved*," and the elements penetrate, in that "Flame," the generative organs of his body, impregnating and secreting the pure Fluid of Life, that will emanate from his side a living creature of his kind, returned from the planetary "Home." This same process of "Over-Shadowing" proceeds in reproduction in these abnormal times, the Over-Shadowing taking place in sleep in relation to the male and female of the marriage-union. Law does not change, and the method on the "other side" is the same always. The "Gods" do their part,

and it is only abnormal man that fails on his part. If men and women only knew these facts, and appreciated their significance, Marriage and sexual conjugation would truly become a *Holy Sacrament*. The Divine Shekinah-Over-Shadows would be fitly supported on the earth in the exercise of their Divine functions.

The grand super-philosophy embodied in these primeval mysteries, the great secret knowledge concerning the sexual states, and the mystery underlying marriage and personal affinities, have largely been lost to man's intelligence for many ages. They are buried in the ages past, and only a few of the Illuminati live now who know them. A few Mystics in all ages, against the whole world-civilization, have conserved the Truth of these Secret Doctrines. They are still in preservation, and until recently, the Mystics have been withheld from teaching them openly, or even giving out any knowledge of their existence. Science and Mysticism have had to travel along, each its own road, to a certain development of mind and intelligence before these doctrines could be acceptable. Both Science and Mysticism have reached that point now, and the veil may be taken from the Secret Doctrines. The barriers of secrecy are breaking away before the advance of Science. Mankind is already anticipative of the revelation of the Mysteries in the line of discovery of phenomena that indicate them.

Until very recently the human race has had but the faintest conception of the stupendous mysteries underlying the ordinary functions of marriage. If only the Divine aspect of marriage, and its cosmical issues, were fully understood, it would be seen, in the present abnormal conditions in which men and women "*marry and are given in marriage*," that the questions of marital union

are not chiefly those of earthly affection, personal emotion, natural passion, physical attraction, nor are they conditions of moral, mental, social, financial, or physical fitness. These questions have relative, and some greater, values than others, just in so far as they relate to deeper affinities, or the cosmical unity of the pair to be joined together in the marriage-compact. Under right and Divinely organized conditions every marriage would be cosmical, in which the two parts of the divided microcosm came together, and the issue of the marriage is the union of the two parts of the reincarnating microcosms, in the children born to them. The constitution of the returning microcosms in rebirth from such parentage would not become "androgynous" under present material conditions, excepting microcosmically. But in the event of their marriage, given good conditions and earthly environment, they could be born "Virgins," and immaculate, and, marrying under those conditions, their issue would be reincarnated beings of the highest orders of the species awaiting reincarnation now in the paradisaical spheres. It is just this "*redemption of the body*" that is the "*earnest expectation of the creature,*" for which "*the whole creation waiteth.*"

In a properly organized Church-Society, or Divine "Fold" (which the church of Christ was intended to be), wherein the Divine and Cosmical Mysteries are fully inculcated and practiced, all the considerations I have referred to, of purely mundane or physical importance, would be taken for granted. They would be assumed as fulfilled, provided that the true and most significant of all considerations were fully assured. This question would be certified and decided by the Hierarchy, acting as the mediators of the Shekinah. The determining fac-

tors will be sought and found in the solution of the main and essential question of microcosmic *affinity*, and this question would likewise decide all questions relative to reproductive fitness of mateship,—questions which the Divine Mind in the church will never fail to answer decisively and happily.

Mr. Paul Carus, in his book, "Whence and Whither," touches this truth in his statement, "*If lovers desire to be united, they cannot ask for a closer union than is actually produced in their children.*"

In dealing with this question of the Divine Over-Rule in the church of the Divine Hierarchy, the solitary question that will be perfectly answered concerning proposed marriage-unions, will be whether the man and woman contemplating marriage are the chosen and predestined media, or "Chalices," of the Elements secreted in their natures. For two reasons this question is of super-importance. First, for the sake of the union "*in one flesh*" of the male and female microcosm of normal "androgyny," and second, for the sake of the same union in respect of their procreative issue. Sexual conjunction is the mystery that makes true mates cosmically and microcosmically *One*, and secures the same One-ness in their offspring. For true mateship rests not only in the parental pair, as *persons*, but in the One-ness of their dual personality, and in the One-ness of the dual personality of their offspring, which they will enable to realize microcosmically. Their "androgyny" has been forced apart and divided into two sex-personalities. The first duty of marriage is to take care that the dual personality is brought together, by right mate-ship and right marriage. Marriage and conjugation are the physical acts that reunite the two parts. And right union also brings to-

gether the dual personality of the microcosms secreted in their reproductive organs.

The institution of marriage is therefore a very solemn thing indeed. It altogether fails of its purpose when there is no organized Church and Hierarchy, Divinely ruled, Divinely endowed, functioning as the "ministers" of the Divine Father-Mother, to govern and regulate the marriage institution for the security of union of true Affinities. Hence the need of extreme care and precaution in the terrestrial organization of the Divine and Cosmic functions in the Hierarchy, for the right selection of the man and woman cosmically One, to be microcosmically joined together in the consummation of the marriage-union. The Hierarchy, it will be understood, will be under Divine Guidance, functioning by Mystical knowledge and intuition. Indeed, I submit, this is the principal *raison d'être* of the church-idea, as the "Fold" of the Regenerate Divine Society, the Holy Race, the People of God, to form a New Race of Man, and a Nation of God's creation and government, in the world of abnormal living, but separated from it socially and economically.

The idea of "Selection" in marriage is a scientific one, and is forcibly brought out by Darwin in his "*Descent of Man*." He says:

"Man scans with scrupulous care the character and pedigree of his horses, dogs, and cattle, before he matches them; but when he comes to his own marriage he rarely, or never, takes such care. He is impelled by nearly the same motives as the lower animal, when they are left their free choice, though he is so far superior to them, that he highly values

mental charms and virtues. On the other hand he is strongly attracted by mere wealth or rank. Yet he might by selection do something not only for the bodily constitution and frame of his offspring, but for their intellectual and moral qualities. Both sexes ought to refrain from marriage if they are in any marked degree inferior in body or mind; but such hopes are Utopian, and will never be even partially realized until the laws of inheritance are thoroughly known. Everyone does good service who aids towards this end. When the principles of breeding and inheritance are better understood we shall not hear ignorant members of the legislature rejecting with scorn a plan for ascertaining whether or not consanguineous marriages are injurious to mankind."

In true Divine Church conditions there would be the same state of security of right marriage in the two-sex state, as in the normal condition of androgyneity. No incentives to false and injurious mateships would enter in the protected and safe-guarded "*Fold*," in which the Divine Immanence in the regenerate souls of men and women coalesce with the Over-Shadowing Shekinah of the Angels of God ministering to mankind. Man would live in an environment of immunity from errors in conjugal union. Every act of man would have its incipient impulse in his soul in union with the Divine Intelligence, with which he is inherently at one, and in his conscious correlation with the celestial sphere and the whole cosmos. The character of man's relation with the Gods will become so close and intimate, and he may become thereby as perfectly functioning, that God and Man will

truly be what the Master prayed, "*One Thing*"—τὸ ἓν. This is the secret of Divine Immanence and Oneness that man may again enjoy in unclouded Fullness, even when living (as he is naturally bound to live, in present abnormal conditions) in the abnormal two-sex state.

The human spirit may not only be At-one with God, as the flame is at-one with the oil in the lamp, or the ray is at-one with the Sun, but he may be consciously identical with God as the branches of the tree are identical with the tree, and the rays of the Sun with the Sun.

In the sexual act of marriage, in abnormal conditions, as in the Emanation of the procreative issue, in normal conditions, the metempsychosis, or reincarnation, of returning beings from the planetary sphere is specially concerned and the whole question of their terrestrial and redemptive destiny. Therefore there are the gravest reasons why marriage should be today the greatest of the Divine ordinances and cosmical mysteries, and held, in the most sublime sense, a *Sacrament*.

I have already stated the method of mediatorial ministration by which the Gods and the celestial angels preside over functions and processes of reincarnation. By "Over-Shadowing" in the "Shekinah" Presence, παρουσία, they encompass the church in its mediatorial and hierarchical ministrations, directing the Hierarchy in its specific functions as the ministers of marriage. In true church conditions—the True "*Fold*"—earthly marriages constitute the Divinely pre-ordained and cosmically predestinated union, by which the abnormally divided "androgynous" in the man and woman, brought together by the church, in direct attraction of personal affinity, intuitively discerned, is effected. By this union is accomplished the closer union of the divided parts of the

androgyny, and also the microcosmic union of the separate parts of the reincarnating being identified and secreted in the embryonic protoplasm in their generative organs. *"They two shall become one flesh."*

Man and woman, "*Ish*" and "*Isha*," become "*one flesh*" by this act of conjugation, and so becoming "*one flesh*," they cause to become "*one flesh*," in one microcosm, the reincarnating beings of which they are the Chalice, by the conjunction of the semen and ova of the two, polarized in the act of conjunction. Thereby the dual form secreted in them is united, and the conception of the whole microcosm takes place.

The scientific aspect of *sex* is a wonderfully interesting subject, and rewards definite research and study. Consider the stupendous significance of the idea of normal androgyny, of the incoming of an androgynous microcosmic race, only non-androgynous physically owing to abnormalism in physical nature. And consider the potentiality of these births and the multiplication of them, and then realize what it means for the race; for mankind, when such conditions of rebirth are obtained the *Highest Beings* may be begotten in the earth without the danger, and, at present, the certainty, of their being begotten in divided state. And it is in the "*earnest expectation*" of this very condition, that the "*whole creation groaneth and travaileth together with us, waiting for the Revealing of the Sons of God.*" For they are hindered from reincarnation on account of the absence on the earth of fit reincarnation vehicles or, Chalice. They "*wait*" for the church to be organized as the "*Fold*," and for the reconstruction of the marriage-system on Divine foundations.

In his wonderful chapter on "*Hermaphroditism of Embryos*," Darwin writes:

"There is one other point deserving of a fuller notice. It has long been known that in the vertebrate kingdom one sex bears rudiments of various accessory parts, appertaining to the reproductive system, which properly belong to the opposite sex; and it has now been ascertained that at a very early embryonic period both sexes possess both male and female glands. Hence some remote progenitor of the whole vertebrate Kingdom appears to have been hermaphrodite, or androgynous."

Thus there is scientific testimony consistent with the view I have given, that the early progenitors of our race were "androgynous," and that the "Form" of God, the "forms" of the Deific order, of Angels and all creatures, belonging to all kingdoms, existent before the Fall, are, or were, "androgynous." The only exception to androgyny in the universe exists in this planet, where the dual-living organisms on this planet still exhibit the atrophied and embryonic signs of a past androgyny. In allusion to this fact Jesus stated that "they that are accounted worthy to attain unto the Resurrection from the dead neither marry nor are given in marriage, but they are as the Angels of God;" thus implying that man Redeemed returns to the normal state of androgyny in the creature state.

It is clear, then, by the agreement of natural science with Mystical Science, that at a certain period of evolution the dual-sex state had a beginning. It may likewise be inferred that there has occurred at a certain period a breakdown of nature occasioning the loss of the

normal state of androgyny in the creature-state. That period of time I suggest was when the human species departed from the cosmic Law by cohabiting with the beings of a lower degree of human evolution. The mind can have no difficulty in concluding that natural and far-reaching consequences ensued from this act of lawlessness." The results necessarily and rapidly followed in the offspring and posterity of this unnaturalism. Of these results I shall shortly speak. It is a subject which largely has to do with a right conception of Redemptive evolution, for the restoration of normal human androgyny and microcosmic wholeness is one of the main purposes of the redemptive system.

Considering these results, so disastrous to the whole cosmical system of evolution, the Law of the Sexual Segregation of the Species was not only held in the scientific sense, but it was an ordinance expressed in Divine statute, or commandment. Pure science does not deal with "commandments" to express natural necessity. "Law," in the scientific sense, implies no mandate, it simply is the prediction of natural consequences of cause and effect, in the case of its breach, by irregularity. The Law of the Sexual Segregation of the Species, belonging to the compound law of evolution, is a law of nature predicting certain definite results, whether in its obedience, or in its breach. Disobedience meant the scientific effect of a scientific cause, and is scientifically destructive; and that effect was "*Evil*," i. e., disease, decay, death, and the physical and physiological consequences of the confusion and division of the "Ego," in sex-dualism and species intermingling. A moment's thought on this last result will show how momentous a matter was the observance of this law, and how disastrous the ef-

fect of its breach. You only need to set your mind reflecting upon this thought, and the whole magnitude of the catastrophe of man's sin (*ἁνομία*) will be apparent to you.

It is difficult to convince some people that this catastrophe could have occurred on the postulate of an omnipotent and omniscient Divine Creator, who, if He could, *ought* to have prevented it. This idea is solely due to lack of thoughtfulness and comprehension of cosmical facts. All creatures of God are formed relatively in the *likeness of God*. They are relatively His *replicas*, and He is the *Proto-Type*. They are relatively formed in Him, as an egg is formed in the mother-hen, and emerges, and hatches out ultimately a replica of the hen. Ultimately all creatures will, so to speak, "*hatch out*," or evolve, into perfect Likenesses of God. That is the end of their evolutionary destiny. Man, therefore, in his growing types, is relatively possessed of the Divine attributes, becoming more perfect in each evolutionary stage. Man is not an "automaton," not a "machine;" he is a creature of volition, of reason, of thought, and of free-will. He possesses the God-like attributes of power, will, choice, executive, and intelligence. These attributes he possesses the will-power to use, *or to abuse*. He would not possess these attributes if any central power outside of himself could intervene and prevent their use or their abuse. This is all the difference between a living "automaton," and a living creature, between man and a machine. Being a receptive and reasoning creature, all that God could do to safeguard man from abusing his Godlike attributes of "free-will," etc.—God did. He provided for man's enlightenment concerning Law, its obedience and disobedience; for his gradual

initiation and instruction in the mysteries of life; and in this special particular, this Law of so great importance to cosmical evolution, to the breach of which man possessed natural liability, however remotely, He gave a special Ordinance or Statute, prohibiting sexual irregularity, and warning against the danger of such a possibility as consanguinity of species.

The question is, then, Why this special Statute, in reference particularly to non-consanguinity of species? Why was the Law so particular in warning against sexual relations outside of the species boundaries? Significant enough was it that natural androgyny be preserved. But that tragical significance lay deeply concealed in this special reference to the separate species. That this aspect of the Law was of peculiar necessity was apparent from the fact of its singular emphasis in the Statute. The consequences of its breach must have been serious indeed to have necessitated so pointed a warning, in order to safeguard man against the wrong exercise of his God-like attributes, through carelessness or sudden impulse, rousing unnatural passion and sexual attraction in the physical sense-plane.

We shall see that the breach of this Law was fraught with the deadliest peril, not to man only, but to the whole *organum* of terrestrial nature, or as Paul speaks, "*the whole creation*" (ἡ ὁλόκληρος κτῆσις). The danger of abuse of sexual Law confined to one species only was serious enough, but confined within that species, it was more easily remediable. None of the most disastrous consequences would have happened, as when the breach occurred in relation to the species of other types of evolution. Confined to one species the sexual and physical consequences would not have affected other

than that one species. It would have been a simple matter to remedy them. But when all the other species were involved in the disobedience and its consequences, then infinitely worse Evil resulted.

As a spoke thrust in the revolving wheel of an engine will shatter the whole construction, so disobedience on the part of one species reduced the whole course of nature to a disastrous wreck, disorganized the normal order of evolution, and diverted the system of creative evolution from its normal course, so to continue until the wreck is restored to normal order by the adapted system of evolutionary Law to Redemptive purposes.

The higher the type of species transgressing, the greater the destructiveness of its natural consequences. The whole world of the human genus, in their several species-ranks, were taught and safeguarded concerning this natural law. It was instinctive in every member of the human family. The formation of his form and constitution scarcely allowed the possibility of breach. Sexualism was foreign to his nature, it was absent from his experience, unknown in his entire past heredity. Only under exceptional circumstances of glaring and reckless conduct could the breach have occurred. So remote was it that the eternal ages of past evolution could not record a single instance of its occurrence.

Man's Divinity was the occasion of his Fall. Had he not possessed the Divine attribute of Free-will, made in the likeness of his Proto-Parent, he could not have fallen. This Law held the whole creation of species and organisms in perfect order of sequence of type, and this perfect sequence of type it was of the first necessity to preserve, for the perfect fulfilment of evolution. Psychologically, as well as intelligently, in all the past

aeons not a single individual of any species had known so much as a thought of disobedience. It was the same in all ranks of created beings. Sexualism was an unknown feature of organic existence. The mating of two persons, or organisms, in sexual conjugation was an abnormalism which no creature dreamed of, much less the greater abnormalism of species—consanguinity. This law still is followed instinctively by the animal-species. Inter-crossing only occurs when man's presumptuousness interferes with nature, and cross-breeding never is physiologically successful except in very nearly related varieties, and then most frequently they are sterile, or otherwise abortive.

There are two facts of common experience in the present abnormal condition of dual-sexualism that go to suggest strong testimony of normal androgyneity. One is, that universally the mental attitude towards the acts of conjugation is to regard it instinctively as "*unclean*." The Hebrew legislation enacted certain sumptuary laws of purification in reference to the sexual functions. The sense-pleasure of the act, and knowledge that it is now nature's only method of reproduction, do not avail altogether to neutralize this instinct of aversion. Sexualism always is assumed to be a subject of conversation to be avoided. Parents are reticent in speaking to their children of it. We all hesitate even to think upon these things. The laws are strict even in the circulation and use of medical and pathological books. *Why* is human nature so universally averse to thinking and speaking on this particular natural function? It is because there is in man an innate sense of delicacy and shame, in the instinctive awareness that sexualism is a mark of disgrace, a reminiscence of degeneracy that constituted it

a feature of abnormal anatomy and function. He knows by his interior sense that it is the humiliating perpetuation of abnormalism and corruption, which, like disease decay, and death, is alien to the cosmic ego.

The other fact testifying to dual-sex abnormalism, and more particularly to the aspect of the Law in reference to species sex-relations, or consanguinity, is the general sense of aversion to "mixed marriages" among the races of mankind. This aversion may seem to be due solely to colour or race-prejudice. But whence comes this prejudice? If the question were thoroughly understood, it would be found to have a deeper foundation in reason than usually is given to account for it,—the deep subjective call of nature reminiscent of the past, revolting against the abnormal systems of present existence, which have abrogated normal laws which still are alive in the memory of the Soul in fallen human nature. When you comprehend what is the present state of the human race-constitution, the physiological and morphological nature of race-distinctions now existing, you will perceive in these distinctions the abnormalism of the present human race, manifest in the racial types in which are hidden and dispersed the sundered and abnormally divided natures of the one-time normally constituted seven-natured microcosms belonging to the normal species of the human genus.

These scattered parts are intermingled in the present forms of the dual-sexed human race-types, and so chaotically that, except in a few scattered personalities in the various races, scarcely more than one or two of the integral parts of a single microcosm are microcosmically brought together in one reincarnate personality. This means that today there exist in this world only a few

complete microcosms. This fact is due, in the first instance, to species-confusion created at the Fall, and to the dual-sex conditions of reproduction, in which more than one personality participate in the process; and, in the second instance, to the abnormal and unregulated indiscriminateness and promiscuity in which, in civilized society, marriages are arranged, and children are brought into the world. Not only has *androgynicity* gone, but also true microcosmic "*ego*"-hood has failed to be preserved, and is lost in the chaos of human existence.

Until Scientific Mysticism is recognized, and takes its place in Religion and Science, until Generation is treated as equally an important factor of life as Regeneration, and both are properly understood, scientifically as well as religiously; when mateship is secured by the knowledge of the Divine Wisdom, through the bringing together of the two microcosmic sexes of the One Ego; and when the Whole Ego may coalesce in the two sexes of parental mateship; until then, hope must be deferred for the "*redemption of the body*," and the return of normalism, immortality and androgynicity.

In consequence of the intermingling of the scattered parts of the embryonic microcosmic forms in reincarnation, their normal individualities can rarely be identified wholly in the human forms living the incarnate life. They are, nevertheless, not extinct; they exist, in some cases, simultaneously reincarnate in other personalities, and in other cases, in the intermediate state, waiting for reunion with their sundered parts. Through the universal promiscuity of marriage, unguided, unordered, without the Divine system of Over-Rule, they have been interspersed in other human personalities at the period of conception, the system having broken down on the *human* side of

its working. Thus is perpetuated, generation after generation, the disastrous effects of a chaotic system of marriage. Such is the humanly irreparable damage wrought, in these abnormal times, by the ignorance and carelessness of mankind, since man's first false step. *"Those whom God hath joined together, man hath put asunder."* The sundering first of the male and female in one microcosm, and, secondly, of the body and soul in the abnormal male and female personalities, through non-compliance with the Redemptive Law in relation to the marriage system, and its almost total disappearance from human memory. It is due to these facts that there is so strongly felt in the human race an instinctive repulsion and aversion to consanguineous relations between the different branches of the conglomerate race, and a repugnance to any tendencies of social, or State legislated, license, to break down the natural barriers between the races. The consciousness of the race-soul cannot obliterate the memory of the past, of the Fall, and human degeneration, and the fact that the forms of human personalities are composed of microcosmic natures of the very beings who originally sinned, and wrecked the earth.

On the other hand it must not be inferred that inter-marriage between people and people always is to be discouraged. Ethnology proves the advantage accruing to a certain freedom of consanguinity between nations. But it insists upon absolute separation between great racial types of pronounced physiological differences; and it teaches the physiological and psychological reasons of separation as well as for affinity. "Nationalism" is itself an *accident* of abnormalism, and is no criterion of race-distinction. Many nations are physiologically equal. International consanguinity has, in history, proved to be

determinate factors of race improvement and progress, and even racial renaissance. But all international fusions are in the line of racial affinity. In race-fusions of other kinds, of contrary affinities and racial inequalities, the results are phenomenally those of degeneration, arrest of progress, and the decay of the best features of both races. We see this exemplified in the Eurasians, the Mulattoes and Creoles, and the half-breeds of the Cape of Good Hope. License of intermarriage, or sexual conjunction between races not in physiological and psychological affinity is the predominate cause of the decay and extinction of nations.

There are certain strongly marked lines of sexual separation between various branches of the human race. Science has not advanced far in certifying these lines, and, therefore, in safeguarding mankind against overstepping them. Scientific Mysticism, in its development and recognition as a science, will fulfil this requirement, for the Mystic can be of true service in laying down definite lines of race-demarkation. And still, apart from this, we possess a sound guide if it were given true value in legislative councils, namely, the human instinct which is strong enough to enable most people to sense the point of danger. If legislation acted on the instinctive mind of society, it would become a criminal act of men and women to cohabit when of races that the social instinct disapproves. Men and women who rush madly into mixed racial intermarriage are instinctively condemned by their friends, and put out of the pale of society, following an unwritten law. In all mixed marriages of this kind a hybrid race is created, in which the best characteristics of both race-types are arrested, and the worst are in the ascendant.

Aspiration after advancement is a strong force in all races, of the inferior as the more highly civilized. This tendency of aspiration comes to the inferior race, not by consanguinity, but by contact with superior races, through civilization, colonization, and commerce bringing each nearer to the other. But there is no "short cut" to fulfilment of this aspiration by consanguinity. It always results in arrest and failure. Progress only can come by steadfastly keeping within the boundary-lines of racial exclusiveness, and by the modes of selection and development which give unlimited opportunities to strengthen fitness to survive and progress.

But the force, above all others, which is the main factor of racial development, is that of which Science has not yet taken serious account,—the force of *Reincarnation*. It is by this process solely that races are transmitted from lower to higher types, as they evolve in the process of redemptive law, and gradually throw off the inferior traits binding them to inferior race-conditions. There is a steady and continuous stream of transmission proceeding in the course of redemptive evolution, a stream of progression. A being begotten in one race, in one reincarnation, is re-begotten in another race in another reincarnation, and so on; in each reincarnation he gathers cumulatively the forces of redemption, fitting him for higher racial advancement in each successive reincarnation.

On the other hand, as there is *progression*, in redemptive development, and by transmission from race to race, so there is likewise *retrogression*. For not all individual beings in any race, high or low, live worthily, or fit themselves for higher transmission. Some descend the scale, even to the brute.

LECTURE THREE

PART TWO

THE FALL OF MAN, AND THE ORIGIN OF THE HUMAN RACE.

In speaking of the Law of Sexual Segregation of the Species I stated that the "higher the type of the species that transgressed, the greater and wider-reaching the destructiveness of the transgression, physical and spiritual." The consequences would graduate in intensity according to the grade of the species transgressing.

If the transgression be committed by the highest grade of all—the "Adam" species—the consequences entailed would descend along the whole line of creation, down to the base. In the Triangle of Creation, "Adam," or the "Sons of the Gods," were the Apex, and the "ground of the earth" was the Base.

In the earth-plane of life every cosmic force has its inception and origin in "Adam," or the "Sons of the Gods." They were the Divinely appointed Rulers and Replenishers of the earth. "Adam" stood as the Head of terrestrial creation, and by means of their mediatorial functions as the Divine agents, the Divine "*Logos*," or Word, the Essence, Wisdom, Substance, Power and Grace of God, were mediated from the Shekinah, or Celestial Hierarchy, to the wider grades of terrestrial mediation, in their several evolutionary ranks, and were polarized along the organic lines of transmission to the Base.

The Sons of the Gods were the highest terrestrial order of Artificers and creative instruments in the terrestrial "workshops," and all the creature-ranks were the same in the ratio of their evolutionary stages of mediatorial capacity. The Sons of the Gods were the inter-planetary mediators of the Divine Essence, or Spirit, the sidereal vitalic and magnetic forces, upon which the substance of all material and spiritual bodies depended for subsistence and development. For their life, their guidance, their vitality, and their fertility, all grades of creatures, in their several specific ranks, depended upon the integrity, purity, and constancy, of the primary Fountain of these qualities, the Divine Essence received from the Gods, and mediated by the Sons of the Gods to the whole creation below them in evolution.

Should Evil occur in the order of the Sons of the Gods it would be communicated to the whole terrestrial creation. Deprivation, failure, depravity, decay, corruption, disease and death, would supervene throughout the descending lines of nature to the base, the "ground of the earth." *The day thou eatest thereof thou shalt surely die.* "Thorns also and thistles shall the ground bring forth." "Cursed be the ground for thy sake." "By the sweat of thy brow shalt thou live upon the earth."

Hence the Sons of the Gods stood to the whole creation as the mainspring, the axle, the pivot, the magnetic centre of the entire organization of the planet, linking together the units of the Terrestrial Body in one Body, in integral and inter-relative solidarity. This being the case, you will have no difficulty in judging of the terrible character of the consequences of the Fall of the Sons of the Gods, when they yielded to the temptation to sexual indulgence, allured by the physical attraction

of the "daughters of men," and when they committed the act of consanguineous connection with the species below their own Deific order of evolution and "*took unto them wives of all that they chose.*"

This is the physiological cause of the "Fall," the historical account of the Origin of Evil, allegorized in the much-abused story of "Eden" and the plucking of the mythical fruit of the "*Tree of Knowledge of Good and Evil.*" The theological explanation of Sin and Degeneration is narrowed down to a scientific, rational, and historical statement which reasonably may be accepted as an hypothesis for scientific research into the causes of the present physical state of the earth. Follow up this clue, through the lines of its effects in human and creature-conditions and history, and the solutions will be found of the questions of race-origins, of geological origins, of bio-genesis, and all the many problems that science is battling with.

Many who have stumbled at the orthodox literal interpretation of the "Eden" story, have yet the feeling of certainty that in some way it explains the Fall, and points to a scientific solution of the mystery of Evil. Therefore, in ascertaining the historical fact, and the physiological principle it enunciates, belief in Sin, in Depravity and Evil, as concrete, but not eternal, realities, and not being "illusions" possible and necessary to mental attitudes, will become possible and necessary to reasonable thought, and without violation of reason and the evasions of metaphysical misconceptions.

Rapidly the virus of Evil spread in the human family, pervading and infecting the species and genera, vitiating life and organisms, and polluting the earth-substance, or "*ground.*" With the loss of normal balance

the Sons of the Gods, and the species of the human genus, were seized with a sudden blindness of mental and moral obliquity. The awakening within their natures of illicit pleasure of the physical senses by abnormal and lawless abuse of the physical organs, carried them away in a cyclone of vicious licentiousness. They lost the sense of the Divine Immanence, and crushed beneath the overmastering demands of the physical senses, all the senses of the Spiritual and Divine which had ever previously Ruled them, body and soul.

The first uprising of individualism which ever since has been the curse of mankind, began in the inception of the idea of the use of the God-like attribute of Free-will to choose for itself *Evil* and *not Good*. A new form of a guilty indulgence in sense-pleasure, awakened a new sensation of the body and the mind that hitherto had needed nor desired no such thing. Man came into a new kingdom, in which no one but himself had any rule, any voice. He became an entity apart from the cosmic and universal solidarity, a unit controlling itself from its self-centre, regardless of responsibilities for its co-units in the "One Body." He came into Self-Possession. He began a course of wrong thinking, and he thought that he belonged to himself, his selfhood was his own and no one else's. This new and false concept led him to think that he was free to choose for himself, without respect to the claims of God the Cosmic Centre, and to the Cosmos of beings with whom he was co-centred in God. And in so thinking and acting, he made his physical senses his centre, because his physical senses became the controlling re-active portion of his being to the stimuli of a special environment he had isolated from the cosmos as the thing most to be desired. He imagined himself

an independent creature, but lost sight of the co-ordinate truth that, by assuming independence, he broke away from the normal sources of dependence and support. He also blinded himself to the fact that, in choosing independence, he was taking the risk of plucking "*Evil*," and "*Good*," from the "*Tree of Knowledge*." His act was a challenge of the Statute of God, a defiance of the *Law* that he had been instructed in. Drifting away from obedience and natural order, he gradually broke away from natural order. His physical nature obeyed the mind, and fell from the natural order also. In process of time he developed unnatural faculties, and nature obeyed his unnatural needs, falling into line with the mind that controls nature in the organism. As thought creates brain-areas by suggestion, so by suggestion thought can create new organs, or adapt organic needs to thought-suggested ends. So man lost his microcosmic equilibrium, his cosmic centreness. Then it was that the "*Sons of God saw the daughters of men that they were very fair. And they took unto themselves wives of all that they chose.*"

Thus was the Fall accomplished, and the Origin of Evil is accounted for. Not by any miraculous occurrence, not a dispensation of God for some inscrutable wise purposes in the mystery-work of creation, was "Evil" designed or introduced. It was caused simply by a contumacious and rebellious act of mankind—of ourselves in a past period of our existence, which we have forgotten, or only recall in certain instincts and intuitions and latent memories,—an act committed in defiance of cosmical Law that is at the foundations of natural existence.

By this act we diverted the course of nature, we changed the careers and destiny of the creatures, we

brought upon ourselves and the whole earth an inevitable and inexorable retribution. From this retribution as a race, it has taken us all these ages to reach, so far as we have done, the Redemption of ourselves and the creation. For until man is redeemed, re-generated, there is no hope for the redemption of the earth. The Apex must be restored to its purity and Divine One-ness, before the base can be re-acted. God and Man must be At-oned, and the remaining task will not be difficult, it will effectuate spontaneously and gradually, namely, the redemption of the earth. And when the Earth is being redeemed, all the creatures of the lower evolution will be redeemed in proportion. The one prerequisite of the earth's redemption is Man's Redemption, and the return of the "*Sons of the Gods*," the Apex of the Triangle of Life. "*The whole creation groaneth and travaileth with us, waiting for the Revealing of the Sons of the Gods.*"

The sin of the Sons of the Gods was not limited to that species only. The whole order of creation was affected by it. The letting loose of the creature from the restraining and sustaining bonds of the Creator, the inception of the first idea of individualism and creature-independence, was followed by the whole human genus. The effects of the first breach of Law, or Sin, worked out in the rapid progress of "*Evil*," to the roots and foundation of creation. Nothing was immune. The innocent creatures of the lower species, the inanimate substance of the solid matter of the earth, all were contaminated and vitiated by the corruption that ensued upon the first sin.

In those primordial days, not the physical forms only were transcendently different from what they are now, but the mental and spiritual faculties also were of a higher capacity. In the domesticated species of the animal king-

dom today, their docility, sagacity, and intelligence, are surviving remains of an intelligence and mental power that, in primitive times, were of a most perfect kind. The "telepathic" power of birds, animals, and insects, their wonderful powers of constructiveness, and a hundred remarkable features, tell their own tale of powers let lie latent in the abnormal frames they now are yet so competent to function in. What great powers these creatures must have possessed before the degeneration of their physical forms! The creatures, from man downwards, are the wrecks and hardened *debris* of their normal types.

The unrestrained and indiscriminate commingling of the naturally separated species was generally indulged in by the higher orders of mammals, led astray from the the Sons of the Gods. It was carried on in absolute disregard of the momentous and fatal principle of physiological and biological fitness. "*They took unto them wives; of all that they chose,*"—words eloquent of the unreasoning sensualism that raised itself in the passions of these revolted and lawless creatures, who ran riot among the species, having forced the first breach in the fence, like children playing havoc in an orchard in which they have trespassed, out of pure wantonness of stolen liberty. Henceforward their only guide was their newly awakened animal passions. The normal safeguards of Law and Order, which had preserved nature immune from Evil in the eternal ages, were loosened and falling away. Man recognized one master—*Self*. Whatsoever self desired, Self demanded, and Self-will obtained. It was the natal day of Individualism, Egotism, Selfishness, and Sensualism. From that day commenced the tragic condition of the "*Struggle for existence and the Survival of the fittest.*"

I have now to disclose one of the greatest of human

mysteries, concerning which neither Science nor Religion have had any word of clear explanation to offer. It relates to the constitution and origin of the present human race, as a *single race*. I have drawn your attention in an earlier lecture, to the passage in the Book of Genesis which states, "*there came to be giants in the earth in those days, after that the Sons of the Gods came in unto the daughters of men, and they bare children unto them: these were the mighty men of antiquity, men renowned for ferocity.*"

In this brief reference is contained the most phenomenal biological fact in human history, namely the blood-transfusion and fusion of species of the compound human genus. This act of lawlessness brought into existence a new type of humanity—apart from the abnormalism of dual-sexhood before referred to,—causing the extinction of the normal specific types. The *biological* effect of the Fall was distinct from the *morphological* effect. The latter, in dual-sexhood, has already been considered. The former must now occupy our consideration. And these two kinds of natural effects were likewise accompanied by another equally greivous consequence of the Fall, namely, disease, decay, and death, and their effects upon the *frame* and *structure* of the stricken creatures. The three-fold consequences will be borne in mind as follows:

1. *Morphological*, in the degeneration of "*form*" from the androgynous normal, to the dual-sex abnormal forms, divided in two personalities, male and female.
2. *Biological*, in the confusion of microcosmic beings, and their fusion in the species, creating one

conglomerate Human Race, in which the species of the human genus are intermixed.

3. Physical, in the metamorphosis of the creature-substance, and their structures, through disease, decay, and death.

There arose a grave and portentous *mystery* connected with the constitution of the present human race, as the result of abnormal consanguinity. We have to remember that there are wide areas of being in man's nature beyond the mental and physical planes. Viewed solely from the physical side consanguinity is the least significant aspect of all involved in the Fall. I have already described the stupendous results of Evil on the physical plane. Any further results than those must needs be great to exceed them in significance. But Evil does not end there. The sin of disobedience would have been of comparatively small importance if its effects only had been confined to the material plane. They extended, however, to all the Seven Natures of Man, and were serious in the ratio of their relative powers of influence in the spheres of the Seven Natures of Man. The seriousness of the effects were cosmical as well as human and terrestrial. They amounted, in brief terms, to the abnormal sundering and fusion of the manifold constitution of man, and its dispersion in the terrestrial side of the reincarnatory processes.

Remembering that the human constitution consists of Seven Natures, and each Nature is composed of twelve structural parts, all correlated cosmically with the Seven Planetary Circles and the Twelve Houses of the Zodiac, you will conceive that any irregularity in the processes of reincarnation, of procreation, conception and birth,

would lead to disorganization in the issue of these processes. The microcosms reincarnating by the natural procreative means, so far as those means were forthcoming on the "*other side*," found themselves, *on this side*, at the mercy of mankind under the intoxication of newly aroused passion and affections, indulging in lawless sexualism, wholly hostile to normal congenital birth. Abnormal complications on the terrestrial side of the reproductive system of nature, entered in. Every man born into the world was abnormally generated, except in a few instances of Divinely safe-guarded conditions. He was born not a normal and complete microcosmic form, not a personality of cosmical unity; but a creature containing natures and parts belonging to various personalities. The microcosmic "Egos" had become divided and intermixed in the process of reincarnation, and this not in one species only, but in all the species of the human genus. Thus man incarnate in this present world is not a real cosmical microcosmical self. He is a composite and complex personality, the incarnation of the component parts or natures of other "Selves;" and in other "Selves" there are the related component parts or Natures of the "selves" incarnated in him. He is not a true "Ego," but is an admixture of other "Egos," in his one personality. He is an embodiment of a complicated heterogeneity, the lost "*flotsam and jetsam*" of the wreckage of an original perfect homogeneity.

This fact in itself is sufficient to account for the anomalous features and characteristics of our present human nature. The psychological problems it has initiated may well perplex the keenest minds, and the moral effects bewilder the clearest and most judicious understanding. It involves the deep questions of heredity, of affinities, of

attractions and aversions, of sympathies and antipathies. The intricacies of human characters, constitutions and personal relations present to us an inextricable confusion and mystery. It compels the most careful reflection concerning the attitude of mind and conduct between man and man. It places a subtle and mysterious responsibility upon every man and woman in regard to his relations to his fellows;—for the possible injury, or contrariwise, blessing, he be unknowingly to parts of himself. This element of confusion of personality is at the heart of human obligations as between man and man, people and people. The confusion of human personalities is the secret of extreme incongruities we meet with every day, both in ourselves, perhaps, or in others, observable in individual characters. They appear as the result of the reincarnation, through abnormal sexualism and mixed parentage, of the physical nature, or the mental nature, the psychic nature, or the spiritual nature, of one Ego, conjoined at birth with natures of other “Egos,” indiscriminately, whereby the highest spiritual, mental, psychical, or spiritual natures are brought together in conjunction with the lowest natures, in one personality. A “*good soul*” may be reincarnated in a bad body; a bad mind may be reincarnated in a good body and a bad mind, body and soul may be reincarnated with a strong and highly evolved spirit. So there are countless combinations of good, bad, and indifferent and, all degrees of the same, possible in the make-up of a personality in reincarnation.

Thus are caused the innumerable examples in human society, of sensual, bestial, or criminal traits and characteristics, combined with the most conspicuous and admirable virtues, excellences, noble aspirations, and

the loftiest moral and intellectual qualities. In many a single individual the best and the worst traits of character coexist, to the perplexity and wonderment of their friends and associates. Depravity and sensuality are consociate with altruism and intellectuality, in one personality. Genius and degeneracy are united in single individuals; poesy and sensuality; grace and disgrace; cruelty and tenderness; hardness and gentleness; refinement and recklessness; and every sort of strange contradictions and inexplicable contrarities, are welded in distinct personalities. Mere heredity or environment do not account for this phenomenon. Environment and heredity are set in defiance, and fail to assist psychology to unravel this perpetual human enigma.

The corollary of the facts I have stated are not difficult to educe. The inconstruable riddle of human mixed character, as I have solved it, melancholy as the solution is, and humbling to human pride, is something of which most people are partakers, more or less, in this life. It should therefore induce in us an instinctive feeling of love and duty to our fellowmen, and the sense of the utter wrong of allowing hard feeling and judgments, or admitting prejudice or hate in the heart against any person whose acts have been inconsistent and abhorrent. The first principle of the true life is to take evil, and never resist evil.

The recovery of Man from this abnormal state is the work of Redemption, the end of redemptive evolution. It can be well perceived that, on these accounts, creative evolution has been arrested. No evolutionary progress can be made when terrestrial conditions and human states are in such a state of disorganization. From the moment that the Fall took place the machinery of the

evolutionary system was adjusted to meet the requirements of the new conditions. None of the cosmical Laws were cancelled, or put out of commission. The cosmic machinery did not cease to work. The Law of perpetual motion, that is accountable for all cosmical energy, prevents the cessation of a single force in nature. Nature itself must be blotted out before a single law can be brought to a standstill, or be dispensed with. The issues of the evolutionary system are as progressive as they have been in the eternity past, and as they will be to all eternity to come. But the progress has proceeded, since the Fall, in another line of progression,—the line of Restoration, or Redemption.

The promiscuousness and the unguided and God-less manner in which marriage is permitted to be carried out, the countless false-mateships and conjugal incongruities, even in the most enlightened and religious circles, in which no consideration is given to the Law of Pre-destiny or Divine concurrence, except in wholly ineffectual pious sentiment and religious ceremonies; are the still continuing causes of the perpetuation of confusion in the human constitution.

This point directly brings us to the consideration of the Divine organization of the Church, as the means and instrument, under the Shekinah, for the purposes of raising a *Church-Race*, a *Divine Christ-Genus of Mankind*. As Mankind ascends the scale of Redemptive evolution in successive reincarnation, the complications of personality are reduced. The powers of the microcosm are increased, and strengthened against abnormal forces of astral and terrestrial environment. The church has been in the world continually, the Divine agent in the redemptive system for the restitution of normal

conditions. The final purpose of the Church-Society, the Church-Race, and the Christ-Genus, is the restoration of every microcosm to the true "Ego" in reincarnation. This, in *alchemical* terms, is really what is meant by the "*Divine Marriage*," the same idea found in the teaching of Jesus Christ, and in the Apocalypse of John, in the term the "Marriage of the Lamb," the "Bride and the Bridegroom," meaning the union of Christ and the Church, which, mystically, is the union of the Soul and Body in normal states, and free from corruption. It is the Marriage of "*Ish*" and "*Isha*," of "*Osiris*" and "*Isis*," of the planetary and solar parts of the human microcosm, divorced through the Fall. It is the "*joining together*" again of "*those whom man hath put asunder*."

In my description of those far-distant primordial times and conditions, before the origin of Evil and the redemptive system of evolution, I have not referred to the religious aspect of the subject, nor attempted to describe the nature of the life-conditions of the various species of Man, living together in union and harmony socially in the beauteous and transcendent earth as it was at that time. Let it be understood, however, that all the species and genera of creation on the earth drew their vitality from God by the graduated mediatorial system of the Divine Hierarchy serving God as His agents and vehicles of the Spirit of Life in Christ, or the Divine Essence.

The system of Divine worship and Sacrament was eternally organized, and functioned for the sustentation of the whole creation, from and through the Divine Ministry of the Sons of the Gods, and all the order of mankind down the scale of human evolution. The Order of the Sons of the Gods was that same "Order of Melchizedek" who were the King-Priests of Most High God.

Through these Divine-Human functions the earth was "replenished," as God said, "*Be fruitful and multiply, and Replenish the earth.*" By man's mediative functions the earth brought forth fruits, fruits of Divine and perfect kinds, for the nourishment of nature, in all the planes of nature-growth and activity. There literally were "Trees of Knowledge," "Trees of Life," and varieties of vegetation that fed and sustained the mind, soul and body of these immortal beings and creatures. These foods of the earth grew by virtue of the functioning powers of the Divine Manhood, the natural channels,—chalices—of the Divine Essence, drawn from God, and conveyed by the vibratory currents of *Light*, transmitted by the Celestial Orders of the Gods and the Angelic Hierarchy.

After the Fall these High conditions of Replenishment of the earth ceased, and the earth had to depend only upon the small remnant of the Faithful who did not follow their Brethren in the act of universal disobedience. These formed the Primeval Church of the Living God, the Centre of the Divinity in the darkened and degenerate world. Into this Church fled many who had previously sinned, and the children and posterity of the fallen humanity, who, repenting and turning to God, found a Refuge, a *Fold*, a place of penitence, prayer worship and purification, in the Church of the Living God. This church was symbolized under the allegorical Figure of "*Abel*." The "*Abel*" Church formed the link between God and man, and by the Holy mysteries of the Christ-Religion they furnished the mediative means of protecting, serving, saving, and regenerating humanity. They formed and generated the *Church-Race*, by which reincarnate men could return to earth under safe and sheltered conditions.

The allegorical Figure of "*Cain*" represents the great mass of unregenerate followers of the children of disobedience, and their descendants—the *World-Race*—living on the earth, striving to master the earth, as their only home, and to make the best of its fallen conditions.

The internal Polity of the "*Abel*" Church Race, in which the Faithful and Penitent were fenced off from the world, and sheltered from the Evil of the world, was constructed on the basic lines of the Divine Polity of the normal life on the earth, before the Fall, with necessary modifications and special provisions caused by the exigencies of nature under the changed conditions of the Fall. It was summed up under the Symbol of the Cross and the Serpent, in a system of Initiation and Purification, and of progressive culture of soul, mind, and body, in graduated Steps, or Degrees, of attainment. This progressive course was called, "*The Path of the Cross and Serpent.*" Always this has been the only Way of Redemption, the "*Straight Gate,*" and the "*Narrow Way*" of *Christ-Attainment*, that "*leadeth unto Life.*" On this "Way" fallen humanity is led to "*work out his own Salvation,*" a task, and a "*Labour*" that has involved many reincarnations, a "*Magnum Opus*" ultimately fulfilled when he reaches the stage of redemptive evolution which capacitates him to correspond once more to the Divine Hierarchy and to God.

LECTURE FOUR

THE LAW OF REDEMPTION AND THE CHURCH IDEA

At the start of this great subject of Redemption, and the Principle of the Church organization as a Divine Instrument of Redemption, I will draw your attention to a Symbol of Creation and Redemption,

This Symbol is the Figure of the *Bleeding Lamb of God*, the eternal and mystical representation of the Basic Source of Life in Creation. This Figure of the Lamb is found in all ancient symbology, always pointing to the same meaning. In "Holy Scripture" it appears in many places, showing it to have been employed and understood at all periods of human history. From the first chapters of the "*Book of Genesis*" to the "*Apocalypse*," the Symbol is constantly mentioned. Peter speaks of it as a cosmical Figure of eternal significance:

"Knowing that you are Redeemed, not with silver and gold, but with Precious Blood, as of a Lamb without blemish and without spot, Who was Fore-known indeed before the foundation of the world."

John Baptist identified the man Jesus Christ with the Eternal "*Lamb of God, which taketh away the sin of the world.*" John the Seer, in the "*Apocalypse*," speaks of "*the Book of Life of the Lamb Slain before the foundation of the world.*" He speaks of the "*Blood of Jesus Christ*,"

God's Son, as "*cleansing from all sin.*" Again, he describes his Vision of the Divine and Cosmic Throne:

"I beheld, and lo, in the midst of the Throne, and of the Four Living Ones, and in the midst of the Elders, a Lamb, standing as it had been slain, having Seven Horns, and Seven Eyes, which are the Seven Spirits of God sent forth into all the earth."

I. First picture the Central Figure of this Vision, a *Slain and Bleeding Lamb*. This represents the Form of the eternal and "*Only-Begotten Son of the Father,*" *Jesus Christ*, the God Manifest, Creator and Sustentator of the Cosmos.

Why is Jesus Christ called the "*Only-Begotten Son of God?*" Is there any Formative and constitutional sense in which Jesus Christ is the "*Son of God*" in a more particular manner than all beings, either perfectly or potentially, are "*Sons of God?*"

The distinction is a very clear and vital one, and may easily be comprehended. I have already stated that *God is a Person*, the Eternal Person, the Proto-Type of all "persons," and the Author of the embryos of all persons, by Emanation from His Person in "cell" forms of Light, which proceed from Him eternally, filling the Cosmos with Light-Cells, all of which are "embryos" of future "Gods." All these "embryos" of persons came forth from Him in the forms of homogeneous and amorphous "*cells,*" and grew into organic "forms" and "persons" by the aeonial processes of creative evolution. Jesus Christ derived His Being and Personality differently from this. He never was a "*cell,*" He always was a "*Person,*" a Form, in His Full Divine Perfection of Deity. He never passed through any of the stages of *evolution*; He never was *created*. He was the

"Only-Begotten" of the Father, as no other of the Children of God who have come after Him. You will remember that I have said that God is the "Primal Androgyne," or Father-Mother, and Jesus Christ is the "Only-Begotten Son" of the Father-Mother God. He alone of all the "Sons" of the Gods, of all the "Children" of God, of all the "offspring" of God, came forth from the Eternal Divine Parentage a Perfect *"Form of God"* by *"Emanation,"* or actual "birth" as a "son." All other beings and creatures emanated from God, and passed into the Cosmos through the Son of God, by evolution. Jesus Christ was literally and generically *"The Son of God;"* all other Children of God are so *evolutionally*, and were the *"offspring of God" embryonically*. Thus, when John said, *"Beloved, now are we the sons of God,"* he used the word, τέκνα meaning "offspring," or *descendants*. When the Angel announced to Mary that she was to be the mother of the Incarnate Son of God, He said, *"wherefore also that which is to be born of thee shall be called Holy, the Son of God,"* he used the word υἱός meaning "one who derives his origin immediately from God." The true idea of the *"Trinity"* is Father-Mother, Son, Spirit, for these three eternally have constituted the *Triune God-head*, and distinct Deity, from the "Gods," Angels, Men and Creatures of God. The "Holy Spirit" is the Divine Essence of Life that flows from the "Father-Mother," through the "Son" into the Cosmos, for the Light, Life, Substance, and Form of all created beings, which emanated originally from the Father. The "Spirit of God" is the whole created Cosmos, the aggregation of all creatures, from the Light-Cell to the "Gods," all of which are substantive emanations of and offspring of God, Father-Mother-Son, "Spirit" being indivisible. He is one in all beings, in the whole Cosmos, and

therefore the whole cosmos and all its individuate units are One Spirit in multi-personality. Therefore the "Holy Trinity" compasses the Universe, from Centre to Circumference.

Picture then this Divine Person, the Proto-Microcosm, and Proto-Type of all microcosms, and of the macrocosm, from whom are mediated the substance and forms of all created beings, and by whom they consist and are sustained.

Note the peculiar features portrayed in the Figure of the Son of God. "*Seven Horns*" and "*Seven Eyes*." The Seven Horns represent the perfect Omnipotence, and the Seven Eyes the perfect Omnipresence and Omniscience, of the Son of God, Jesus Christ. His Omnipotence, Omnipresence, and Omniscience are "Sevenfold," because He is a Seven-Natured Being, and Perfect in all His Seven Natures. And likewise because He functions in all His Seven Natures in the Seven Planetary Circles of the Cosmos, and in the Seven Natures of all beings.

Likewise they are described as "*the Seven Spirits sent forth into all the earth*," thereby showing that all terrestrial beings derive their Life, Form, and Wisdom through the "Seven Spirits." They refer to the Seven Arch-Hierarchs of the Universe, the "Gods" who, under Jesus Christ, the mediators of the Holy Spirit, or Divine Essence of Life, Substance, Form, etc., to the Seven Circles of the Cosmos. In another passage we find the Seven Spirits described also as functioning as Mediators of Christ to the "*Angels*," or Human Hierarchs, of the "*Seven Churches*;" for the Church of Christ on the earth is a Seven-fold Organization, corresponding to the Seven-fold Nature of Christ and the Cosmos.

II. Picture, secondly, the Figures extending from the

Central Figure of the "Lamb of God,"—*The Four Living Ones*. These represent the perfect Form of the Microcosm, and of the Macrocosm. They are the *Four Right Angles of the Cosmical Square and Circle—the Sign of Perfection of Form*. (*The Sign of the Cross and Serpent* is the representation of the same sign in dislocation, broken, and the "Serpent" is the Coiling Spiral Path that has to be traversed by fallen humanity to restore the Square and Circle to its perfect form.) These Four Living Ones symbolize the Four Natures of the Microcosms—Body, Mind, Soul, and Spirit, in perfect equipoise and correlation with the Center, the Triune Godhead, Father-Mother-Son, Spirit. They represent the Four Functioning planes of Being, in the Four Quarters of the Cosmos, and in the Four Natures of the Microcosms, and functioning for the centre through the Mystical "Lamb of God."

III. Picture, thirdly, the Circle of Figures surrounding the Four Living Ones,—*The Twenty-Four Elders*. These Figures are stationed in Twelve positions round the Throne and the Figure of the Lamb of God in the Centre. Thus we have the Divine and Cosmical Figure of the Circle and Square, composed of the following parts:

1. *The Centre—The Lamb of God*—The Only Begotten Son of the Father.

2. *The Four Right Angles*—The Spirit, Radiating and Functioning in the Four Quarters of the Cosmos, for the Creation and Sustentation of the Four Natures of the Creatures—Body, Mind, Soul, Spirit.

3. *The Circle—The Twenty-Four Elders*, Arch-Angels, or Hierarchs of the Universe, Functioning in the Twelve Angles, or Houses of the Zodiac, and for the

Creation and Sustentation of the Twelve Organic Structures of the Creatures.

The twenty-four Elders are the second functioning organization of Divine Creation and Sustentation. They are the Twelve Cosmical Spirits governing and Mediating the Spirit of God—Divine Essence—from the Four Natures of the Son of God—Body, Mind, Soul, Spirit—in the Cosmos, or the Twelve Houses of the Zodiac. As each house of the Zodiac is the center of Creation and Sustentation of one of the twelve structures of all organisms, so each of the Twelve Dual Hierarchs, or Archangels, is the mediative centre of the currents of the Divine Essence for the Twelve Houses of the Zodiac, which act as the receiving and transmitting stations of the Divine Essence to the sidereal bodies which periodically pass through them. These sidereal bodies, planetary and constellatory, are the distributors of the Spirit, or Divine Essence, in the cosmos for the creation and sustentation of the beings occupying the sidereal bodies, in evolution. The question arises—*Why Twenty-Four Elders*, and not Twelve, according to the number of the Houses of the Zodiac? Because every Arch-Angel and every normal being, is *Androgynous*, or Bi-Sexed, that is, male and female in one personality. Therefore the Twelve Hierarchs are dually designated.

By this Figure of the Square and Circle, in these three parts of its organization, is portrayed the Mediatorial System of the Cosmos, in its central organization of creative and sustentative functions. *The Lamb of God*, “standing as it had been slain,” from whose side eternally streams the Blood of Life, is the Central Fountain of Life, Wisdom, Substance, Knowledge, and Creative and Sustentative Energy, in the *Spirit of God*, the Divine Essence, the “Third

Person" of the Triune Deity. This Energy and Essence of Life and fecundity pass from the Four Natures of the Lamb of God, for the creation and Sustentation of the Four Quarters of the Cosmos, and the Four Natures of the Creatures, or microcosms. Through these Four Streams of Life the Spirit flows into the Twelve Houses of the Zodiac, governed by the "Twenty-Four Elders," or the Twelve Androgynous Hierarchs of the Universe.

Thus in this supreme Figure of the Lamb with the Seven Horns and Seven Eyes, "Standing as it had been slain before the foundation of the world," is portrayed the Christhood of God, pouring out eternally His Life-Blood in Four cosmical creative and sustentative streams of the "Seven Spirits" of God, filling the Macrocosm with the God-Essence of all Substance and Form. The same Divine Essence passing from the Seven Natures of Christ enter the Macrocosm through the Four Living Ones and the Twenty-Four Elders, and passes into the Twelve Houses of the Zodiac, where they fill and sustain the planetary and constellatory bodies, and the creatures occupying those bodies with the Divine Energy of the Holy Spirit of God. In this cosmical Figure, therefore, we have the whole idea and philosophy of Cosmical Mediation, Creation and Sustentation presented to us, putting in the simplest mathematical Sign the whole science of cosmogony, a Sign that will explain every scientific principle of life, origins, and evolution, from beginning to end. The "Square and the Circle" is the "Alpha and Omega" of cosmological science, and when the student has fathomed all that it signifies he has reached the end of all knowledge; and that is a statement that gives room for an *eternity* of thought and attainment involved in the issues of this one simple sign.

I have said that these streams of the Divine Essence

emerging (1), from the "Lamb in the midst of the Throne," (2), from the "Four Living Ones," and (3) from the "Twenty-Four Elders,"—the cosmical and Divine Circle and Square—flow eternally into the Twelve Houses of the Zodiac. There they correlate continually with the constellatory groups of Stars and the Planetary circles, filling the whole cosmos with the circulating Energy of the Divine Being, and every microcosmic unit in the cosmical Body. The Divine Essence is constituted of "cells" of ether, each "cell" being an embryo-organism, perfectly replicating the Divine Person from whom it emanated. Each "cell" is an embryo—"Son of God," an offspring of God, and a descendant "Christ" of the Proto-Christ of God, His Only Begotten Son. The whole cosmos, corporeally, formatively, organically, and embryonically, is "Christ" of the Christ of God. Jesus Christ is the "Head" of Creation, and Creation is the Body of Christ, from the "cell" to the "God." And by the "Head" the whole body of units are held together in perfect union and intrinsic solidarity. The Cosmos is God-Father-Mother, Son, Spirit, in extending circles and squares of the central Circle and Square, in infinity of cosmical comprehension. This is an infinite concept, and finite terms are inadequate to express it. But the Mystic sees it from the Centre, and so may every sincere person who has persevered in his Mystic development, and reached the point at the Centre of the Cosmical Square and Circle. This I can promise you—what you know not now and cannot grasp with your intellect, you shall know, and intellectually comprehend, if you will go the right way, and I confidently look forward to the time when Science and Mysticism will meet, and journey together. Then will be a time of wonderful knowledge; the old "gnosis" will then

have come back to us, which we have lost for so long a period.

The same mediatorial system I have faintly described, in the Cosmogony obtains also in all Circles and Spheres of the Cosmos, or the Kingdom of heaven, every microcosm and organism, from a planet to a "cell" of ether, is a counterpart of this whole system of Square and Circle—the System of Mediation. It is the universal and only method by which the cosmos is sustained in motion, equilibrium, and energy. It explains every scientific law, and justifies every true scientific hypothesis, from Newton's Law of Gravitation, Kepler's Laws, Darwin's Law of Evolution, to the latest laws of atoms, of ether, of radio-activity, and the next outcomes of scientific research and laboratorial discovery. The knowledge which came to me when I became a Mystic is so absolutely satisfying, for now I can free myself of all those mystifying problems that vexed my soul for many years, and still retain, with increased convictions, my child-belief in the old verities of the Creeds of my Church. I can believe in God the Father, God the Son, and God the Holy Ghost. I went away from this belief for many years, and was "orphaned" and "unfriended." What a relief and joy it is to me to have returned to the old Faith, enlightened by Mystical Knowledge, and to worship my Father, Jesus Christ, and daily receive the Holy Ghost for my Illumination, my Health, my Life and my Sustenance.

To comprehend the cosmic truth of Divine Mediation through Jesus Christ the Son of God, we have to stretch the all-seeing eye of the soul into Infinity, and behold the vast cosmical system of mediation running uniformly and harmoniously throughout the macrocosm. By the infinite personal system of mediation, along the infinite lines of cos-

mical beings, you will see that "the whole company of heaven" is eternally laboring in the infinite creative and sustentative work of the universe. They are ordered in ranks of mediatorial agency—the Heavenly Hosts—from the Highest Orders of Elohim, or "the Gods," as those we have seen surrounding the "Throne of God and the Lamb," the concourse of Arch-Angels, the Cherubim and Seraphim, and the lower ranks of beings in spotless and perfect purity of evolutionary creation, to the beings of this planet living the incarnate life.

All these Orders of heavenly beings are ranged in their several ranks of creative functional offices, set over the "principalities, powers, dominions and authorities" in the infinite circles of cosmical being. This Planet has her own orders of the Celestial Hierarchy, who form the "Over-Shadowing" Shekinah, or Panoply of Heaven, the "*Paraclete*" of the New Testament. I ask you to bear in mind this very roughly sketched outline of the Divine Mediatorial System: Also that these same Celestial Mediators and Heavenly Hosts are still exercising the Divine functions in the Cosmos, and their Orders are still performing the same offices in behalf of our beleaguered and distressed earth—no longer creatively, but redemptively, to repair the fabric torn and broken by the effects of the Adamic Sin.

In this brief sketch of the Principle of Basic Life in creation, represented in the Symbol of the "Lamb of God," "standing as it had been slain before the foundation of the world," eternally out-pouring the Life-Blood of the Divine Being into the cosmos, mediated by the Celestial Mediatorial System; we saw the Eternal and Only-Begotten Son of God, as the First Creative and Sustentative Medium or Vehicle of the Divine Essence, giving eternally His Substance for the Matter and Form of all beings and crea-

tures in the Cosmos. This is the eternal "*Sacrament of the Body and Blood of Jesus Christ*" which we Christians are taught to partake in our daily celebration of that Sacrament here on earth.

Throughout infinite time, before the Fall and since, this Symbol of the Lamb of God has been celebrated continuously in Sacrifice and Offering, from Altars of Oblation in all peoples and nations and tongues. Primevally and historically, Rites and Sacrifices have been observed, under hierarchical ministrations, by which God's People, in following the Divine purpose of this Symbol, have daily memorialized and "worshipped the Lamb in the midst of the Throne," maintaining thereby their Faith and Obedience of the Divine and Cosmical Law, by which only this Principle of Divine Sustentation can be unbrokenly sustained.

The tragedy of the Fall was simply the breaking of this Law, and thereby the severance, to a great and disastrous degree, of this planet from the Divine and Cosmical unity and economy. Man was cut off from the Tree of Life. In the System of Redemptive evolution, which immediately supervened, the same oblationary Rites and System of Worship and Sacrifice of the Lamb, continued, only with changed intention on the part of the worshippers and offerers, by their application to the purifying, healing, and repairing efficacy of the same Life-Blood, mediated through the same Celestial Hierarchies from "the Lamb of God in the midst of the Throne."

Now I must remind you of what I said, that, since the Fall, the genealogical history of the human race is the record of *two lines* of heredity and reincarnate descent. These two lines of descent from the "Adam" and rudimentary human stock are symbolized in the allegorical Figures of "*Cain*" and "*Abel*." We have seen how birth

conditions have changed. The "Adam and Eve" who begat "Cain and Abel" are the same mythical pair, representing, not two individual persons, but a "species," no longer a distinct and segregated species, however, as before the disobedience, but a mixed specific race of mankind—the "*Human Race*"—including every specific variation and type, mixed up, higher and lower, and in various degrees of degeneration to which they had fallen.

The "Adam and Eve" of Genesis IV is this fallen and confused Adamic Species intermingled with the lower species of rudimentary men and anthropoid animal kinds. The Evil wrought by the wicked rebels against the Divine Law had done its work of depravity. The offspring of the degenerate stock were abnormal offspring, and the new abnormal strain continued in the changed lines of heredity. The original Divine Heredity of the "Sons of the Gods," and the rudimentary species-ranks of the human genus, were broken up, and disappeared in this new "*Human Race*," which has taken the place generically of the *Human Genus*. The "Adam and Eve" that begat "Cain and Abel" represent a different and degenerate type from that of the "Adam and Eve" of the "Garden of Eden," being the abnormal human ancestry from which the present and past race of mankind originated, and consisting of two races, the "*Church-Race*" and the "*World-Race*," the genealogy of both of which is given in the Book of Genesis, and may be traced throughout Bible-history, and in Ethnology. In Genesis IV, you will find the allegorical story of the origin of the "*World-Race*," and in Chapter V, that of the "*Church-Race*."

It may appear strange to regard the church as *racial* or *generic*. Yet this is the true aspect in which to regard it, and it is consistent with the history of the church-idea the

world over. Racial developments are brought about by cosmical forces, eventuating in reincarnation, a transitional series of phases and states in which the beings evolve in redemptive evolution to the specific approximations of the primordial normalism of constitution, the restored "ego" of the complete microcosm.

1. Prof. Franz Boaz, of Columbia University, New York, in a recent lecture, says, "*Humanity, fundamentally, is very nearly identical the world over, no matter what be the color or race.*"

The racial constitution of the church is indeed the grand principle of the system of redemptive evolution,—a lost truth in Religion today. It is clearly portrayed in the deliverance of the Noachian people, in the Call of Abraham, in the bringing-out of Israel from Egypt and in the original plan of the Apostolical Church of Christ. The racial concept of the church is the foundation and secret of the doctrine of "*Predestination*," which Paul enunciates, and which Christian theology has misinterpreted and now has cast on one side as wholly irrational. Reincarnation and racialism are the key to solve the mystery of Predestination. I shall show, as we proceed, that the fundamental purpose of the "church" in all ages of the world's history, and in all religions, is the raising of a *Pure Virgin-Race*, a Race of Mankind, with a distinct view to *Generation*, the production of offspring reincarnating under Divine-Human conditions of re-birth.

The "Church" is intended to be the generative agent and instrument of the Divine System of redemptive evolution in its final stages, having the cosmical generative and regenerative purposes of ultimate restoration of the earth-creation to the pure order and system of normal creative evolution. The "*Church-Race*" is a true race of mankind,

physiological and spiritual, to which souls only can be added by virginal generation and spiritual regeneration. It was this purpose that was embodied in the calling out of Abraham from Chaldea, to generate from his own body the house of Israel, which developed into the Israel race and nation. The Christian Church was an extension of the same generative and regenerative concept, being a Calling-Out, an "Ek-Klesia," from Jews and Gentiles, into One Body of Christ-Humanity. So the Apostles understood it, and literally they came out of the World-Society, renounced the World-Polity and methods of life, and integrated themselves in a segregated church, branching in different parts of the world on the same segregated and communistic plan of mutual subsistence. They ceased business connections, the holding of property, and all commercial and industrial interests and relations in the "World." They lived the communistic social and hierarchical life in their several ek-klesiae, until the time came that they so flourished and grew that they became a political danger and menace to the Empire and body-politic. "Cain" then uprose (as he always has done) and slew "Abel" his brother. The Roman Emperors authorized the Ten Great Persecutions of these Ekklesiae, which only ceased when Diocletian had decimated their ranks, and the remainder sought safety in surrendering the Apostolic System and amalgamating with the "World," as the church has done ever since. In the Apostolic Church, as in the Israel church, "Abel" was asserting his birth-right of common possession of the earth and its fruits, and the fruits of common human industry, and proving that without enslavement to Mammon and the "World"-System of economics he could live happily in common with his brethren, depending upon God for the provision of life in common service. I make no reserves here of my own

belief that the revival of Mysticism will call out another Apostolic Church, based on the same principles, abjuring the world-economics and industrialism, and living the simple communistic Life of Faith in the Christ of God and the Cosmos. I make no doubt that once more a People will come out of the world, "*Seeking first the Kingdom of God, and His Righteousness,*" in the economics and polity of its organization, abjuring money-systems of profits and wages; and that, in the ultimate, it will be found that "*all these things shall be added unto them.*" It is just this that I aim at enkindling and raising in my propagation of Mystical Revival.

Let us now follow the subject of the two racial lines of heredity, the "Cain"-line, or "*World-Race,*" and the "Abel"-line, or "*Church-Race.*" In doing so I ask you carefully to note the radical difference between what I will call the "*Church-Society,*" and the "*Church-Race.*" Both are joined in one organization, and are not outwardly distinguishable, except to those gifted with Mystical Knowledge and Insight.

(1) The "*Church Society*" is the whole Body of Christ-Disciples, inclusive of (a) those persons who, by penitence, faith, obedience, and reverent purpose, become "Members of Christ" by Regeneration and Incorporation in the Christ-Body. These consist of people who, in this reincarnation, are not restored to whole and complete microcosmic constitution, who are still incomplete "Egos." They redeem themselves so far as they can, spiritually, morally, etc., and, in their next reincarnation, will be re-born in complete microcosmic personality, and become members of the "*Church-Race.*" (b). Those persons who in their reincarnation are re-born complete personalities, whole micro-

cosmic "Egos." They are born in the "Church-Race," and will develop, and grow, and purify themselves from inherent Evil, and will attain to their birth-right as conscious and initiate Members of the "Church-Race." These two classes belong to the "*Church-Society*."

(2) The "*Church-Race*" consists of the whole Body of Christ-People, the "Abel"-race, scattered in all the world, who by reason of "Virgin-Birth" have been born in "Virginity" of life. "Virginity," in mystical terminology, means, born of perfectly constituted and purified men and women, whose natures are not divided, who are whole microcosms cleansed from evil. There are many such in the world, unattached to the Church-Society, simply because there is no Church-Society to become attached to. This is the reason there is so much unsettledness in religion, because these people are forever seeking, and never finding, the organized Fellowship of the Christ-People answering to their sense of need and Divine Fitness. Each becomes a "Church" to himself, or a few like-natured congregate in an extemporized "church," a small society of people seeking the Divine Fulfilment in and among themselves. Of these little sections of the Church Society there are a great and growing number, and they will continue to increase, until there comes the unifying movement of practical and organized Fellowship; and this object I hope will be fulfilled, in due time, by the Mystical Revival Mission, as a forerunner of the new "Church-Society." Many more, I am sorry to say, are as the "*lost sheep of the House of Israel*" of old, who, through the absence of the clear Church-Idea, and default in the organization of the "Church-Society," live and die undeveloped, unascertained, and unconscious in themselves of that to which they were born, their "Virgin"

Birthright. The Divinity within them has no outward Divinity to clutch, and respond to. You know what I mean by this word "clutch." You know that it is necessary to hold out the Spirit-hand to the *outside* in order to get a grip of men and women, to draw them into your Inside Circle. You have to apply the *magnet* before you can *attract* them; and how many there are at this hour, some within our reach, and more beyond our *attraction*, who are just now waiting for the current of magnetic force to reach them. *This is our Evangel.* But the Prophet, the Man and Woman of God, the Seer, and Seeress, the Teaching Priest, the Vision, the Prophecy, and the dynamic Word of Revelation, are still lacking. The Churches are impotent, and the business of life is too exacting. We needs must come out of it all, if we are to serve the Christ as His Magnets for these souls. The official organization, with its well-paid and strenuous ministers, is functionless, because they are themselves magnet-less, undynamic, neutral, and dead.

There is no Pure Environment for the newly-born babes of Virgin-Birth, no "Nazareth," no "Egypt," no "Essene" Fraternity, to protect, shelter, and cultivate their lives and souls and bodies. They are at the mercy of the Evil environment, breathe its corrupt air, imbibe its mixed aura, live in ignorance concerning the Divine heredity and predestiny. They can not pursue the Path of Unfoldment, nor realize their Divine endowments. The Gospel of the Kingdom, setting Free the Spirit in them to possess them, is hidden from them, and one here and there, more by accident than good management, enter the Kingdom in this life and in this day and generation. Not many have the physical and spiritual power to force a Path of their own, and these are the "Martyrs" of the Faith, because no one has *"prepared the way of the Lord, nor made His Paths*

straight." So they depart this life as they came, undeveloped, *un-Christed*, and they must come again, and perhaps again and again, before the Church-Society is ready to receive them, and enable them to fulfil their predestiny in reincarnation.

The "*Church-Race*" is an indivisible Body of Christ. Only a Master-Mystic can certify them, only he can say "*Come, Follow me,*" for he only "*knows all men.*" He only can lead them out of the "World," and put them in the way of possession of their "Abel"-inheritance. And, because there is no "*Fold,*" no "Church-Society," no sacred enclosure for the Divine Security, the quiet life and pastime of Saintship, for progress in growth and development, for nurture and training, because the Predestinated and Elect Ones, of Virgin-Birth, are left stranded in the "World," the victims and subjects of "Cain" continually; those who come to consciousness of their Divine inheritance, who, whilst not comprehending the Mystery of Virginity in which they were born, have the rough, hard, cruel life and experience—as lambs among wolves—and are confronted with difficulties and obstacles in attaining the Virgin-inheritance. These difficulties are more often mundane, due to the absence of the Church-Society and its common life and mutual support, such as the social, economic, religious, and family difficulties, all of which could be dispersed if the "Church-Society" were organized as the "*Fold,*" and true Home of the Brethren of Christ upon the earth.

In this life of the world and its surrounding atmospheric zone, or "astral plane," the Virgin-Born who strive to live out their Virgin destiny, and refuse to conform to the "World"-environment and principles, have unutterable dangers to face all the time. They truly suffer the "Passion"

and "Crucifixion," and "groan within themselves," as they "wait with patience" the "Redemption of their 'bodies,'" and strive for the "Redemption of the earth." These "signs" on the Path are not illusionary, they are clear and definite realities all along the way, and no person is on the Path who does not experience this, and make it a source of interior comfort and joy, as the best indication of his position as a "Disciple" of the Master. For *"every Disciple shall be as his Master."* *"In this world ye shall have tribulation."*

How different would be the lives of the Virgin-Born if the Church-Society were organized and functioning now in the world! If the "Fold" was established, as the Apostles established it after the Day of Pentecost, for the nurturing, the sheltering, the safe-guarding of the Sheep and Lambs of Christ's "Flock!" I think particularly, and with intense sadness of the "Lambs," the dear babes and children, and I long to "fold" them in safety from the "World." And it could be done without difficulty, if the "Shepherds" were here to build the "Fold," and the "Sheep" could "go in and out and find Pasture," for themselves and for their little ones. But what can one man do, unaided, uncompanioned, with no one willing to "deny himself, take up his Cross, and follow him" in this great redemptive scheme for the Disciples and Babes of the scattered "Flock," the "Lost sheep of the House of Israel" in our day and generation? Instead the "Sheep" and the "Lambs" must hunger and starve, suffer want and be crucified daily, and pick their provender in "niblets" here and there. Because there is no Church for them in the world, conducted, organized, and truly founded, for the perfect provision of all the needs of the Children of God, physical, mental, psychical, and spiritual; economic, domestic, social, scientific, ethical, and

artistic. Jesus Christ promised, "*Seek ye first the Kingdom of God, and His Righteousness; and all these things shall be added unto you.*" And the church started all right, on the right foundations, to fulfil this command. But soon it failed Him utterly, and the Promise fails of fulfilment accordingly. That promise today is a *dead letter*; "*all these things*" are not "*added*" unto any person in the world to-day, except in a partial and very qualified fashion. It is nothing like the full plenary fulfilment in any single instance in which God indeed does "provide" for His followers and children, and that in the most marvelous ways. But Jesus contemplated a "*Society*" of the Elect, or His Disciples, bound together in the Fold of His Church, or "*Ek-Klesia*," in which "*all these things*" should be abundantly forthcoming by the union of provision of "*these things*" through community of "goods," mutual service, industry, and labour in their production. He did not contemplate the lives of His Disciples being dependent upon "collections," salaries, profits, wages, fees, or any kind of money payments.

Let us establish the Church—or re-establish it—as Jesus designed and contemplated it, and as the Apostles founded it, and I guarantee my life on it, that this Promise shall no longer mock us as it does, when the choicest of the Virgin-Born, when incarnate "Sons of God," Sheep, Lambs, and "Shepherds"—and they may be counted by thousands—are living in perpetual need and struggle for "*all these things*," which the Promise holds out as their special provision. But on this point I have my own knowledge and counsel. I am not romancing, or merely declaiming without reason and philosophy, not without system and method behind my words. Let some of you lead the way, and follow the plan I can offer, and I can promise you that it is

a thing of not the slightest difficulty, economically and in the most practical, efficient manner, to create the Church-Society, the Fold. The Promise waits for *our* fulfilment of it, and not for Christ's fulfilment. He cannot do it *alone*; He requires your participation in the scheme, your Fellowship with Him in this Redemptive enterprize. It is my power to show you how to bring about the fulfilment, to make it a practical Polity, to create immediately the necessary conditions for a perfectly successful issue. Only you must help me to make a beginning.

Virginity of Birth conditions is the thing most to be desired after, prayed for, and systematically to be provided for in our own day, by our own personal endeavors and united work. And this effort can only be successfully brought into operation by the bringing in of a *System* of confraternity, or Church-Society, which will provide for the moral, mental, physical and spiritual conditions of men, women and children, necessary for the creation of a pure line of heredity, a "genealogy," for the perfect correspondence, *on this side*, of procreative functions in marriage, with the reincarnatory functions of the Over-Shadowers, or "Shekinah," that invest us on the *other side*, in the functions of predestined fulfilment of True Mateship for the begetting of the predeterminate offspring of conjugation.

The "Immaculate Conception" of the "Virgin" Mary in her marriage with the "Virgin" Joseph was thus prepared and predestined. This is the reason (otherwise unaccountable) why we have a twice-recorded genealogical table in the Gospels of Joseph's line of ancestry, to prove incontestably that Joseph, as well as Mary, were "Virgin-Born," and therefore naturally "immaculate." The immaculateness of this pair was not *unique*, not miraculous, not a singular or exceptionally favored occurrence; it was a state of

nature that was always necessary for the birth of a Prophet, a Seer, and a Man or Woman of God. Several instances are recorded in the Scriptures, in both the Old and New Testaments, of similarly prepared birth-states in reference to particular individuals. The birth of Jeremiah was spoken of in suchwise, "*Before I formed thee in the womb I knew thee, and before thou camest out of the womb I set thee apart; I appointed thee a prophet of the nations.*" Moses, Samuel, Isaac, Jacob, Isaiah, Ezekiel, David, and Solomon, are instances, of pre-destined life-conditions, and pre-determined conception and birth. The same is recorded of Great Souls who have illumined the Oriental world in the past,—Krishna, Brahma, Buddha, Lao-Tze, Zoroaster, Mahomet. And the world does not know who, among the living and the dead, have not similar origin and birth, and the many today so begotten, who are waiting for the conditions to realize their Birth-Inheritance.

It is for us today to create an environment, spiritual, mental, moral, social, economic, and physical conditions, suited for the bringing forth and development of a *host* of Virgin-Born and immaculate people, to collect them and unify them, from the four quarters of the earth, that by redemptive provisions and Church-ministrations, by the Path of the Cross, they may fit themselves, body and soul, for this Divine Service of the Church in raising a Divine and Pure Race, for the reincarnation of the Seed of Paradise in Pure and Holy environment, and thereby, *on this side*, to co-operate with the Over-Shadows in the Shekinah *on the other side*. This is the true *Church-Idea*—a "*Fold*" for the Sheep and Lambs of the Christ-Flock, guarded by True Divinely-appointed Shepherds, fenced in, sheltered, protected and provisioned with the unstinted and unpolluted Divine Food of the Body and Blood of the Lamb of God;

to whom "all things" of life and happiness in abundance, are "added" with lavish plentitude.

The Mystery, or Sacrament of Baptism, plenarily fulfilled, and administered by a truly developed Initiate Priesthood, is the Sublime Rite of Incorporation into the Christ-Body, and Re-Generation of the Soul and body, and admission into the Divine Confraternity. All are thus incorporated, both those belonging to the "Church-Race" and the "Church-Society." It represents the First Gate, opened by the Key of Self-Abnegation.

The "Church-Society" therefore consists of the two classes of people, (1) the invisible "Church-Race," and (2) of the visible members of the Confraternity of Christ.

Predestination is the term that designates the relative distinctions between the invisible Church-Race, and the visible Church-confraternity, who have not yet attained to the complete and perfect microcosmic Christ-Ego. The Church's business is to "draw" these Brethren out of the world, so many of whom are still unconscious of their predestination and birthright, still immersed in the world's environment, and many casting about here and there with the awakened consciousness, and seeking rest for the sole of their feet in the many visible religious organizations abounding all around, and finding none. The Church's business, likewise, is to draw all men into the "Fold," the Christ-Body that they may unfold and grow, so that, in their next reincarnation through their present regenerate life, they may be fully qualified and prepared for reincarnation in the "Church-Race."

You will remember that I have stated that, at a period not long after the Fall of Man, the "Abel"-Church of the Faithful, those who remained obedient to the law of Nature, who fell not with the rest, and those also who joined

them in penitence afterward, disappeared and became extinct. There followed a period in which the Church-Society and "Church-Race" were exterminated. I have now to answer to the question as to how this extermination occurred, and to do this, I have no need to make any apology for again returning to Holy Writ for the reply, to a passage in the same ancient literature from which I have already quoted, the "Book of Genesis." I refer now to the story (also an allegory) of "Cain and Abel."

In the Myth of "Cain and Abel" is portrayed the fate of the primeval Church-Race, the original "Abel"-race, and the Church-Society of the Faithful Brethren. In the world, and around this small body of Christ, existed a large and mixed population of the children or descendants of "Adam and Eve," allegorized under the title of "Cain." They were the "World"-Race. They consisted of a conglomeration of mankind in the beginning of the world-wide "Human Race," the seed and issue of the Adamic disobedience. Both the "Cain" and "Abel" races were the offspring of the post-Edenic "Adam and Eve," the abnormal human family descending from the original sin of their first parents. This issue is symbolized in the birth of Cain and Abel.

In the birth of "Cain" we see the constitution and increase of the "World-race," dominating the earth, possessing it, and making it a "continuing city" in its abnormal and corrupt state, taking its "Evil" as a permanent and continuous phenomenon, and seeking to make the best of it in its evil conditions, with no thought of Redemption, for themselves or for posterity.

In the birth of "Abel" we see the constitution and growth of the "Church-race," and the multitude of repentant children of disobedience in successive generations, seeking

Redemption and At-Onement, for themselves and creation, by the instrumental means provided in the Church-Society, and the processes of redemptive evolution.

In the mixed human race the presence of Evil did not utterly extinguish the good innate in all creature-forms, and, after the first shock, and the initial impetus of individualism and sensualism, many were led by the force of reaction which set in, to resort to the surviving Church of the Living God, to seek Redemption. This movement is represented in the birth of "Abel." The old state of existence was departed. The human race were as a family sunk into poverty, shame, and distress, on account of the father's misdeeds. To the whole human race, abnormal "Adam and Eve," both Evil and Good, the Gate of Eden was closed and guarded. The whole of mankind, the "World-Race," and the "Church-Race," and the Church-Society—Hierarchs, Initiates, Neophytes, Adepts, Teachers, men, women, and children, suffered under the blow which had descended upon the earth through the disobedience of the Sons of the Gods.

Sin and death entered and wrought the physical and natural consequences that made it impossible for the earth to continue as it was, and the Divine state of existence to abide. The fearful ravages of disease, decay and death, created new physical and material conditions. Medical opinion asserts that there are indications that all diseases have one common initial origin, or root—that there is one primary disease from which all diseases have originally branched out. That root-disease they believe to have been *venereal*. This opinion coincides with the account I have given of the original act of disobedience of primordial man, the breach of the Law of Sexual Segregation, and the outbreak of sexual sin.

Under the Figure of "Cain," therefore, are represented the fallen and reprobate families of the mixed and abnormal human race. The Figure of "Abel" represents the Antediluvian Church-Race and Church-Society. These two races, founded in primeval and prehistoric times, are the racial descendants and progenitors of the two distinct racial classes of mankind that have existed in every subsequent age. "Cain" and "Abel" differentiate the whole of mankind in the "Church-Race" and the "World-Race."

"*Abel*" was a "*keeper of sheep*," and symbolizes the *church* as a Flock of Sheep and Lambs, in the "Fold," guarded and sheltered by the Shepherds, and fenced around against marauding invaders of their security. Jesus Christ is described by Peter as "The Great Shepherd of the Sheep," and "The Chief Shepherd." He called Himself "The Good Shepherd." In the church is an organized Order of Shepherds—the mediators and agents of the "Chief Shepherd," serving the Divine and Angelic Shepherds of the Shekinah, or Paraclete, in protecting, rearing, training, feeding, and teaching the Sheep and Lambs of the Flock.

"Cain" was a "*tiller of the ground*." How different the symbology! The "ground of the earth," upon which the creatures depend for substance, clothing, shelter, and life, but laid under the physical "curse" of the Fall. Man's original sin recoiled upon him by its physical effects in the corruption of the very basis of his subsistence. Mankind was cursed by the curse he himself brought upon the substance of terrestrial creation. Scientifically we may read the material significance of the allegory of "Adam and Eve" after plucking of the fruit of the Tree of Knowledge of Good and Evil,

"And unto Adam He saith, Because thou hast hearkened unto the voice of thy wife, and hast eaten of the tree, of which I commanded thee, saying, Thou shalt not eat of it; cursed is the ground for thy sake; in toil shalt thou eat of it all the days of thy life; thorns also and thistles shall it bring forth unto thee; and thou shalt eat the herb of the field; in the sweat of thy brow shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken; for dust thou art, and unto dust shalt thou return."

Paul alludes to this "curse" which befell the terrestrial creation, and points out the *innocence* of the creation, its victimization, and the *guilt* of mankind which brought the curse:

"For the creation was subjected to vanity, not of its own will, but by reason of him (man) who subjected it;—in hope (expectation) that the creation shall be delivered from the bondage of corruption. . . and the earnest expectation of the creation waiteth for the revealing of the Sons of God."

The physical effect of the Fall was that the earth was reduced to a state of "corruption," hardness of substance, a diseased state, and the result of the conformation of the ground was that it necessitated hard labor and strenuous, fatiguing toil and sweat of brow, to sustain its fertility and productiveness, and to save it from being overwhelmed by weeds, "thorns and thistles," and desolated by disease, blight and decay.

What kind of a state must have the earth enjoyed before the Fall? What convulsions and cataclysms of its substance, igneous and aqueous, must have occurred to create

the metamorphosis? What a terrible form of corruption descended upon the earth from fallen mankind and infected nature to operate so powerfully as to cause these cataclysms which wrecked its fair translucent form and features!

To disclose the extreme significance of the "Cain"-attitude, as a "tiller of the ground," his antagonistic relation to God, and his antipathy to "Abel," or the "Church-Race," I must remind you of the actual conditions of this "ground" which "Cain's" life was spent in tilling, the ground under the curse of man's disobedience.

One of the immediate consequences of the "Fall" was human physical metamorphosis, owing to disease and corruption. This caused a change in man's mode of transition from the earth to the planetary Spheres. Before Evil came, transition was by the mode of "Translation," or Levitation, as in the case of the "Ascension" of Jesus. Since the "Fall" the only way of transition has been by *death*. And in death the "remains" of the bodies of the creatures are deposited in the earth, and before death, through life, the excrements of bodies in a "state of death," and disease-matter, are likewise so disposed of. The earth is a depository of all the disease and death of the world, which interpenetrate its substance, polluting it with perpetual discharges and deposits of diseased and dead matter. The whole process of living and dying is *abnormal*, and its effects on the earth are *abnormal*. Think then how calamitous this abnormalism was to the fabric and structure of the earth and all creature-life. Give this idea one moment's consideration. Granted an earth that once eternally knew no phenomena of disease, decay and death. Then, *before* these phenomena originated, the earth obviously must have consisted of very different substance and constituents. Matter cannot be anything like the same now as it had

been before the intrusion of these pollutions and their natural consequences. We can, on this premise, fully understand the cause of the cataclysms, and point scientifically to the origin of our geological formation. Granted this premise, and we need go nowhere else to find a solution of the physical problems. And I affirm this premise,—that the earth, from these, and no other causes, has undergone a radical metamorphosis, perpetuating the consequences of Evil in this planet. Modern metaphysics—the philosophies of Berkeley, Nietzsche, and a great deal of what is propounded on metaphysical platforms—attempt to put blinkers on our eyes, and to make us think ourselves blindly out of the presence and universal totality of the phenomenon of “Evil.” But I affirm, and stand by the affirmation if all the thinking world rejects it, that the substances of all material bodies are degenerate and metamorphosed, from the substance of the “atom” to that of a “man.” There is no living body that is not degenerated, decaying, dying, appointed, by abnormal conditions of nature, to death, the victims of “Evil,” helplessly fighting “Evil,” to stave off *death*. Nothing saw corruption, nothing died, until the physical processes of disorganization were set in motion by disobedience of immutable cosmic Law.

Now what happened, after disease, decay and death ensued, was a very simply understood consequence, and needs no abstruse scientific explanation. It is the self-evident result of natural cause and effect. The earth, normally an untainted, translucent medium of internally generated and spontaneous radiation, which nourished its surface with the etheric emanations of the cosmical Vital Principle, or Essence, derived by centrifugal attraction from the Divine System of Mediation centering in the cosmical Divine Figure of the “Lamb in the Midst of the Throne;”—this

inconceivably delicate and tenuous earth-texture became the receptacle of ceaseless deposits and inroads of diseased, decayed, and dead matter. The Pure Virgin Mother-Earth became the charnel-house and garbage-heap of dead, dying, diseased, and decayed organisms, the "grave" of a perpetual flux of decomposition, excrements, and exhalation from all living and dead creatures. The incessant inpourings of these pollutions into the molecular formation of the earth's substance, day after day, age after age, only could have had one result upon the face and structure of the earth and nature, interior and exterior. It fell into the moribund, stunted, contracted, dwarfed and corrupt state that we find it in today. It contracted corruption; it inhaled and exhaled corruption; it produces corruption in every living organism raised and nourished upon it. This is the *premise* on which I argue the origin of "*Evil*"—*Disease, Decay, Death*.

We know by experience the physical effects of disease and corruption upon the human body, and of blight and disease upon plant-life. The earth is not less susceptible to these corroding, withering influences. On the contrary, the earth is the habitat, the matrix and nursery of disease-germs, blights and pestilences, the breeding-ground of disease-laden animalculae and insects, carrying disease and death far and wide. And this is due to no creative causes but to the destructive effects of the Fall, by which terrestrial nature has been prostituted and contaminated by its universal employment as the last receptacle of contagion, of noisome and corrupt elements in our present corrupt physical state. The Egyptians were a wise people in their method of disposing of their dead, by embalmment, and their interment in stone sarcophagi, where the bodies slowly evaporated, leaving only a harmless dust.

LECTURE FIVE

IDEA

THE LAW OF REDEMPTIVE EVOLUTION, AND THE CHURCH

I have described the physical nature of the earth, as it was originally constituted, and of the ordered grades of segregated typical forms originally inhabiting it; the beginning of disease and all Evil, caused by a new element of life through the physical character of the Fall of the human genus by sexual lawlessness, the introduction of sexual habits and unnatural consanguinity of species. I have shown how disease and death penetrate the earth, polluted it, and caused its corrosion, and the hardening of its normal ethereal tenuity of texture. Thus the earth began a process of contraction from the surface to its interior depths, causing it to break up, fuse together in conflict of chemical elements, creating the geological and mineral stratification through successive cataclysmic eruptions. From that period onward the earth was denuded of its pristine fructivity, and ever since then the "*Cain*"-Race of humanity has been busy striving to make the earth fruitful, by cultivation, irrigation, and invention, to save themselves from its universal depletion; to *force* it to produce the means of subsistence. This has been the work of "*Cain*," and the universal aim of man in all generations.

The impermanence, transiency and removability of "Evil" is the hereditary work of "*Abel*," the "*Christ-Race*," and

the "*Church-Society*." "Evil" is perpetuated by ignoring or denying its existence, by only seeking to palliate it, and to treat its symptoms, in ignorance of its origin, nature and removability. The truth has been in the possession of a few in each age, who have more often than not been persecuted, derided, crucified, for their knowledge. Driven to secrecy and hiding, the efforts of the "*Abel*" Race for world-regeneration have been neutralized by "*Cain*" antagonism, world indifference, apathy, avarice and sensualism. It suits the "*Cain-Race*" to let things be as they are. Life is too short, and the "*afterwards*" has become a matter of such uncertainty, that few seek to alter the present state. There is no time in a lifetime for any other pursuit than that of wealth, pleasure, or livelihood, to make life liveable, and the "*Cain*"-reward of diligence—power, position, wealth, comfort and pleasure—take up all the time in their acquisition. Children are taught that this is the great duty of life.

The secret of the earth's redemption is in the keeping of the "*Abel*"-Race, the Church-Society, the People of God, and they are driven out of hearing, frozen out, starved out, when they are not driven by physical necessity, or seduced, into conforming to their environment, the dollar-grasping, economic and individualistic habits of humanity. The church, the Divinely appointed "*Witness and Keeper*" of the Divine Mysteries, has lost its way, and few among men have fortitude and patience to pursue the Path and fewer still know how. For the mysteries are hidden from them.

My profound conviction is that the time is reached in which the redemptive processes are narrowing up, and their forces are closing in. The goal is rapidly getting nearer. The Truth of the Mysteries, so long veiled and forgotten, is emerging from its obscurity, and finding a people ready

and pre-ordained to respond to it. The lessons of evolution—racial, social, national, intellectual and religious—during the past ages, have been learned. The scholars of the past are reincarnate now with their knowledge and experience inherent in their souls. The plucking of the Tree of Knowledge has borne its fruits of ruin and redemption. The ties of cosmic union have been tightened; the Divine Magnet, the Mystic Christ, the "*Lamb in the midst of the Throne*," is drawing the units of human attraction to their common centre. The sundered natures of men are converging to their microcosmic centres of affinity and union. Concurrent with the external signs of racial comity, of national peaceableness, the Spirit of the Church-Race and the New Age is growing and spreading its influences. The Soul of the race is crying for spiritual enlightenment, purity, and Divine Righteousness. Men are losing faith in man-made politics, they want the universal Rule of God in man. As the collectivist principles of world-economy grow more clearly allied to the primitive ideals, the forces of competition, of racial and national rivalry, egotism and sensualism, are being driven out. Mankind has lost faith in "mushroom" experimental growths of man-made, "Cain"-devised schemes and politics. He is proving the lessons of past reincarnations and working them out, unconsciously, and they form the woof and warp of his unconscious thinking and doing. Through the crude developments of past revolutionary stages men are now groping after that final revolution which will raise the Body-Politic to the universal state in which the divided units will be collected and united. This will come when the age is capacitated to bring to normal reincarnation the Best of Mankind, who will bestow their Best upon the earth.

"*Cain, a tiller of the ground*," represents the human race,

labouring and sweating under the terrestrial curse, fighting the interminable battle with the cursed earth, to wrest from it life and nourishment, and to make "life worth living" in a state and condition so wearisome and hopeless to all who pursue the self-dependent individualistic course, and deny dependence upon the submission to God for deliverance. "Cain" represents the *"World,"* in the "Struggle for existence," in independent activity to "keep body and soul together," in strife with itself against all comers, to gain all the good that man's cumulative toil, strength and skill can compel the unwilling earth to produce from its surface, and from below its surface. The word "*Cain*" means "*getting*," a title allegorically eloquent in description of the character of the World-Race.

Viewing then the "Cain and Abel" tragedy as a Myth, a Legend, and an allegory, the meaning is patent of Abel's offering of a lamb, a "*firstling of the flock.*" He was performing a symbolical Rite, denoting the Church's devoted faith in the eternal outpouring of the Life-Blood of the "*Lamb of God,*" "*standing as it had been slain before the foundation of the world,*" the Cosmical and Divine Fountain of cosmic and organic life, being and existence, and, since the Fall, the "*Fountain also for Sin and Uncleaness.*" The Lamb on the Altar of Oblation denotes the Church's, and the offerer's participation, faith, obedience, and his Initiation in the Mysteries, whose exoteric Rites express, and vehicularly convey, the Power and Wisdom of the Divine Mysteries, leading the Initiate up the Steps of the Ascent of Redemptive Evolution to the final *At-One-ment*.

The genuine and sincere offerer of the symbolical Lamb standing on the Altar in the attitude of slaughter, stands before the Altar in deep contrition, contemplation, and prayer.

He knows that the Lamb he has offered is the Symbol of the "Lamb of God," the True, Eternal and Cosmical Mediator of the Divine Essence between Man and God. Adoring the Lamb of his own presentation he is declaring his adoration of and faith in the "*Lamb of God which taketh away the Sin of the World.*" In like manner as there was no carnal blood-shedding in the representation of the cosmical "*Lamb in the midst of the throne, standing as it had been slain before the foundation of the world,*" so it is permissible to assume there was no blood-shedding in the offering of Abel in the allegory. It was an allegory, a symbol, and its literalness is not necessary to be understood. Abel was performing the Mystery-Ritual of the Slain Lamb, the Lamb of God described by John in his apocalyptic vision. Some day, when the Divine Church of the Mysteries is established, we shall again participate daily in this Sacred Mystery of the "Body and Blood" of the Lamb, adored and offered on the Altar of our own Mystical Eucharist, with the Elements of the Bread and Wine that the Incarnate Lamb of God instituted for that sacrifice in Christian days.

The Figure of the "Abel"-Sacrifice represents the Christ, the Only-Begotten Son of God, the Eternal Medium of the Essence of the Divine Father-Mother, flowing into the Cosmos in eternal Radiation, or Emanation; the procession of Divine "*Cells*" forming the Ether Light of Life, the dynamic Light of the World, by which all things are made, in which all things consist, and by which all things that have fallen are redeemed. As the "Abel"-offerer stands in contrition, confession, contemplation, and prayer, before the altar of the terrestrial Sanctuary, he receives the token from Heaven of the Divine acceptance and response. The "*Shekinah*" Fire of God descends upon the Altar, envelop-

ing, permeating, the offering and the offerer. It suffuses all with the Celestial Radiance, and infuses with the Divine Dynamic the offerer's soul and body. He is sanctified, he is beatified and his admission into the Divine Mysteries is certificated and sealed by the Presence and approbation of the Divine Hierarchy and "the whole company of Heavenly Witnesses."

Otherwise was the offering of "Cain"—

"And in process of time it came to pass that Cain brought of the fruit of the ground, an offering unto the Lord But unto Cain and his offering God had no respect."

The very character of the offering of Cain is indicative of his relations to God. He was outside of the Divine Society of the Church, and knew not the Divine Mystery of the "Lamb of God." His offering was "*of the fruit of the ground.*" Why had God "*not respect unto Cain and his offering?*" Was there anything wanting, in his manner, or motives, or actions? Was it not as good an offering as that of Abel? What of the toil of hands, the sweat of face, the cultivated skill and knowledge, the patience, and perseverance, which the "fruit of the ground" had exacted from the "tiller of the ground" long before he could hope to reap its fruits? What of the act itself? The devotion, the adoration, the worship, the faith, it implied?

Cain represents the "*World,*" and his offering the religion and votive offerings of the "*World.*" What more meritorious, more suggestive of dependence upon, and gratitude to, God, than the offering of the fruits of the toil, the skill, the patience of labor and diligence? What more suitable to present to God than the "fruits of the earth," the corn in the sheaf, the grapes and the vegetables, the

fruit of the trees, which Cain had so laboriously tended—the fruits of the ground, from which man had wrung so much for his life and happiness? How singularly appropriate to select a portion of the best, a tithe, as a gift to God, a token of his gratitude, dependence, and faith?

Yet, “*God had not respect unto Cain and his offering.*”

And this was for real and cosmical reasons. There was a cause, of natural account, which made Cain's offering nugatory. The “fruit of the ground” was that reason and cause. It represented that the whole idea in Cain's mind in his offering was the declaration of “*possession.*” He had earned his fruit, therefore he could give a moiety of it to God, as a present out of his own stores of “*possession.*” There was no confession of Divine rights in his possessions. At the best, his offering was an admission, a pious acknowledgement, that “*by the help of the Lord I have gotten possession.*” But, even so, it was by his individual toil, skill, and sweat, that he had “*gotten possession.*” Neither God, nor his fellow-creatures, had any prescriptive claim of ownership. It was his “property,” out of which he could spare some for an offering to God. Some, possibly, for the benefit of his fellow-men. But it was all *his*, by rights of labour, skill, prowess, conquest of nature and of beasts, by victory of his fellow-men in the “Struggle for existence.” He was a proud man, in consequence, possessing inalienable property rights over the fruits of his capacities and possession of the earth.

Nevertheless, it was cursed fruits, fruits of the ground polluted by his sin. Fruit also that, by prior entail, naturally and normally was as much every man's property as his own, belonging to God in Freehold, and leased to humanity for perpetual common possession.

The earth and all that is in it, the air and all its forces, are God's Freehold ; and man, and all that he is, or develops in him, and all that he possesses, of state and estate, his property, his gifts of mind, soul, and body, are God's possession. All that is produced by man, by his skill, by his mental powers, his physical strength, out of the earth, air, water, nature, is God's property, leased out for all men, and not for any man's individual benefit, except as the right of all men to enjoy. The fact that Cain made the offering he did, however much it cost him, proved that he had no sense of these truths. He knew nothing of dependence upon God, of obedience to Him, of the actual right of God, and God's creatures, to all that each individual is and has. He came before God as an "*individual*," with an individual's rights, with a moiety of an individual's possession. It was an ostentation of his own individual pride of possession and claim of title. It was an offering of self-righteousness, of self-possession, of pride, presumption and display ; of a "Pharisee," a hypocrite, of a man ignorant of the true principles of Divine and human relation and solidarity. There was not a sign of confession of sin, of remembrance of the great transgression and man's Fall, of the sense of depravity, or of spiritual unfitness to appear in the Presence of God, or to make God any recompense of offering. He saw not, he exhibited no acquaintance of, any guilt or desert in the ancestral sin, the "body of humiliation," of degraded nature, which had fastened upon him and all creatures, the Sign-Manual of Evil and Abnormalism stamped upon the features of the whole creation. He had lost the memory of the past, that he and all creatures were the "children of disobedience," the offspring of lawlessness and abnormal birth, and, as such, cut off from the *Tree of Life*, from the eternal cosmical Life-Stream of the

"Lamb of God." He realized nothing of that long course to be taken, the term of which was the restoration of the Creative and sustentative Fountain of Life which alone brings to light the Life and Immortality to which creation will succeed by redemption.

"Abel's" offering was a *Sacrament*, "Cain's" a *sacrilege*. Abel's was the constituted offering of the Mystery of the Lamb of God, and represented the Lamb in the Divine Shekinah Fire-Pillar, transubstantiating the lamb of flesh and blood into the Lamb of the Divine Elements. It was the primitive form of the Sacrament of Holy Communion, the Paschal Feast, in which, in Christian succession, the "Bread and Wine" are the symbols and vehicles of the same Transcendent and Eternal Lamb of God. In the sacrifice of the Lamb, the Altar, and the "Precious Blood," were established, from earth's earliest ages, the identical Mystical Eucharist which Jesus re-instituted, Blessed and Consecrated in the "Upper Room" of Jerusalem; the same in symbol, tradition, and origin, that the priests of the Temple had corrupted and desecrated, necessitating its re-institution, with the changed "species," in the chamber of the Lord's Paschal. From thence onward, the character, or medium, of the Sacrifice was altered, but the intention and meaning remained precisely the same. Our Eucharistic Sacrifice is the same in all intents and purposes as the Sacrifice of Abel, and the Sacrifices and Offerings of the Covenant of Israel, and they deserve equal dignity and splendour of service.

The allegory next proceeds to its *denouement*. A tragic scene follows these offerings. "Cain and Abel" enter into a state of "*enmity*." Cain finds his offering is futile, his pretensions to the Divine privileges and Benedictions, enjoyed by Abel his brother, are exposed in their nakedness

and vanity. His pride is wounded, his self-sufficiency cast back upon himself, his "*amor propre*" is hurt, his self-dependence and presumption laid bare in all their brazen effrontery. So the "*enmity*" first appeared, and it has continued ever since, between the Church-Race and the World-Race, The Church-Race and the Church-Society, which abjures the World-Life, are of different "*Blood*" to the World-Race. The World-Race knows nothing of the Divine *Blood-Transfusion* of the "Lamb of God." It initiates the Sacred Rites in carnal sacrifices and offerings, in bloodsheddings, and in its modern representations and misbelief in the human and carnal sacrifice of the Incarnate Son of God. It has substituted the Eucharistic offering and Mystical Feast of the "Lamb of God" for the tragedy of Calvary, and the gross doctrines of "atonement" and "substitutionary sacrifice" that are connected with it in much "Christian" theology. The Symbol of the "crucifix" memorializing the murder of Jesus Christ has been put in the place of the Symbol of the "Cross and Serpent," or the Principle of Life and At-Onement. The carnal blood of the crucified body of Jesus has ignorantly and superstitiously been substituted for the Life-Blood of the Eternal Lamb of God.

"*Cain*" is the "strong man armed," he has taken possession by force, the world is his to conquer, and he is conquering it. He has possessed the earth. It is his right, his "home," his vocation. He becomes efficient, he has trained himself to skill and craft and art, resourceful in utilizing the earth to his own advantage and happiness.

"*Abel*" is the weak man, detached from the things of the world and of sense. He makes not this earth, as it now is, his "home;" he "*seeketh a city yet to come, whose Builder and Founder is God.*" He knows the earth's de-

pravity, and he remembers its former estate. His aim is to purify and restore it, and he has no thought to make the best of it in its present state. He ignores the pleasures of the fruit of the ground cursed by the ancestral sin and shame of the past. He does not enter into the motives and energies that actuate his brother Cain. The latter spends his days in making the earth yield, out of the penury of its curse, the things that alone can make life endurable to him under the curse, and measurably pleasurable, which absorbs all his time, exhausts his strength, and preoccupies his mind. "Cain" is on the earth to stay, a citizen of the world, never contemplating it in the light of its becoming a better earth, a happier world, save by his own efforts to subdue its unwillingness to produce happiness. "Abel" is a pilgrim, a dweller in tents, a stranger in the world. He has reminiscences of the "*Eden*" world, from whence he came. He wants to bring back the "*Eden*" world. His life, his speech, his actions, his religion, his relations to God and mankind, all speak of a "*better country*," of "*better things*." Unconsciously therefore he is a perpetual living reproach to Cain, a thorn in his side, a silent testimony of Divine disapprobation. And the one essential thing that made Abel's Sacrifice a Sacrament, and Cain's a Sacrilege, was the Descent of the "*Shekinah*" on the one, and its absence from the other. The "bluff" of Cain failed to hoodwink God and the Angels, as human hypocrisy always fails.

The unchangeable hereditary attitude and the spirit of "*enmity*" between the World-Race and the Church-Race is therefore declared, its origin is set forth in the allegory of "Cain and Abel." The jealousy and anger of Cain that culminated in the murder of Abel, is an historical event of primitive times, as well as illustrative of a principle. The spirit of hate, jealousy, treachery, murder and compe-

tition, of pride and self-seeking, is the spirit descending from "Cain." The spirit of meekness, Divine dependence, and submission of God, of separateness from the world, of prayer, faith, obedience, love, compassionateness, self-abnegation, forbearance and community of interests, is the descending spirit and "blood of Abel."

Historically we gather from the narrative that the "Cain"-Race, roused to envy of the "Abel"-Race, because of the Divine favour, protection and provision, bestowed upon them by their "At-Oneness" with God through the "Lamb of God," rose up and treacherously fell upon the devoted band of the Church-Race and Society, while pretending to participate in the Sacred Rite. The Abel-Race were the *proto-martyrs of the Cross*, put to death by their angered Brethren of fallen humanity, at the foot of the Altar. Hence forward the spirit of enmity and persecution has energized the World-Race against the Church-Race, and "*history has repeated itself*" a number of times, and still is doing so. Whensoever the church has not willingly consented to be swallowed up in the world, and chooses to live according to the principles and practice of the Faith of the Cross and the Serpent, the Divine Mystery of the "Lamb of God," it has always the same untiring and inexorable "enmity" to face in the spirit of the world. "*Marvel not*" said the Master, "*if the world hate you, it hated Me—the Mystical Lamb of God—before it hated you.*"

For a period in the world's history (many times partially repeated) it came to pass that the Church-Race and Society became only temporarily extinct on the face of the earth. Only "Adam and Eve"—the aggregation of the human race—and Cain, the World-Race, survived. The world had to wait for a new reincarnation or generation, for the Church-Race to revive in the posterity of "Adam

and Eve," whilst the World-Race continued to increase, as portrayed in the record of the "generation of Cain," and the account of his posterity. Not until the birth of "Seth" and "Enoch" does the Church-Race re-domicile in the earth, and resume its redemptive functions. Meanwhile the destructive forces of Evil were continuing all the time, without the deterrent forces of the Church-Race to withstand their dynamic destructive progress.

There followed the murder of Abel a long period of intense darkness, wickedness and gross corruption. Evil had full and unchecked sway to work its own physical effects upon creation. After the extinction of the Church—the Divine-Human medium of the Spirit, or Divine Essence of Life of the Lamb of God—the earth was practically deprived of the "*Salt*" and the "*Light of the World*," which only could stem the tide of Evil, Disease, Decay and Death. Stupendous ravages of evil and calamity polluted and shattered the physical structure and substance of the earth, and contaminated and decimated the races of men and the species of creatures dwelling on the earth.

The events depicted in the allegory of "Adam and Eve," and its sequel of "Cain and Abel," describe the actual history of the post-Edenic primeval times, covering a long period between the Fall of man and the culmination of the earth's rapid decay and internal cataclysmic degeneration. In the geological ages, classified by Science in the various stratifications of the earth by contraction, is disclosed this period of terrestrial cataclysm. The history of this planet may be divided into three defined epochs, marked out clearly by certain manifest features in the planet itself and its formation, namely:

(1). *The Pre-Cataclysmic Epoch*, covering all the in-

finite time previous to the events that caused the cataclysms, and produced the present geological state of the earth's structure.

(2). *The Cataclysmic Epoch*, and the "*Glacial Period*," covering those ages during which the present earth-stratification was formed, when the human race was in its earliest infancy; the period of the "*giants*," the "*Cave-men*," and of the "*Saurian*" monsters.

(3). *The Post-Cataclysmic Epoch*, and the beginning of world-history traceable from geological and geographical data, and from the earliest non-legendary records and traditions of the ancient races, to the present time.

We may learn two extremely important facts disclosed by this record, having to do with these Epochs, and the beginnings of the earth as it is at present constituted:

First, The Primeval existence of a racial class designated as "*Cain*," and characterizing the "*World-Race*,"—a Race that descended from a particular line of heredity from the people who became abnormally fused at the original transgression of the sexual law, and lived in persistent departure from the Divine Principles of Redemption.

Second, The contemporaneous existence of another racial class from the same "Adam and Eve" stock, designated as "*Abel*," and characterizing the "*Church-Race*," consisting of the people who remained faithful to God, and followed not in the original transgression, but who suffered constitutionally from the Fall and the degeneration of the terrestrial conditions. To these were added the many of the original Sinners, and their children and descendants, who repented, and turned to God, and sought Redemption in the hierarchical ministry of the Church-Society.

The one fact treats of the depraved and degenerate children of men, the "children of disobedience," the "race" of mankind formed by the Adamic consanguinity; the other of the generate and regenerate "children of God." Both consisted of the abnormally begotten race that ensued from the confusion and fusion of the normal species, and who had lost their normal androgyneity of nature (with the exception of those few who had not sinned, and kept their androgyneity for that generation). Both these classes are *racial* and *generic*. The Church is racial, generic, and not a mere institution or congregation of inter-racial units, banded together by spiritual affinities, or religious bonds of union. It is a body of mankind of Race-origin and generic, or birth-relation. It is literally the "Body of Christ," visibly distinct in the units of outward personality, but invisibly One in interior unity of generative and racial descent and family. They become so related by the Laws of Predestination and Reincarnation. Hence we call it a "*Church-Race*." It more truly and literally is a "*Race*" than are the various races of mankind, because it has more distinctive characteristics of differentiation.

The World-races, in which the "Church-Race" is scattered, are really no more than graduated phases of the one human conglomerate "Cain"-race. They have their distinctive race characters from the different phases in which the progressing beings were reincarnate, and take successive earth-forms, first in one race, then in another, on the ascent from the lower to the higher. Also the classes of social distinction (which no "socialistic" or "democratic" developments can remove), and the several "caste" categories, which exist in all races, are the variations of these race-phases, and are reincarnatory stages as much as are the races themselves. The "Church-Race" consists of be-

ings who reincarnate in the World-Race until they are redemptively evolved to the standard of nature that permits them to reincarnate ultimately in the "Church-Race." It is for the reincarnation of these in right redemptive conditions that the Church-Society, or the Divine Mysteries, is designated, to enable them to fulfil their reincarnatory pre-destiny.

Redemptive Evolution uses these class and race phases and variations, by which mankind rises slowly to the normal and specific classifications lost at the Fall.

The "Church-Race" and the "World-Race," therefore, are two absolute race-distinctions, but at present intermingled in the one human race. The individuals belonging to the one or the other, only are able to pass from the one race to the other, by the process of reincarnation and natural generation. The close study of the Pauline teaching concerning the Hebrew people, shows that the original Church of Israel was a chosen, elect, and predestined Church, with a family relationship and clear heredity from a common ancestral origin, and so it continued until Israel's apostasy, as it also continues in traditional loyalty to this principle to this day. But after the Hebrew apostasy the development of the "Gentile" races was so far advanced that the Divine "*Seed*" of the Church-Race was scattered among the races and nations of the world, and needed a wider Church-idea and organization to reach and collect them into the "Fold" of the Church-Society. The "Church-Race" became merged in the world-races, and the "Church-Race" (Abel) and "World-Race" (Cain) are scarcely distinguishable.

At this psychological hour came the time of the Incarnation of the Only Begotten Son of God, Jesus Christ. He came, in the first place to restore the "Church-Race" to

specific unity, to re-instate the true generic "Israel." As Paul said, *"For he is not a Jew which is one outwardly; neither is that circumcision which is outward in the flesh; but he is a Jew which is one inwardly; and circumcision is that of the heart, in the Spirit, and not in the letter; whose praise is not of men, but of God."*

The "Church-Race" then is the True Israel, the ancestral and generic "Jew." The Church of the Abrahamic Israel had become degenerate, had morally and spiritually amalgamated with "Cain," and Jesus restored it in the new Church of the elect which He raised up from among Jews and Gentiles. After his Ascension the church "scattered abroad," and "went everywhere preaching the Word," setting up the Christ-standard in the Gentile nations, to which many of those who were "Jews inwardly" rallied, and became *True Jews* in the Church-Race of Christ Jesus.

This is the Church's work in the present cycle of redemption, the "calling out" from the world, from all the nations in which they are reincarnatorily scattered, the elect of God, Predestined to be the Members of the Christ-Body, the Church-Society. There are two classes, (1), those who are themselves now Virgin-Born, or whole microcosms, and (2), those who shall be Regenerate in the Church, and shall incarnate Virgin-Born hereafter. The former are the invisible Church-Race, and with the latter, they constitute the "Church-Society" and Body of Christ.

For a long period the absence from the earth of the corporate Church-Race and Society (which constituted the medium, or vehicle, of the preservative essence of the Divine Life flowing from the "Lamb of God"), the "Salt of the earth" and the "Light of the world," led to the descent of the "World-Race" to the lowest depths of Evil and

depravity. The earth became the scene of unparalleled wickedness. Every human and carnal passion was let loose to work unlicensed passion, debaucheries, rapine and carnage. The World-Race sank into the uttermost depths of barbarism, ignorance, and animalism. The depravity of abnormalism and degeneration carried with it every kind and species of creature-life, already disposed to bestialism by the cumulative effects of terrestrial cataclysmic metamorphosis and denudation. Already were the "brute" instincts rapidly asserting themselves in the increasing "struggle for existence." Life was beginning to depend entirely on individual struggle and effort, and competition for the earth on which to live was becoming acute. The basis of life was ruined, and there was universal shortage of nourishment in what had been their common food. The struggle for food and subsistence brought quarrel and conflict, and blood began to be spilt. Hunger drove men and animals to forage for the means to subsist, and flesh-food, the flesh of the slain in the battle for life, was adopted as a substitute for the normal "fruits of the ground." Some of the species became in due time physically adapted only to subsist on this abnormal food. Hence arose the two classes of creatures—the *Graminivorous* or *Ruminata*, and the *Carnivora*.

As the struggle for existence during these cataclysmic ages increased, and all the instincts of human nature concentrated upon self-preservation and protection, with no savoring influences, no religious stimuli, no Divine Order of appeal or prayer, the human race was plunged into the lowest stage of barbarism and depravity. Almost every reminiscence of a higher origin and a better state was obliterated. Man was barely removed from the "brute," to which he had reduced the lower orders of species by his own

depravity. He had a long journey to take, as a race, before he could redeem himself from such a debased state, and ages had to roll by before he could see the greatness of his fall, and learn the way of his redemption. His only hope lay in reincarnation, and the re-birth of the Church he had destroyed.

The "Seed" of the Church-Race, slain before-time, was not extinguished. In the future posterity of "*Adam and Eve*" (distinguished from that of Cain) it returned. The massacred "Abel," symbolizing the "Church-Race," reincarnated in due time, and continued to reincarnate, and will so continue, until the earth's redemption is fulfilled, and the curse of the Fall is removed. "Cain" may kill "Abel," and has done many times, is doing to this day; but he cannot eradicate him. Every righteous soul, from the soul of "righteous Abel," whose blood was poured into the earth, will return, and many times, to avenge the "blood of Abel" by working out Redemption for themselves and all the victims of "Cain." Not a drop of blood has been spilled in vain for the cause of redemption. The church can never be crushed, it rises again and again, and mocks at the "enmity" of the "World" that oppresses it, and slays its great souls.

So the "Genesis" pursues the long-forgotten story of our wonderful origin, and tells the tale of sadness and triumph. It depicts the return and continuity of the church in the following statement of the allegory:

"And Adam knew Eve his wife again; and she bare him a son, and called his name Seth; for God hath appointed me another Seed instead of Abel, whom Cain slew. And to Seth, to him also there was born a son;

and he called Enosh; Then men began to call upon the Name of the Lord."

From the fallen parent-stock sprang the Promise of Redemption, the Everlasting Covenant. From sinful man came the first beginnings of the Divine Promise previsioning the ages that must elapse to its final fulfilment: "*I shall put enmity between thee and the woman, and between thy seed (the World-Race) and her seed (the Church-Race): It shall bruise thy head, and thou shalt bruise his heel.*" Mystically understood, the "*seed of the woman*" always refers to the Spiritual Nature in man. The "*Seed of the Serpent*" represents the carnal nature in man. Likewise, in a still more pertinent representation, the one is the "*World-Race*," and the other the "*Church-Race*." The enmity lies in the predominant natural difference of life-motives between the one and the other. These life-motives change for the higher through reincarnatory processes which enable mortal men to respond, in one reincarnation, to the Divine stimuli, which they could not do in previous reincarnations. Yet in each reincarnation they unconsciously were rising in the scale of redemptive progress, until reborn a "*Seth*," or "*Enosh*."

In the allegorical "*Enosh*, the son of *Seth*," we see the "*Church-Race*" returned, reincarnated in the "*appointed Seed*." Never again has the earth been brought down so low that none of the "*Seed*" of the Church-Race has been left on the earth to reproduce its kind, and to propagate the Church-Race and the Divine Mysteries. Human wickedness and evil never can destroy the Divine Seed, for man's powers of destruction are limited. They cannot reach beyond the earth-bounds and the "*astral plane*." They cannot stem the stream of reincarnation, complicate and

pollute it how they will. The reincarnate they may kill, but they are impotent to stop reincarnation. They may slay "*Abel*" but they cannot hinder the birth of "*Seth*" and "*Enosh*." And each reincarnation adds strength and wisdom to the reincarnate; so the races develop, and rise from barbarism to civilization, grow in culture and intellectuality, and rise to, first, *Self-Consciousness*; second, to *Soul-Consciousness*, and finally, to *God-Consciousness*. In these three stages we see every race uprising from the "brute" to the civilized and spiritual man. The time will come when there will be no "barbarian" races, no merely "civilized nations," but the barbarian and the civilized will have evolved into the Divine-Human Christ-People—the subject of my last lecture.

So radical and catastrophic was the Evil done to the earth-structure in those days of the church's extinction, and of the "World-Race" corruption, that through the universality of disease, decay and death, its physical effects were such as to cause the vast and terrible convulsion of the earth's crust, the cataclysmic eruptions which produced the stupendous results of geological and geographical transformations, allegorically depicted in the story of "*Noah*" and the "*Deluge*," and traditionally reminiscenced in the oceanic submergence of the vast land-areas of Atlantis and Lemuria, and the great territories peopled by races of the highest culture buried in Africa's desert sands, the Arctic ice-zones, and the wide Siberian Steppes, and elsewhere. In these cataclysms we have the cause of the terrestrial geological stratification, of the origin of the great oceans, of the ice-areas of the poles, and of the deserts of arid sand-wastes. And this cause had a precedent cause, namely, the disease of nature produced by man's original transgression of Nature's Laws,

Noah represents the Survival of the Church-Race. Often reduced to low ebbs of vitality, purity and righteousness; often interpenetrated with the "World" elements of Superstition and Individualism, torn and rent asunder by treachery, false prophets and false teachers, by "Anti-Christ's many;" often the Church-Race has been "bruised in the heel" by the "enmity" of the "World," or "Serpent-Seed;"—the Church has never died, never become extinct, not even after the deed of "Cain" and the wickedness that caused the cataclysmic period. The Church's continuity and triumph depend less than we think upon the numerical strength and personal fidelity of the "militant Church." An army is not extinct when it is decimated in battle. It still exists when all its officers and soldiers perish, and leave but an added fame to its banner. It survives as a constitution of perpetuity, and rises again in its future enrolment of members. So the Church survives, and continues in the reincarnation of all its members who died or fell in the Divine warfare; they fill their own gaps, and keep its ranks forever undepleted. But the Church is ever, whilst the "World" lasts, a "little flock," persecuted, confronted by the "enmity" of the "Seed of the Serpent," ever ordained to death, at the hands of the "World," its hereditary foe.

Observe the distinguishing marks of the "Church" and the "World," depicted in the sequel of the allegory of the posterities of "Seth" and "Cain."

Of the children of Seth it is simply said:

"Then began men to call upon the Name of the Lord."

This intimates the restoration of the Divine Hierarchy, of the Rites and Sacrifices of the "Lamb of God," of Prayer, Sacraments, Initiations, and the Mystic Vocation

of the Cross and Serpent. The Church-Race restored by reincarnation, the Church-Society reorganized. Out of the fallen race of "Adam and Eve" the Christ was born again, the *Lamb* replaced upon the Altar. The occupation in life of the church is not self-preservation, but Redemption. "*No man that warreth entangleth himself with the affairs of this life;*" "*The love of money is the root of all evil.*" "Money" is the currency and token of "Cain," or "Possession." The Church disowns "possession." "*Which while some coveted after, they have erred from the Faith, and pierced themselves through with many sorrows. But thou, O man of God, flee these things.*"

Of the posterity of "Cain" we are told that one son "*buildded a city.*" "*Jabal*" was "*the father of all such as handle harp and organ.*" "*Tubal-Cain*" was "*an instructor of every artificer of brass and iron;*"—symbolically pointing to the gradually addicted habitudes of the "World-Race" to settle down as comfortably and securely as their growing propensities demanded, and their developing natural and intellectual faculties enabled them. For the sake of individual and collective security they "*buildded a city.*" Seeking relaxation from the daily struggle, they invented the universal solace of jaded minds, *music*. To enlarge their means of defence in the struggle for existence, against man and beast, and to make their toil on the ground lighter and easier, no longer satisfied with the rude implements of their "*Stone Age*" existence, they smelted the newly-formed metals of the metamorphosed "ground of the earth," and constructed weapons and tools of iron and brass—the "*Iron Age*" of Geology.

Thus, in this ancient "Myth" we trace the story of terrestrial and human origins, the story of the "Geological Periods," the passing of the "*Cave Men*" of the "*Stone*

Age,” to the “*Iron Age,*” and onward to the civilized stage of “*city-building,*” and corporate polity. All these “discoveries” and inventions—as they have been ever since from the first flint hatchet or arrow-head, to the latest device in automobiles or aeroplanes, are the human substitutes, in an abnormal state of Nature, for the lost gifts and powers of a past “*Edenic Age.*”

LECTURE SIX

LAWS OF PROGRESS IN RESTORATION OF THE NORMAL DIVINE MANHOOD

In the previous lectures of this course I have repeatedly alluded to the "*Divine Mysteries*." The question arises as to what is meant by this reference. The New Testament uses the term repeatedly. Jesus speaks of "*The Mysteries of the Kingdom of Heaven*." He differentiates his hearers into two classes, first, His disciples, or Neophytes, "*Unto you it is given to know the Mysteries of the Kingdom of Heaven*." And, secondly, to His Aspirants, "*but unto them that are without all things are given in parables*." He said in reference to this distinction, "*He that hath ears to hear, let him hear*." He had two messages, one to the general multitude of His followers, and another to the Inner Circle of His Disciples. So it was with Moses, who taught "The Law" to the general congregation of the Israelites, and "*The Prophets*" to the Inner Circle of the "Elders" of the people. In this method Jesus followed the custom of Mystical teaching and practice carried out, and in the Mystical communities prevailing in His own time in Palestine, Syria, Egypt, and Persia. It was the method of the "Essenes" of Palestine, from which Mystical school Jesus had graduated; of the Therapeutae and the great mys-

tical schools of Egypt ; of the Greek schools of Mystical Philosophy ; and of the Mystical Schools of the Orient. Therefore the frequent use of this term "Mystery" by the Master and His Apostles, at once indicated their connection and adeptship in the world-wide Cult of the Mysteries, and the term meant more to their contemporaries than it does to the generality of Christian people today, to whom it conveys very little indeed, of any great significance.

The "Mysteries" were understood, in New Testament times, to have been the Secret Doctrines of the "*Illuminati*," the "*Masters*" and "*Adepts*," graduated from these Mystical Schools which dated back from times prehistoric. The "Mysteries" denoted the *Secret Power* of their work and preaching, and in all parts of the world there existed flourishing bodies of men and women aspiring to and cultivating the "esoteric" truth of the Mysteries. "*Initiation*" in the Mysteries was understood to be the great quest of life among the multitudes of people who were drawn to these Schools from all quarters of the world, people dissatisfied with the "exoteric" religions of the time, and sought to enter deeply into the Divine Gnosis. They sought "Initiation" by the universal methods of Instruction and Development under the direction and teaching of the Initiates of the Mysteries, and always in the same way. For there is only one way of Initiation all the world over, past, present, and for all time.

In the early Church of Christianity, the "*Gnosis*," the name given to the whole Body of Knowledge and Wisdom inculcated in the Schools of the Mysteries, was the "*Vocation*" of the Disciples. Hence it came to be called the "*Wisdom Religion*." Whenever you see these terms used, both in the Old and the New Testaments,—"*Wisdom*," "*Word*" or "*Logos*," "*Vocation*," "*Mystery*,"

"Knowledge"—you may be sure that they are mystical terms, and their users were Mystics, or Initiates. The Disciples of Jesus Christ consistently followed the "Es-sene" mode of life and lived on the "community" system, that is, they made themselves "*Poor*," surrendering their private possessions, and their worldly associations and avocations, content to live under common rules of simplicity, if apparently somewhat rigorous (according to our way of thinking in these days of artificiality and luxury), an ascetic, industrial and economic system. They cared nothing for position, social status, power, wealth or estate, in the world of affairs and society. They settled in colonies or settlements which were called "*Ekklesiae*," or "Churches," which sprang up and abounded, in numbers and influence, wherever the "Apostles" and "Evangelists" itinerated, preaching and proclaiming the "Mystery of Christ." Hence these bands of Christian communists received the appropriate title of "Ebionites," or "God's Little Poor People."

These Apostolical and Mystical Churches made no pretence to worldly happiness or prosperity, or success (according to economic or social standards set up in the world on these counts). They offered no easy solution of the problem of living:—yet they taught and practiced *the only real solution*. They propounded a solution most simple, self-evident and perfect, of the whole vexed social and economic problem, as acute in their day as it is in our own time. They presented a practical and effectual proposition, which they practiced with unfailing successfulness every where it was instituted; which cut across the whole social and economic system of the world around them, and answered to every call and need, and solved every difficulty of mutual and individual subsistence and

happiness. But, cutting across the system of the world's social and economic life, to entertain the Apostolic proposition meant the *Renunciation* of the world-system. This method of the solution of the economic difficulty only could be palatable to such whose affections and desires ceased to be centred upon the things that the world values most. Those things which the world's economic system—which Jesus denominated "*Mammon*"—has taken possession of to exploit for gaining the great prizes and rewards of economic and social success, and caused them to be practically beyond the reach (because beyond the *purchasing power*) of the Poor, the Meek, the Humble, and the non-competitor. The Apostolic system of social economics gave no expectations nor encouragement of self-gratification or self-indulgence. Yet it brought a life of peace, of pleasure, of freedom from care, from friction, and of liberty of life, of time and of mind, and conferred its own intrinsic honours and satisfactions, both on the individual and on the community.

The Mysteries enclose all disciples in a community of well-being, happiness, unity, and mutual labour. They breathe death to individualism, and are the vital breath of brotherhood and community. Every temptation and pain opens the wellsprings of joyousness and happiness. The *Tests* of Discipleship probe to the quick into the throbbing flesh, sounding the depths of sincerity and faith, and eradicating the evil that still may lurk in the hidden corners of the soul and body. The instruments of the Mysteries are surgical instruments applied to the raw wounds of sin and corruption, extracting the virus of mortality. They are signified in the "*Cross*" and when the "*Cross*" has accomplished its work, the wound is salved and anointed with the balm of the "*Serpent*" of

Wisdom,—not the “fiery serpent” that poisons and kills, but the Divine Serpent that heals, imparts knowledge, gives spiritual health and strength, that restores the soul and leads in the Path of Righteousness. The Master said truly and meaningfully,—

“Blessed are ye Poor.”

“Blessed are ye that hunger now; for ye shall be filled.”

“Blessed are ye that weep now; for ye shall laugh.”

“Blessed are ye when men shall hate you, and when they shall separate you from their company, and shall malign you, and cast out your name as evil.”

Touching these mysteries I have now to speak to you, I do not mean that I can impart them to you, or supply you with the knowledge of them. All I can do is to attract you to the thought of them, stimulate your desire for them, and put you in the way to pursue them. I want to tell you that, if you *will* to do the teaching, to fulfil the necessary conditions, to place yourselves under the requisite instruction, and to obey what your Master teaches you, *“unto you it is given to know the mysteries of the Kingdom of Heaven.”* I can help you to find the way to the Path that leads you on, step by step, to their supernal knowledge and experience; and to accompany and guide you on this, the terrestrial and human, side of the Initiations. This I can do, because I have been every step of the way myself, and have been initiated in all the Degrees. It is not sufficient that we pass them over with a superficial assumption that we know the mysteries, and all about them, because we know, or think we know, a great deal of mystical teaching concerning the Divinity of our nature. The fact that we *know* our Divinity, and the wonderful powers we can develop in our natures are

precedent to the pursuit of the mysteries, and are no criteria of Initiation, or of the mystic state. The Neophytes and Initiates of the mysteries in ancient times, Christian and pre-Christian, were men and women who first had discovered and developed their psychic, mental and spiritual gifts, on those planes that man can exercise them both for benefic and malefic purposes, and in so doing they had fitted themselves to pursue the culture which precedes the setting-forth for the attainment of the *First Mystery*. Long before they became Initiates, or Mystics of the First Degree, they knew more about the Divinity of their beings, and the Divine and occult forces of the natures within themselves, than is now known in any occult and quasi-mystical school. This knowledge was the initial impulse that carried them on to the *threshold* of the mysteries. They knew that these phenomenal and occult planes were not tokens of the mysteries, nor the ground that the mysteries may be found upon. They belong to that "debateable land" which stretches between the material plane and the Celestial Realms, wherein the Mysteries are hidden.

Today the Mysteries are a *Secret Doctrine*, and always will be until the "material" and the "astral" have been swept clean and vanished in the all-consuming Fire of the Celestial. They are only revealed to proven and true Disciples in that process of "Vision and Revelation" which itself is a great mystery. In our Western Hemisphere humanity generally is as a people who have long been wrapt in sleep, and are just awakening and rubbing their eyes, dazzled with the Light of the Mysteries from which they have for ages been shaded in comparative gloom. The shadows are removing, as the Light of Mystical Knowledge, which has shone steadily in various

quarters of the Eastern Hemisphere, is beginning to shed itself upon the Western world. We are still only at the dawning of the day, and the effulgence of the coming Sun-light now crimsones our horizon and gilds the mountain-tops. Soon it will penetrate to the valleys, and all the shadows will disperse. We who see this dawn-light, and know it to be only the dawn, may rejoice with unspeakable joyfulness. Shall we hesitate to rise up, like "the dove from the potsherd," and soar aloft to welcome the Sun? Does not the dawn of daylight summon us from our sleep to be the *pioneers* on the brush-covered Path that leads to the Mysteries far ahead above us on the Mystic Way?

In any teachings that a Mystic gives, and in the records and writings concerning the Mysteries, we must not expect to find categorical and explicit revelations and dogmatic statements concerning the *esoteric* nature of the mysteries, nor those *secrets* which are spoken to the spiritual ear of the candidates in the sacred hour of their Initiations, and which are veiled in the Cabalistic Signs, Symbols, Hieroglyphs, and Logoi, of the Mysteries. To reveal the Secret Doctrine of the Mysteries is outside of the power and prerogative of man to divulge, nor is he capable, with all his powers of language, to translate their transcendent verities in concrete terms. In his Initiations an Initiate hears and sees "*that which it is not lawful for a man to utter.*" In this respect a Mystic is a disappointing person to the curious-minded and the seeker after signs. At the first approach of a questioner on these points, the Mystic, like the mollusc, retreats into his shell. When "signs," phenomena, and wonder-works are expected of him, when they are placed afront of him as the condition of popular or individual acceptance,

the "*quid pro quo*" of public or private recognition, the Mystic chooses rejection and denial to gratifying such a demand. As essence is to substance, as spirit is to matter, so are the mysteries to their external symbolisms, their language-forms, and their outward expression. Man may, and can, interpret the Symbols, but he neither may, nor can reveal the mysteries. A physicist is capable of analyzing and working out a formula of the chemical constituents of a human body. He can produce the substance of each constituent, put them together, and mould them into a corporate form. But he cannot reproduce, or create, from that form, a living, sentient body. He cannot create the *essence* that vitalizes and animates it. That is beyond the skill and materials of the laboratory and the pharmacopeia. So the Initiate Teacher can give a correct and perfect analysis and synthesis of the Mysteries; he can convey in language and formula, the Wisdom of Absolute Truth. He can interpret their esoteric meaning. He may give their scientific and philosophical sense, demonstrate their nature, their causes, their effects, and their operations, applying them to each organ, nature and faculty of the seven-fold constitution. But there is only *One Person—the Christ, the Great Master, the Only Initiator*—who can impart the vital currents to the Initiate. Only the Christ in Heaven can make the Candidate a part of the Mysteries, and the Mysteries a part of the Candidate. And this is the reason for the necessity of the Path, of the long Course of Training and Culture and Discipline and Testing, to fit and qualify the Candidate, physically and spiritually, to reach the "*Heavens*" where Christ is, where he may receive the Supernal Rite of Initiation. I am saying this in strict and

literalness of meaning, and am using no hyperbole of speech.

The Mysteries are essentially and intrinsically spiritual and esoteric, and no earthly or finite medium exists to present the Reality. They are the "*Things Signified*" in the Seven Sacraments, rightly interpreted. They are the "*Logos*," the "*Christos*," of God.

What I have said does not imply that there is not a full fund of knowledge and illumination to all who seek with sincerity. From this Fount of Life and Truth we may draw of the Divine Wisdom. And not only so, but there is in our possession a written deposit of the Wisdom that may be deciphered and extracted in unlimited degrees of mystical signification, to meet the needs of all degrees of mystical attainment of understanding—the "*Book of Holy Scripture*" to say nothing of other ancient Scriptures, of which there are many. The Bible is not an obsolete book. In its past use and interpretation it has been cast aside, and most advanced thinkers see in it nothing better than an ante-dated anachronism, unsuitable for the times. This is because the old interpretations are "played out." But the Bible is susceptible of higher interpretations, and the new age of mystical progression, or return, will restore the Bible to its primitive and higher purposes, and once more it will speak and witness as the "*Oracles of God*." The "*Gnosis*" is the woof and warp of the whole of the "*Word of God*," interlaced and inter-woven in its historical books, its poetry, its romances, its doctrines, and its allegory.

Revelation is exhaustless, Inspiration of antiquity draws forth Intuition and Knowledge from the wells of ancient Truth lying latent in the human soul. Inspiration, Scripture, Revelation, Prophecy, all are the "mag-

nets" that evoke and draw out this latent "Gnosis" in the soul that corresponds to the "Gnosis" in inspired literature. Thus every line and word, written or uttered, of Inspiration, is vibrant of Divine, eternal and cosmic meaning. The Bible is like a subterranean spring of ever-flowing water, but the "divining-rod" is needed to follow it, and the drill to reach it. When reached it is an "artesian well" pouring out cascades and geysers of Wisdom and Knowledge, for the enlightenment of the mind and the uplifting of the Soul. Not all people can perceive the pricelessness of the Mysteries, their preciousness. They are as "*Treasure hid in a field*," and not many set a value on it so great as to "*sell all that they have*" in order that they may "*buy the field*." To the Mystic it is untold wealth, worth a thousand times its uttermost cost.

The Secrecy of the Mysteries is owing to their dynamic nature, the Power (*Δύναμις*) they hold in the hands of the possessor. Therefore the Secrets have been kept by the Initiates in careful custody, lest they fall into "profane" hands. For then they become destructive engines. The "*things that be of God*" are "*Things*," and they need care in their use and handling. They require the expert skill of "*Specialists*." All Initiates are "*Specialists*" in the "*Things that be of God*," "*Experts*" in the Divine forces.

That this Secrecy concerning the Mysteries and the Initiation Rites, was observed in the early Christian Church, is manifest from many allusions in the writings of the Fathers. Synesius, Bishop of Ptolemais (A. D. 413) speaking of the Mysteries, writes:

"What can the multitude have to do with the sublime

Wisdom? The Truth must be concealed. There can be given to the uninitiated a Teaching proportional to their restricted intelligence."

Basil says:

"We have received the Teachings which have been transmitted to us from the Apostles, under the veil and mystery of oral tradition. (1) That which is forbidden to non-initiates to contemplate, how could it be written and distributed to the public? This is the reason that several things have been transmitted without writing, for that the vulgar, too much familiarized with the Teachings, would treat them contemptuously."*

Seeing that the Mysteries were counted of so great worth, to be so revered as not to be committed to writing, but only *tradited*, or handed down, orally, in Initiation, and in the Secret Lodges of the Mysteries;—and seeing that the Mysteries, so prominent in the early Christian days, have now ceased even to have room in our thoughts, or to be inculcated by the church that professes to be the Successors of the Apostles and the early Christians;—are we entitled to make the assumption that the Mysteries have been withdrawn, that Initiation has been cancelled, and that the Church has out-grown them? Were these "Things that be of God," which are the Genius and Essence of the Apostolic proclamation to the Gentile world, only the "swaddling-clothes" of the "in-

(1)* The word "tradition" had a more literal meaning in Patristic times, and simply meant "handed down" by oral transmission.

fant Church," to be discarded in these "latter days?" Indeed, let me ask this question, that pierces to the core of modern religion: Why was the Apostolic method of spiritual growth and development so exacting, so arduous, so self-mortifying, so life-absorbing,—and the system of modern religious thought, everywhere, is so easy, so comfortable, so conformed and subordinated to worldly considerations and material interests? Is not the "*Way of the Disciples*" as it was called the same as it was then? Is not the same clearly-cut line of demarcation drawn now, as it was then laid down by Jesus the Master, between the Church and the World; the Disciples and Initiates, and the "uninitiated" and unregenerate? Has God changed His Mind, or over-ruled the foundation of Christ? Are the Initiations removed, with their prior Tests, Teachings, Disciplines, and Ordeals? Is the path now "paved" and "arbour'd," armchaired, and luxuriantly festooned, all along the Way, that we need no more think of it as a "*narrow way*?" Are the mysteries superseded by Modern Science and Modern Thought? Is that what the modern mind has conceded? Is the "*Gospel*" altered to suit modern conveniences, to coincide with modern developments and the newest contingencies of modern culture?

Is there not now a "*wilderness*" waiting us? Are there no "*caves*" left for us to enter to lead the *ascetic life* that must precede the *Mystic Life*? Is there no "*pilgrimage*" for us?

If all this is the case, then I see no earthly reason for us to open our Bibles. Our very churches are an anachronism. Every foothold of the heavenward ascent is gone. Life necessitates a new school of philosophy to re-construct the whole organization of thought, educa-

tion, and energy. Religion is a swamp of exploded fallacies, God is a myth. Man is his own God, his own Law, and beside him there is no God, no Law. There is no Good; there is no Evil; there is no life, no death, no present, nothing to come;—*if these things be so* the very approach to such an assumption, as seen in modern life, is productive of unrest, instability, anarchy and lawlessness. *“If this be done in the green tree, what shall be done in the dry?”* Is it time that the human mind be plucked back from the precipice to which it is blindly straying? We must do it, even at the risk of being called “reactionary.”

Let me now proceed to describe the method of Initiation in the Mysteries, as the ancient and primitive Mystics knew it, and as I myself (if I may be forgiven for speaking of personal experience) have experienced it. When Paul described his experience of Initiation he spoke of being *“caught up into the Third Heaven,”* and of being *“Caught up into Paradise.”* This statement is one of the undesigned testimonies to the fact that the Initiations in the Mysteries are conducted in the “Heavens” (of which there are *Seven*), and under Celestial and Divine presidency, and are not earthly ceremonies. Though they are indeed Heavenly experiences, Initiations are very real and definite experiences. Let me describe these experiences, and thus prove to you the necessity of certain definite preparatory treatments of the mind, body, and soul, before these experiences can be undergone. For Initiations do not *“happen,”* they are produced, and led up to, by precedent definite preparations. They are not merely “visions” and “dreams;” they are *acts*, the result of premeditated and foreseen purposeful self-developments, and physical and mental pre-adjustments.

The Initiations are undergone by the Candidates in *solitude*, in personal intercourse with the Great Initiator, and the Celestial Beings who participate with Him in the Celestial Rites. No Initiate speaks in the least doubt or equivocation concerning the Personality, and the Divine Sonship of the Lord Jesus Christ, and His Supremacy as the "Only Begotten Son of God." The Initiate has acquaintance with the Godhead, and the "Gods," that surround the Heavenly Throne of the Universe, the High-Priests of the Celestial Hierarchy, an acquaintance which admits of no uncertain testimony of their individuality and personal existences in the Eternal Realms of the Kingdom of Heaven. He does not speak with mental reservations, equivocations, nor try to explain away the Divine personality in His trine constitution of the Father-Mother, the Only-Begotten-Son and the Spirit. He knows them, and no metaphysical discussions in the world will confute his knowledge, nor qualify his testimony. Whilst for those thoughtful and sincere persons, who as yet have not this knowledge, he recognizes their sincerity, and their right in not asserting things that they do not know, and cannot believe until they do know. What they do not know is not because they *will* not know, but simply because they have neither the knowledge nor the experience to certify to these things, which the Initiate possesses. And they are unwilling to believe without knowledge and to affirm things they are not certain of. Therefore the negative attitude towards Divine Personality, and other features of the Divine Mysteries, is consistent and reasonable, whilst the position is taken of *not knowing* if there be a Personal Christ, outside of the Divinity of their own selfhood. To say, on the other hand, that there is no God,

no Christ, as Personal Beings, in the Heaven of Heavens, is to trespass upon ground that they know not; to assume that "Heaven," "God," "Christ," outside of themselves, as distinct from human states and human personalities, are "myths" and fallacies," is not a right attitude, and there is a very short step, academically, between the "Agnostic" attitude, and that of "negation," and sometimes dialectics lead good people unwarily to take this short step. All that is right for such teachers to say is "I do not know," and all they can do is to leave the question of Personality in suspense till "*Gnosis*" comes. For no academics, no metaphysics, and no dialectics, will help them. The True Gnosis only comes by Initiation and consequent Revelation. The Initiate *knows*, because he has seen God, has heard God, and therefore knows that He *is*, for none but a Person, possessing Form and Attributes (which only a Person can), can be *seen*, *heard*, and can manifest *Presence*. God and Jesus Christ His Only-Begotten Son, and the "Gods," are to be Seen, Heard, and they manifest *Presence*.

Initiation—the sublime occasions when man is brought into the Presence of Jesus Christ, when he Sees and Hears God—are undergone in a specially induced mental, physical, psychic and spiritual state. This state culminates in what is Mystically termed "*Ekstasis*," a state that bears close resemblance to the state of "*Trance*," or "*Katalepsis*," so well-known in psychical mediumship. There are specific differences between "*Katalepsis*" and "*Ekstasis*." The same difference as exists between "soul" and "Spirit." In the state of *Ekstasis* the *body* is first freed from all material obstruction of waste matter that clogs its sensory and nerve organization, by the process of *Fasting*, or complete abstention from food for some length

of time; and, previous to abstention, a longer period of special and sparse diet. The mind also is clarified from all clouds, and contrary currents of obstructing thought-aura, taken into the mentality from the environment of atmospheric and astral conditions of the planet, by means of solitude, prayer, meditation, and concentration. Previous, therefore, to entering the state of Ekstasis, the Candidate is instructed by his Teacher what to do, how to enter into solitude, how to regulate his diet, how to *Fast*, and by what course he should give himself to Prayer, Meditation and Concentration. The Candidate will then be "*led of the Spirit into the Wilderness*," apart from human contact and association, and from the mixed and conflicting aura-currents and thought vibrations of human atmospheric environment. By the joint forces of Prayer and Fasting, his entire spirit will become loosened and etherealized. "*Ekstasis*" gently steals upon him, and he appears to be quietly falling into sleep. Yet all the while he is awake and preternaturally conscious, seeing, hearing, and sensing all that is occurring to him. The body becomes rigid, and the mind and senses more alive and sensitive. So acute to surrounding influences does he become, that no "astral" or evil influence can protrude itself, or come near to "control" him. His astral environment is kept from him in the protecting panoply of the "Shekinah"-cloud that surrounds him. He sees and senses the "astral" about him, and converses with "spirits in prison," helping them to free themselves from the earth-binding fetters which keep them in the astral "Hades" when they should have risen to the paradisiacal homes of the "departed." Gently his being seems as if it were emerging from the recumbent body, and he finds himself objectivizing and functioning in the

"astral plane." Even Paul describing this experience, would not assert positively what was the precise nature of this experience. All he could say was, "*whether in the body, or apart from the body, I cannot say; God knoweth.*" The material plane recedes from him into mist-like shadow, and the spiritual plane assumes a quasi-physical aspect, and becomes the objective functioning plane in which his faculties exercise. Around him now he perceives hosts of Celestial and Planetary beings, whom he recognizes and knows to be his eternal kindred and associates. In their convoy he is wafted upward and outward (always clearly *one* with his recumbent body), and the earth fades away as a distant cloudbank. He finds himself At Home, more really than the earth was ever his Home; and the Celestial People his real *Friends*.

Thus the Initiate is "caught up into Paradise," where he sees and hears things unspeakable, that "it is not lawful for a man to utter." In the planetary sphere to which he is conducted he is taken to the Temple of the sphere, and there with solemn and sublime Rites, he is Initiated in the Divine Mystery for which his earthly Instructions and physical and mental treatments had prepared him. He is made a member of the Order of that Sphere, with which ever after, in his earth-life, he is in spiritual communion and Rapport. These Initiations are repeated many times, in the number of the Orders of the Heavenly Spheres, with their corresponding Mysteries, and for each Initiation the Candidate undergoes the experience of "Ekstasis," with its preceding Fasts, Instructions, Tests, and Ordeals. These preparatory processes and procedures are called "*Labours*," and were Homericly symbolized in the legendary "*Labours of Hercules*." The final Mystery is the "*Sabbath*," or "*Rest*"

from the "Seven Days" Labour, or the "Seven Mysteries" in their attainment. *"There remaineth therefore a Sabbath for the People of God. For he that is entered into his Sabbath himself also Rested from his Labours. Let us there give diligence to enter into that Sabbath (the "Sabbath Mystery"), that no man fall after the same example of disobedience."*

In the rightly and Divinely organized Church on the earth provision is made for the preparatory conditions for all Disciples, to enable them, without let or hindrance, to pass their Initiations. The original pre-Christian purpose of the "*monastic*" system was to provide the organized means of seclusion, solitude, meditation, prayer, and fasting. But ages ago this idea has been effaced from the minds of monks and nuns, and the monasteries and convents are now empty and perverted survivals of the Mystic vocation. One day they may be converted to their primitive use, when the Catholic Church has repented of the ancestral apostacy in which it ignorantly lives today. In these days the organized provision of mystical procedure is wholly absent from the church-organization, so far as the Western world is concerned. The nearest approach that is to be seen to the Solitude of Discipleship is the "*Silence*" which "New Thought" enjoins for purposes of self-development. Any person who goes so far in development along Mystical lines, as to reach the stage when he can enter "ekstasis," and pass the Initiations, has to undergo the "Labours" under every possible difficulty, with danger to life and comfort, not for any default on his part, but simply because of the absence of every kind of earthly facility and provision for these necessary procedures, and of any practical instruction and preparation. The Masters, Teachers, Guides, and

Ministers, are not present. There is no School of the Mysteries, no curriculum, no candidature, and no one who has the slightest elementary knowledge to provide these necessities. There are no "Means of Grace" that profess to provide for these things that are the Church's true "*raison d'être*." A Church of the Divine Mysteries is needed to fill all these needs, to furnish the means and facilities of candidature, the Mystic Course and Initiation.

In order to fit the Candidate for these beatific experiences and paradisaical visitations and Initiations, which crown the Labours antecedent to them, he is prepared and directed by the Initiate-Masters of the Church, the "*Ministers and Stewards of the Mysteries*." Under their ministerial direction, he is subject to a course of conduct, a regimen, and a mode of life, of diet, of bodily treatment, of abstinence and self-discipline. For the fitting of the body for such a state in which it is possible for the interior natures to function through the exterior and material vestments, and rise to the infinity of the Cosmic realms, it needs to undergo what would seem to be somewhat severe treatment to any but the Mystically taught. For instance, for the time being, to gain the state of etherealization of the body, which is produced by *Fasting*, a very definite and literal course of abstinence from food is necessary. This procedure in itself is a very positive "*crux*" to many people, who like to think that their health would be ruined if they submitted to such a course. But in the matter of eating and drinking man has become obsessed with the idea that his body needs so much and such kinds of foods, and it would perish if it was not so nourished. Whereas, as a matter of fact, the body needs but a fraction of what usually is packed into it, and we

can make ourselves require just that amount, and just that kind of food, that our tastes prefer, and our artificially made appetites demand. Habit makes us slaves of food and of various kinds of food. A little training will enable you to discover how little of nourishment the body really requires, and how much lighter-hearted and clearer-minded you are when you regulate your diet by normal rules, and by occasions of abstinence. Every sense of mind, soul and body becomes more acute, more sensitized, and you get the satisfaction of living on higher planes than what we call the "sensual." In the state of body and mind produced by abstinence man proves that he *"lives not by bread alone, but by every Word (Logos) that proceedeth out of the mouth of God."* At these periods of preparatory treatment, the Candidate refuses food altogether, as Jesus refused to follow the evil suggestion to make bread from the stones, when he had fasted for forty days and nights. The Master or director of the Candidate for Initiation will so "discipline" the Candidate that the habit is formed by gradual treatment, until the candidate can go without food for even that length of time. And in the case of devoted and sincere Candidates that Master will have less difficulty in restraining his Disciples from unnecessary or excessive fasting, than in inducing him to undergo it.

But the earthly Masters, the Priests of the Divine Mysteries, are not the *Directors* only of the Candidates in their preparations for the Initiations; they have higher functions, more especially relating to their mediatorial offices. They stand to the "Gods," the Heavenly "Shekinah" in their offices of the Divinely constituted *mediaries* of the Divine Essence, or "Grace of God," the Essence of Life, Health, Sustenance, Strength and Wis-

dom of God, in Jesus Christ, the "Lamb of God," to all the congregation of the Christ-Flock. Herein we see the original intention and utility of the "*Seven Sacraments*," and Their Divine functions. The Divine Essence is sacramentally conveyed by the "Means of Grace" in which the communicants receive the Essence of Life so mediated. Originally the Seven Sacraments were Rites associated with the Initiations in the Seven Mysteries. The Celestial Initiations are conducted by the Celestial High-Priest, the "Great High-Priest," or Hierophant of the Universe, who is the "Only-Begotten Son of God." In the organized Terrestrial Hierarchy the Celestial Solemnities have their counterparts performed in the Sacred Sanctuary of the Terrestrial Temple. The Terrestrial Solemnities are observed with mystic Rites, in clouds of Incense, amid Lights and majestic dignity of ornament and vesture, by the company of the Hierarchial Order of Priests of the Sacred Temple, and in the presence of the congregation of worshipping Initiates, Disciples, Aspirants and Brethren, in their various Orders.

The Mysteries, as I have said, are inviolable Secrets, and cannot be transmitted by any human mediator. Only can they bestow the Signs and Symbols, and the Scientific and doctrinal teachings connected with them. The esoteric truths are ineffable, transcending all language, and Spiritually imparted in the Celestial Initiations.

The Church of the Divine Mysteries is not dead. For the most part, at the present time, it is a Hidden Church because until now there has been no Master free to revive it as a visible organization. The countless number of souls to whom these words especially appeal may take heart, and be assured that the Celestial Hierarchy and the Terrestrial Church are still existent, although

not at present visibly manifest in any "Church" which officially calls itself "Christian." Yea, and this I may add, that Hidden Masters and Hierarchs are only waiting for the true ring in the Soul-cries of seekers all the world over, to signal the psychological hour for them to present themselves bodily and visibly in response to their cry, and once again to "*open the Kingdom of Heaven to all believers.*" And this more I say, that even now there are Masters, one here and one there, and men know not as yet that they are, here and there, "*entertaining Angels unawares.*" The term "*Angel*" is often employed in Mysticism to refer to *Masters, God-Men* whom the Celestial Hierarchy have sent to teach the Church.

Initiates of all ages, and in all religions, have run the same course from starting-point to goal. Beginning from the First Mystery, "*Birth,*" on to the successive Mysteries, "*Baptism,*" "*Passion,*" "*Death,*" "*Burial,*" "*Resurrection,*" to the final mystery, "*Ascension,*"—each mystery repeated four times, corresponding to the four natures, Body, Mind, Soul, and Spirit; thus "*Squaring the Circle*" by the "Cross and Serpent;"—the selfsame Mystic Path that all the mystics of all ages have trodden, its rugged pavement worn by thousands and tens of thousands of the Saints, "of whom the world was not worthy;" the Path which Jesus traversed so patiently and laboriously, whose Life was a Symbol and Pattern for all Disciples to follow. The final goal of the Mystery-Path is the "Ascension," the "*Rest*" or "*Sabbath.*" It is the "Seventh Day" of the Creative Week, in which, mystically speaking, "God Rested." So Paul utters his warning, "*Let us therefore fear, lest haply a Promise being left to us of entering into His Sabbath, any of you should seem to come short of it. For the Gospel we have indeed had*

preached unto us; but the Word of hearing did not profit them, because they were not united by Faith with them that heard. For we which have believed do enter into Sabbath."

I have attempted in these few brief words to place my subject in a form acceptable to the general understanding. The treatment suffers from brevity, and there is much that can only be imparted to those who voluntarily and sincerely seek the fuller light, which is given only in private classes of Instruction and Mystical development. But this present elucidation suffices to present convincing evidences to unprejudiced and thoughtful people that the Mystic Way is a *Vocation*, and not a fixed state; a *Progress*, and not a finality; a *Process*, and not a transcendence merely, a *Life-Purpose*, a demand upon a lifetime, and upon the best exercise of your faculties, of mind, soul, and body; a *System*, that puts out of calculation all worldly aims and pursuits.

It will be queried, How is the Path to be pursued, under our present modern social and economic conditions? Does it not seem as it would entail great physical and mental distress, pain, and possible want? How about the "struggle for existence," the pressing question of "ways and means?" But can we assume that times were any different in the days of Jesus and the Apostles, of Paul, who said he "*counted all things but loss, that he might gain Christ*," of John, and Peter, who said, "*Christ died for us, leaving us an example, that we should Follow His Steps*," the steps of the Cross, that brought Him to Calvary? Did not the "*Saints*," of whose "sufferings" Paul speaks in his eleventh chapter of "The Hebrews," brave all things, risk all things, "endure all things?" Pursue that wonderful panegyric of the suffering Saints.

If Christ, the Apostles, the Saints and Martyrs of the Cross and Serpent, had permitted these considerations to enter into their calculations, where would be the testimony of the Cross now? It is just the cherishing of these considerations that is the cause of the Church's present failure, its lapse into un-Mystical, and un-Divine commercialism and materialism.

But these considerations did not escape the attention of the Master, nor were they unprovided for in the primitive organization of the Church. The first disciples of the Ascended Jesus made the right start, and it is recorded that, as a result of the first corporate act of the Church after the Day of Pentecost, some thousands renounced their earthly possessions and their worldly positions and that none of them lacked of anything that they needed. Read the wonderful records of this period in the early chapters of the "*Acts of the Apostles*," ponder them in your mind, and, if you will, act yourself accordingly. *A week* would bring back the same organized Church, if, first, ten days were passed in the Silence of Spiritual Waiting and Communion on the Apostolical basis. By the Apostolical method of community of goods and ministry of labour there was more than enough for the needs of all, and plenty for almsgiving and charity among the poor. All under this system, were set free to follow the Path under Apostolic directions and that of the "Elders," or Masters; to propagate the Faith, and to work on their individual lines of capacity and bent, not for a living (save for the living of the community), nor for wages, nor for profits. None had need to take anxious thought as to "what they should eat, what they should drink, and wherewithal they should be clothed." The Church did all the thinking, and without fear or favor, they furnished all that

taste, desire, art and industry provided for common and equal use and pleasure. This was the system arranged by Jesus Christ for His Disciples for all subsequent time, and not merely for a short period, afterwards to lapse, as it did, into the old worldly system of "mammon and unrighteousness" which is Christ's description of the world's false social, industrial, and economic laws. In a very short time after this *first good start* of the Church, the spirit of "*graft*" set in, and for the sake of *gain*, the Church apostatized from the primitive Apostolical and Christ-System. Ever since the disciples of Christ, and all Mystics, have been robbed of their birth-right, of the fulfilment of Christ's promise to the Church, through the failure of the Church that succeeded to the Apostolical foundation and tradition, to fulfil the conditions. In Apostolic times, the *money-question* had no existence. There was no need for money-currency, and therefore there ceased every seduction and temptation that come from the sight and handling of money. They had all that money now is essential to provide, "without money and without price."

We are going to see these primitive times restored in the world, in a revived Church of the Divine Mysteries. This is a positive certainty to me, that makes all earthly uncertainties and perplexities nothing but vanishing clouds in the distant horizon. I have such faith in the Truth of the Mysteries, in the Promise of Jesus, in the veracity of the Apostolic Teaching, and in the philosophical reality of the Apostolic example in the Church's first corporate deed; as well as in the teachings of the ancient sages, and the portents of modern movements, all in the direction of the Mysteries;—that the words of Jesus, and His Promise, are as alive and forceful to-

day in their literal intention, as in the day when they first were uttered. I feel today that the message for me is the same as Jesus proclaimed, the words the same, the Promise the same, and the assurance and the means of fulfilment the same. Jesus is not here in the flesh to repeat them, but He is here in the Spirit of all who have Faith and Courage to identify themselves with Him in their deeds, and fulfil His own Words, in the same spirit as He meant them to be taken,—“If any man follow after Me, he shall be My Disciple.” The promise is for you and for your children, and for them that are afar off. You will see how simple a matter this fulfilment can be made, even in these complex times. It was not less impossible in His day than now. The world was run in just the same way, and to follow Christ seemed just as difficult. But hundreds of thousands did it, and enjoyed the fulfilment of the Promise. His call was a herald-blast to come out of the world, and to cease living by the world’s system of supply and demand. The Promise was explicit, and it is the same today,—that those who followed Him would have all things that the world has supplied to them, under the conditions in which there is no economic system at all. The full supply was assured. And this would be brought to pass in the simplest way, on the Plan that He taught and inaugurated, a practical system that left nothing to chance, to speculation, to human caprice, or the turns of the markets. Jesus never contemplated a Church organized on the system of the world, of Mammon and unrighteousness,” on a money-basis, on profit and loss, on rent and rates, on buying and selling, or on any other system than that of a self-maintaining community, separate from the world’s mode of subsistence, and independent of commer-

cial and financial methods of production and distribution. He contemplated and taught, and His apostles founded, on His teaching a self-maintained community, self-contained, a social order in which all material things were provided by the mutual service and contribution of the Brotherhood, each for all, all for each. Such a combination of mutual workers in the "*Fold*" of Christ, had no need to seek help from the world's coinage. They had all they needed for every comfort and need of life. They drew no money from the world, they gave themselves and their all to the church. This is the Divine way of living, the common and mutual life, and it is the only way that the Full Promise of Jesus can be fulfilled, "*Seek ye first the Kingdom of Heaven, and His Righteousness, and all these things shall be added unto you.*" And until the "Kingdom of Heaven" has been established, after the Apostolical precedent, the Promise, failing the conditions, fails of fulfilment.

Only in the light of the principles demonstrated by the Apostles are the warnings and comforting assurances given by Jesus Christ explicable, or brought down to practical application:

"No man can serve two masters; for either he will hate the one, and love the other; or else he will hold to the one and despise the other. Ye cannot serve God and Mammon. Therefore I say unto you, be not anxious for your life, what ye shall eat, what ye shall drink, nor yet for your body, what ye shall put on. Is not the life more than food, and the body more than raiment? Behold the birds of the heaven, that they sow not, nor gather into barns; and your Heavenly Father feedeth them. Are ye not much more value than they? And which of you by being anxious can add one

cubit to his stature? And why are ye anxious concerning raiment? Consider the lilies of the field, how they grow; they toil not, neither do they spin; yet I say unto you that Solomon in all his glory was not arrayed like one of these. But if God so clothe the grass of the field, which today is, and tomorrow is cast into the oven, shall He not much more clothe you, O ye of little Faith? Be not ye therefore anxious, saying, What shall we eat? Or what shall we drink? Or wherewithal shall we be clothed? For your Heavenly Father knoweth that ye have need of these things. But seek ye First the Kingdom of God, and His Righteousness, and all these things shall be added unto you."

Jesus propounded the principle on which the Promise was to be fulfilled; not by any supernatural intervention, or specially blessed appeals to the wealthy, or claiming and drawing "success" in the world's business by psychological processes; but as a direct and practical result of a definite system of common possession and service, a new kind of "social economics," in which there was neither loss nor gain. This was the system he advocated, and on which He instructed His Disciples to found the Church, to establish the "Kingdom of God and His Righteousness," "first," before the assurances and promises could be fulfilled. They were not to try and make the world's economic and social system right, by legislation, or by revolution, but by forming a righteous community in the world.

On these instructions, and on these promises, the Apostles and the Disciples, immediately after the Ten Days of Silence, set to work to found "*the Kingdom of God and His Righteousness*," "first," before ever they put a foot forward in extending the Kingdom by preaching beyond Jerusalem:

"And the multitude of them that Believed were of one heart and of one soul: and none of them said that aught of the things they possessed was his own; but they had all things common. For neither was there among them any that lacked: for as many as were possessors of lands or houses, sold them, and brought the prices of the things that were sold and laid them at the Apostles' feet: and distribution was made unto each, according as any had need."

This was the practical outcome of the Master's teaching of the Myteries. To "seek the Kingdom of God" a man must choose a life counter to the world. Hence the first step must be, logically, *Renunciation*. To find the Kingdom of God, he must begin with his own exterior and interior life, his self, to re-create his being, to quicken the Hidden Christ within him. True Regeneration can only come by the Re-Generation of the individual. The Church of the Divine Myteries is the only organized instrument of Regeneration — the Incarnate Christ-Logos in the world, which, from small beginnings under a new impetus of revival will ultimately absorb the whole body of human society, and restore the Kingdom of Heaven upon the earth.

It is often asked why it has been that for so long a time the Myteries have been hidden from the knowledge of the world. There have been many reasons for this necessity, reasons that not only have to do with degradation at the hands of false men, but those which arise from the normal and intellectual incapacity of the human race to receive them, in certain time-periods of the world's history. But all the time the Myteries have remained to be learned and known, wrapped up in Symbols and Signs, in Hieroglyphs and Kaballic terms. The Symbols apply to the

intelligence of men in adaptable and graduated aspects of meaning, from the primary class of interpretation to the most advanced degrees of Mystical culture. The internal dynamic value of the Symbols is in the inverse ratio of the consciousness developed in each Disciple, and the relative standard of interior and exterior correspondences. These correspond and depend upon the growing receptivity and perceptivity of the soul to the Divine stimuli. The esoteric realities and dynamic forces of the Mysteries, secreted in them, and drawn from them by Initiation, are veiled in the Symbols and therefore safe from mis-handling and misuse by those who have not the developed capacity to apprehend and use them.

The corrupt state of the world, the ignorance, depravity, and selfishness of mankind, the astral powers over men, and their susceptibility to astral and demonical intrusion and influence; and the prevalence of various forms and degrees of "black magic," necromancy, and deceiving occultism, prevent the general propagation of the Mysteries and the dynamic forces they enshrine. They would easily become an evil menace to the earth, and a degradation of their Pure and Divine nature. The Mysteries always have been safe-guarded as the Sacred Deposit among the Faithful Masters and Initiates, yet they have never been beyond the reach of the elect. The "Hidden Church" has always existed, consisting of secret communities steadfastly holding the Faith of the Mysteries. In ancient times stringent oaths of secrecy were required of all those seeking candidature for Initiation. They collected in communities in different parts of the world, esoterically united in One Body, communing by Mystical means of a "telepathic" nature. This means of converse will some day be recovered by mankind gen-

erally, but even now Mystic-Initiates converse in this way, for in the "Kingdom of Heaven" there is neither "time" nor "space."

In the progress of the ages, since the Magi made their historic journey to succour and pay homage to their infant Master and King-Priest; since Guatama Buddha emerged from seclusion, and heard the voice of Brahma, saying,

"Leave the ocean of repeated births and make an end of sorrow. Let the Blessed One preach the Doctrine. There are beings whose mental eyes are darkened by scarcely any dust. . . . Look down, All-Seeing One, upon the people lost in suffering, overcome by birth and decay . . . Thou hast freed thyself by suffering."

Since Jesus Christ overcame death, and "brought Life and Immortality to light," the Sacred Repository of the Mysteries has but rarely found a people in the world prepared to accept them. Nevertheless the Mysteries have been more to the world than the world suspects. Without them history would have told a different tale, the destiny of nations would have led in paths far darker than those that they have trodden. The secret vibratory ramifications of the Power of the Mysteries in all planes of human function, circulating from the Hidden Mystical Church, have been the unknown cause of the world's advance in the past ages of redemptive evolution.

Many times in the past, and in our own time, there have appeared, here and there, *Teachers*, endowed with the Wisdom-Message, and empowered with the Thought-Force of the Hidden Church. They have been instrumental in initiating great movements, increasingly drawing attention to fresh aspects of Truth, in different periods. The student of the last few centuries knows what this has meant to the

world's advance, its gradual and often unconscious recovery of ancient wisdom and knowledge. It all comes so fresh and novel, after such a long absence, that we may be forgiven if the "*showers*" of ancient wisdom that have fallen upon us, the precursor of its full "*storm-burst*" that is imminent, seems to us as "New Thought." But few know that the Hidden Church has been, and is today, the secret impulse that has led to all these successive and wide-spread progressive and world-bettering movements in every plane of thought and activity. The world has been preparing for the Message of the Mysteries very rapidly of late years. This I can testify after thirty years of watching and observation and experience. And in this movement of progress America has been in the van throughout. We have a saying in England that the impetus of every new religious movement comes from America. Enormous has been the advance of the Higher Planes of Divine Wisdom, of the True Occultism, the Science of the Mysteries. Men are awakening to the consciousness that there are the Mysteries to be sought and found. The world is looking for a Teacher to lead them to the Gates of the Seven Mysteries. It is not without remarkable significance that a letter reached me here in New York from a learned Buddhist in India, begging me to accept him as a faithful and obedient disciple, having searched everywhere for a "*Guru*" who could lead him to the Mystery-Path, and had found from my writings that he had found the Teacher he had been seeking. I have always known that the great Flood of Divine Illumination, and the Teachers of the restored Mysteries, would emerge from this country, and ultimately re-unite the Wisdom of the East and the Wisdom of the West. And this occult knowledge is in agreement with the opinion of Eastern occultists.

This brings me to the concluding question of this lecture:

What are the Mysteries? Are they concrete propositions of Reality? Do they stand ahead as a true goal to strive for? Is this goal attainable in this lifetime? To these questions I have a decisive answer, that I *know* the Mysteries are concrete Realities; that they do lie ahead of you, of all men; that they are in the power of all men to attain. I speak with the assurance of experience, the authority of an Initiate, for I have been all the way of the Path, I have entered the Seven Gates. It is all *True*. The Mysteries are not "hidden" from any soul who has the interior impulse to attain them, the sincerity and resolution, fortitude and self-sacrifice. Faith and obedience, to fulfill the conditions. Hackneyed words. But full of import to the Disciple. It is no small thing the Master asks of him, that any religious person can do with ease. The test of his qualities and fitness to be entrusted with these infinite treasures, are necessarily strict and severe. To renounce, to believe, to obey. Touching the Mysteries and the profound teaching and experiences they embody, it is only possible to speak of them in general terms excepting to the *Inner Circle* of *proved Disciples*. Only to those who ask of me and prove their sincerity and transparency of purpose to pursue the Path, is it in my power to give the definite teaching, unto those "to whom it is given to know the Mysteries." The same word must wait to be given to aspirants that Jesus waited till the right hour to give to His Disciples, "*Follow me.*" To hear these two words a soul needs to come under preparatory instructions, to enter the *Outer Circle* of *probationary Disciples*. And these instructions involve great consequences and obligations. Only *proved Disciples* can "know the Mysteries."

LECTURE SEVEN

THE CHRIST-GENUS.

We have been tracing the gradual development of the human race, originating from the Fall of the Primordial Human Genus, and from the disintegrating forces which commenced to divide the human race, indicated in the allegory of the "*Cain*" against the "*Abel*"-race, culminating in the primary division of the human race. This division was broadly put into two classes of racial differentiation, the "World-Race, and the "Church-Race." Following the corruption of the earth-structure, and the precedent cause, the cataclysmic period, revealed in the "*Noah*" allegory, there follows another allegorical myth in the story of the "*Tower of Babel*," in which we find the human race remaining still in a state of collective union, with the initial marks of cleavage and social disintegration.

In course of time new forces set in, both internal, creating elements of social disunion. One of these forces having this effect was the rapid growth of living-conditions which introduced in the general confusion of creature-dom, the "struggle for existence and the survival of the fittest." This force led to the break-up of the natural ties of human brotherhood and integrity, introducing motives and incen-

tives to individual acquisition and possession, symbolized in the title "*Cain*," in contradistinction from the idea of mutual support, community, and care, symbolized in the title "*Abel*." The latter were the People of God, living under the Divine Over-Rule in the "*Fold*" of the Divine Hierarchy.

The principal disintegrative force was non-political. It related to the internal nature of humanity. This was the natural but abnormal condition into which human nature had fallen by reason of the confusion and fusion of the species through the original breach of the Law of Sexual relation and the segregation of the species.

The difference of racial types and characteristics was due to the varieties of form and constitution caused by the confounding of the normal species of the human genus, by the mixed marriages of its primordial ancestors. Certain defined variations of type in the human race were caused which afterwards developed into racial distinctions of pronounced internal and external characters, through the slow process of typal, social, and mental gravitation. These various types commenced spontaneously to assort themselves into distinctive groups, tribes, and races, by forces of affinity, similarity, and attraction, in colour, form, trait, and mentality.

The "Church-Race" branched out in definite lines of race-distinction, and later became separated from the World-Race, influenced by Divine knowledge, uninspired by intuitions and principles of a Divine and Cosmic nature, was carried into the flood-vortices of natural currents leading to degeneration and racial differentiation and antagonism. The typal and social gravitation which set in, leading to human disintegration, increased in force with the added *momenta* of reproduction and individualism. The collective

life of communism ceased to be practicable. The portions of the earth that remained habitable, saved from general decay by human toil and sweat, failed to supply the amount of food necessary for its increasing population. Human solidarity could not withstand the strain of conflicting and competitive interests, created by the pressure of necessity and the greed of possession.

After the false assumption was universally accepted by the World-Race, that the earth belonged to those who claimed it by virtue of individual strength and ability, or the principle of "individualism," man set forth to enlarge the area of possessibility. The wide world was settling into its varied conditions of materiality after the chaos of the cataclysmic period. It was open to the strongest and most acquisitive to possess it, to reclaim it, for individual utility, and protect, each man, or each body of men, their possessions from all competitors.

Then commenced the migratory movement of the World-Race from the parent-centre, and the ultimate race-differentiation as the natural consequence. These migratory bands settled in different localities, and consolidated in their several centres according to the typical affinity and likeness. The movement continued, spreading around the world. Some sank into the lowest depths of the animal, or partly evolved natures, under depraved conditions. Others rose to high states of development and civilization proportional to their predominant human and Divine natures. The predominating forces of interior mixed personality produced by animal sexualism and intermarriage of species, moulded the peculiar race-types, and caused the differentiations of race-character, and were the principal factors of the rise of nationalism and tribalism.

There, and other minor influences, were the forces of

decentralization and disruption that broke up the original solidarity of the human race. They acted and reacted automatically, creating and fostering decentralizing and antagonistic elements which led to the complete final separation of the races of mankind. The distinctive branches of the human race were disjointed from the parent stem, taking the features and nomenclatures by which they have afterwards always been distinguished, each race "working out its own salvation," or redemptive evolution in its own way.

These disruptive tendencies caused also the strengthening of the individualistic and competitive forces among the races, the development of racial exclusiveness, the conservation of race-identity, and race character and the means of defense against competitive and predatory invasion. The growth of the need of self-preservation and racial protective interests led to the beginnings of rivalry and warfare between the races, between families, and between man and man. This tendency is particularly revealed in the allegory of the "*City and Tower of Babel*," an abortive attempt to counteract by civic polity the disruption of the human race, in an effort after corporate combination of collective and interdependent protection, with the form and outward profession of religion and belief in God.

But there were many other factors at work, of a physical nature, that inevitably combined to frustrate the ends of the otherwise well-conceived confederation of "*Babel*," factors which to this day go to hinder any world-conceived politics of combination for mutual protection. These factors are indicated in the allegory of "*Noah and the Deluge*." The "Deluge" is the symbolic reference to the cataclysmic period, the physical effects of the earth's degeneration after the Fall. The degeneration of the earth-structure and liv-

ing-conditions of the planet, affected its climate, its atmosphere, as well as metamorphosing its substance, and caused the variability prevalent over the globe. These abnormal conditions were the cause of the dispersion of the human race, their separation for the purpose of seeking territories atmospherically, climatically and physically, suitable to their several physical constitutions, and lands best suited for cultivation, after the cataclysms had changed the "ground," and it had begun to be covered with vegetation, or to lay waste in ocean or sand.

Slowly awakening from the spiritual and mental torpor into which the first plunge into lawlessness, rapine, independence and individualism, had cast them; perceiving too late the natural consequences which had befallen them, re-acting upon the earth and the whole creation; mankind began to bestir themselves to seek all available means of defense and remedy of the evil conditions evoked. The earth was beggared of its fecundity, denuded of its pristine verdancy and Divine fructivity. No longer did the ground yield the fruits of its pure state, and none at all save by dint of hard labour and unwonted skill. Each creature, in order to live, must wrest (or get others to do it for him) from the surface the food to sustain life;—or die. So commenced the form of existence and everything that it implies, "*the struggle for existence and the survival of the fittest.*" This law of our abnormal life naturally commenced to dominate and engross the human mind, and to become the despotic spirit and feature of human existence. Out of it arose the spirit of competition of human interests — rivalry, jealousy, envy, strife and mutual suspicion,—the spirit of self-interest and self-preservation, the increasing demand for self-protection, security of possessions, and the selection and acquisition, each man

for himself, of landed possession least infested by disease, blight, or physical defect. Hence arose the "struggle" between man and man, the defeat of the weaker, their permanent displacement from their natural rights and their enslavement as labourers for the toil of industry and production.

These influences were rapidly growing in the depraved state of the earth, and in the World-Race, and becoming the menace of disintegration. It would be impossible for the human race to hang together against these remorseless secret developments. The "Babel" effort to combine against these inexorable forces was a splendid scheme of man's contrivance, the first historical attempt to turn aside the tide of fatality, by the combination of human interests in the bond of "citizenship" and the close ties of mutual dependence, supported by the pious hope, but wrongly conceived, of invoking Divine assistance. It is a scheme of which we all know something about. It was the forerunner of every kind of world-scheme of mutual security. Capitalization and association of men, and gilded over with the avowal of religion. *"By the help of God I have obtained possession."* It is not suggested that there was insincerity on the part of these ante-diluvian world-combiners and economists, nor in any succeeding time, not even in the latest modern forms of confederation, of trusts and syndicates. Religion and sincerity are at the heart of mankind, and one of the primary uplifting developments of his progressive nature, and they must have an outlet, often running in devious ways before they reach the channels of truth. But in the "*Cain*"-religion, its sources and motives are of very mixed and ignorant kinds, with countless erroneous, shallow and superstitious varieties of mis-beliefs and false conceptions. As in the case of "*Babel*" (and of "*Cain*" and

his altar) so in all successive world-schemes of a like nature, the invocation, or the propitiation of God, the sanction of religion, the "*building of a Tower whose top may reach unto heaven,*" are tantamount to compelling God to approve and second the principles and practices of the world, which are essentially the antithesis of those of His Own Kingdom and Polity, and destructive of His Own Race, the "*Abel*"-race.

Nature, however, was too strong for the "*Babel*" combination. Religion availed them nothing, and human political economy still less. They failed, having mightier forces of nature to contend with than they had the power to countervail. The human race broke up, and dispersed throughout the world, in extending circles of migration, until the face of the earth was covered with human races and tribes and nations, ranging from the lowest degrees of savagedom to the highest degrees of civilization. Each developed its own distinguishing characteristics of ancestral abnormalism, and springing from contributory natural, geographical and physical features of their environment. By these causes the races of the earth were stereotyped in their differentiated types. Redemptive evolution gradually is leveling up the racial types, and so the human race slowly is rising to the cosmical conditions which ultimately will bring back the different "*species,*" and re-constitute the primordial and normal *Divine-Human Genus*.

Redemptive evolution is nothing short of the reversal of the present economy of nature, of the state of the earth and the constitution of the species. Its end is the restoration of the purity and Divinity of the earth's primordial state. This has been the task of the ages to accomplish, by two parallel processes, evolution, and human coordination with the Divine Plan. The former I have already

sufficiently treated, the secret, steady and unconscious growth of human nature by reincarnation, and repeated lives, through steps of gradation from state to state of human development, until the processes of evolution are reached in which the Church plays its especial part in finishing the redemptive work, and when the "*Cain*"-race of past heredity reincarnates in the "*Seth*"-race.

When man, in the Church, through the Path of the Cross and Serpent and the Mysteries has attained to the Seventh Degree in the Highest Cycle of Initiation, he is once more Pure, Divine, and "*Virgin*" (in the Mystical sense). He attains to the cosmical state of evolution from which he fell at the beginning, and is ready to resume his creative evolutionary course, arrested by the Fall. After death he waits in Paradise for the time when the earth has been redeemed, and Creative Evolution again pursues its normal way, and redemptive evolution is ceased.

By the term "Church" I mean the Divinely constituted organization of mankind, segregated and sequestered from the World, consisting of the "Church-Race" and the "Church-Society" I have already defined. The Church is destined to many great tasks, and has many obstacles to surmount. It has to overcome the abnormal physical conditions of the earth and the species, and of the human race primarily. It has to destroy and eradicate Sin, Evil, Disease, Decay, and Death. "*The last enemy that shall be destroyed is death,*" says Paul.

This work it is unable to do as an organization coincident with, and dependent upon, the "World." It must inaugurate a new commencement, free itself from "*Cain*," and revert to what it was in the beginning, in the "*Abel*" period, what it has been many times since "*Abel*," what Jesus designed it to be, and the Apostles made it, a *segre-*

gated body of men and women, an "Ek-Klesia," ("*Called Out*"), a nucleus of the true-hearted, pure-minded, the Good, the Meek, and the Righteous, prepared at the Call, to choose Poverty for the Kingdom of God's sake than wealth by conformity to the "World."

Through this "nucleus" the "Church-Race" will reincarnate, and be established in the heart of the church, as the church is set up in the heart of the world, but separate from the "World." This accomplished, the time will then have arrived for that which the "*whole creation*" has been "*earnestly expecting*" the reincarnation and "*revealing of the Sons of the Gods.*" They cannot "*reveal*" except as men-women (androgynes) born of earthly parentage. And with them will reincarnate the Paradisaical Beings of all the planetary circles. These beings of the Redeemed Ones (which it is in all *our* power to reinforce after death by means of the Seven Mysteries) are waiting in their planetary "Homes" in our "Father's House" on High, for the "*Regeneration,*" or the nucleating of the Church, and the creation of Divine-human conditions of natural birth, in order that they may return to the earth, and inaugurate the final work of "Redemption," the "*Restitution of all things,*"

The "Sons of the Gods," and the Redeemed human species, are the destined Divine Agents of the Redemption of the earth. Until the old normal order of the primordial *Divine-Human Genus* is restored, the "*Apex*" of the "*Triangle,*" or "*Pyramid*" of Life, Redemption cannot come. Once however restore the "Apex," the reincarnation of the "Sons of the Gods," as a species, and all the primordial species in their orders of evolutionary constitution, and the earth's purification, healing and redemption will easily and rapidly be accomplished.

This is what Paul referred to in his words,—

"The earnest expectation of the creation waiteth for the revealing of the Sons of the Gods. For the creation was subjected to corruption not voluntarily, but by reason of that which subjected it; in confidence of the prospect that the creation itself also shall be delivered from the bondage of corruption into the freedom of the glory of the Children of God. For we know that the whole creation groaneth and travaileth in pain in fellowship with us. And not only so, but ourselves also, which have the first fruits of the Spirit, even we ourselves groan within ourselves, waiting for the manifestation of the Sons of God, contingent upon the Redemption of the body."

The missions of all past Avatars and Christs, who have appeared in different periods of the past, have been dispensational, for the purpose of enlarging the scope of opportunity, to rebuild and reform the Church in different parts of the world, that has suffered by frequent lapses and decay. But the principal work of the church in all ages, past and future, is always the same, to promote physical and natural conditions of the Redemption of creation. And the previous purpose, essential to this great finality, and on which it depends, is the restoration of the Divine Order of Specific beings, through the *Divine-Human Race*, whereby the Sons of the Gods may reincarnate, and the orders of normal human species return to their specific gradations of personality on the earth. For this end the natural agency of parentage is requisite—parentage raised to the highest conditions of purity and Divine correlation.

In Paradise—the Seven Planetary Circles of heavenly Abodes, from the circle of the Sons of the Gods, down the scale of evolutionary planes—countless hosts of the

Redeemed of mankind, the restored species of the human genus raised to normal constitution by redemptive evolution in the past ages, are in readiness to take birth and human existence, and to resume their creative careers, which wait for the Redemption of the body of the terrestrial sphere.

When therefore a Pure Race of mankind, the *Christ-Race*, has been raised from among the present human race, the Redeemed from among the present human race, of every species of the human genus, will reincarnate from the planetary spheres, and return in their multitudes to reinstate the Divine Hierarchy, and restore the primordial Order and economy of the Adamic state. The crucial and essential need of the world is the raising of this segregated, Holy, and Elect People of God from out of the mixed mass of mankind in which their prepared reincarnate beings are hidden in their terrestrial bodies, and are conceded amid the aggregations of the human race. So confused and commingled have the Church and the World become, that it cannot truthfully be claimed that the Church stands now for this segregated, holy, and elect Church, as a whole, although individually many people forming its membership truly belong to the Church and not to the World. The Church of which I am speaking, to be re-constituted, as Jesus re-constituted the Church of His day, is designed and destined to stand as the first outpost of the Divine Army of Deliverance. Its members are to be the agents of the reincarnation and generation of the Pure Race of Redeemed and Immaculate men and women of "Virgin"-state, the procreators of the *Christ-Race*, the *Divine-Human Genus*. From this Race will be begotten the Divine-Human Species of the Sons of the Gods, the predestined Saviours of the world, the Redeemers of the waiting creation. This apotheosis of generation is a significant thing, to be seriously

and deeply pondered. We live in a day when one hears a great deal of the rights and prerogatives of woman, and when too often expression is given to the repudiation of the generative function of womanhood. In asserting her rights to social and active equality with man in all fields of public service, woman is in danger of rejecting and despising her maternal and child-bearing office in the natural economy. There is a tendency in the circles of the best and noblest people to affirm that the functions of maternity are to be abolished for the higher development of the soul and body. Some teachings go so far as to inculcate the necessity of celibacy for the conservation of the vital forces. Thereby just those very men and women are psychologically debarred from marriage and sex-relations, who are nearest to the state of purity and evolution requisite for the reincarnation of the Christ-Race. The attainment of "*Virginity*" is the attainment of immaculate states of conceptual function,—and has nothing to do with any kind of celibacy, or sex-abstinence. This kind of doctrine, if it sways the New Thought and New Spirituality of the day, and spreads over the community of choice souls in the thought of the day, will retard indefinitely the consummation of Redemption for which creation is in earnest expectancy. If men and women of the Highest Spiritual Culture are told that marriage is detrimental to growth and perfection, then child-birth will cease in the circle where child-birth is most essential for the redemptive fulfilment. The Gods are deprived of their earthly agents for the reincarnation of the Christ-Genus. Paul previsioned and forewarned us of this tendency in his Epistle to Timothy,—

"But the Spirit saith expressly that, in later times, some will fall away from the Faith, giving heed to seducing spirits,

and teachings emanating from the demon-astral plane, through the deceiving of men by impersonating spirits uttering false things, who have seared as with a hot iron their interior consciousness, making them insensible to the Divine Teaching of their Spirit; dissuading them from marrying, and inculcating abstinence from meats perpetually, which (save in fasting seasons) God created to be received with thanksgiving by them that believe and know the truth; for it is to be sanctified through the Logos of God and Prayer."

Now let me specify categorically the cosmical and Divine Order of Redemption, as it appertains to the People of God, to you and to me, and to all the Righteous upon the earth at the present time:

1. *The Election, or Calling Out, of the Nucleus of Elect People of God from the mixed mass of the abnormal human race.*

The Church of the Elect People of God, viewed as a Church-Race, and not as a heterogeneous collection of units joined in a common faith, is a physiological and physical concept. Peter thus speaks of it:

"Unto whom the Lord coming, a Living Stone, rejected indeed of men, but, with God, Elect, Honorable; ye also, as living stones, are built up a Spiritual House, for an Holy Priesthood.—Ye are an Elect Race, a Royal Priesthood, an Holy Nation, a People of God's Own Possession."

Here the Church of Christ is presented as a physical and generic Body of Christ. Its mission in the world is to create an "Elect Race," a "Royal Priesthood," an "Holy Nation." The concept of the Church-Race for centuries has been obscured, lost, and its purpose frustrated, by the faithlessness of the descendants of the Apostolical age. It has laid

buried and hidden beneath a bewildering heap of dogmatism and theology, and the church has no conception of its racial and generic constitution. What, however, is now accomplished in the numerous *live* and active movements of the Mystical Christ, is all in the direction of recovering this lost concept, of creating a renewed force of Christ-unity, that, under Divine direction, will evolve itself into the formation of the *Nucleus*, or Inner Circle, of devoted, self-sacrificing aspirants, seeking to know the Mysteries. By means of this Nucleus of men and women, drawn together by the Christ-Principle within them, honouring and holding the idea of the "Election," for cosmical, redemptive and generative purposes, following the Path of the Mysteries; a Race, a Hierarchy, a Nation (not of this world) will be raised up, Called Out, segregated from the world—a True Israel—to fulfil the great destiny, to furnish for the Gods the immediate terrestrial and incarnate mediaries for the parental functions of re-birth of Paradisaical beings, the Pure Race, born of pure parentage, of "Virgin-Birth," to be the begetters of the Christ-Race, the Species of the Sons of the Gods.

Are there none in the world today, so great of heart, that they will freely and voluntarily make the Great Renunciation that this Sublime Scheme of Redemption requires in order to be fulfilled? I am myself convinced that, in this our own day, human thought has developed to this stage, and human society contains many of these Elect Ones, aspiring and earnest seekers after the Truth of the Mysteries, at all costs, who are ready voluntarily to follow the lead in this great movement. There are multitudes of souls in all parts of the world, identified in more than one religion, scientific, rational, instinctively and innately religious, capable of entertaining the significance of these

truths, and so temperamentally and mentally unmoored and adrift from the world and its emptiness, and from the institutional religious sects, that the church I have defined coincides with their intuitively felt needs, and to enter it would not be in the nature of a "Sacrifice," but a cause of profound relief and unutterable spiritual and intellectual satisfaction. Thousands are waiting for such an opening for spiritual and mental culture and development, side by side with the Means of Grace, of Worship, and of Sacramental communion. They want what the Mysteries always have provided—the Esotericism and the Exotericism, the Mysticism and the Ritual, systematic Spiritual development by Initiation, with the dynamic Order of Divine Ministry. My appeal is to such to join me in creating this Church of the Divine Mysteries, and School of Mystic Culture, with a solid basis and super-structure of Scientific philosophy.

2. The Second Stage in the Divine and Cosmical Order of Redemption is,—*The Raising of a Pure Race of Divine-Humanity, of Virgin Men and Women.*

These people will be the offspring and issue of the former mentioned Elect Church, consisting of men and women who have made themselves Pure Mediaries, or the functional "Chalices" of the Divine Sacrament of Marriage, by the Mystical processes of purification of body and soul, and the development of the Mystical Christ within Men. By their conjugation in marriage the Pure Race will be procreated. and by "Virgin-Birth," will be differentiated as a Race apart from the rest of the human race.

How then are these two initial stages to be established? How does the Church enter corporate being and active functions in order to reach the final stage of its ultimate high destiny? This is accomplished by virtue of the fact that,

in every nation, kingdom and tongue, in all races, according to their evolutionary stages, there is a certain proportion of men and women cosmically and redemptively prepared for the acceptance of the Call of the Christ-Within, the Gospel of the "Hope of Glory." In the "Acts of the Apostles" we read,—"*The Lord added unto the church daily such as should be saved.*" Peter also preached, at the Pentecostal inauguration of the Church,—

"For the Promise is to you and to your children, and to all that are afar off, even as many as the Lord our God shall Call."

This is the initial work of the Church, a work of Calling-Out from among the human race, those that by reason of redemptive evolution, are, in this reincarnation, "*ordained to Eternal Life.*"

The Church of the Divine Mysteries is intended to be the polar centre and magnet of Christ in the world, to draw to the Christ all men previously constituted under the Law of Redemption, to receive the Call, and to respond to it, as Levi left his money-lending table when Jesus said to him, "*Follow me.*" The Church is the Church of *Regeneration* in its initial stage. In its final stage it is the Church of "*Generation.*" Its primary duty is the creation of the Divine *Nucleus*. Next, it is to form within itself, the Divine *Nucleolus*, of Divine-Natured men and women, by purification, disciplines, Initiations, and Rites of the Cross and the Serpent, in order that, by chosen and prepared instruments, the Holy Sacrament of Marriage and Procreation, the Pure Race of men may be established on the earth. From this development of Racial Purity, or "Virginity," *the primordial Christ-Species*, the Divine-Human Species of the Sons of the Gods, and the several ordered ranks of the primordial species of the normal Human Genus, shall return to rein-

carnate life,—thus restoring the original Christ-Genus. This is the re-placing of the "*Apex*" upon the *Pyramid* or *Triangle* of Life, the restoration of primordial conditions upon the *Base* of Life, the "ground of the earth," whereby the "Curse" of the Adamic Sin will be removed, and what Paul defines as "*the Restitution of all things*" will be accomplished.

3. The *Third Stage* is *The Begetting of the normal Divine-Human Genus, and the Species of the Sons of the Gods*. Thus will again be established the Divine Hierarchy upon the earth, as it reigned in primordial Purity, the broken lines of communication between Heaven and earth will be restored, the earth and the astral plane (its atmospheric zone) will be purged from Evil, and all things will be restored to the conditions which eternally obtained before the lapse of the Sons of the Gods in the *Edenic* state.

Hence you see that the first necessity of universal redemption is the establishment of the Church of the Divine Mysteries, as a segregated and pure organization. Apart from the physiological functions of the church I have stated, the next important work of the Church is to serve God as the Herald and Witness of the "Lamb of God which taketh away the Sin of the World," to be the centre of gravitation and polarity, or magnetic centralization, of the elect and of the "converted" people of mankind whom it draws by the magnet of the "Gospel-Mystery of Christ." The Church is the "*Fold*" in which the "lost sheep," from every kingdom and nation and tongue, may flock, in response to the Evangel of the Mystical "Blood of the Lamb and Word of their Testimony" who goeth forth "into all the world" to preach the Mysteries. The "lost sheep" hear and obey the call, they "*come out from among them,*

and be separate, and touch no unclean thing," they "*wash their Robes in the Blood of the Lamb*" (which mystically means, purify their Seven Natures by the Divine Essence of the Spirit of God emanating from the "*Lamb of God standing as it had been slain in the midst of the Celestial Throne of God*"). This "*washing*" is by the processes of the Divine Mysteries, and the Initiations, through the Sacramental means provided in the Church of the Divine Mysteries. Therein we may see what dynamic efficacy there is in the Mystical use of the Sacraments, altogether missing in their present-day observance in the generality of cases.

The Elect, by their past reincarnations and redemptive evolution, are "predestinated" for their "election" in the Church-Race; in due time they are "Re-generated," by Initiation, in the Rite of Baptism, set apart, disciplined, trained, tested, until their Re-generation is attested by the *Rite of Confirmation*, when the Laying on of the hands of the Initiate-Elders, or Presbytery, and the Apostles, convey the Grace of the Second Mystery, received by Initiation. They are incorporated in the Christ-Body, and are admitted to the *Holy Table of the Lord*, and Receive the Sacred Food of the Transmuted Substance of the Divine Body and Blood of the Lamb.

So they graduate to the Degree of "*Master,*" or *Apostleship*, having proved themselves fitted to attain that Degree, the Degree of the Seventh Mystery. An "Apostle" is a man or woman who has purified his Seven Robes, or Natures, and attains to his full normal constitution in his next reincarnation. Virginitv of Birth is necessary for Apostleship, and the conditions today are almost entirely wanting for the Birth of Apostles. All the Redeemed are not Apostles, for the Immaculateness does not predicate

microcosmic wholeness; it only fits the nature of the Immaculate to beget an Apostle, and himself to be begotten to the Apostolic destiny in his next reincarnation. There are "Apostles" of various Orders, and the Highest Order of Apostles are those begotten to the destiny of a "*Christ*," or an "*Avatar*." These *Great Souls* are the reincarnate "Sons of the Gods," and only those who have attained the "Seventh Mystery" can beget a predestined "Son of the Gods," or a "Christ." The destiny of the Church of the Divine Mysteries is to create a Virgin-Race, who shall be the begetters of the "Sons of the Gods," the Pure Beings who will be instrumental in the "Revealing of the Sons of the Gods," for which "the earnest expectation of the creation is waiting," and has been, in the ages past, and for which it is now in our power to contribute to its ultimate fulfilment.

The function of the Church outwardly is the proclaiming of the Redemption of mankind to all the world, as a witness of Christ, and out of the world, in each generation, the Elect will respond to the Call, prenatally constituted and prepared with interior correspondence to the Message. In this reincarnation these Souls will commence the great task of "working out their own Salvation" in its final stages, of the Divine Mysteries. Also the Church will Call to "conversion" and to Regeneration all Souls of the Non-Elect, who will so fit themselves by the Mysteries, that in a next reincarnation, they will be numbered among the Elect. This is the *Outward Work* of the Church, as a Church of Witness, Testimony, gathering the dispersed "Israel" from Jews and Gentiles, and collecting the Lambs and Sheep of the flock scattered in the world.

The *Inward Work* of the church is the enabling of each member, without hindrance, to "work out his salvation with

fear and trembling" (i. e., with caution, watchfulness, perseverance and intelligence). This they will do by the Principles and Processes inculcated and embodied in the Divine Mysteries. Thus Paul declared,—

"For ye are His workmanship, created in Christ Jesus for good works, which God above prepared us that we should walk in them."

And,

"Being confident of this very thing, that He which began a good work in you, will perfect it until the day of Jesus Christ."

The "good works" Paul refers to are the purifications organically of the complete atomic being, the expulsion of every cell and atom of foreign, diseased, decayed, and impure substance, absorbed and cohering in the natures of the being through the food partaken, the air breathed, and the absorption of the terrestrial and astral environment. This is the "uncleanness" which Paul exhorts us to "cleanse ourselves" of. The Mysteries are the power that enables us to do it. The result is "immaculateness," in all planes,—organic, material, psychic, mental, and spiritual. Only by the Mysteries is this "immaculateness" attained, for only the Mysteries can enable us to loosen our nature-constitutions as to allow the emission of the impurities inhering in our nature.

The reason for the necessity of this purification, apart from our own good, is, that from the Body of Christ in the Church is to be conceived and begotten the Pure Race of Mankind, the Church-Race, which, whilst in the abnormal and corrupt world-state and environment, cannot be pure and free from atomic impurity. The offspring born

of Pure parentage will be "Virgin-Born," as Jesus was, that is to say, born of man and woman in a state of nature-purity and a pure environment. This is the Mystical meaning of "Virginity," the issue of the conjugation of man and woman in a pure and uncorrupt state. Such, when they die, will not die from any disease, but simply of the dissolution of the mortality inherent in them by living in the mortal state. Virginity is organic purity, and applies to both sexes alike. "In Christ Jesus there is neither male nor female;" they are both in one. Therefore in a true marriage-union the man and the woman, separated by abnormal birth, are *made one*. Only therefore is it possible for a "Son of the Gods" to be born of a Pair Virgin-born, who have been "made one" by a predestined marriage-union. This is what is meant by the term, "Conceived of the Holy Ghost." The ultimate purpose of the Church is, by the conception of the Pure Race, that the Sons of the Gods—the predestined World-Saviours—will return to complete the Pyramid of Life, and be once more the centre of attraction, the "Apex" of communication of the "Pleroma" descending to the earth from the Divine "Shekinah," the restoration of the "Over-Shadowing" Over-Rule of the Gods in the Astral Plane that for ages has been given over to the tyranny of the demons and evil spirits of Tartarus.

The Truth concerning the Church and the Church-Race I have laid before you is by no means a *new* statement, however new-sounding it is in these days of church-degeneracy. It is known among many wise men and women in the world today. I am probably the first in these days to clothe these verities in language of plain speech, free from the recondite phraseology in which they have been clothed. There are sources of knowledge existing from which confirmation of every word I say in these lectures can be

given. *I am not alone*; though I stand alone as the first English-speaking exponent of them. I can assure you that there are societies, secret and otherwise, which embrace and devoutly believe these things. In the East, and in some parts of Europe, and in this great country of the newest Thought-issues of the developing soul of the race, there are offshoots of the ancient Fraternity of Divine Masters, that Fraternity which welcomed Jesus by sending the Magi-Embassage to pay Him the homage the Jews denied Him, who have secretly and steadfastly held the Faith in all the past troublous times of darkness. Those times are passing away and the Masters are again more publicly disseminating the Gospel of the Mysteries. *And for this purpose I am here.* For out of America is the Light of the East to shine from the West. This is the day of small beginnings, but a decade will not lapse without signal progress of Revival of the Mysteries being tokened in this country and over the seas. Forget not that in the ancient geometry, in the astrological signs, in the Alchemical formulas, in the Symbols of the Ancient Order of Freemasons (of which I am a Master Mason), in the Order of Ancient Rosicrucians, and in many another ancient and modern outgrowth of Mystical Confraternity, in their rituals and ceremonies, are concealed (often even to their own members) these selfsame truths I have given to you. Many movements with which you are happily in contact, are giving partial and fragmentary teachings to the general public and private students, and the teachers do not yet know that they are these illuminations and insights into the Great Mysteries to the vibrations from the Hidden Masters which are now encircling the globe. Collaterally they all belong to the universal Wisdom-Religion of the farthest antiquity, reversions of the ancient Gnosis, and nothing is *new*, all

is "*renewing*"—Revival, in measures of the Divine Mysteries which I am here to lead you to learn for yourselves. The true original order of the Apostolical Teachers of the Christ-Religion, from which the Catholic Church, and all its split-up sects, have descended; the Therapeutae and Essenes; the Hebrew Caballists, and the great Congregation of the Post-Exilian period; the Ancient Religion of the Aztecs of North and South America; the Eleusinians and Orphites of Greece; the Hermetists and Pythagoreans; likewise the disciples of Krishna, Brahma, Buddha, Zoroaster, Lao-Tze, Confucius and Mahomet, all followed the same Mystic Faith of the Cross and the Serpent, diversely varying in their Exotericisms, they all holding the *Same Esoteric Truth*.

You probably know something of the ages-old Threefold Quest of Alchemical Philosophy, the Search for the restoration of man's lost Divinity, by the quest after the "*Elixir Vitae*," the "*Panacea*," and the "*Philosopher's Stone*." This was alchemically understood as the "*Magnum Opus*," and it was nothing less than the cosmical idea of the "Blood of the Lamb of God," or the Divine Essence of Life. Alchemy is a survival of the Cross and Serpent. Alchemy treats Evil, disease, decay, and death, not as permanent phenomena, but as removable. The "*Panacea*" is the means of this removal, by the dynamic of the "*Elixir Vitae*," or Water of Life. The "*Philosopher's Stone*" is the alembic by which the "base metal" of mortality is transmuted to the Gold of Immortality, and the "base metal" of the abnormal and impure birth-giving is transmuted to "Virgin-birth."

The Cross and Serpent is the primeval Secret. The Disciple who has taken up the Cross and travels the serpentine Path of the Wisdom, through each Gate-Coil, knows that

he has passed the threshold of the Truth, from death unto Life. He will find at the end of the path, in the Seventh Mystery, the Holy Grail he is seeking, and shall sit with Christ at the Banquet-Table of the Gods—the Round-Table of the Sun.

The Magum Opus is not achieved in a day, nor, in many cases, in a lifetime. It is a Journey, a Course, a System. It has many Mysteries, many Initiations, and many tests of admission. Initiation and tests of qualification are no "*sinécures*." Every Mystic will tell you the same. There are no "*short cuts*." The "Labours of Hercules" are Twelve, repeated many times, before the Sisyphean task is done. The Mysteries are a great Trust, perilous to the flippant, the rash, or the uninitiated. They are not to be profanely or lightly handled. We cannot gossip them at every street-corner, nor talk them over the teacups, or at the drug store. Every motive is to be tested, every aim and incentive weighed and probed. They are closed to the curious, the inquisitive, the sensual, the avaricious. They cannot be bought with money, but they cost a man or woman his all. There is no self-deception attending the Mysteries. The Cross and Serpent hold out no grand vistas of earthly or temporal reward, no promises of deliverance from old age or death, in this present era. Until "the last enemy," death, has been abolished, all die, Masters, Initiates, Virgins, as Jesus, and Buddha, and Krishna. That happy time is to come when "death will be no more." But it will only come when we on the earth have formed the Church-Race, and begotten the Christ-Race, and brought back the Genus of the Primordial Divine Human Nature. Much has to be done. You yourself have to make a beginning with yourself. Rehabilitate the Spirit as the Ruling Monarch and

Genus within you, and the first step to the rehabilitation of the Sons of the Gods will be taken.

Let it be remembered that the fulfilment of the Threefold Quest of Alchemy is the *sine qua non* of the restoration of Immortality. Only by that means can Alchemy and Masonry find what they are seeking. An individual seeking perpetual life, immunity from disease and death, or old age, the characteristics of the Divine body he lost at the Fall, must be born of immaculate parentage, stainless of life and generation, or "Virgin-born," "conceived of the Holy Ghost." He can only so be born, if his parents, body and soul, are themselves Initiates, and purified from evil, and mated in the union of true cosmic and microcosmic affinity. No asceticism, vegetarianism, celibacy and physiological conservation of the vital fluid, no purgations, prayers, mental attitudes or concentrations, no philtres, no interior developments or psychic states, can lift a man or woman—be he prophet, seer, priest or apostle—above the reach of death.

Only a *being* born in the Christ-Race or Genus can attain to Immortality. A Christ only can be Immortal. Until we have raised a Virgin-Race, a Church-Race, and a Christ-Race has been begotten, Virgin-Birth is a physical and spiritual impossibility. This is the end that the whole creation is groaning and travailing in birth for, waiting for the body's redemption. This final deliverance is the end of redemption. It is undemonstrable and unattainable at the *start*. We cannot hurry it on by assuming it is reached beforehand. But we can hasten it by ourselves personally conforming to, and fulfilling the conditions, which will bring the end nearer to view.

A start has to be made in the first instance. Two thousand years ago the Christ was incarnate who made a new

dispensational start. He ascended into Heaven, and left behind Him the nucleus of the Church-Race. The early Apostles and Disciples frankly taught that the end of the Labour of redemption was near at hand. *And so it was or would have been*, if the Church had continued faithfully in the Apostolic teaching. But ere a few years passed by, and the Divine Alchemy ceased to be the Quest of the Church, and, except in hidden corners, it has never been revived, except in partial waves. Like a "pelican in the wilderness," for centuries past the Mystic Fraternity has held the Faith in Secrecy, in the Silence of their meditative constructive power and influence, their vibratory forces working secretly in the wider world of devout and earnest souls. You and I, and all who are cultivating the Higher Thought and Divine Science up to the standards of our individual consciousness, to the limits of our spiritual understanding, are the fruits of this world-wide vibratory permeation from these hidden centres of the Divine alchemy.

Another start is now on the point of being made, and the signs are manifest that show that now is the hour for making this fresh start. The spiral of the earth has returned to the point from which ran its upward course, and again today, only on a higher cycle of the spiral, we are ready for the Call to respond to these secret stimuli, which say to each of us, in answer to the Christ who speaks to us, "Follow Me," "Come up higher." A new Israel is to be founded, another "Abraham" people, to obey the Christ-Mandate, "Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will show thee; and I will make thee a great Nation, and I will Bless thee and be thou a Blessing; and in thee shall all the families of the earth be Blessed." A new "line of Abraham and David" must be established, pure, sacred,

immaculate. This done, in a few generations the Church-Race, already in numbers waiting to be gathered in, will be created, to be the progenitors of the Christ-Race of the reincarnate Sons of the Gods.

I have spoken of the necessity of the Revealing of the Sons of the Gods. I have described these beings as the *Apex* of the Pyramid of Life on this planet, from which they have been exiles since the Fall. To understand this necessity a brief explanation must be given of the primordial position of the earth to the heavenly bodies, and the Kingdom of Heaven. This explanation will be of astronomical interest, but the end of a lecture is not appropriate to give it full consideration. I hope ere long to give a series of lectures on the Science of Astronomy, Geology and Biology seen through Mystical eyes.

This planet, in primordial times, was an organized hierarchical autonomy, a planetary counterpart and unit of the Cosmical Divine Government, a subsidiary "*Kingdom of God*." The whole Celestial Kingdom of the Cosmos is a Hierarchical economy. The Lord God is Supreme Ruler over all, God of Gods, Lord of Lords, King of Kings. The Sun is a vast and infinitely superb Orb, a Colossal Planet, of ineffable glory. It is the Central Kingdom of Heaven, around which in their orbits and cycles the planetary and constellatory spheres revolve. Each of the tributary kingdoms are ruled by a subsidiary Divine Ruler, a King-Priest of the Divine Order of Melchizedek. There are Orders of Gods above these planetary Gods, the Highest Order being the Seven Sephiroth that stand before the throne of the King of Kings, the Lamb, and the Four Living Ones. All this apocalyptic account is not only symbolical, it refers also to a literal description of the Divine Economy. The God that rules over this earth is Satan, who is mistakenly iden-

tified with the so-called Devil, or Arch-Fiend. Satan is a beautiful Archangel, and presides over our states and conditions in the incarnate state as the Arch-Hierarch over the Shekinah Hosts that surround the people of God in the earth.

The government of the earth was Hierarchial, a Divine Over-Rule, by the various Orders of which the Divine Logos was mediated to mankind, in their several Orders of mediation. The Human Hierarchy was of various gradations of ranks and Orders. The highest order was that of the Sons of the Gods. They formed the Top-Stone of the Pyramid of earthly Life, the Apex of the Triangle. They are the primary receivers of the Divine Essence and Logos, the Life-Principle from the Celestial Hierarchies, who are the mediators of the Life-Blood of the Lamb of God—the “Elixir Vitae,” by which the life of the earth is sustained. Thus the whole planetary and solar system of the Cosmos was one Chain of Life, the Highest Link attached to the Lord God, the Author of Life, in the Lamb of God, the Only Begotten Son of the Father. The Sons of the Gods were the Highest intermediary Links of the Cosmical Chain of dynamic currents from God. Thus through a continuous channel of gradational beings the Divine Essence flowed, until it penetrated the ground of the earth, and replenished it, and made it bring forth fruits of Divine and supernal kinds. “Be fruitful, and multiply, and replenish the earth.” Every creature, from the Highest Orders to the lowest, was a Mediator, a priest, and the whole earth was a “Kingdom of Priests.” All belonged to the Divine Order of Melchizedek, priest of Most High God. By this gradational means, through all the genera and Species of normal states, the earth was nourished, vitalized and sustained.

In what is called in theosophical terms, the "astral plane," was the terrestrial kingdom of the Divine Hierarchy. It consists of the entire zone of terrestrial attraction and atmospheric circumference. The Moon was a beautiful little Satellite, and the Abode of the Celestial Hierarchy, its headquarters adjacent to the earth. This is the cosmical reason why the Moon has always been an object of veneration as wielding a Divine and Cosmical sway in the earth's destinies. The moon, despite abnormal conditions, exercises this sway, being the magnetic centre and polar-nexus of the Divine vitality. We are scientifically still very far off from the full knowledge of all the influence of the lunar force of this planet. We know a little of it on the purely material plane, as affecting the tides and temperature and weather, and so on. But that is a very small part of the lunar influence we shall yet definitely discover when we learn more of the wider dimensional area of scientific discovery than that of the physical senses. The astral plane is no longer the all-beneficent source of terrestrial mediation. It is terribly complicated by being the abode of those who have passed through death in all the countless states of evil, corruption, and sin. I cannot stay to consider this sinister subject. I have much that I could reveal that would open your eyes to the malign enmity of spiritual wickedness in high places that man is ever environed by. It is no longer the sole domicile of Heavenly Beings, the pure passageway from earth to the Heavenly Places.

From the description of the earth's primordial state I have given, it is apparent that the earth was a state of absolute One-ness, in all planes, in conditions of Immortality. Every unit was an integral part of One Organization, ministering in its own capacity of functions to the whole, and the whole organism ministering to each unit. One and

common interest, without party or individual self-interests to serve. In all details there was perfect stainless existence,

You will therefore see how essential to the restoration of this One-ness is the restoration of the conditions by which the cohering and adhering principles may be maintained. The earth has lost that principle in the absence from it of the Apex of Life, the Species of the Sons of the Gods, and the graduated species of the Human Genus. Hence the evil that is now irreparable from terrestrial existence.

- Now you will see why the Church, in its incipient and formative stage, is modelled on the pattern of its ultimate and completely formed character and constituency. In the Roman, Greek and Anglican communions of the Catholic Church this system is maintained in practice. But it has been shorn of its Mystical elements and principles, which alone can make the system effectual in its plenary functions. The Mysteries are not known, nor taught, nor practiced;
- only the shell, the crust, the exoteric formulas remain—and, thank God, they do persist, for the Revival of the Mysteries means eventually the resuscitation and dynamic Revival of the Ritual and Ceremonies, and the revivification of the formularies. Instead of doing what George Fox and the Saintly Society of Friends did, seeking the spiritual without the constituted means, the restored Mysticism will embrace both in solid unity of function. We cannot drink and come without a receptacle to hold it; we cannot use electricity without an instrument; and we cannot possess the dynamic of the Mysteries without their Divinely constituted Means or Instruments. The Greek word *Μυστήριον* a mystery, and the Latin word “Sacramentum,” are synonyms.

To perform its Hierarchial and Initiatory functions the

all formed one eternal and infinite constituency, with one Church is designed as a "Fold," segregating and sequestering the "Flock," fenced and protected from the wolflike elements of the world, and the "blight" of the worldly and astral environment. The Church is a "vocation," whereunto its members are Called out; the Domicile of Disciples and Initiates and Babes in Christ; the Manger and life-business. For this reason its members "forsake all and follow Christ," and "grow up into Him in all things." Hence the Church is a *Community*, and not a mere congeries of Units, united only in a sectarian religious sense. Church-System is incongruous, and wholly untenable, as Jesus taught, and commanded His Disciples not to entangle themselves in worldly affairs, to be a separated people. It is quite self-evident why the Apostles acted as they did in establishing the Church of Jesus Christ on a communistic basis.

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CONTENTS

BOOK ONE

- CHAP.
I. INTRODUCTORY—REINCARNATION AND EVOLUTION.
II. DEGENERATION AND ABNORMALISM.
III. EVOLUTION, AND THE LAW OF PERMANENCE AND CONTINUITY OF BEING.
IV. THE LAW OF THE SEXUAL SEGREGATION OF THE SPECIES.
V. REGENERATION AND RELIGION; SUPERSTITION AND INDIVIDUALISM; CITIZENSHIP AND CIVILIZATION.
VI. THE LAW OF DEVOLUTION AND PROGRESSIVE REDEMPTION.
VII. DENUDATION.
VIII. DEVOLUTION AND ETHNOLOGY.
IX. SPECIES FUSION AND CONFUSION; DETERIORATION AND METAMORPHOSIS.
X. GOVERNMENT AND CATHOLICITY.
XI. SUMMARY. DEVOLUTION AND PRE-DESTINY.

BOOK TWO

- I. DUAL HEREDITY.
II. BEING AND EXISTENCE.
III. SIDEREAL AND ASTRAL STATES. THE HELIOCENTRICITY OF THE UNIVERSE.
IV. THE WIDER CONCENTRICITY OF THE HEAVENS IN EVOLUTION.
V. THE EVIDENTIAL VALUE OF MODERN SPIRITUALISM TO SUPERNATURALISM.
VI. OCCULTISM AND APOSTOLICISM.
VII. THE PHENOMENA OF DEATH AND ITS CONQUEST.
VIII. JESUS CHRIST AND THE DYNAMIC CHAIN OF LIFE.
IX. THE CATHOLIC IDEA OF DEATH, PURGATORY, AND THE CHURCH.
X. INCARNATE DEMONS; INCARNATE ASTRALS.
XI. INCARNATE PURGATORIAL BEINGS.
XII. INCARNATE PURGATORIAL BEINGS (*continued*).
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CONTENTS

BOOK ONE

CHAP.

- I. THE CHURCH'S WORK FOR THE "ELECT" AND THE "NON-ELECT."
- II. THE DUAL FUNCTIONS OF THE CHURCH, IN ITS RELATION TO THE "ELECT" AND "NON-ELECT."
- III. THE CHURCH AND THE NATIONS.
- IV. THE CHURCH OF THE OCCIDENT AND THE ORIENT.
- V. MEDIATORIAL PURPOSE OF THE INCARNATION OF THE LORD JESUS CHRIST.
- VI. THE INCARNATION OF JESUS CHRIST, IN ITS LARGER ASPECT, FULFILLED IN THE CATHOLIC CHURCH.
- VII. THE "BAPTISM OF JOHN," AND HIS SYMBOLICAL MINISTRY.

BOOK TWO

- I. THE MYSTIC PATH.
- II. THE SEVEN GOLDEN KEYS OF THE SEVEN GATES.
- III. SYMBOLISM, SCIENCE, AND SUPERSTITION.
- IV. THE POWER OF THE SIGNS.
- V. THE POWER OF THE SIGNS (*continued*)—THE SIGN OF THE CROSS AND SERPENT.
- VI. THE THREE LAWS OF PROGRESSIVE REDEMPTION—i. THE LAW OF NATURE.
- VII. THE LAW OF NATURE—(a) DEVOLUTION; (b) PREDESTINATION; (c) REINCARNATION.
- VIII. THE LAW OF NATURE—(d) TRANSMUTATION; (e) MEDIATION; (f) GENERATION; (g) SUSTENTATION.

BOOK THREE

- I. THE INSTRUMENTAL MEANS OF GRACE—THE CHURCH AND HER EVANGELICAL PROPAGANDA—SECTARIANISM AND CATHOLICISM.
- II. THE INSTRUMENTAL MEANS OF GRACE—THE SEVEN SACRAMENTS—(a) BAPTISM.
- III. THE INSTRUMENTAL MEANS OF GRACE—(b) THE EUCHARIST; (c) CONFIRMATION; (d) ORDERS; (e) MATRIMONY.
- IV. THE INSTRUMENTAL MEANS OF GRACE—(f) PENANCE; (g) UNCTION.
- V. THE FUNCTIONAL MEANS OF GRACE—(a) PRAYER.
- VI. THE FUNCTIONAL MEANS OF GRACE—(b) FASTING; (c) FAITH; (d) REPENTANCE.
- VII. THE FUNCTIONAL MEANS OF GRACE—(e) OBEDIENCE; (f) TEMPTATION; (g) LOVE.
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