REINCARNATION

By

RICHARD INGALESE

Author of
"History and Power of Mind," "The Greater Mysteries,"
"Astrology and Health," "The Evolution of God and Man," Co-Author
of "Fragments of Truth" with his
wife, Isabella Ingaalese, Author of
"Occult Philosophy"

J. F. ROWNY PRESS
Los Angeles
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PROCESS, to become a law, must operate uniformly upon everything upon each plane of matter. To illustrate: The Law of Gravity manifests upon a feather as well as upon a gold coin though they vibrate at a different rate. It is true the pull exerted on them by the law is in proportion to their density; but the law manifests with each. The Occultist, equipped with the inner vision, observes this same phenomenon on the subjective plane and says that there is but one law for the material side of life and another law for finer forms of matter called the spiritual side, but that a natural law operates unvaryingly upon both the inner and the outer planes.

Reincarnation is a law of nature because it manifests throughout nature. In a universal sense Divine Mind—God—periodically reincarnates; that is to say, each period of evolution is followed by a period of rest, which in turn gives place to a new and a higher evolution, for nature is but the body in which God periodically reincarnates. Deity's desire for growth is the evolutionary urge manifesting in man and matter and without that urge no evolution is possible.

An oft-repeated act becomes a fixed habit, which in terms of mind, becomes memory. A lime-impregnated drop of water, in falling, leaves a negligible result; but frequently repeated forms a gorgeous stalactite column. So the repeated reincarnation of Deity into similar forms first becomes a habit—which men call a law of nature—and later becomes the basis of mind and memory. The myriad systems of suns are but the visible results of the reincarnation of Deity. And on every planet of each of those systems the same law of reincarnation obtains. The commonest observable manifestation on our planet is the vegetable kingdom. After Summer's gorgeous verdure, comes the disintegrating touch of Fall, and the life force of trees and plants sinks into the subjective silence to rest during the night of Winter. But with the dawn of Spring, life triumphant rises from bulb and root to once more reincarnate in forms.
Friction wears out forms, whether of mountains or of men, and as forms disintegrate their composing atoms reassemble to form new vehicles for mind.

In other lectures of this series we have seen how the Divine Mother—Mind—surrounds every center of higher consciousness with a portion of Herself in order to evolve a mind within the ovoid She formed. These ovoids first become relatively permanent in the higher vegetable kingdom when they ensoul trees and are the matrices for the physical forms of trees—for no sentient form can be built without its subjective matrix.

But time, the developer, is also the destroyer; and when the tree disintegrates it leaves its matrix where it stood. And the subjective matrix, either from root, or stump, or seed, once more clothes itself in wood. This process, in the vegetable kingdom, is called, by the Occultist, reimbodiment to distinguish it from similar manifestations in the animal and human kingdoms where mind plays its part in aid to nature—for the ovoid consciousness of the tree has not evolved yet to a separate mind. But, after ages of experience in ensouling trees, the consciousness in the egg or ovoid evolves into an animal mind; the atomic consciousnesses blend into a single mind as each and all the States blend into the United States of America, the Federal Government. Then the ovoid, as an animal mind, becomes the matrix of an animal form; and, at first, because of its lack of experience, becomes a very small animal. But, with the stress and strain of animal life and the knowledge gained therefrom, each time it takes a higher and better brain and body until finally it reaches a development where it is ready to take a human form.

Of course this process, so briefly described, takes ages to accomplish. Repeatedly taking new bodies by the animal mind is termed, by the Occultist, transmigration. This fact of nature was perverted, in time, by oriental priests who taught their people that if a person lived an animal life, in his next incarnation he would be compelled to take an animal instead of a human form. The priests tried to justify such teaching by saying it deterred men from being unkind to animals and from slaying them for food; and also made men live more spiritual lives. In time such teaching became so common that even the priests, themselves, believed it—for such is the penalty of reiterated misstatements. The Occultist
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says that an animal mind must first unite with a higher, or divine mind, before it can receive a human form; and once the union has been made the united minds never can retrace the evolutionary steps by taking an animal body. The only seeming exception to this rule is where the united minds—as a man—is chosen by his people to lead them in a crisis and he willfully betrays their trust for private gain; then the subjective, or higher mind, conscious of its weakness and its shame, abandons its lower mind and returns to God from whence it came. The abandoned animal mind is compelled, by the Gods of Karma, to reincarnate in an animal form as a punishment for its offense. For every transgression brings its punishment either automatically or through Divine intervention. In the case cited if the two minds remain united then in the next earth life, as a human being it is compelled to suffer for the public betrayal, usually by incarnating in a deformed body and becoming an object of scant charity; thus suffering at the hands and minds of the betrayed. But if the animal mind is abandoned it retains its human memory and becomes an animal scourge harassing man and his property until finally hunted and killed or captured by man and caged.

This is continued through many transmigrations until the human memory fades out. In each life while memory remains the suffering is naturally intense and is accentuated by the war between the animal and men. It is these comparatively rare cases that have given rise to the legends of the werewolf—for in all legends which persist in many countries and have persisted through many centuries there is an element of occult truth, if one will take the trouble to disentangle it, instead of sneeringly ascribing such legends to the vagaries of crude intellects, as do most of our trained material minds of this enlightened(?) age.

In the not infrequent cases where the higher mind separates from its lower companion, being unable to control it and unwilling to be defiled by it, the objective mind afterwards may reincarnate one or two subsequent times in human form before it becomes ready for disintegration. Such incarnations reveal human scourges—degenerates—who are contaminating to every one with whom they come in contact.

At the present time there are millions of such minds in human forms, particularly in China and India; and Europe is not free from its share. There are fewer entities of this kind
in America, though every large city has its quota. This will explain to the uninformed what the wise statesman Li Hung Chang meant when, before leaving this country he was asked: "What impressed you most about America?" And he replied: "The number of souls here." His interviewers could not understand how a man coming from China, with its teeming millions, could make such an observation.

The term reincarnation is usually restricted by Occultists to cases where the united minds takes another human body to replace the one it has lost. Reincarnation is of two kinds, natural and artificial, which we will discuss in their regular order. A natural reincarnation is when the united minds ensoul an infant body. The process is interesting as being another phase of the result of mental attraction. The ego—the united minds—seeks the woman who is to be the mother of its body. In the case of the ordinary man it is attracted to the mother with whom it formerly associated in some relationship. It may have been in the family circle; or some dear friend with whom it has spent days or years of pleasant association. Love—real love—is far more permanent than most people believe. It lasts not only for years, but for lives, for love is one of the invisible, magnetic cords that ties souls together. Often two people plan, hope and demand a union of pleasure and of profit, which subsequent events preclude, due to prior causes set in motion. But no undestroyed plan fails of ultimate consummation; therefore, plans, prayers and efforts draw together old companions to reap what they have sown in joyful anticipation.

The consummation wished is made easier by flexible nature because there is no sex for soul, and the ego, therefore, can incarnate at one time in a male and in another time in a female body. This also enables the mind to have a wider experience and to develop traits which it could not acquire otherwise. But this must not be taken to mean that there is a regular sequence of alternate male and female incarnations; for the ego sometimes incarnates in one sex two or even three times before changing. When this occurs there is apt to be a masculine woman or a feminine man as a result.

Love is not the only emotion that ties egos together, for hate is almost as strong as love as a determinating cause in reincarnation. For illustration: A man or woman may kill through hate; and then the ego of the body murdered, is
tied through the bonds of hate to the murderer. Both the killer and his victim brood over the act and the interplay of thought ties the two together. In time, the person committing the crime reincarnates and attracts to himself or herself the victimized ego, and is compelled by the unseen, but very real, magnetic thought connections to give that soul a body in place of the one destroyed. The unaccountable hatred, which sometimes is felt by the father or the mother, for a new-born babe can thus be understood. There are no relationships in life more prolific, as a field for compensation, than the family group, and the likes, dislikes and preferences of parents and their offspring, and of brothers and sisters are all due to past relationships.

It may not be as strong a bond as murder that may tie a group together, either in family, business or social life. Whenever a serious wrong is not atoned for in the life in which it is committed, it will be the cause of bringing together the same egos in a subsequent incarnation. An embezzler who dies with his debt unpaid, may in another incarnation sell, for a trifle, to his former victim, a valuable patent-right and thus restore a fortune equivalent to the one formerly embezzled.

Or a prospector may sell to a corporation, for a song, a mining claim which later will develop into a fabulously wealthy mine and thus compensate the stockholders, who in a former life were victimized, either singly or collectively, by that prospector. No debt can remain unpaid and it is an unwise person who thinks it smart to cheat or defraud another in business or in any way. The law of Justice applies to those who unintentionally deprive another of his rights, as well as to those who consciously defraud. A person who borrows money and is unable to repay it must in some life be put in a position where he is compelled to make compensation in kind or through equivalent service. This is the reason we see so many persons in virtual slavery—serving others for mere bed and board.

It is only through reincarnation that justice can manifest while man is undeveloped. It seems a pity that man must suffer not knowing the cause of his pain; but that is the penalty for his ignorance and in no other way can he be taught. There never was a time in the history of the world that some priest, prophet or Savior did not give the teaching
of compensation to his generation, and usually, as at present, the warning fell on deaf ears. But, when a man is ground upon the stone of experience and has suffered to his limit of endurance, he commences to think and to question. He wants an explanation for his condition; then that demand, like all others, will be met and he will receive the truth that will make him free.

The reincarnation of groups of egos at the same time accounts for the fact that history repeats itself. Men who make it a habit of being successful in whatever they undertake, working together for a general aim, build civilization after civilization at different periods. So far they have not learned to build wisely and therefore there has been no permanence to their work. The pioneers have been followed by those who deflected the original purpose, and each generation of every civilization paid more and more attention to the material and less to the spiritual side of life until every government was depleted by wealth, folly, and weaklings, and finally was destroyed by dissipation or by a more vigorous nation.

The average man's next incarnation is predetermined by his past thoughts and acts; and, willingly or reluctantly, is he drawn by self-made destiny to his future mother. He hovers near her until propitious copulation makes possible the basis for his new body. Then he will surround the seed in the ovum and make it a strong magnetic center which will draw atoms from the mother's blood into the matrix—the pattern for the new body. The mother's mind will also be a strong factor in determining the features, form and fineness of the fetus, and in this way, rewards or punishments for past acts may be made.

A man's brain, even more than his body, determines his limitations in any life; and a wise and careful mother has it within her power to advance or retard, through the vehicle she gives, the evolution of her offspring. Is it any wonder then, that the Gods refuse to permit this smoking, drinking, petting, jassing generation to become the mothers of the new race which is to appear so soon?

It sometimes happens that several egos simultaneously seek the same mother, and then, if the conditions permit, a body may be given to each; but, usually, an ego prefers to incarnate alone; then, precedent is given to the one having
the greatest claim. Someone has said—wisely and wittily—that a man cannot be too careful in the selection of his parents, and this is true because not only is determined thus the quality of the body but also its longevity. The longer the incarnation the more can be accomplished in that life, the greater progress made. In ancient times men lived many years, the wiser of them centuries; this was because the bodies were stronger, not yet having been subjected to ages of abuse; and in the cycles of time still remaining for incarnations on this planet the span of life will be perceptibly lengthened, that the wise egos may make up for the time wasted during the period of "Short and merry lives."

So far we have spoken of the "average man;" but as a man gets wiser he becomes less actuated by the lower emotions and hence has fewer unpleasant debts to pay. Love and service being his normal impulses he has a wider field from which to select his parents. He consciously makes his choice, taking all things into his consideration. Naturally, then, his environment will be pleasanter, his body stronger and better, his advantages greater, all of which makes for quicker progress in soul growth. It behooves a man, working for Godhood, to square his accounts as he lives and to have no debts to subsequently meet.

The time between incarnations decreases as the ego develops wisdom and strength. It is similar to the growth of a child. An infant requires much rest and sleep; but as it grows older it can do with less. Time was when the average ego rested many, many centuries between lives; but at present the average person reincarnates in about a century, while many shorten that time considerably, some only taking a quarter of that period.

Divine Law always will aid an ego who is ambitious for growth, and will help him to find a new and a better body. All the worlds of every system are created, primarily, for man's development; and, therefore, he can rely upon Divine aid just in proportion to his efforts to evolve.

Man's evolution could not be carried on as fast, on so large a scale, if it were not for reincarnation. If a man awoke each morning without a memory of past efforts his evolution would be well-nigh impossible. The seat of memory is in the higher mind as even modern psychology attests. This mind remembers all its past failures and their causes as well as its
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former successes; consequently, by ages of practice it automatically repeats the process of physical growth and functions as is shown in the development of the fetus and the normal actions of bodily organs. This enables the higher mind to put all its efforts into progressive lines and thus give more knowledge and power to each incarnation.

It is only under the instruction of the higher mind that the lower mind learns; for, naturally, its memory is short, as is shown in cases of amnesia and in hypnosis. In amnesia the lower mind takes up the new life as though it were a new incarnation, utterly oblivious of the life it had lived prior to the attack. In the same way in hypnosis, the lower mind takes the suggestion of a new life and lives it as long as the influence of the operator prevails. For illustration: A Doctor is told he is a taxi driver and immediately assumes the part with all the consummate skill of the trained actor. But in both cases the higher mind stands as a silent spectator remembering every detail, and discriminating between the real and the unreal, though it may not be strong enough to take charge of its lower mind and impress upon it the actuality. And the same is true in each reincarnation. The higher mind remembers all the crucial experiences it has ever had in all of its lives, and often the details of its recent incarnations, while the lower mind forgets that it ever had a past.

The lack of memory of the animal mind is the only argument that has ever been raised, with a show of reason, against the fact of reincarnation, and that becomes a futile one when the nature of the lower mind is understood. It is like a man saying he never was a baby because he does not remember his babyhood. As soon as the higher mind develops strength enough to control and to impress its lower mind, then does the higher use its well remembered past to teach life's lessons to its less developed companion. The various incarnations of the animal mind were all in the objective material world and therefore it has but little consciousness of the subjective realm; and that little it greatly fears, as when it sees—as it sometimes does—a disembodied mind. Functioning only upon the plane of effects, and with its short memory, it cannot know of the laws of cause and effect operating ethically. Therefore, the average person blindly gropes through each incarnation bewildered by the seeming chaos,
enmeshed by the web which he, himself, has woven, with only the light of conscience as his guide. But this guidance is sufficient to lead him into the path of peace if he will follow it. Every time he disregards the leading of his higher mind he becomes less intuitive, and in time he stills the voice of conscience. This is another way of saying that the happiness and the salvation of both minds depends upon self-control—the control of the lower by the higher—then both minds are illumined by their personal Corona, or Mother-God, and reflect Deity as tranquil waters do an image.

What a mad, mad world the theologian made of our earth with his childish creeds. It would have been much better had he remained silent than to have given the so-called Christian theology to his dupes. How can he explain life as it is now without the philosophy of reincarnation? There is no fiend in Hell more cruel than the capricious God he pictures. He says that God still punishes man for the disobedience of the original man; that his God created all men but selected only a few for salvation; the rest for damnation; that his God, conspiring with a male and female prostitute, creates a soul for the body they create; then places that soul in an environment that He knows it cannot overcome, and afterwards tortures it through eternity because it acted according to the nature and environment which He (God) gave it. At the same time the theologian's God made a brand-new soul for a body created by a good man and a pure woman; and to this soul He gave all the advantages of environment and education. Is it any wonder that the modern man is materialistic and cannot believe in such a God or in Divine Justice?

If a person cannot recollect his past, let him tentatively accept reincarnation as a working hypothesis and see how it straightens out not only his life but current history. Reincarnation gives a meaning to life which no other theory can offer. If he is a churchman let him read carefully the history of the Jews during the time of Jesus and the doctrine of the Essenes, the sect to which tradition says Joseph and Mary and Jesus belonged—a sect that taught reincarnation. In the light of history and tradition, then let him study the alleged words of Jesus as reported in the New Testament and see if Jesus, himself, both directly and by implication did not teach reincarnation.
Artificial reincarnation is when the ego—the two united minds—occupies an abandoned body. In order not to become confused or unduly incredulous remember man is mind and the body is but the material covering of the mind, as cloth is the raiment for the body. There are many causes—besides sickness and old age—that may compel a mind to quit its body. So many cases have come under my observation that I think one or two may illustrate the subject—for artificial incarnation is not as infrequent as may be supposed.

My first Occult Teacher was a man who in his prior incarnation was a well-known philosopher and physician. When the spiritual renaissance of the Nineteenth Century was started all excarnated Occultists were requested to procure adult bodies by artificial incarnation. Looking around for a vehicle my Master saw a well-known Chicago physician drowning. After his death, my Master, finding the body uninjured, asked and obtained permission to possess it. The body was rescued from Lake Michigan; restoratives were applied to the body—through the force and knowledge of my Teacher the heart was soon beating—and he had a ready-made but fairly serviceable vehicle which he used for about fifteen years, or until his assigned work was done.

The great Organizer of the renaissance, himself, incarnated artificially in 1850 and held the body until 1900. An advanced Occultist and Alchemist had occupied that body for several centuries, had exhausted his possibilities in it and was only waiting until he obtained permission to go to the next planet of our chain—called by the Occultists—Auroborea. But the body was in a fair condition and when the Organizer wanted a body the Alchemist offered his. It was accepted because the brain had been so long trained to receive and to give Occult impressions and thoughts.

In both of these cases it should be observed that the united minds had left their respective bodies. That gave the reincarnating egos possession without a corresponding obligation. But sometimes artificial incarnations are not so easily made. Sometimes a heavy price is exacted. A woman called upon me in my New York office one day seeking advice. She said that formerly she had a childhood friend who was also her chum in boarding school and college. Afterward both married and went to live in different parts of the country. My consultant died a few years after her marriage and at
once looked up her old friend whom she found a widow and the mother of a daughter. Her environment showed wealth but she was heartbroken because of the loss of her husband and nothing seemed to matter.

My consultant tried to comfort her friend when her body slept and she was conscious on the subjective side of life. Finally the friend said, “If you want my body you can have it, if you will bring up my daughter to legal age as we were brought up, for I would rather be with my husband than to have everything the world can give.”

And so the woman passed out and my consultant took possession of her friend’s body. The transition was so sudden my consultant had not had time to study her friend’s environment and knew nothing about her friends, relatives or monetary investments; consequently both comical and serious complications soon began to follow. Everyone, including the daughter, recognized that a decided change had taken place in the woman but no one understood the cause. A chance acquaintance told her of my work in New York and she immediately came to consult with me. Slowly we solved the problems that confronted and embarrassed the woman; she won the affections of the child and became an excellent mother.

A more complicated artificial reincarnation is when a higher mind becomes tired of the stress and strain of physical life, desires oblivion more than immortality and gives up its lower mind and body. At present there are many such cases of good but weak egos who have given up the struggles of life and have gone back into the Universal Mother to rest and finally to be absorbed by Her. And it is a very strong ego that essays to incarnate in the body and lower mind of such a one. The reincarnating ego must have so absorbed its own lower mind as to make it possible to undertake the conquest of the deserted mind left in the body; because no one can successfully control two lower minds at the same time—since at our present state of development many of us fail to manage one—then, too, the karma of the lower mind in the body must be met by the reincarnating ego. It cannot change the old environment until all assumed debts are paid. It almost seems unthinkable that an ego would undertake such a task, but there are some who do, for special purposes of their own. I know of one case of this kind which was very interesting.
By taking such a lower mind and body the reincarnating ego was able to repay an old debt and thus free itself from all bad karma. It obtained a most unusual and perfect brain that enabled the ego to advance its evolution tremendously, and the venture brought it into its re-union with its half soul from whom it had been separated for several centuries. It saved a very strong, willful but otherwise promising lower mind whose ultimate fate would have been dissolution without the intervention.

When the incarnating ego finally absorbs the new animal mind it will be an unusually strong one in consequence of this experience—though the suffering endured no one but it, and its closest associates, will ever know.

From what has been said it is quite plain that both in natural and in artificial incarnations egos evolve in groups. It was this fact that first brought into existence the clans. The group spirit intensified as incarnations multiplied until at last some ego, stronger than its companions, attempted to break the traditions of the clan and to progress upon individual lines. Then it had to face the outraged vanity of its former companions and indeed it was fortunate if it did not have to endure their hatred—for conservatism all too frequently seeks to punish what it cannot control. This individualistic spirit was repeated also in the smaller clans; the immediate family; and almost all progressive egos have felt the penalty of thinking and acting for themselves. But, as evolution advances the pioneer egos multiply until, collectively, they are strong enough to drag the reluctant clans forward and break up old traditions.

At this time in history there are many, many egos who are determined to hasten their evolutionary progress by getting all possible helpful experiences out of each incarnation. By the law of mental attraction, these minds are being slowly drawn together, and it is to them that the world must look for the founders of the new civilization. There cannot be a real civilization unless there is a vital, common philosophy upon which to base it. The almost innumerable sects of all the religions of the world show that at present there is no common philosophy for mankind; and hence we see everywhere national and international disintegration. But the advanced minds of the world, now being drawn to Southern California, in their mutual exchange of views will modify
their individual creeds until from out of all will come the philosophy which will bind mankind to a common purpose; and the basis of that philosophy must be reincarnation, the primal principle of nature.

One is surprised to know how many persons in Southern California have a knowledge of past lives. The word knowledge is purposely used. There are thousands of men and women who are logically compelled to accept reincarnation as their philosophy. But there are many others who recall past incarnations. I constantly meet these persons who talk freely to me on this subject. It also is a noticeable fact that many children are being born here who bring their memory with them. Formerly a person who had such a memory kept it to himself, for fear of being thought mentally queer. I remember that my father at a time when we were having a particularly confidential conversation, said to me, "If you will never speak of it again, while I live, I will tell you a secret I have never told to anyone. I have lived on this earth before."

At that time he had never heard of reincarnation; but had carried his secret in his heart believing God had sent him back to earth as a punishment for his sins.

Even a sadder case came under my observation in Omaha, Nebraska, in 1886. I was talking with a newspaper man in a certain place of business and our conversation turned to the subject of reincarnation. A few minutes afterward we heard a sob and, turning, found the proprietor of the house with tears running down his face. In answer to our solicitude he said that our overheard conversation had lifted the burden of his life from his shoulders; that he remembered living on earth before but had never heard of anyone else who had, and, therefore, had always feared that he was insane.

And so the cases might be indefinitely cumulated; but in a land like ours where reincarnation is a known fact by many, and a belief by more, no longer will children be discouraged in telling of the past, nor will older persons have to carry such knowledge in their hearts as an almost intolerable burden.

To this time mankind has been impelled to reincarnate by the Divine impulse. This was due to two reasons. First, God evolves through man and therefore desires that all men should be progressive for man's sake and for Its own. And
second, man ties himself to his fellow man, as we have seen, by his thoughts and acts. These bonds of sympathy and antipathy have been strong enough, as causes, to bring back into earth life even a reluctant ego. But from now on there will be a modification of this process. Unless an ego has the desire, or will, to reincarnate it cannot be of service to itself or to Deity—being too negative; and it will not be compelled to endure a profitless life. If it so desires, it will be permitted, like a tired child, to go to eternal rest and oblivion in the bosom of the Universal Mother, for, "Even the weariest river winds somewhere safe to sea."

After this rapidly closing cycle, reincarnation will not be a necessity but a privilege—except where an ego engenders so much karma that it cannot be expiated all in one life. In which case it will be compelled, by the Divine Law of Justice, to reincarnate to pay its debt to the uttermost. Of course this could not occur with a negative ego, but only when one had determined to violate the laws of life for its own perverted purposes. In the new day the ordinary man will not go so far astray, for Justice will be much swifter then than now, or than it has been in the past. Children would break under the punishment a man could stand; and so, Divine Justice has had to mete to man, in his childhood days, such measures as he could bear at any one time. This was the reason that in times past so much time was required to exhaust one's karma.

But now those who will be privileged to reincarnate on this earth will be evolutionary adults and will receive swift compensation, whether good or bad. In this way cause and effect will be so linked together in time that man cannot avoid learning his lessons, and learning them quickly. This subject of reincarnation has been treated very fully from another angle in "The History and Power of Mind."
SOWING AND REAPING

Before the Metaphysicians' Harvest Festival, Friday, November 25, 1927, in Music Arts Auditorium, 233 S. Broadway, Los Angeles:

From prehistoric times, as revealed by legends, down through the corridor of time, until the present, man always has celebrated the fruition of his yearly sowing. If his crops were small or had failed he tried to propitiate unkind fate by a pretense of thankfulness for even his meager returns. If his crops were bountiful he joyously celebrated his good fortune. For untold ages he attributed success or failure to a power outside of self; sometimes calling it devil and at other times naming it God.

As superstition and dogma slowly died in progressive man, he dimly commenced to comprehend that he, himself, was a large element in the determination of results; that much depended upon his selection and cultivation of the soil, and of his choice of seed and the time of sowing. In this manner the thrifty husbandman became a man of means and the recipient of admiration or envy of his competitors.

Few people, as yet, realize that all men are sowers no matter what may be their vocations or avocations. Nor do they know that each day is a miniature year which in its turn becomes a cycle in a life and that all cycles are but causes linked to their effects by time.

Thoughts are the seeds we sow in earlier life and we cultivate the crops during our mature years, reaping and garnering them in the autumn of our life. Most persons are not careful of the seeds they sow, for among them are the tares and wild oats and each seed brings forth after its kind. A man's declining years, therefore, reveal what manner of man he really is at heart. He may have appeared to the world, for a time, the kind of man he wished to seem, but that ideal self too often failed in final realization. We, like the unwise farmer, may blame our failures upon god or devil, but wiser men are no longer deceived by such misrepresentations, knowing that this is a universe of immutable law—of sowing and of reaping.

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The farmer's seeds affect the soil in which they are sown, either enriching the earth or depleting it. And so it is with our thought seeds which are fraught with good or evil not only to ourselves and to our associates but to the very earth itself. Unfortunately, this great truth has not been established scientifically as yet and so the mass of men, whether educated or illiterate, are equally ignorant of this fact. But time, the educator through experience, will establish this truth in the not far distant future. Then men will understand that the Twentieth Century is the reaping time for the Christian era. They will know then that the physical disasters of the last two decades, and those greater ones which will continue to come within the next ten years, are not the results of exterior causes nor the visitations of an outraged and avenging God; but are the effects of man's thoughts and acts upon the magnetism of the world which he has disturbed; and which, in an effort to restore equilibrium, is reacting upon the centers of disturbances—man.

Man should be manly, and meet his self-made fate with courage, extracting from his sufferings the lessons he must learn; for it is only the infant ego or the cowardly soul who fears to take the consequences of his thoughts and acts. The lesson that Divine Mind is trying to impress upon humanity is that Justice is an immutable law. But self-willed and selfish man does not wish to believe in justice for fear that he may feel the sting of the whip; and man hypnotizes himself into believing whatever he wishes to believe. All the great religious teachers of the world have taught the law of compensation. In the Orient it is called Karma, in the Occident justice. Our brothers of the far east accept the teachings in theory but in practice disregard them, as history shows. Our brothers in the Occident neither believe in nor practice it, though the founder of Christianity said: “Judge not that ye be not judged. For, with what judgment ye judge ye shall be judged; and with what measure ye mete it shall be measured to you again.” The Church, calling itself Christian, has pandered to the prejudices of men and in place of teaching compensation, has given the Western world the moral opiate of “forgiveness of sins.” This has lulled to sleep even the rudimentary concept of justice held by our civilization and has brought us into the chaos which confronts us. Even our laws and Courts protected the criminal instead of
society, until self-preservation necessitated a change this very year.

Undeveloped man, with the memory of the animal, does not see cause and effect as one, because they are separated in time; but his blindness does not prevent his reaping what he has sowed. Man's inhumanity to man throughout the centuries has reached fruition in fire, famine, floods, typhoons, cyclones, wars, pestilences, earthquakes and other disasters. The pity of it all is that we have to pay such an enormous price to learn our lessons. From 1914 to 1926 we paid over 62,000,000 in human lives over and above the normal death rate; and in money, uncalculated billions of dollars, and man seems no wiser now than when outraged nature first called for settlement. For all nations are preparing now for the next war, and Divine Justice is pressing to establish equilibrium as the months roll by. The next ten years are darker than any since the waters of the Atlantic sought to cleanse sin-soaked Atlantis.

Is man incapable of learning, or does he, in his conceit, think himself more powerful than the laws of nature and of God?

Is this sowing and reaping to continue until only a handful of the wisest men and women of the world are left to form a new civilization upon the ruins of the old?

This appears to be true to the clear-eyed student of contemporaneous history—and all advanced Occultists assert that it is true. My friends, from now on be more selective of your seed thoughts than ever before; for the harvest is near at hand.
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ALCHEMY
By Richard Ingalese

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Richard Ingalese
ALCHEMY

By

RICHARD INGALESE

Author of
"History and Power of Mind," "The Greater Mysteries,"
"Astrology and Health," "The Evolution of God and Man," Co-Author
of "Fragments of Truth" with his
wife, Isabella InGALESE, Author of
"Occult Philosophy"

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ALCHEMY

Therever there is sunshine, there is shadow. Wherever there is the genuine, there is the imitation; and nowhere, in all history, is it truer than in regard to Alchemy. Particularly was it noticeable during the Middle Ages. Then there was a recrudescence of Alchemy; and because there were a few genuine Occultists that came forward to call the attention of the world to the ancient art, immediately there sprang up hundreds and hundreds of pretenders; and this has continued from the time of Paracelsus to the present. Because of these pretenders I want to talk very plainly tonight about them in order to save your faith and your pocketbooks.

By faith is meant that as soon as a person becomes interested in the Occult, as soon as he has a taste of psychism, his mind turns to the Occult Sciences and then he is in a current of thought that draws to him both good and bad. I mean, by bad, those people who have studied the Occult Sciences, acquired a smattering of knowledge, and, having failed to achieve any degree of success, commence to recoup all the financial outlay they have made, from their credulous fellow students.

The destruction of faith is worse than the depletion of the pocketbook; but students are liable to both when they enter the occult current.

If you find that you are being imposed upon, when with all sincerity you are devoting your time, thought, and money to study, the shock is so great that you are too apt to throw the whole thing aside and say, “It is so honeycombed with dishonesty that I don’t wish to have anything to do with it.” That is the destruction of your faith and is a real calamity, because sometimes several incarnations must pass before you come to the point where you are once more willing to again make the venture. And so I warn you of what you may meet in the occult currents.
Alchemy

The Occult Sciences are the hidden sides of the physical sciences. Everything that has a manifestation in the physical world has a corresponding manifestation in the metaphysical world. To illustrate, in the case of Astronomy: If you are studying it from the physical side, you have a number of theories to account for the origin of planets. You know something of their chemical constituency, something of their movements and other incidental matters of that kind. But the occult side of Astronomy would be to know how the planets came into existence, the cause of their motion, and the purpose of their being.

The Occultist is not satisfied with theories. He wants facts. He is not content with the phenomena of life, he wants the noumena, or cause; and therefore he studies on both sides of all the sciences. When you commence to study causes, instead of effects, you immediately get into the occult current, and soon or late you meet both wise and unwise people. A great many persons have studied occult books and therefore call themselves Occultists; but they are only book Occultists—quite different from practical Occultists. The sciences and philosophy are only theories with them, which may be right, or which may be wrong. They seldom attempt to prove either. These teachers of book Occultism are doing good work if they do not pretend to have what they do not possess. If they tell you, "I am a student, I have read deeply and thought profoundly," then you know what to expect; but if they tell you they have gained knowledge from the inner side of being, and have only a theory to offer you and that theory misdirects you, then your faith is shattered.

But there are people in Occultism, as elsewhere, who teach for money only, and are indifferent to the accuracy of their teaching. But do we not find much said about such teachers in the Gospels, also?

A short time ago I received a letter from one of the most prominent astrologers in America, stating that he was compiling a book of occult formulas. He asked me to subscribe for a copy. I replied, "The price you charge is remarkably low, only twenty-five dollars a copy. If your formulas are the results of the laboratory, and not of the library, you may put me down for a book; but if they are of the library, I don't want it—because probably I have all the books you have
used in your compilation and perhaps a few more.” He was honest enough to write, “It is the result of my researches in the library.” Many persons who did not know the distinction between library and laboratory paid the price for that book, which was useless to them.

When in New York, two years ago, I met some of my old students whom I had not seen for many years. A group of them were studying Alchemy. I was somewhat amazed and, of course, interested. I asked to meet their teacher, because, for the first time in the history of the world, laboratory Alchemy was being taught openly. When they tried to find him, he had disappeared, but not until he had collected his fees. He had selected for his pupils those who had studied Occult Philosophy for years and supposedly knew something. First, he taught them what the books said about the theories of Alchemy. Then, two nights before he left—not telling them he was going—he said, “I shall give you the formula for making gold, which is easy to do; the only difficulty is to dispose of the metal after you get it.” And they were credulous enough to believe it.

He said, “I will give you the name of all the elements except one. That is not permitted to be given out, but I will concentrate upon it and you who are intuitive will get that name. Then you can go home and make all the gold you want on your kitchen stove.” And they accepted his statement as true.

He charged a large amount of money for his course of lectures; and the only “Alchemy” he knew was the alchemy of human nature. Of course, a person with common sense would say, “If this man knows how to make gold, why is he going about giving lectures at several hundred dollars a course, when all he had to do was to use his kitchen stove and make all he wanted?”

The person who divulged the secret is a promoter of railroads and accustomed to handle large financial transactions; and yet, he was credulous enough to accept a floating faker’s statement when it came to the Occult.

A woman who studied with me for a short time—a very short time—before I ended her studentship, subsequently went to Arabia; and when she returned, sought people in New York City and in Chicago who were interested in Occultism—she is operating in Washington now—and said that while
she was in Arabia one of the great Occultists there imparted to her the knowledge of how to make the "Great Elixir." She offered to sell it for a considerable sum, claiming that it would restore youth in a few months; and she made people believe it. Her stay in each city was limited, of course. The more incredible such statements are, the greater number of people believe them.

A man came to me a short time ago and said he had a way of making jewels. I replied, "A great many chemists can do that." He answered, "I make them alchemically. You can't tell them from nature's gems. I want you to put some money into the manufacture of them." I asked, "What is your process? Just give me an intimation of one of the leading ingredients. Do you use mercury?" "No," he said. "No mercury." I could but reply, "Then you have not the knowledge you claim, for the oil of mercury is the basis of all jewels."

Other people may come to you who are earnest and sincere, but self-deceived. I was in the Calkins Chemical Company a few days ago and was talking with the manager, who said he had just had a funny experience. A man came in and showed him a mass of melted, colored glass, and said, "I want five hundred dollars, and, in the course of a month, will make myself and you wealthy men, for I have found the great art of the Alchemists. I have learned to transmute mercury into gold."

The manager happened to be a hard-headed business man, more interested in business than in the Occult, and replied, "How do you do it?" His visitor answered, "I take a pound of mercury and go out into the sunshine, get a certain angle of the sun's rays, let them pass through this glass and fall upon the mercury, and the action of those rays through this glass causes the mercury to change its vibrations; and immediately it is transmuted, before your eyes, into gold." The manager asked, "Have you two dollars?" The man replied, "Yes." "Then you don't need five hundred dollars, for I shall be just as friendly to you as you have been to me. I will sell you a pound of mercury for two dollars. Take it out on the sidewalk and turn it into gold. That will give you half your capital, buy another pound and you will have your five hundred dollars."

Twice I have been invited into the foothills near Los
Angeles to see men who had Alchemical laboratories, so-called, who desired to extend their plants and only wanted a few thousand dollars for that purpose. The first man had quite an elaborate assayer's outfit and he went through the process of assaying for gold. He supposed I knew nothing about his process. After finishing, he took out some gold he previously had put in, and said, "You see how I make it?" I had to say, "I think you are a first-class assayer, but not an Alchemist."

Another man had a laboratory and wanted only ten or fifteen thousand dollars to enlarge his plant. He claimed that by passing a current of electricity through mercury it would be turned into gold. He said he had done it, and yet he was collecting money to make gold.

There are other people self-deceived, just as dangerous as those who try to deceive you. I remember a number of years ago a man came to Chicago and interested some bankers in his process of transmuting junk into gold. Some of the precious metal had to be used in the transmuting. As far as I could learn, there was no accretion of gold; but the bankers thought there was, and furnished the two hundred and fifty thousand dollars for the Alchemical laboratory. Four days after the work was started, the inventor blew himself and his plant to bits. The man was sincere, but had a wrong theory and knew so little of chemistry, or of Alchemy, that only disaster could occur.

Forty years ago I first read the "Hermetic and Alchemical Writings of Paracelsus." Of all the books I have seen on the subject—and I have seen many—there are no others which contain so much knowledge as those two volumes. Dr. Waite's collection and translation is the best. Soon after I had finished reading the two books, a man came to me and said, "I have been doing some chemical work, and when I cleaned my ovens I found a piece of gold the size of a silver half-dollar. I want you and your friends to join me in finding out where that gold came from. Unfortunately, I don't know. I want money enough to live on until I can find how it was made." I asked if he had no way of checking up his process. He answered, "No." I suggested the possibility that he had put something into his oven that had contained gold and when the experiment was finished the precious metal was
left at the bottom. I did not join him, but many of the students of Occultism did, and lost much money.

Good strong characters who have failed in Alchemy do not defame the art. Some of the wisest men in the world studied Alchemy and failed. Robert Boyle, the great chemist, spent much of his time studying Alchemy. He was one of the founders of the Royal Society in England. He was a strong character. Finally, at the end of his life, he said he believed in Alchemy, absolutely, but that he did not have the peculiar type of mind to lead him to success.

Sir Isaac Newton spent the early part of his life trying to become an Alchemist; and when he failed, he concluded that he did not have the talent to gain the knowledge, but believed in it to the end of his life. Those were men of real merit, real scientists, men of character. When the average man of little stamina and petty mind fails, he turns against the science and either declares, "There is nothing in it," or, if dishonest, he goes forth to recoup his losses at the expense of the public.

From the illustrations I have given, you can see readily that the path of the investigator of the Occult Sciences is beset with dangers from both wiseacres and conscious frauds. It behooves one, then, to be on guard constantly when seeking either a teacher or a companion in one's studies. Always look up the antecedents of a would-be associate. Find out what he has studied and achieved. No one reaches success in Alchemy who first did not master other things; for he requires the self-reliance which comes from many conquests before he has the "will to do"—to persist. If a person poses as a teacher, ask for some evidence of his knowledge before you enroll as his student. If he seeks financial aid to prosecute, or to complete, occult investigations, require some demonstration of his ability in that direction. No honest man could object to such requirements. A bank would not lend money to a man to enlarge his business until he had shown his qualifications to succeed. And above all, remember this, that laboratory Alchemy is never taught. It is a matter of individual conquest. It is true that after a student has shown his persistency and evidenced his character under the trying circumstances that the novice always encounters in Alchemy, and has acquired even a crude success, then some experienced ego in the great art will give, from time to
time, the younger student some helpful hints which may aid
him in his quest.

It requires a peculiar type of mind to succeed in this
master art. I do not mean a superior mind, necessarily, but
one that is tenacious, patient, intuitive, and insatiate for
knowledge. All Alchemists are Occultists, but all Occultists
are not Alchemists, for many students do not care for this
study. Many prefer art, literature, music, sculpture, mathe-
matics, mechanics, or some other phase of knowledge, and,
in time, become masters of their selected art or science.

We speak of two kinds of Occultists, the practical and the
theoretical; so there are two kinds of Alchemists, the labo-
ratory Alchemist and the library Alchemist. The latter claim
that all Alchemy is symbolical. This theory originated in
1850 when an English woman published anonymously a book
entitled “A Suggestive Inquiry Concerning the Hermetic
Mystery and Alchemy, Being an Attempt to Recover the
Ancient Experiment of Nature.” Soon it was followed in
1865 by another book to the same effect, by a Mr. Hitchcock,
in America, entitled “Remarks on Alchemy and the Alchem-
ists.”

These persons have many followers in both countries
today. But for untold thousands of years all Alchemists,
both library and laboratory, asserted that the science was a
material one; and history shows that it gave birth to both
chemistry and physics. The history of Alchemy also shows
that at different periods there were men who acquired great
fortunes without any other means of acquisition except
Alchemy and who claimed that the wealth came through their
knowledge of how to transmute baser metals into gold. This,
of course, shows that the hermetic art always has been a
physical science in addition to a philosophy. Dr. Waite in
his very entertaining book, “Lives of Alchemistical Philoso-
phers,” has given brief biographies of many historical Alche-
mists which confirm this statement.

The medieval Alchemists had to phrase all their hermetic
writings in theological terms for self-protection. This, natur-
ally, led many persons, who thought in symbols, to believe
that Alchemy was mental, or, as they said, spiritual, rather
than material. And such students first study and then teach
Alchemy only as a means of evolutionary unfoldment. A
symbolic mind can use almost any picture, or symbol, on
which to hang any philosophy; and Alchemy lends itself readily to symbolic interpretation by reason of its inherent nature. One of the most prominent leaders of the Theosophical Movement in Germany once called on me in Chicago to discuss metaphysics. He demonstrated his conception of Occultism by mathematics, starting with a point, then a line, and afterwards, the circle. He had read extensively and thought deeply, but took this method of demonstrating his conclusions.

It is such minds that claim all Alchemy is symbolic. These people say they are studying, or teaching, "spiritual" Alchemy. What is spiritual Alchemy? Many persons are inclined to say a man, or woman, is spiritual when he, or she, is very thin. If persons are anaemic, they are particularly spiritual; or if they adopt certain diets and reduce their weight, they are spiritual, or like a spirit, or a ghost. Half of the people in the world who use the word spirit, or spiritual, have no conception of the idea behind it. It does not belong to any particular cult, or church, or to obeying the "thou shalt"s and the "thou shalt nots." Nor is it subscribing to some particular creed, or adopting some theological dogma; nor is it reading certain books, or participating in certain ceremonials. Spirit is the Universal Mother God, and spiritual is that which has the attributes of Spirit. What are the attributes of Spirit? Three, and three only—Omnipresence, Omniscience, and Omnipotence. An individual could not be omnipresent, because only Deity, Itself, is that; but a person may be spiritual just in proportion as he manifests in his life something of omniscience and omnipotence—something of knowledge and of power. So when they speak of spiritual Alchemy there is the intimation that it gives knowledge and power. In this sense they are correct. But as generally used, that term is intended to convey the idea that Alchemy is never material, but only philosophical.

The Hermetic Philosophy, or Alchemy, started one hundred and twenty-five thousand years ago in Lemuria when the Lesser Gods revealed the knowledge to the most advanced men of that race. It did not commence in Egypt, as so many persons believe. Before Lemuria sank beneath the waters of the Pacific, it was carried by the cream of the Lemurians into India where it has been practiced, by the few, ever since. But it was revealed to the elect of the Atlanteans, also, who carried the art with them into North-
ern Africa just before Atlantis was submerged, and the Egyptians were the heirs of this knowledge. As India became decadent the best of the race traveled westward and met the custodians of Atlantean knowledge where the knowledge of the two races was combined.

When intellectual darkness settled on all the nations, Arabia was the custodian of the sacred fire that kept some knowledge and wisdom in the world. It is to Arabia, then, that almost all Alchemists gratefully must look. This should not be taken to mean that there were no Alchemists outside that country during the Dark Ages, for there have been solitary ones here and there. The word Alchemy is from the Arabic, "Al" meaning the, and "kimia" meaning infusion, or elixir; for the primary purpose of most Alchemists is not to transmute baser metals into gold, but to find the Elixir of Life. In other periods of history, other names were given to the art; but the inspiration of the great adventure has always been to control sickness and death, and all who have gained their goal have been rewarded, more or less, by this power.

Metaphysical, or philosophical, Alchemy, under whatever name it may be designated, contains certain cardinal principles, the first of which is the unity of the universe, which is one in essence. It is atomic, primarily, having two aspects, the consciousness and the material sides, the latter being the vehicle for the former. Out of this essence came force and substance, mind and matter, in all their multitudinous manifestations. This primal essence is represented in the books as mercury; for the Alchemists learned ages and ages ago, by chemical experiments, that mercury is the mother of all things and that even life itself is but subconscious mercurial gas in motion.

The second principle of the philosophy is that there is but one purpose in the universe—to evolve minds out of consciousness, through many forms, and to develop the minds thus made into higher and still higher grades. At times this was taught openly, as evolution through reincarnation, and at other periods this truth was veiled.

The third great principle of Alchemy was, and is, that this is a universe of cause and effect. If these cardinal principles are accepted, then every claim of the Alchemist must be admitted to be at least logical. Some leading modern scientists have been driven, inch by inch, to accept enough of
these basic propositions to no longer scoff at Alchemy, but to appreciate the pioneers in that field who laid the foundations for much of our present knowledge.

Empedocles, the Greek philosopher and Alchemist, discovered, or rediscovered, the four elements and named them. Zosimus, the Theban Alchemist, invented sulphuric acid; and I might go down the entire list, if we had the time. But it is enough to say that Geber, the Arabian Alchemist, in the Eighth Century, wrote a book entitled "Summit of Perfection," in which he disclosed the chemical knowledge of the Alchemists of his time. In that book is shown that those men calcinated, boiled, dissolved, precipitated, sublimated, and coagulated chemical substances. They worked then, as chemists do now, with gold, mercury, arsenic, sulphur, salts, and acids. Those Alchemists maintained then, as the ancients did and the modern ones do, that all metals are compound bodies having their origin in sulphur, salt, and mercury, in differing proportions. This book became the textbook on Alchemy, which in its exoteric form, was taught in all the great colleges in Arabia, and later, in the colleges of Spain dominated by the Arabian thought and culture. This book, still later, became the textbook on chemistry for Europe and the world. Alchemy in its esoteric form, then and later, was conveyed to students only under signs, symbols, and half-truths, leaving to the patient, intuitive mind the interpretation of the symbols and the piecing together of the half-truths into a complete science.

Most of the modern scientists, by reason of their childish conceit, are still unwilling to admit that the ancients actually accomplished their undertakings; but feel that the moderns will reach the ideals of the ancient Alchemists. The Occultist must continue to smile at such vanity, knowing, as he does, that time will justify, not only the philosophy of Occultism, but of all the Occult Sciences. This is not intended as a sneer at the accomplishments of the modern scientists, but as a caution to the intelligent student not to take too seriously the claims of the present-day scientists that they have all wisdom and success.

Nothing of basic importance has been discovered this century which does not confirm the fundamental teachings of Occultism. Take, for illustration, the theory of the electrical nature of matter and the method of its grouping. It
well deserved the Nobel Prize, for it was a physical demonstration of the old Alchemistical doctrine, "As in the Macrocosm, so in the Microcosm."

Sir Ernest Rutherford bombarded nitrogen gas with alpha rays of radium and produced helium. This is transmutation of matter—done differently by the ancient Alchemists, but, nevertheless, done. So, too, Dr. Gerald L. Wend and C. E. Iron, of the University of Chicago, changed tungsten into helium. In July, 1925, Dr. Adolph Meithe, followed by Dr. Kurlbaum, passed electricity through mercurial vapor and changed a part of it into gold. Professor Nagaoka, of Japan, did the same thing. In the same year, Arthur Smits and A. Karsen, of Amsterdam, decomposed lead and turned part of it into gold. Is this not modern Alchemy? Why should any modern man, scientist or skeptic, presume to say the ancient Alchemists did not have the knowledge they claimed? Is there but one way—the electrical—to transmute metals? Paracelsus, in his books on Alchemy, shows seven different ways to produce the result for gold alone.

Remember what knowledge the ancient Alchemists admittedly contributed to the world, and then think how they accomplished their results with crude appliances and primitive chemical aids; and give them their share of credit, esteeming them, not as pretenders, but as men of honor and of science who were able to formulate from experiments the propositions which modern science confirms.

To be a successful student of laboratory Alchemy, one first must acquire the philosophy of the subject, and then live that philosophy until it transmutes one's nature and makes it conform to the ideals of the Occultist. This is not a very easy thing to do, for such ideals are higher than those of other cults and creeds, by reason of the very nature of the subject and the power it confers when success crowns effort.

The Philosopher's Stone is the objective of most students; and when acquired and intelligently used, it confers physical immortality at will. This astounding statement is confirmed by my observation; for, incredible as it may appear, I know of one Alchemist more than six hundred years old, and one whose age is more than four hundred, and another whose age is more than two hundred years; and all of these look and function as do men in the prime of life at about forty years. It can be seen from this that if a man's character is not
good, if he is destructive in thought and evil in intent, he could, in time, through similar natures, organize a hierarchy of evil which, opposing the good, could delay evolution and limit its constructive harvest. And, so, men of doubtful character are not permitted by Divine Law to achieve success in the higher realms of Alchemy.

If I had to define Alchemy, I would call it an exposition of nature's evolutionary processes. For illustration, let us use mercury once more, because you hear more about that than anything else in Alchemy—unless it is the making of gold. If you understand one globule of mercury, its nature, the forces that bind it together, and the chemical essences within it, it will unlock the entire Universe to you. Mercury is the key of the Universe, and that is the reason it is so dominant in all books on Alchemy. The man who breaks down a globule of mercury, to its ultimate, understands how the world is created. And when he makes the Philosopher's Stone, he becomes a real creator, for he has made a little world; and the process is identical in creating a Macrocosm or Universe.

This element is not called mercury always. It had different names in different languages. In the time of the Arabians it was frequently called arsenic, which is not the arsenic of medicine, but another name applied to mercury.

Alchemy is the mother of all sciences because in it is contained the story of the creation of the world, the story of matter, the story of mind. Were I going to picture it, I would call laboratory Alchemy the illustration of the philosophy of Alchemy. In other words, it is applied Metaphysics, applied Philosophy.

There are two branches of laboratory Alchemy, the metallurgical and the medical. The metallurgical pertains, of course, to metals. Primarily, it is the extracting of metals from ores, then extracting the essences from the metals, and, finally, extracting oils from the essences. Those are the three steps of analytic, metallurgical Alchemy. After one has succeeded in reducing and finding out the ultimate nature of a metal, then one can reassemble it. So that part of the science is both analytical and synthetical. But instead of recreating the same thing, one may break down the metal and find a number of different elements and may reassemble some of them, to make something else. Alchemists have had that knowledge
for many cycles, and modern science is just beginning to acquire and apply it.

To illustrate: Modern scientists can make gold, although the United States Bulletin, on the subject, shows that it costs more to make that metal than it is worth. For a long time chemists thought that gold was an element, but now they have accepted the alchemical statement that gold is a compound. So, instead of doing as the modern physicist does, putting mercury into a tube and passing an enormous amount of electricity through it to get a trace of gold, the Alchemist breaks down base metals and combines their essences to make the precious metals in commercial quantities. Modern science expects to do the same, and many of the brightest minds in all nations are devoting their lives to experiments along this line.

Professor Edwin Walter Kemmerer, of Princeton, Poland's financial savior, warns that it is time to face the probability of currency chaos caused by the discovery of synthetic gold. A few years ago, just after the Great War, newspapers throughout the world were announcing various discoveries of methods to manufacture the precious metal; and many nations feared that the chemists of Germany would succeed in making gold in such large quantities that they could pay their war debts with the manufactured, but depreciated metal.

The chemists of England gave a new turn recently to transmutation when they asserted that they were trying to change gold into tin and into copper, because the world's supply of gold seemed unlimited, while that of tin and of copper would be exhausted within one hundred years. This viewpoint is characteristic of England, because tin is an English product. But that nation does not take into consideration that the Andes Mountains of South America may supply all English deficiency in tin and copper and all other metals so necessary to the needs of future generations. Or, if our English chemists would concede for a moment that the Alchemists might have some knowledge, they would find in Paracelsus' books a process for transmuting iron into copper.

But nature has her own way of keeping her secrets which she reveals to those only who serve her in her own way; and so the modern Alchemists can afford to smile at the efforts of the modern scientists to transmute metals commercially, knowing that throughout the ages other bright minds have
made similar efforts and failed. In fact, many of the present-day chemists and physicists are the same egos who in other lives made unsuccessful efforts in the same direction. And they will not succeed until they conquer their egotism and imitate nature as the Alchemists do.

It is not only in regard to precious metals that Alchemists flatter nature by imitation; they break down metals, extract their oils, and reassemble their atoms as semi-precious stones and as jewels and gems. There was not a crowned head in Europe which did not wear jewels made by Count St. Germain, for he was liberal with his presents to royalty, with whom he was a great favorite. The best that modern chemists have been able to do is to make small synthetic jewels. Every one knows of the synthetic rubies and emeralds of the present day. Some are very well done and only experts can detect the false from the true. The modern chemist is less fortunate in making diamonds, producing only very small ones. The handsomest jewels in India today were never taken out of the ground; they are the products of ancient and modern Alchemists.

On this part of Alchemy, the things I have said I know, not from my own knowledge, but from hearsay—from other Alchemists and from Occult books and records. Mrs. Ingalese and I, so far, have only taken up the second branch of laboratory Alchemy—medical Alchemy.

In this connection, I have a word of explanation to offer in behalf of the nature of this lecture. For forty years Mrs. Ingalese and I have shared with the world some of our experiences and knowledge through our lectures and books. We have tried always to keep our personalities in the background, as our works show. But, the very nature of this lecture and its purpose require that for once I must break this lifetime rule, for otherwise this lecture would be useless. My purpose in giving it is to add the testimony of Mrs. Ingalese and myself to the truth of the claims of the Alchemists as far as our own experiences have gone. Those learned men have been grossly maligned during the Nineteenth Century and until the third decade of the present one. The only concession made now by the wise(?) men of the present time is that “the theories of the Alchemists were probably correct, but they never realized their dreams.” And this statement is reiterated in books, lectures, and classrooms, without the
least evidence to support its latter portion. On the contrary, tradition and circumstantial evidence all confirm the claims of the ancients.

Our experience and our testimony are as follows: For years we thirsted for the knowledge of how to cure disease and to prolong life. We knew that a strong mind in a strong body is essential to this purpose, and therefore we studied the theories of every prominent school of medicine, and many of those not prominent. None of these held out fulfillments of our hopes. The nearest approach to our ideal was the Occult School of Medicine. For seven years we studied in this School, that being the time required to complete the course; and we were well rewarded for our efforts, though we were not taught how to prolong life indefinitely, or how to renew youth. But we were taught how to cure disease with herbal remedies and with the mind and Cosmic Forces. To save answering innumerable questions concerning this School, let me say that Occult Medicine, like all the other Occult Sciences, is not taught in a school building situated in any particular place, but by graduates of the system who received their knowledge from an individual teacher and who transmit, in the manner in which they received them, the teachings “from mouth to ear.”

No one is accepted as a pupil in this School who has not studied Occult Philosophy for at least a period of seven years, and who has not, in a great measure, lived what he has learned. The teacher, alone, is the judge of the qualifications of a pupil, and comes to him when, from an evolutionary viewpoint, he is ready to be taught—the life and the mental desire of the pupil attract the teacher.

Our study of Occultism and of Occult Medicine naturally brought us in contact with the literature of Alchemy. It was the one system that seemed to offer our hearts’ desire. Our other work and our situation in life were such that we could not essay the Hermetic Art at that time. And so we commenced to collect manuscripts and books on the subject and to save our money for the great adventure. This was continued for more than a decade. We learned all we could about the art, through literature and inquiry; but during those years, we deferred the attempt to try out the theories practically. But we made up our minds which branch of the subject we finally would essay.
We ascertained from the books that it was first requisite to study metallurgic Alchemy in order to know how to reduce metals for their oils. To illustrate: A globule of mercury is fluidic. The first thing a metallurgist does is to remove its metallic covering so as to "fix" its contents. Then the "fixed" portion is reduced to powder, which, in turn, is again reduced to an essence, and from that is extracted an oil. This oil is then crystallized, after which it is ready for Alchemical experiments. All this is much easier described than done, but it was necessary for us to have a definite idea of what we desired to do to accomplish our purpose, and the works of Paracelsus gave us this information. Some one has said, "You can destroy all other books, because the wisdom of the world is contained in Plato." So, after years of research, we say, "You can destroy all other books on Alchemy, for their knowledge, and more, is contained in the Alchemical writings of Paracelsus."

In 1911 we determined to put our conception of the teachings of Paracelsus to laboratory tests and commenced our experiments. Our quest was the Philosopher's Stone, and not the transmutation of metals. We had to learn, however, the analytical side of metallurgic Alchemy, but went no further in that direction. We never have made gold, nor gems. That is a branch which is exceedingly interesting; and when we have the leisure, we shall pursue that part of the art. But we have seen and talked with those who claimed success in that branch, and, knowing their characters as we do, we have no reason to question their statements; besides which, modern science confirms the possibility, and our studies show the probability. But we are not convinced that the process is profitable. It is a question which looms large whether the time, money, and incessant labor devoted to this branch of the work would not produce larger monetary returns in some other field of endeavor. We are rather inclined to believe they would. But for the sake of knowledge, we will some day master that branch of the art.

After we established our laboratory and commenced our experiments, it did not take us long to find that we had enlisted, not only in a difficult study, but in a very expensive one; and that our income would be overtaxed to meet the requirements. It was therefore agreed that I should return
to the practice of law to supplement our resources and that Mrs. Ingalese should pursue the experiments. There have been women Alchemists in the past who have assisted their respective husbands in the work, but I believe Mrs. Ingalese was the first woman to take the initiative in the art; and to her goes all the credit of the pioneer for the four long years of solitary effort and for the final discovery of how to make the Stone. My part was to produce the means to carry on the work, to consult with my wife and to encourage her in the hours of disappointment and despair; and, later, first to assist in the work, and then to relieve her of the toil of bringing her results to perfection.

The essential theory of the Alchemists is that all metals have oils and these oils are the spirits, or virtues, of the metals. That was the first principle which confronted us, and, necessarily, it was true or false. The examination of the text-books on chemistry failed to disclose information on this subject. Interviews with prominent chemists brought denial of this theory; but I could not reconcile their denial with the fact that petroleum products seemed to indicate otherwise. I was told that such products were the results of animal or vegetable deposits; but learned by later investigation that this theory of science was incorrect, as is the theory that coal and its oils are derived from the vegetable world. But we were confronted with the fact that either chemistry, or Alchemy, was mistaken, and we had to determine the truth for ourselves.

As oil of gold was one of the four elements of the Philosopher's Stone—according to the books—we naturally commenced to reduce gold. But gold at two hundred and forty dollars a pound is an expensive thing to experiment with; and, after a while it dawned on us that the principle would be the same if we used copper at fifteen cents a pound. So the experiments were transferred to the cheaper metal.

Three long, weary, heart-breaking years were devoted to the pursuit for the red oil of copper, with never a ray of light to bless the labor or to encourage hope. Nothing but dogged determination held us to our purpose. One night, during the fourth year, while I was at the Club, I received a telephone message from my wife to come home at once as she had "it," which to us, of course, meant the oil. All speed limits were broken reaching home, and Mrs. Ingalese
exhibited to me a brown substance that was hardening fast. She pronounced it the red oil of copper.

At the commencement of our endeavors, we had agreed that we would try never to deceive ourselves and would not hesitate to say what we honestly thought, because the easiest thing in the world is to believe what one wants to believe. Hard as it was, I had to say, "That liquid is neither red, nor is it an oil; but it is greasy." She replied, "When I 'phoned you, it was a red oil; but it has hardened and oxidized."

So there was nothing to do but to try again; and after another experiment, she produced the oil of copper. When we had that, we no longer cared what chemistry taught, nor what chemists believed. The laboratory had told us that the Alchemists were right.

I closed my office then, resigned from all my clubs, stopped lecturing and writing and all social duties and pleasures, and devoted my time to work in the laboratory with my wife. We thought that victory was close at hand, but found that it was still some years away. The fifth year gave us the oil of sulphur; but not until we had many fires and explosions and two asphyxiations. The sixth year produced the oil of mercury, the basis of all Alchemy. By this time we had sold all our securities and had two mortgages on our home, but had determined to continue with the work until we met with success, if it took this life and all subsequent ones. But we had all the oils required to make the Stone, and, thus encouraged, we tried to crystallize and fuse them.

In 1917 we succeeded in making the White Stone of the Philosophers. It looked like soft, white marble, and its effect upon the body was startling. We dared not try it on ourselves at first. But there was a third member of our family, a beautiful Angora cat of which we were very fond. We took a vote to see which of the three should test out that Stone, and the cat, neglecting to vote, was elected. It survived the first dose, and we repeated it on the two following days, with the result that the cat became more frisky than usual. After that we tried it ourselves, each taking a dose at the same moment so we would excarnate together if it should prove fatal. But it proved beneficial and energized our bodies.

Shortly after that event, the wife of a prominent local physician died; and the doctor, knowing of our experiments
and that the books claimed that such a Stone, if used within a reasonable time, would raise the dead, asked us to experiment on the body of his wife. Half an hour had elapsed since her death and her body was growing cold. A dose of the dissolved White Stone was put into the mouth of the corpse without perceptible result. Fifteen minutes afterward a second dose was administered and the heart commenced to pulsate weakly. Fifteen minutes later a third dose was given and soon the woman opened her eyes. In the course of a few weeks, the patient became convalescent, after which she lived seven years.

Encouraged by this success, we redoubled our efforts to make the Red Stone of the Philosophers, which is the one most mentioned in Alchemical writings. This effort was continuous from 1917 to 1920, when our quest was rewarded. True, the product was crude, but it answered to every test of a newly-made Stone; but it was so crude we were unable to retain the first doses and had to refine it by months of labor before it became suitable even for a weak medicine.

Afterwards, we commenced to take the Red Stone regularly twice a week. The dose, in size, was about as large as an uncooked grain of rice; in Troy weight, less than half a grain. The dose was very small, yet almost from the first, the results were wonderful, and, during a series of years, quite miraculous.

As I have remarked before, nothing is quite so easy as self-deception; and to preclude this possibility, we had a number of friends, including two physicians, to check the effect of the Stone upon our bodies. For many months, the symptoms were all subjective, such as renewed strength and greater endurance. Then the effects were quite patent to an observer; as, increased circulation of the blood, stronger heart, better color, greater number of red corpuscles, and other physical manifestations.

There were several elderly people whom we were under obligations to help, in case our search proved successful, and we offered to share the results of our efforts with them; but, being wisely cautious, they preferred to wait until we had tried out the Stone for a year. After that, our renewal club was formed and we all took the magic medicine. We called our group "The Renewal Club" because the books
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promised that the Red Stone, if persistently used for years, would renew and restore the physical body to the perfection of manhood, or womanhood. Seven years have passed, and all the members of the group—except one—are manifesting this truth in their bodies. The one member excepted was more than eighty years of age when she commenced the treatment. Her body was diseased; she did not follow the directions; and she finally died from the action of drugs, given to her by her dentist, which produced coma—kidney disease being one of her complications.

At first the action of the medicine upon our group was very slow because the Stone was weak; but as time passed, its power increased with each elevation, until in January, 1926, it was perfected for medical purposes. Mrs. Ingalesse and I have not done as well as some of the other members of the group because of the condition we were in when we commenced the treatment. From 1911 to 1920, though having the knowledge and the means to keep our bodies healthful, we did not use mind or any medicine in that behalf because, otherwise, we could not have known what effect the Alchemical products would have on us.

From a physiological viewpoint, those were important years in our lives, since our bodies had reached an age when strict attention and care were necessary to prevent quick deterioration. But, even under those conditions, our bodies now attest the power of the Stone, as all who have known us for the last two decades can testify.

The books, or manuscripts, claim that the Red Stone of the Philosophers will cure any illness, and that after one has taken it for five years one cannot contract any disease. We desired to test the truth of that statement and tried the Stone on many “incurables.” The number of cases cured was remarkable, but we found it not infallible.

Aside from personal benefit, the one reason we entered upon the great quest was to know the truth about medical Alchemy, which I would summarize as follows:

The Alchemists who wrote on the subject usually did so within a period of a few years after obtaining the Stone. The marvelous work done by it, for themselves and others, stimulated their enthusiasm and warped their judgment. A careful observation over a greater number of years and a
larger number of cases would have made them more accurate. These good men had no intention to deceive, but they spoke, or wrote, too soon.

Mrs. Ingalese and I both know that if the Stone is administered to a young, or a matured, person in normal health, it will prevent old age; that if given to a healthy but aged person, it stops further physical deterioration and starts him backward toward youth. From testimony of creditable witnesses and corroborative evidence, we believe that such cases reach perfected manhood and remain there at the will of the possessor of the Stone. So, physical immortality and perpetual youth are realities, and not dreams.

We know that the Stone restores virility in men at any age, and normal desire in both sexes. If a woman has recently passed her change of life, it restores all normal functions of the sex organs. But, if she has long passed that period, then, childbearing is out of the question.

The Stone is an aid in acute diseases, but cannot be relied upon alone to cure since its action is too slow. In chronic cases, where there are no complications and fair vitality, its action is certain in any disease; where there are complications and low vitality, other aids are advisable. Of course I am assuming in the foregoing statements that the person using the Stone also exercises common sense in regard to eating, drinking, sleep, and work. If one disregards all laws of hygiene and misuses mind and body, then one must take the consequences of one's thoughts and acts; for there is no vicarious atonement either in medicine or in morals. If a person desires longevity and youth, he must obey the rules in the Chapter on Immortality in "The Greater Mysteries."

It was the implicit faith in the power of the Stone to cure any and all diseases, under every circumstance, that caused the death of many ancient and modern Alchemists; while their more conservative and wiser brothers used all aids to restore health, and then utilized the Stone to perpetuate life, health, and youth, for centuries.

I have been asked often if it were not the mind, or faith, of the patient which produced the marvelous results in the cases we have observed. I answer, "No," because some of them did not know what they were taking, and others did not believe in its power but took it as a "forlorn hope."
This is our testimony in behalf of Alchemy and the Alchemists, which each person may accept, or reject, according to his conviction, until such time as our bodies, now sixty-five and seventy-three years of age, respectively, by their youth and vigor, will compel acceptance of our statements.
Astrology and Health

By Richard Ingalesse

To the University of California: the completion of this authorship

Richard Ingalesse
ASTROLOGY AND HEALTH

By

RICHARD INGALESE

At the First Temple and College of Astrology

Los Ángeles, California

Walker Auditorium, August 30, 1927

J. F. ROWNY PRESS
Los Ángeles
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By

RICHARD INGALESE

Los Angeles, Cal.
Astrology and Health

MODERN ASTROLOGY may be said to have had its origin sometime between the years 75 A.D. and 150 A.D., because it was at that time the Egyptian Ptolemy wrote his four memorable books on Astral influences. He wrote a number of other treatises, some of which covered Astrological subjects; later all matter pertaining to Astrology was collected and published with the four books mentioned under the title, "The Influence of the Stars," and became, largely, the basis for modern Astrology. The text was in Greek as were most scientific writings at that time.

Like all Occultists, prior to the Nineteenth Century, Ptolemy purposely wrote ambiguously. It was the policy for Occultists to use words to partially conceal thoughts so that only intuitive persons could interpret their meaning; the theory being that people who were not intuitive enough to perceive the inner meaning of what was written or said were not ready for the higher truths. That is no longer true. From the beginning of the Nineteenth Century it has been the policy of Occultists to deliver their messages plainly or to let them remain Occult or unrevealed.

Unfortunately for modern Astrology, the works of Ptolemy have been and are construed in many ways, giving rise to many theories concerning Astrological matters. Unfortunately, too, Ptolemy did not emphasize the fact that the influence of the stars was but one aspect of Astrology. And that there were others pertaining to motion, weight, chemistry and other matters which the ancients knew, and which we now call Astronomy. But he was so anxious to preserve the fact that there was an occult influence, that this influence was emphasized at the expense of the material side. He knew the world was entering the cycle of darkest materialism that it will ever pass through. He knew the
Piscean Age was the age of darkness, the age of materialism—called by the Eastern Occultists Kaliyuga, the Black or Iron Age, the age of ignorance—but his books and students helped to keep the light burning through the Dark Ages of Europe, even when the anathema maranatha of the Church was hurled against everybody and everything Occult. Afraid but not deterred, the students of the Occult spoke, wrote and communicated from mouth to ear, when no other way was available, the truths of Astrology.

Ancient Astrology was that body of teachings, concerning the influence of the stars, given prior to the time of Ptolemy. Josephus, the Jewish historian, tells us that Astrology commenced when God conveyed, through intuition, such knowledge to Adam, and Adam to Seth, and Seth and his descendants to all the nations whom the Jews contacted while in slavery and when free. Everything contained in ancient Jewish history, as recorded by Josephus and the Old Testament—for they are nearly the same—has an element of truth in it, if one is able to see facts behind the legends. They could not be true, literally of course, because Josephus did not know that there had been myriads of men and hundreds of nations long before the Jews came into existence. We know that now. We know that the Jews did not impart the knowledge of Astrology to the Babylonians, the Egyptians and other ancient nations, but on the contrary, like the bee, they took from each nation they were brought in contact with, that which they desired. The meaning behind the statement of Josephus is, that the first men who reached the thinking point in their evolution, were instructed by the lesser Gods in reference to the influences of the stars upon the destiny of men and nations. When a person, through the slow course of evolution, passes from manhood to sainthood and from sainthood to godhood in his development on the seven planets of a planetary system, he then, in the next cosmic day, goes to some new system of planets and becomes the teacher of undeveloped men there; just as graduates of colleges undertake to teach thousands who do not know as much as they do; first in lower graded schools and after a while in higher grades. So, when a man is ready, the teacher always is present to convey knowledge; but the teacher is the judge of when a man is ready.

The highest truths that could be taught primitive man were a knowledge of the stars and their symbolism. The
people in that way acquired a knowledge of the operation of the laws of nature, of man's relationship to man, to God and to nature. In point of fact, then, instead of Astrology originating as a science among the Jews, it started with the more enlightened men among the Lemurians who in their turn became the teachers of their race; and before sin-soaked Lemuria sank beneath the waters of the Pacific Ocean, the cream of their remote descendants settled in India and founded a high civilization which, for ages, preserved the arts and sciences. Later the Celestial Custodians of Wisdom taught the advanced men of Atlantis the science of Astrology; before the immoral and depraved Atlanteans were submerged with their Continent in the Atlantic Ocean, some of the more enlightened inhabitants were taken to North Africa and the remainder to Central America to lay the foundation for new nations where it was hoped wisdom would be enthroned. Thus the knowledge was diffused throughout the world.

In ancient times the Astrologer was the priest, the teacher, the law-giver, the friend; he was the power behind the throne having greater influence than the King himself.

I notice that the corporate name of this society is, The First Temple and College of Astrology. Whether it was named for historic reasons or from some sub-conscious memory, I know not, but temples were places where persons received their religion and the knowledge of the sciences. Everything, then known, was taught within the temples by the astrological priests.

There is a divergence between ancient and modern Astrology, as some of you know, and it may be well for a moment to touch upon the differences between them, for the benefit of those who do not know.

In the first place the ancient Astrologer was always a philosopher. Philosophy is the fundamental of all real sciences; for philosophy is the science which gives a meaning to knowledge and to life. And without philosophy science dies. Therefore, among the ancients every student of Astrology was required, first, to ground himself in Occult Philosophy so that he might understand the nature and causes of the influences of the stars. It was only through Occult Philosophy that the student could acquire the judgment to interpret a horoscope after he had erected it. All religions were the outgrowth of such aspects of Occult
Philosophy as the Astrologer-priests gave to the people, according to their receptivity—each religion becoming in time, as all do, corrupted and materialized. Then a new revelation had to be made, new knowledge given out.

The reading of a horoscope is applied philosophy. The mere mathematics and mechanics of Astrology are as unrevealing as Astronomy. What difference does it make to the hungry heart what aspect Jupiter is in to the rising sign? What a person wants to know is how the astrological influences are affecting his character; how these influences may enable him to meet the problems of life; how he can overcome the defects in his character. It is interesting enough to know that there is a marriage indicated; or that wealth may come at a certain time; and that one may be successful in business; but all that is incidental. The real purpose of Astrology is to develop the human soul, and that is the reason it has persisted through untold centuries. The vitality of its truth is so great, its purpose so noble, that its science cannot be crushed by man, by adversities, by evil. It must always live. And when today the modern astrologer looks to Occult Philosophy to explain life, and says to those who come to him: "Your natal figure shows the totality of your accomplishments in all the lives that you have lived; it also shows the weaknesses that you have not overcome. I will help you to understand yourself, to meet conditions as they arise, in order that you may climb to higher and better things," the more that Astrologer will be held in respect and occupy the position of reverence that his predecessors had in ages long since gone by. Mankind has almost no place of refuge, comfort and peace at the present time. If a man goes to the priests he gets stones, not bread. What can the modern priest give him except theology? What can he give that appeals to the intellect? What can he do to show the purpose of God in nature? What can he do to elucidate evolution and man's place in the universe? Nothing. All he can do is to cry: "Have faith, have faith." Why, he is like a fortune teller on the Midway, or the Ocean piers, and deals entirely in the future; has nothing to give except predictions of what he says will happen in the great hereafter.

"Have faith?" We don't want faith, we want knowledge. So the sufferer can't go to the priest and lay all the burdens of a troubled heart at his feet. Even the confessional, which
came originally from the confidence established between the Astrologer and the people, and which was later adopted by various religions at different periods of history—even the confessional today has lost the power to comfort because the man who goes there knows there is no light to be gotten from the darkened theological mind of the priest. He cannot go to his lawyer and tell him his troubles—I mean the troubles of the heart, the troubles of the spirit. You know the lawyers are nothing but mercenaries; that the lawyer fights, if he is honest, for the first man who employs him, and if he is not honest, for the man who pays him the most. Mercenaries, mercenaries—you cannot unburden your heart, you cannot reveal the secrets of your soul to them. Often even married people cannot talk with entire confidence to each other; and frequently children cannot ask their parents to help them with their problems. To whom are the people going? My friends, you have no idea of the number of hungry hearts in the world. People want somebody they can trust, somebody with light to lead them. They don't want blind leaders, they want instruction; they want somebody who has a philosophy that will explain life so they can meet their problems. They cannot go to the doctors for all know them. Are you at all surprised when you read the papers and see the enormous amount of atheism that is growing up throughout the world? The morning paper states that in Germany, alone, from 1910 to 1925, there has been an increase of 1,351,000 people having no religion; and the other nations are no better off. In our own country we have atheistic societies that are growing up everywhere, in our schools, our colleges and among the people. Why? Because no one is giving them light. We have desperate men and despairing women; people who court death by going on adventures that promise more chances of death than life—not only the flyers but in every line—because they have nothing to live for and life means nothing to them. Every country has suicide clubs. Think of a civilization that brings such results! And yet, people don't turn to the Occult where they might get the comfort, the assistance, the knowledge that could be had. Re-establish the position you and your predecessors held, my friends of astrology, so that you may have the confidence of the people and help them. Share the philosophy and the knowledge that you have, with those who come to you, then you and your science will be
restored to pristine glory. That is the spiritual health you have to give. You cannot minister to bodily ills until you have satisfied the soul, the mind. A troubled heart is infinitely worse than a leaky heart. Philosophical astrology gives spiritual health, and it is our duty as astrologers to interpret horoscopes in such a way that we can give the spiritual uplift.

The second difference between the past and the present, between esoteric and exoteric astrology, as I see it, is the recognition that Astrology applies only to the astral mind. By "astral mind" the ancients meant that which is now called by many terms. Some call it the objective mind; some call it the animal mind; some call it the conscious mind and some call it the mortal mind. But, whichever line of philosophy you have been studying, it means that mind which pertains to the lower man. Now, Astrology, astral influence, can only control the astral mind; therefore, if a person comes to you for advice the first thing you must do, if you desire to follow in the footsteps of the ancients, is to read the character shown by that horoscope and find whether or not the person is developed or undeveloped. If undeveloped, then you can with confidence and certainty tell him all the critical affairs of his life; for the astral mind, the lower mind is so impulsive that it unfailingly reacts to astral impulses. You know exactly what that person will do. To the undeveloped man or woman the horoscope is written destiny.

But the problem comes when you find a strongly mixed character, where the subjective mind is struggling with the animal or objective mind to get the supremacy over it; trying to exercise self-control. Then it becomes a very great problem, and it is just at that point in man's career that Astrology is of tremendous value, of as much value at such a time as a chart is to a mariner. If we are struggling against our animal selves, and our horoscope shows that under certain conditions and at certain times we have debasing influences to combat, we are put upon our guard and can struggle intelligently, with forethought and with a directness that we do not possess when we are ignorant of what these impulses are that surround and impel us to act in a given way. Astrology is intended for the struggling soul who is part man and part animal and it is such a one
who receives the greatest benefit; and does that not mean the minority but important part of mankind?

Then again, those of you who have gone more deeply into Astrology know that every planet has a double influence. It has a good influence upon the higher mind, an unfortunate effect upon the lower. For example, Uranus. Many of the books say that Uranus is the great destroyer, the great evil planet. Believe me, the man who has advanced, or is advancing, has no greater friend among all the stars than Uranus. To the man whose animal nature is supreme, Uranus is the great punisher, the great instructor. Therefore, you must always judge every nativity by the character displayed by the horoscope.

The developed man, the man of self-control, having conquered, transmuted and absorbed his astral or lower mind, is no longer adversely influenced by the stars. He is conscious of their forces playing upon him, but at the most they are only tendencies which he may use or disregard; hence the astrological adage: "A wise man rules his stars, a foolish man is governed by them."

In the third place, the ancients differed from the moderns, or very many of the moderns, by erecting their horoscopes in accordance with the actual position of the planets in the heavens. Modern astrologers assume that the starting point in the Science is the no degrees of Aries. This, as you must know, makes an enormous difference in the horoscope. I am not here tonight to tell you which is the better system. I am only stating the difference between esoteric and exoteric Astrology; the esotericist would erect his figure from a nautical almanac while the exoteric, or modern astrologer, would erect it from an ephemeris. But don't do as so many have done, erect a figure with an ephemeris and then use the nautical almanac to watch the transits. Take one or the other, or, better still, take both and see how the great events of your life fit in with each figure, then select that which seems to you the most scientific.

Another point of difference between the ancient and modern, the esoteric and the exoteric if you choose, is that the ancient, or esoteric, did not, and do not now, believe in progressed figures. They erect the horoscope according to the actual position of the planets at the moment of birth, and they tell the past, present and future by the movements
or transits of the planets, which bring the magnetic centers within the horoscope into activity and influence the event they typify.

But it was not only because of spiritual healing by Astrology in ancient times that it appealed to men, but also for the reason that upon the physical plane the astrologers were the physicians of the people. I think that the modern astrologers have overlooked a great deal when they have not stressed health more than they have. All the new cults of the present day owe much of their strength to their healing systems. Most ancient religions were founded upon healing processes. When the Nazarine took up his mission the people said, in substance: "Show us signs; show us what you can do in the healing art; let us see if you are a man of intelligence, a man of knowledge and power, and if you are we will follow you." And the men and women of Los Angeles say substantially the same today: "Give us some practical results; show us that you have some knowledge; show us that you can minister to the body and then we will believe you can minister to the soul." Now, if our modern astrologers had emphasized the fact that Astrology teaches the highest form of medicine and can perform cures that at least are equal to any modern cults, Astrology would have as large a following as they. I think you have overlooked a tremendous opportunity; because, from time immemorial Astrology has shown how to diagnose disease, and then, having diagnosed it, has shown how to cure it. It was only up to the Nineteenth Century that Astrology was not the basis of even modern medicine. Before that time a man had to become an astrologer in order to become a practitioner; he needed it and it was insisted upon. Why have we relegated that to other branches of science? Why have we said to this or that school of medicine: "You may heal, but I will prophesy." If we heal first and prophesy afterwards then we appeal to the people of the world. And astrologers can today diagnose disease in a most marvelous manner. It is not necessary for me to go into that fully, for astrologers, but for you who are not acquainted with the Science and are here tonight because you want to know something about the subject, I would say this: through age after age of medical experience and experimentation astrologers have found that the human body could be scientifically divided into twelve parts, or zones, and that each part was
influenced by one of the signs of the Zodiac. All of you remember the old Almanacs with the picture of the signs pointing to different parts of the body. That symbol is age old. But not only do the zodiacal signs affect the body of man, but the planets also have an effect upon him; so there are those two elements to be taken into consideration in determining your diagnosis. The signs have a threefold rule that must be remembered in making a correct diagnosis. The first one is called the structural rule, namely that the bones of the body, its structural part, is governed by certain signs of the Zodiac.

For instance, the cranium and facial bones are governed by Aries. If the structural part of the body is affected then an adjustment of the bones is made. Bone setting is as old as mankind and probably was the first form of physical relief. It fell into disuse for a time largely from the laziness of practitioners; but recently has been revived under the name of Osteopathy and of Chiropractic.

Not only was there a structural rule, but there was an external and internal rule of the various parts of the body by the signs of the Zodiac; the external rule of the head and face, once more, for illustration, was Aries. Then the internal rule of the head and Aries is found governing the brain and the membranes of the head. Now certain portions of the head were also affected by the planets pertaining to the signs. In that way an astrologer, by casting your horoscope and watching the first, fourth, sixth and tenth houses and their rulers, is able to tell you, with reasonable precision, just what is the matter with you—and that is a great deal more than can be done by the modern physician. Dr. Cabot, who has written the greatest modern book on diagnosis, the one used in every medical college in America, says: Post mortem examinations show that almost fifty per cent of diagnoses made by physicians were erroneous. And I think I can safely say if it were not for the errors of the physicians, you would not have heralded such celebrated cures by many of the present cults. Now Astrology will accurately diagnose the disease. But it is one thing to find out what it is, and another thing to cure it. Astrology comes to your relief here also. For instance, take the case of catarrh of the head. How would you proceed? We have found that Aries rules the head; we know that Mars is at home in Aries and that Mars governs cer-
tain plants. The next step is to find out what plants he governs and how to apply them to the affected part; and here again comes a dual system of treatment. It is called by sympathy and by antipathy. A treatment by sympathy is nothing more nor less than treating through the system that is now called homeopathy. All these modern schools are only outgrowths of the ancient school of Astrology. For instance: Mars ruling the membranes of the head, the planets under Mars would effect a cure of diseased membranes. Find out by your list, or through your knowledge of botany, that anemone, for instance, is under the rule of Mars. Then, by extracting the juice of that wild flower and inhaling it, the juice would soothe the membrane and cure the disease.

But we have also the other system—the one called curing by antipathy; that is to say, applying plants ruled by the planet opposite. For instance, in the case cited, Venus is opposed to Mars and by using a plant under Venus, say alkanet, and making an ointment and inhaling it until the membrane is covered a cure would be effected. That astrological system is now called allopathy, which means curing by opposites. You haven't anything modern in medicine, except surgery, that the ancients did not have in better form; and surgery is a confession by the modern physician that he has lost the art of healing, which he is pretending to practice. Is he not then taking money under false pretense? What would you think of a watchmaker who, after examining your watch, would say: "There is something wrong with a wheel here, but I don't know what it is or how to fix it, so I must take it out and throw it away"? Would this treatment improve the watch? How would you rate the intelligence of such a man? But is not that exactly what the modern Doctor is doing when he says: "I don't know how to cure it, so I will take out the affected part and throw it away"? The day is not far distant, as I shall show you, in a few minutes, when the populace will stand aghast at the ignorance of the graduates of the orthodox schools of medicine; and will revoke all the unjust laws which give special privileges to such practitioners. Curing, not destroying and removing, is the art of Occult medicine which will come soon again into its rightful honor.

At present astrologers have lost touch with the public so far as curing disease is concerned because modern schools
of medicine have, by propaganda, succeeded in having special laws passed for the benefit of their particular trusts and making it a crime for astrologers to practice. If any of you diagnosed a case by Astrology, or recommended anything that would cure the afflicted, you could be put in jail and fined for giving that help. So your knowledge cannot be used for the benefit of humanity at present; but, my friends, the day is very near when those restrictions will be forever wiped away.

In 1616 a great Occultist was born and when he became a physician he determined to devote his life to showing people how to use herbs for the purpose of curing disease. To do this he wrote one of the greatest books on medical botany that exists. I refer to Dr. Nicholas Culpeper of England. There is more information in that one book on curing disease by physical means, than in all the treatises that have been written since his time to the present day. His book is called The British Herbal. You older astrologers know it. All should become acquainted with it; for in that book he takes each plant that grows in Great Britain—and most of them grow in California—and he tells you the planet it is under, describes the plants so you can go out into the fields and collect them for yourselves; tells you how to prepare them into medicine; how to administer the medicines and what results you may expect. I know of no other book that does that in such a plain, popular way. If you cannot diagnose, even if you know nothing about Astrology, you can at least use Dr. Culpeper’s book and find out what herbs to gather, or buy, to cure the disease you may have. That knowledge may be worth your time in coming here tonight—you always get something, every time you go to an Astrological lecture.

Not only one plant, but many plants are under the same planet; therefore, if one is not available, get another. But to get the best results, go into the fields and learn what the plants are. Collect them yourself; if you are an Astrologer collect them at the hour of the ruling planet; if you are not an Astrologer, then collect them in the Spring of the year and you will be pretty safe. Some of you do it now; some of you are familiar with Culpeper. I know one Physician and Surgeon in your Society who has the best collection of Culpeper’s works that I have seen in the West. He is licensed by California’s laws to practice medicine, but
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prefers the Occult method of healing. I have seen him in the fields collecting herbs and I have seen him in his laboratory preparing those herbs, and that is the reason he is so successful in his practice.

There is one thing to which I especially wish to call your attention. In no book on Astrology, in no system of Occult healing or of Occult medicine do you ever find that poison is used. Remember that. Poison is not killed by poison. A fire in a house is not put out by starting a fire in another part of that house. When you are poisoned you want to eliminate that poison, not augment it. Most of the schools of medicine use poisons. Astrology never does.

Commence now, fellow students, to prepare yourselves to take up the practice of Astrological medicine, so as to be of service to mankind in the New Day. You have the books, you can acquire the knowledge; but remember that books and knowledge amount to nothing unless service is joined with them. Place yourselves at the service of mankind as soon as the opportunity will let you, which will be within two years. How do I know that it will come so soon? I know it in various ways. I know from my knowledge of Astrology and from the Occult Sciences and Philosophy; and if you want me to forecast how this materialistic age will end; if you want to know how this materialism must die, I will tell you. Within two years, and I think considerably—within two years the lately signed armistice will be ended. You understand what an armistice is? Armistice is not peace; armistice is armed enmity, waiting for an opportunity to renew hostilities. And that is exactly what exists today. There was no treaty of peace after the Great War, merely an armistice; and within two years Europe once more will be in a struggle to the death. That is as certain as that the stars in the heavens move in their orbits. Only one thing can prevent it and that is that our planet may enter the orbit of a dead planet before hostilities begin. But as it now looks, I scarcely think that probable. Therefore, I look for the death struggle of European nations.

Before that struggle ends in annihilation, this earth will swing into the orbit of the dead planet that I told you about in my address last February. The Society now has printed for you copies of that address. There is a dead planet in space that has been seen at times, whose orbit the earth
touched about a thousand years ago, and, historically, you know the resultant epidemics.

Our earth again will swing into and stay within the influence of that planet for a period of almost two years commencing sometime within the next twenty-four months—I don't want to be too specific in that respect—but first let me say that I believe the intelligent minority in America will keep us out of the fight the next time. Big business may try to force us into it as it did the last time, but I think we learned a bitter lesson then and henceforth and forever we will keep out of European entanglements. I even doubt if Canada and Australasia, as nations, will come to the relief of their mother country, for circumstances will shape themselves so that even though they want to they won't be able to, in time. Please remember this forecast. It is being reported in shorthand, and this Society will have it published within the next two or three months so you can check it up as events occur, and be convinced—if you are not so already—of the reliability of Occultism. The speaker, and not this Society, is responsible for these statements, however.

Since the beginning of this century, the nations of Europe have been preparing for a death struggle, and it came. Everybody expected it. It came, because whatever everybody expects always comes. The law of mental attraction brings it. Humanity has passed its childhood days and has come to the age of responsibility. Hundreds of books have been written in this century, in all languages, and circulated among all classes of people in all nations, explaining clearly the law of mind. No intelligent person can truthfully claim ignorance of the subject. But, even if it were otherwise, ignorance of the law, human or divine, excuses no one. Everything is first created on the mental plane and later materializes on the physical plane. And so the world pictured war; thought war; planned war; and war materialized. Then the most barbarous practices since the time of the Indian wars in America took place. Men even got upon their knees and in their churches prayed to the same Almighty God to help them find devilish devices to destroy their fellowmen. All nations prostituted Science in order that engineers might invent devilish mechanisms that would do greater damage than ever had been done before. Chemistry was prostituted, so that science which was intended to
be constructive, became destructive; and poison gases were invented, and greater and more poisonous gases continued to be invented, and enemies prayed to the same God to give them knowledge of still more poisonous gases in order that they might destroy their fellowmen by wholesale. And then, in the midst of that hell came the armistice.

Ever since the armistice you have heard about "the next war," for they are creating it again in Europe and all know it is coming. The next war will be worse than the former one. Nations know it; they are preparing for it. The chemists now are concocting their poison gases, and the rulers tells us that in the next war they will convert manufacturing plants into poison gas plants. They will use all poisonous matter for the purpose of trying to wipe out entire communities. Heretofore, women, children, old men and unarmed cities were always exempt in times of war. It was not permissible to attack a city that had no fortifications and that did not offer armed resistance. But they tell us that in this next war all commercial plants will be drafted and converted into destructive agencies, and therefore there will be no exempt cities. Men, women and children, those who have been wounded, those in the hospitals, all will be proper subjects for death by mutilation and by poison gases and poisoned food and water. This is tacitly agreed to by the law of nations as a logical result from analogous precedents.

Europe, Asia and parts of Africa are deliberately planning these atrocities against each other, actuated by jealousy, fear and hate. The Americans are doing the same, largely through fear, but against no specific enemy at present. Fellow students, let us follow these mental processes of the world to their logical conclusions. The founder of Churchianity, Paul, said: "Be not deceived; God is not mocked; for whatsoever a man soweth, that shall he also reap." Of course, this is incompatible with the vicarious atonement dogma of that Church, but it rests in sound philosophy. The wise and compassionate Teacher, whom Paul thought he was following, is said to have given his disciples this occult law. "Judge not, that ye be not judged. For with what judgment ye judge, ye shall be judged; and with what measure ye meet, it shall be measured to you again." These are not empty words, though a short-sighted world thinks otherwise. It is an expression of inexorable law. Let us
see the exquisite nicety with which the judgment scales are balanced.

Man's greatest united demand, at this time, is that his enemy—his brother—may be slain. While the next war is on and man is destroying man, his homes and land, his dynamic thought will be aided by outraged nature; and earthquakes, fires, floods, famine and winds will aid in the holocaust. It is one of the fundamental principles of psychology that whatever the mind dwells upon it attracts. When untold millions of minds are in the destructive currents creating death and demolition, only those results can ensue; for God is bound by the laws of His own nature. If a man throws a rubber ball against a house and the ball in the rebound hits and hurts the man, shall he blame the house? Why try to hold God responsible for the stupid thoughts and acts of man? Much of the physical disturbances of the last two decades is due to the mental creation of man; and the mental plane is crowded now with embryonic disasters fighting for physical expression. Man by the constancy of his evil thoughts has upset the equilibrium of the forces in and around the world which now must react upon him, and the newspapers will be compelled to record the ever-increasing misery and ruin caused by such forces as they seek to re-establish their normal condition. And this will continue until the minds, creating the causes, have been swept, as an effect, out of physical life. This always has been true, but it is more marked at this time because man now thinks further and more clearly and is united more in his chief thought.

The materialist may scoff at this explanation of magnetic disturbances, but as he delves more deeply into science and understands better the nature of force, mind and matter, he will be compelled to accept this conclusion.

Of all agencies of which man is conscious at present, he is relying more and more upon poison gases for quick and effective destruction, and upon the air to enable him to use them. The mental demand for destructive poisonous gases cannot be ignored. It must be met, for it is law; and the dead planet referred to can and will supply unlimited quantities of poison gas from its dead and disintegrating body. These gases will envelop everything that lives and breathes upon the earth and will penetrate the earth itself. Some of these gases Mother Earth sadly needs at this time. For
illustration: The sulphur gas from the dead planet, combining with the acids soaked into the earth for ages, from the emanations of man's evil, immoral and destructive thoughts, will produce diluted sulphuric acid which will kill the vermin, parasites, poisonous insects and reptiles, as well as all destructive animals. Other gases entering into chemical combinations, will sweeten the ground itself which is now so acid that it would soon fail to sustain human life if relief from some source did not come. This is shown by the fact that all vegetable foods now have to be sprayed with poisons because of the ever-increasing parasitical life—the product of such acids. Acids can make a sick world as well as a diseased human body; and destructive thoughts create acid conditions, as is shown by the chemical changes in an angry man's saliva and in the other fluids of his body. But helpful as some of these gases may be to the earth, they will not be so good for man. The sulphur and other gases, combining with man's acid-soaked body—the result of wrong thought and unwise living—will play havoc with him.

An Occultist thus knowing the law, can safely forecast that destruction will come to man from pulmonary troubles within the next four years; and by the end of five years, unless there is an inconceivable reformation, there will not be left upon the earth ten per cent of its humanity. Only those who have clean thoughts and clean bodies can survive, and it behooves us to put our houses in order.

I do not mean to say that a body must be entirely alkaline, but I do say that when acid is in excess in the body and the gases come, they will prove fatal. In these forecasted events, therefore, can be seen the inexorable law of demand and supply. Man must learn to govern himself and his thoughts.

Envy, jealousy, hate and fear sent by one man, or one nation, to another man, or nation, are not overcome by similar thoughts sent back; for evil added to evil only produces more evil. "But I say unto you, love your enemies, bless them that curse you, do good to them that hate you." So simple! And yet, myriads of human lives could have been saved had that admonition been heeded; or, to appeal to the Twentieth Century man, how many billion dollars could have been saved; how much better business it would have been to have harkened to those words; how much more "efficient!"
Is that Occult statement true? As true as the law of nature—which it is.

Envy, jealousy, hate and fear are lower emotions, manifesting as red vibrations. Love is a higher emotion manifesting as blue or yellow vibrations, according to its quality. The higher vibrations, as seen clairvoyantly, deflect the lower or return them to their source to do their destructive work. Very simple from an Occult viewpoint. But, how could the world accept so profound an Occult truth coming from such a simple man? The world thinks the Gods are ignorant and unfortunate in Their selection of messengers. It says, “Why was not that truth given out by the wise scientists of that day; or by the orthodox Church; or by some one in an influential position? Why was not that truth couched in profound, learned and impressive language? Can it be that all the truth, moral and physical, is simple and can only be comprehended and conveyed by a sincere, pure and honest mind? How little the Gods understand man—Their creation. How much better a modern business man could run the world—he is willing to try and is actually making the effort.”

It is all well enough to “believe” in the carpenter’s Son, so long as a man is not expected to follow His teachings but only to contribute financially to his movement. And yet, the observance of that one injunction would have saved this dying civilization. One wonders if, before the last breath is drawn, man will realize what an ignorant humbug he is; realize that he cannot flout or deceive Divine Law, no matter how much he may deceive himself and others. Sometime man must learn that ethics are based on natural law and the sooner he realizes this great truth the better it will be for him.

I stress this now because when the dark days come, the religionist will cry aloud: “Oh, God, why have you afflicted me so? Why have you wrought this destruction? ‘My God, my God, why have you forsaken me?’” And the Materialist and the Atheist will probably unite in this common prayer: “My God, if there is a God, save my soul, if I have a soul, and if souls can be saved.”

Mankind will not realize now or then that not God but man is to blame for his evil creations, unless that fact is stressed beforehand and is then proved by subsequent events. For sixteen hundred years—since the Council of Nice—the
Occident has attempted to shift its responsibility to the shoulders of Jesus, but it must now discard theology for law and reap what it has sown. Creeds must crumble under facts, and man must learn through suffering until he is wise enough to learn from history, or from observation. I am now forecasting for you only the immediate future. After these things transpire then will come “the new heaven and the new earth,” all of which is set forth in my book, “The Greater Mysteries.” But until the earliest forecast has been fulfilled few can be expected to accept the later one.

The sorrows of others always cast their shadows over sympathetic natures who realize that all men are kin. But, when they know that the suffering of others is self-inflicted then philosophy should remove the shadows. To those of you who are in tune with the Infinite and who will try to be philosophical in the dark days which are dawning, it may help you to know how fortunate you are, to be living in Southern California—the cradle of the new race—the land of promise.

Before every cataclysmic change, Divine Law causes an exodus of selected persons from the lands to be afflicted, and they are led by inspiration to a place of safety. But as a concomitant some bring with them Karmic afflictions. These latter, together with some natives and with some transients, who are not fitted by their natures to enter into the plans of the constructive civilization to be born in the new home, do not survive. So our Southland will not be entirely free from disease and disaster, for every one must take the consequences of his acts. But there will be less suffering here during the transition period, less poverty, fewer physical changes; less sickness and death than in any other part of the world.

The few people who are left in the cities of the dead, throughout the world, after Divine Justice has been established, will come here to live—if they can do so—and will help us to build a new civilization where we will have real liberty along all lines and where we, as brothers, will aid each other in becoming enlightened Sons of God.
The Evolution of God and Man

To the University of California.

Library with the compliments of the author.

RICHARD INGALESE
The Evolution of God and Man

By

RICHARD INGALESE

Author of
“History and Power of Mind,” “The Greater Mysteries”
Co-Author of “Fragments of Truth,” with his wife,
Isabella Ingalesi, Author of “Occult Philosophy.”

J. F. ROWNY PRESS
Los Angeles
The Evolution of God and Man

O MAN created God in his own image, in the image of man created he him; male and female created he them.

This reads like a part of the first Chapter of Genesis, is just as true and far more literal. The higher mind is subjectively conscious of the existence of Deity, though usually unable to impress this knowledge upon the lower mind. This can readily be accounted for when one remembers the origin of each mind of man.

When the two minds first blended to make the complete man, as described in "The History and Power of Mind," the higher was at a great disadvantage because the evolution of the lower had been exclusively upon this dense earth of ours, and therefore was stronger in its own realm. The higher mind, for ages, had evolved on three other separate worlds of finer and higher vibration than ours, though they differed from each other in density. That mind, therefore, knew nothing of earthly existence. It was like a man's putting on a diving suit and being compelled to work and live under water. The higher mind was dazed by objective life much as the diver would be by the wonders and dangers of under-sea existence. The lower mind was quick to take advantage of its new companion and assumed control of the partnership, a position it has too well maintained throughout the ages and still holds with the majority of men. The lower mind always had lived for physical sensation only, and introduced its companion to that phase of life. This caused the higher mind to forget, for a time, its origin and birthright. It became enmeshed in animal desires and physical sensations. But, after many, many incarnations, pleasure palled, as pleasure always does in time, and memory of God partially re-awoke. Then an intellectual dawn came; and with it the groping to find Deity. It was the perennial story of the prodigal son. Not all higher minds broke the enchantment
of physical illusions at the same time, but each mind did so as its pleasure turned to pain—or will do so in fullness of time when satiated.

The lower mind always had feared nature except in its smiling moods, recognizing a power superior to itself. What it could not control through force it sought to propitiate by flattery or by bribes—offerings. This is still done by undeveloped men as can be seen and heard in every Church where men sing the praises of their God and then by money or material offerings seek to secure for themselves some special favor, thinking they have blinded Him by their childish words and gifts.

Thus, finally, the two minds of man, each with a different purpose, united their forces for the same quest; the higher to win its way back to God, taking with it its humanized companion; the lower to seek protection for itself. These mixed motives rendered the path of evolution all the harder.

Primitive man deified the various aspects of nature and her processes, as for illustration: trees, mountains, water, wind, light, and darkness. Naturally, primeval man could not conceive a metaphysical Deity and therefore material objects had to be selected as symbols of ideas. It is an old adage of Occultism that "nature, unaided, fails;" and man, as an aspect of nature, had been helped and has to be helped in his upward journey. There are various grades of helpers of humanity, such as man's helping his fellow man; but, in order to help, those men had to be taught first. The older in evolution always can help the younger, and at various times the wiser men on earth grouped themselves into Brotherhoods for the purpose of aiding those less developed. In time, such Brotherhoods became corrupted by priests of various religious orders getting control of the organizations and using them for propaganda of special faiths; and then such Brotherhoods became disrupted—or will be disrupted. But, behind all man-made organizations are the Teachers of the race. These are the bodyless, unseen, lesser Gods, who in a prior period, and on other planets evolved from men to their present status. When evolution commenced on our planet these graduates of other systems volunteered to come here to help the infant race according to its capacity to receive, and they will remain as the Teachers of men until the last person leaves this
The credit for much that these beneficent Beings have taught and done has been claimed by various Eastern "Brotherhoods" in the twentieth Century. The grade of these Teachers is between the graduate of a Planetary Chain and the Cherubim and Seraphim whose messengers they are. In the course of ages advancing man was able to catch a glimpse of that which was symbolized, and then the Teachers of the race tried to instill in man's mind the thought of the creative force, which man quickly personified—thus making another stage of the evolution of the God idea. For illustration: The good, the giver of life, health, happiness, and light, first was pictured and worshiped as the sun. With this symbol, facts and laws of nature were taught to man. Later, advanced men were shown that behind that symbol was the creative force, which men pictured as a big man—an anthropomorphic God like Jehovah.

But some men, at this time, have outgrown the necessity of myths and symbols, and are taking a forward step in the God idea by accepting the fact that all Gods, in the beginning, were one with God, and later became men, and through evolution have outgrown human attributes and acquired the deific ones of knowledge and power.

This unfoldment in man did not take place in a few generations but in cycles of time—for religious ideas develop slowly because of religious prejudices, the strongest of all that man has. And this is not due to the love that man has for God, but on account of the love he has for himself and for those theologies invented by priests for credulous followers which provide an easy way for man to be saved through passive faith and active gifts.

All men do not develop the God idea at the same time. In all ages there have been men who were in advance of their fellows. At this time we have in Alaska those who worship animals; there are the fire worshipers of Africa; the anthropomorphic Christians and the modern metaphysical cults—not forgetting the negative side of the picture, the out and out atheists.

It can safely be laid down that man's conception of God marks his point of development; and that the materialist, notwithstanding his sneers at the Religionist, the Deist and the Occultist, merely stamps himself as an educated animal
mind, proficient only in the transitory theories of the hour and deficient in all the realities of life, temporal and eternal.

It would require many volumes to describe the various conceptions which men have of God even in the Twentieth Century. But never was Colonel Robert G. Ingersoll's wise and witty saying more true than now: "An honest God is the noblest work of man." The Occult view of God is perhaps more comprehensive than the rest and if thoroughly understood will illumine the others.

All consciousness, mind, and matter, is God. As profound a truth as this should be amplified in order that its meaning may not be lost. At the beginning of each period of evolution there are three aspects of Deity. The Celestial Hierarchy, the atomic and the unparticled portions. The Celestial Hierarchy consists of the various grades of Gods developed during the latest as well as prior periods of evolution. Being developed Minds, they alone persist as forms. Their immortality has been won by labor, and will continue only so long as They wish to labor in future evolutionary periods. But They have the Cosmic Nights in which to rest, as does the all-inclusive Consciousness Itself. All lesser minds disintegrate, having failed to reach their evolutionary goal. All through the long Cosmic Day there are certain minds who prove themselves too weak to continue their efforts, and drop out of the evolutionary journey one by one. These, to men, seem failures; but from God's viewpoint there are no failures.

To illustrate this profound truth: An appletree in the Spring puts forth its buds and flowers and leaves. Some buds never blossom; some flowers never develop into apples; some apples are windfalls, while others become perfected fruit. Everything that falls from the tree to the ground is re-absorbed by the tree which is enriched by the experience of the leaves, buds, flowers, and fruit, which have collected valuable chemical elements during their brief existence—failures from the viewpoint of those that fall, successes from that of the fertilized tree. But the perfected apples are successes from every viewpoint, containing within themselves the seeds for future trees. And so the successes in human evolution become, in time, super-men; then, later, lesser and, afterwards, greater creative Gods.
The atomic part of Deity— and here the word atomic is used in the original and proper sense— consists of that portion of Itself which has had evolutionary experience in forms. The atoms are Divine Substance, dual in their nature consisting of matter ensouled by consciousness—a combination incapable of separation, as material science may sometime realize.

The unparticled portion of Deity has never had any evolutionary experience; but is waiting as homogeneous, sleeping substance, for its opportunity in days yet to be born. This portion is only mentioned to complete the concept, but has no practical value at present in the examination of the subject except so far as to show the graded intelligence and development of God Itself. This portion is by far the largest of the three, the other two being merely islets in an infinite ocean of Consciousness.

The whole purpose of God is to educate and develop Itself by raising Its vibrations through infinite forms and their experiences. To individualized minds, this process seems endless; and, logically, it must be so. The ephemera with its one day of life and a God with His eons of existence each contributes to the divine intent.

Men and Gods can conjecture but not know what this All Consciousness was during past eternities and how long was required to establish within Itself Its first permanent form of mind. By analogy Its failures must have been infinite before It could concentrate all of Its highest vibrating atoms into that one form which became the first Mind, or a God. Having established a focus through which to act, evolution was quickened and the results enhanced. One can picture this process. Image a pale, negative, motionless blue sky. The zenith slowly begins to vibrate, which motion is transmitted somewhat toward but not to the horizon. The oscillation of the zenith quickens until it seems to resolve itself into myriads of points of positive blue light. These points become more and more electrical, and group themselves into geometrical figures which appear and disappear. Then the brighter points in each figure, after every dissolution, gravitate toward a common center until finally all are grouped into one ovoid—a brilliant blue miniature sun. The process is repeated again and yet again; each time the vibrations are
increased toward the focal point and the moving atoms are then directed not only by the primal force but also by the little blue suns until there is an ever-increasing cluster of them in the zenith.

So the cluster of Gods, brought into existence at each evolutionary period, finally became the brains of God through which divine desire directs Its purpose. In this conception there is no room for the idea of the perfection which characterizes the prevalent view of Deity. It is all evolution, a struggle toward an ever-changing and heightened ideal, in which each part from a protoplasm to God performs its significant function. Nothing in nature, therefore, is unimportant; but every created thing is designed for its especial use during the time of its existence. Even the destructive forms in the three kingdoms of nature are utilized by Mind to serve or conserve the general plan. For illustration: The mineral poisons help, chemically, to disintegrate the metals, ores, and rocks so as to release their essences which furnish food for the vegetable world. These poisons are the lowest atoms of Deity; the baby atoms, as it were, that are drawn from the inexhaustible reservoir of unparticled substance to commence, for the first time, their evolutionary experiences. The vegetable and animal poisons are atoms from the destructive thoughts of animals and men, gathered by the kindly Gods into forms to prevent the diffusion of such poisons throughout the mental and material worlds; and to obviate their injurious effects upon psychic and physical man.

Many forms which seem useless to man are experiments in the laboratory of nature which, if successful, will be used in other Cosmic Days. Each created form is stimulated in its growth and utilized to its limit by the evolutionary impulse which does Its utmost to preserve it, in the hope that, in time, such a center of consciousness may develop into a mind. To accomplish this, God condenses a part of Itself around every center of consciousness which ensouls a form; and this is true upon the invisible as well as upon the visible planes of nature—for the plan is uniform.

To the eyes of the seer there are myriads of forms upon the inner planes of our globe, some of which play no mean part in the evolutionary processes of our planet. Why do our scientists examine their subjects with only one, or at most
two, eyes open when they have three at their command? Seership is but developing the inner vision, the material organ of which is the pineal gland. For twenty years or more the method of aiding this gland to function has been pointed out in the textbook of Western Occultism, "Occult Philosophy." But American scientists seem to be moral cowards, afraid of the laughter of their associates and contemporaries, and do not dare to investigate the Occult—and, being ignorant of it, naturally condemn it. Some of their British co-workers have been braver along this line, and have declared that the Occult world and its phenomena, being a part of nature, is as legitimate a field for investigation as is the material world. These men were laughed at in the beginning; but they were scientists in fact, not in name only, and continued their pursuit of knowledge until their contemporaries honored their bravery and their accomplishments along physical lines, and became less intolerant along psychic lines.

The psychic forms, to which reference was made, are not confined to incarnated men and animals, but include the elemental forms of nature, often classified as the spirits of the elements—earth, air, fire, and water. Folk-lore is filled with legends of these centers of consciousness called gnomes, sylphs, salamanders, and undines. Most fairy tales are based in their realities. Psychic forms also include man-made centers of consciousness on the mental plane. But, in this enlightened (?) materialistic age, it would be useless to enter into a full discussion of these forms and their functions. They are merely mentioned that the student may realize that the Divine Expression is not confined to material forms.

Planets and suns also are but aggregations of atomic consciousnesses, the slower vibrating as the visible expression and the higher as the invisible; and around these larger spheres there is likewise a condensation of Deity—for, according to the size, development and purpose of a center is the intensity of the condensation.

To the inner vision of the seer the orange-colored force of life is the condensation around elemental and vegetable forms. It is often designated by Occultists as the aura of the form and preserves it so that it may long persist. In the higher forms, as for illustration the tree, the aura acting as a shell to the egg, preserves the unity of consciousness, thus enabling
the center to re-embody itself in another tree when its former body is destroyed. In time, through this process, an individual animal mind is born from atomic consciousnesses, as the fetus is formed from the atoms in the mother's blood.

Around the animal mind and form this deific concentration manifests as the combined colors of green, red, and orange force. This feeds that mind according to its receptivity, just as physical food nurtures the body. Thus it is literally true that not a sparrow can fall to the ground without the knowledge of God, of which it is a part.

But around the united minds of a man and his body, Deity manifests as a Corona of blue- or yellow-colored force, ovoid in shape, which forms the protecting shell in which he lives. The quality of a man's thoughts—in other words his character—determines the habitual color of his Corona while the minds within it, like the chameleons, change their color with man's passing thoughts and varying environment.

This condensation of Deity—this Corona—is man's personal God. His prayers are directed to it; his aspirations are stimulated by it; his comfort is derived from it; his intuition is Its impressions upon him; his preservation is Its action; It is his good Angel. If he listens to It, then It becomes his teacher; It is the Mother God from which he was born; and, like the mother, It nurtures man through his higher mind. This is literally true. The more a mind consciously makes its approachment to his God in interest, character, knowledge, and power, the more quickly does that man develop. The personal God—the Corona—is always a shade higher in vibration than the higher mind It surrounds. The higher mind, by its aspirations, draws upon the Corona and absorbs It. As the atoms of the Corona blend with the higher mind it becomes greater in size, it expands in strength and wisdom and its vibrations increase. While the Corona, to supplement Its depletion, draws to itself other and higher vibrating atoms from its own Infinite source of supply, and thus it continues forever and forever through the lives of men and Gods.

The converse of this also is true. When the mind is out of harmony with its Corona; when it is discordant, irritable, emotional and impulsive; when it is ruled by desire and not by will, then it draws the lower atoms from its Corona which are supplemented by still lower ones, and the mind finds
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Itself devolving. For God grants to man what his mind most desires. Man cannot be both constructive and destructive at the same time. It is the Divine wish that man should evolve; he was created for that purpose, because God can progress only through Its parts—and progress forever It will.

But, God and man alike are limited by their natures; and so, Deity is compelled to bring to man what he wants. This is the law of attraction which operates on every plane of matter. It is true that if a man continues to vibrate lower and lower, and, like a freight car wheel, crystallizes or becomes defective, then he disintegrates—for destruction destroys itself under the law of mind’s attraction. Thus the Corona, through the action of man’s mind, may become his evil angel, his personal devil to drag him to dissolution. It is an old saying that the devil is God inverted. The wiser statement would be that God is all, comprehending both the constructive and the destructive, converting the latter portion of Itself into good as the eternities unfold.

Understanding the Occult conception of God, both inside and outside of man, one can understand how all the great religious teachers of the past—all the Saviors of the world—taught the same ethics. They are not a moral code handed down from some arbitrary god to man, as the theologians teach; nor are they rules of human conduct evolved by man under the pressure of necessity, for better political and physical enjoyment, as the materialists think; but they are statements of laws of nature operating upon its occult side.

Man is not immortal merely by reason of his creation, but, volition being his, he may work for and attain immortality. The persistence of the egoity is dependent upon his desire to live and his effort to evolve. God is enriched through the experiences of the ephemeral man but not so much as through the cooperation of the immortal man. The real mission of Jesus was not to fulfill prophecies or play the hero of a crude, theological fairy tale, but to emphasize the possibility of man’s immortality and thus neutralize, or overcome, the ever-growing teaching of the Buddhist priests, which, otherwise, would have converted the world to the philosophical but pessimistic faith of Nirvana, or submergence of the individual into the universal, and thus delay God’s plan—for nothing can defeat it.
This is but a thumbnail sketch of God and God’s Evolution, but is a sufficient outline to explain much of the mystery of ever-developing life. In “The History and Power of Mind,” in “Fragments of Truth,” the subject has been treated at some length from other angles. It remains for us now to amplify the evolution of man though this may necessitate some repetition here and there.

The most interesting of all subjects to man is man—his origin, nature, and destiny. No religion can long endure, no philosophy can persist, no science can interest the many, unless it centers about man. This is not due, as so many have alleged, to man’s egotism, but to the fact that man is the apex of created things; he, alone, having within himself the inherent potency of re-creating himself into something wiser and more powerful than man—into a God. No wonder, then, that the chief intellectual conflict, at this time, is about evolution; and especially that phase pertaining to man’s origin.

The three leading theories on this subject is the Theological, the Scientific and the Occult. The theological is the atavistic belief of the Christian Church based upon the construction of the Bible during the intellectually dark ages of Europe.

Many of the people who hold this theory are sincere and honest in their belief but have taken their tenets on faith and not upon investigation. It is astonishing how little they know about the history of the book of Genesis, upon which they think they stake their all now and hereafter. Naturally, one would suppose that with such a belief they would give time, study and thought to the subject; and the fact that they do not do so is conclusive evidence that they are unprepared, as yet, for such efforts.

Briefly their creed is that Chapters One, Two, and Five of Genesis relate to the same event and are but different ways of narrating the special creation of Adam, by God, out of mud in likeness to Himself; and of Eve out of Adam’s rib. No other woman seems to have been created, by God, and yet we find that Cain, Seth and their descendants had wives. Those who hold these views seem to see no difference between the Elohim—the plural noun properly translated meaning Gods—who in Chapter One made man in their image out of substance
unmentioned; and the Lord Gods of Chapter Two who formed man out of the dust of the ground after an image not mentioned.

The special creation theory is the foundation of medieval and modern Christianity, and without this foundation it falls to the ground. For that reason the Church fights frantically for this fundamental tenet. And the Church is logical in its position; for, through the special creation of Adam and Eve, sin came into the world requiring the universal scapegoat, Jesus, to assume that sin and to atone for it by His personal sacrifice. No Adam, no sin. No sin, no Jesus, no vicarious atonement, no necessity for priests or Churches. Very simple. And the people, like the priests, are beginning to see the truth, and when man fully realizes it then the Christianity of the Church must die, and man must have a newer and a better philosophy of life. The Christianity of Jesus died at the Council of Nice, and now the theology of Paul is fast going. This is not to be regretted. Every religion serves its purpose until it is outgrown and then a new and a better one takes its place. To the follower of a faith, his religion seems the only true one and all its predecessors are myths. But history shows that the religion of one day is the mythology of the next.

The theological theory of man's origin is not based on the original text of Genesis, as the priests pretend to their misinformed followers; but is based upon the Church's acceptance of certain translations and interpretations of copies of Genesis. This is a distinction with a very marked difference. It must be remembered that the Bible is a collection of books written at different times, by many persons, under varying circumstances and for special purposes. The word Bible is from the Greek word Bibliia, meaning books, a library.

There is no original manuscript of Genesis. The oldest which we have is a copy made about the Eighth Century of the Christian era. There were copies of copies made and re-made from pre-Christian times. None of these were complete but were fragments of texts. In fact it is believed now generally among scholars, that there never was an original book of Genesis but merely a collection of fragments of Babylonian and Chaldean writings, by many authors. After the dispersion of the Jews, Hebrew became a dead language.
Most of the Jews in Egypt had adopted Greek as their tongue. To preserve the ancient books, Hebrew scholars, in Alexandria, commenced about 285 B.C. to translate into Greek all the fragments of what is called now the Old Testament. Different translators from time to time continued the work until, finally, it was completed about 130 B.C. The translators frequently disagreed among themselves about the meaning of the text and this was natural, because the oldest texts were written in the ancient Semitic tongue, a language of primitive structure, incapable of expressing abstract ideas. There were no vowels in that language, and the meaning had to be indicated by points above or below the consonants. But, finally, several Greek texts were evolved from among the confusion of translations and these were translated eventually into the Latin tongue. Different English translations were made from the Latin and the various Christian sects finally adopted the final translation which suited their purposes best.

Can anyone say with certainty which man, or men, wrote or copied, under Divine Inspiration, any particular text which, in the course of re-copying and translating from language to language, finally became, in English, the inspired Word of God? How flimsy a foundation upon which to found a faith, or to establish a theory of the origin of man.

Remember that most civil lawsuits, at the present time, are the results of differences in interpretation of supposedly plain English words, recently written, expressing an agreement between two or more persons. If business men, aided by experts, are not able to express their meaning clearly in their native, flexible tongue about an every-day matter, is it not unwise to put too much faith in a writing of unknown origin which has passed through so many hands, changes, and languages, for over two thousand years?

There is no extraneous evidence to support the theory of the Church. No similarity in any of nature's processes; no logical reason why that method should have been adopted. The prehistoric people had as their myths that mankind, the demigods and Gods, in fact all forms of life had sprung from Mother Earth, or with the Earth, from primordial substance. Man could not trace his ancestry to one original pair; but man came into existence in many parts of the earth from original pairs created in those sections.
Is there anything inherent in the story of the Church which gives it credence? Why should a supposedly all-powerful, all-wise God create an imperfect man and woman who, He knew, would act as Adam and Eve did and then punish them for acting in accordance with the natures which He gave to them? And why afterwards should He contritely sacrifice Himself to Himself for His cruelty or crime? Not a very high conception of a God, even of a man-made God. But, fortunately, there are better, unknown Gods—self-created from men through evolution.

After honest study and meditation, a thoughtful man is compelled to reject this theory of man’s origin; but this rejection does not necessarily include the rejection of the myth upon which the theory is founded and which Occultism says conceals a great truth, if properly understood, as we shall see later.

The present scientific theory of man’s origin also taxes the credulity of the thoughtful person. Epitomized it is, that by some fortuitous circumstances, certain chemical elements came together and generated primordial life. The first forms were very simple—protoplasmic. Under the pressure of necessity, in order to live in their environment, the original forms underwent changes, and the fittest survived. The first life manifested in the sea; then some forms became amphibious and from these land animals sprang. Through myriads of years many forms of life steadily evolved with more complicated structures and of higher intelligences until finally man was born. It is a fascinating story, attested in various details by many branches of science. Its weak point, to the thinker, is, that all this could start by a stray chance in a universe of law and be continued without a plan. It is like looking at a large, complicated, modern manufacturing plant and saying: “It is wonderful; but still more wonderful that it assembled itself by chance and pressure, and all without a plan or a planner.”

This logic is recognized by some scientists who postulate a designer; some call it nature and others call it God; but the majority of scientists are materialistic, being dominated by the German school of thought.

And so the verbal war between the theologian and scientist is waging over man’s origin. The theologians are an
organized minority, and in a democracy are to be feared. For, paradoxical as it may seem, in a democracy the organized minority usually dominates along all lines. This is true because the majority thinks so little of its rights and liberties that it is unwilling to take the trouble to protect them.

From the viewpoint of the Occultist the controversy between the two mentioned factions is amusing; because neither of them is discussing man, but only man's body. Man is mind and is not satisfactorily accounted for by either of the contestants. The theologian says that the Lord God breathed into man's nostrils the breath of life; and man became a living soul. This soul seems to be, from the Hebrew word, synonymous with the life principle and so it is used throughout Genesis. Was the man of Genesis made, in the image of God, mindless? Did the soul or mind persist after the body disintegrated? The fundamentalist, even to this day, holds logically that there must be a physical resurrection in order that there should be a "living soul."

The truth of the matter is that the theologian knows very little about the psychological man; and, in his way, is a materialist—no matter how violently he may deny it. The scientist and his followers, who are many, are less confused in their thought, and frankly say that they are materialists, and that man's mind is but the result of the action of his brain. Such persons are better posted in the evolution of form than in psychology and psychic phenomena, which all goes to prove that because a man has studied one subject he is not qualified thereby to pass judgment on an entirely different subject; and yet man is too prone to do this very thing. We hear of bankers asserting that laws are unconstitutional; of lawyers saying that a certain religion is the truest; preachers denying the deductions of scientists; scientists denying Occultism, and in fact most men displaying ignorance of all subjects except their own little specialties.

In view of the confused and contradictory theories of man's origin, Occultism offers its explanation of the creation and evolution of man and his body—an explanation which partakes, somewhat, of the essences of the two other theories.

Occultism postulates, as we have seen, that Divine Mind, or God, includes everything visible and occult, conscious and insensate, constructive and destructive, nature and That in
which nature manifests, the atomic and the homogeneous, all is God. But from what has been said one can readily perceive that parts of God are developed while other parts are undeveloped. Therefore, God is only relatively Omnipotent and Omniscient, though always Omnipresent. Man could not have been created perfect, as there was only atomic consciousness out of which to create him and it required ages of evolution to bring him even to his present undeveloped state.

Mind is not the action of the brain, but man is the minds which use the brain as an instrument. The word "minds," is used because there is a duality of minds in man—the higher and the lower; the former created by the greater, the latter by the lesser Gods. The actuality of the duality is established through the common experiences of man and also through psychological experiments. The lower mind, when uncontrolled, is a creature of impulses; the higher, a rational entity. But the lower can acquire by education the ability to reason, but not always to base its premises on fact; and it never loses its impulse to act from desire, until it is absorbed by the higher mind. Every developing man feels the conflict of these minds within himself. Hypnotism confirms this duality. For illustration: These minds can be separated by the suggestion of the operator when the subject is in a hypnotic trance; the unresisting, higher mind can be sent away from the body to a distant place and telepathically report events transpiring there to the lower mind left in the body of the subject which will report the message audibly to the operator. Or, the lower mind of a subject may be ordered, by the operator, to commit a crime; but, if the higher mind is not brought also under the influence of the operator that higher mind will prevent the lower from committing the act. There are many other psychological experiments which add cumulative evidence.

Now just a word on the subject of evidence. We often hear it said there is no proof of the facts stated by Occultism. Proof is evidence enough to convince an unbiased, rational mind. Some minds require more evidence to convince them than others; due to prejudice or to a lack of parallel experience, or to self interest, or to vanity of personal opinion previously expressed, or to many extraneous causes. A truth-seeker should approach any subject, worth investigating, with an open mind, and carefully weigh the evidence submitted,
accepting the conclusions logically deduced by the preponderance of evidence.

The two united minds referred to can, and, under many circumstances, do exist independently of the body. This is shown by hypnotism where both minds of a subject are forced out of the body by the operator. Professor F. W. H. Meyer, secretary of the Psychical Research Society, in his book, "Human Personality and Its Survival of Bodily Death," (1903) has collected many authenticated cases, from thousands investigated, where the mind was seen freed from the body. There are tens of thousands of such cases testified to by spiritists. A few American and also British scientists who have investigated the subject add their testimony to the same effect. Is it not strange that the word of such men in physics or in chemistry is accepted by the so-called scientific world, and yet doubted or denied in reference to the finer vibrations of matter—mind forms? All students of Occultism, at a certain point of development, are taught the method of leaving the body at will. But the evidence can be multiplied indefinitely and what to the materialist seems impossible, becomes commonplace to the metaphysician.

If the mind can be separated from the body, even for a few minutes, then there is no logical reason why it may not be separated for an indefinite period, or, in other words be immortal.

Mind being something, it is not merely the molecular vibrations of the brain; it must have form and color—for there can be no entity without these attributes. Let us, then, first analyze the real man as he is, and, afterwards, trace the outlines of his creation and evolution. Most people see only man's body, but the psychic, the Seer, the student of the Occult, sees the inner, or invisible man who is an ovoid somewhat larger than his body. The denser portion of this egg-shaped individual fits snugly into his physical body and is the lower mind. It closely resembles the face and form of the body. Its color is dependent upon its character. If thoughtful and matured, it vibrates a light green; less developed, it may be a dark green, brown, red, or even black when degenerate.

Outlining the lower mind and body, is the higher mind which extends beyond the body two or three inches, or to as
many feet, dependent upon its growth. This mind is sexless in form, less dense in substance, and looks like the body idealized. Its color also depends upon its character. When highly developed it is some shade of blue or yellow; but when dominated by the lower mind it assumes the color of that mind, just as it imparts its own shade to the lower mind when it is self-controlled.

Around both minds, as a corona, is a condensed portion of Divine Mind, whose color exceeds the hue of the higher mind it surrounds. This is the Sacred Auric Egg. Man's personal God, as we have seen. In Divine Mind there are gradations of higher substance which manifest in streams or currents. These are not sharply defined at their banks or edges, but melt into one another like the hues of the rainbow. The higher mind of man is drawn from the substance where the blue and yellow currents blend. The higher Gods, connected with this planet are the Fathers of the higher minds of men while Divine Mind is the Mother. Each of these Creative Gods, in Occultism, is called a Planetary Spirit; they are seven in number and, collectively, they are the Elohim of the First Chapter of Genesis, who said: “Let us make man in our own image, after our likeness.” Like all permanent forms, even the Universe itself, these Planetary Spirits are immense Ovoids or Centers of Light.

In creating the higher mind of man, a Planetary Spirit throws His force into Divine Mind—the Divine Mother—creating a vortex which gradually forms a small ovoid of condensed atoms. This the Mother God surrounds with a portion of Herself,—the Corona,—and divine man is born.

This world is one of seven globes of graduated density composing a planetary chain; created by the same group of Gods—the Elohim. When divine man was created he was placed on the first globe of this chain. Slowly through the centuries the atomic consciousnesses, of which he was composed, blended into an individual consciousness, under the nurture of the Divine Mother; just as the atoms in the egg blend into the chick. Thus through the slow course of evolution was divine man developed on the first three planets of this chain of worlds.

There are Creative Gods connected with a planetary chain, lesser in greatness than those already mentioned. Less only
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in comparison with the Planetary Spirits; but when seen by man They are as Jehovah Himself and seem of infinite power and knowledge. Such are the Lord Gods of the second Chapter of Genesis. Their chief creations are the vegetable and animal life on the dense, fourth planet of a chain. While divine man was developing on the first three globes, the Lord Gods were evolving slowly higher and higher forms and centers of animal consciousness on our earth. Many, many experiments had to be made in order to improve on the Creations of other Cosmic Days; for a God—like a man—grows by the thought and effort given to His work; and every entity must evolve to live, or devolve and disintegrate.

The process of evolution upon this earth was very similar to that described by modern science except in several notable particulars. First: Not chance, but Divine Plan is behind all evolution. The Lord Gods direct the atomic groupings which compose the lower forms of life. These are so ephemeral that with the dissolution of the forms the consciousnesses which ensouled them are dispersed, and return into the Divine Mother out of which they were drawn by the Lord Gods.

Second: When a complex form is to be evolved, as for illustration a tree which persists for a longer time, then a Lord God projects His force into the Divine Mother Mind and creates in It a vortex at the confluence of the green, red and orange currents, and an ovoid consciousness is drawn forth to be the matrix for the form of the tree—and this is the birth of the center of consciousness which is to become, through evolution, the lower mind of man.

Third: To conserve force and to hasten evolution these embryonic, lower minds which first ensouled the trees are preserved to repeat again and yet again their re-embodiment until a lower mind is born from those collective atomic consciousnesses, as in the case of the higher mind.

From ensouling the trees, in time the ovoids pass to the evolved animal forms and become the animal minds. Here the evolution of form continues and the animal minds, through repeated transmigrations, gain greater experience until they finally ensoul forms that stand erect and walk on two feet—primitive man.

Fourth: Instead of a single evolutionary process, as science indicates, there is a triplicate process, as we have
seen, one for each mind of man and one for his body. When the lower mind has ceased to ensoul the lower animals and takes a human form, then, under the direction of the Gods, each higher mind comes to this earth and blends with a lower mind and forms invisible man. Thenceforth his evolution is through incarnation and reincarnation, whereby he gets more and more human experiences in each body until at length he has absorbed life's lessons here and is ready to go to the fifth planet of our chain to continue with his greater growth.

One can understand the animal proclivities in man when one realizes the origin of his nature. Those men in whom the higher mind is not awake to its duties and its destiny, are but little higher than educated animals—they have still a long, painful road ahead—or oblivion. From man's viewpoint, happiness is the only justification for existence; and there is no happiness for man so long as there is a tempestuous conflict between his animal desires and his divine impulses.

The origin of the Christ myth was based on the history of man's evolution. The Son, God who originally was one with the Father-Mother, left His celestial abode to come to earth to save animal man. By reincarnating in matter He was crucified by it through His suffering. When He dominated and transmuted His lower mind His ascension was won and made; and He, with His lower mind, became one of the Trinity, Father-Mother-Son. In some form this legend is found in all the great religions of the world. For the facts of nature, objective and Occult, material and spiritual, were given to primitive man in story form so he could understand them. Later, ignorant or corrupted priesthoods, for selfish purposes, made creeds and theological dogmas from the Occult teachings and enslaved man with perverted truths, which in their purer form, were intended for his enlightenment and freedom.

Modern science has caught a glimpse of this in its teaching of comparative religions when it claims that all primitive religions were based on nature's processes; but, unfortunately, the word nature is taken by the scientist to mean material nature only, and that makes the statement a dangerous half truth. All objective nature is the outward expression of the inner occult nature, just as the physical body is the outward expression of the invisible man. And so the occult legends contain truths of the visible and the invisible processes of
nature and of man's evolution. The materialistic scientist, like the progressive ego who has outgrown the Churches, is too much inclined to overrate his progress and to feel that all the old teachings are false; just as the boy underrates his parent's knowledge and over-estimates his own. The position of the agnostic in these matters, if not assumed to cover disbelief, is not unscientific, if it is recognized merely as a way station on the road to truth.

Having outlined man's creation and evolution to the present time, one may naturally inquire what of his future? The Occultist replies: that remains with man alone. Divine Mind is always ready to assist him in his climb to greater heights. Divine Law—the united forces and wills of the Gods—is at his command to aid in his evolution. God and the Gods help those who help themselves; but the childhood of the race is over; man cannot be carried as an infant any longer. The initiative to advance must come from man. His time on this world is limited because there are more globes of this planetary chain where he must go to school and graduate before the sun of our solar system is exhausted. Its life is, by no means, as long as our scientific friends believe and forecast. All this has been explained in the four text books of Western Occultism.

During man's ascent, the law of the survival of the fittest has been in force, but never more so than now. The next few years will witness the ever-increasing elimination of the less fit for our world and their segregation throughout the Universe on worlds nearer the central sun where there will be a longer time in which to make up their tardy evolution—if they can. But on our system of planets only the strongest and most persevering will be permitted to reincarnate. It will be appalling to see the number who will fall by the wayside. Never again in this world of ours will there be a crowded population. So, many of man's perplexing economic and social problems will be thus solved automatically.

After the middle of this century our world will be a very pleasant place on which to dwell. It has almost passed through the low points of sin, pain, poverty, materialism, and doubt. The light is breaking through intellectual darkness.
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HONESTY
By Richard Ingalesse

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HONESTY
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By

RICHARD INGALESE

Author of
"History and Power of Mind," "The Greater Mysteries,"
"Astrology and Health," "The Evolution of God and Man," Co-Author
of "Fragments of Truth" with his
wife, Isabella Ingaelse, Author of
"Occult Philosophy"

J. F. ROWNY PRESS
Los Angeles
HONESTY

HAVE been asked to lecture, this evening, on Honesty, because it is a very practical question, the full importance of which is not recognized at this time.

Some time ago, in discussing honesty with a lawyer, he expressed the opinion that honesty was like an onion; it had many layers, and no one had reached the heart of it. While this statement is very sweeping, there is a large element of truth in it, because people differ so greatly in their conceptions of the subject and even more so in living in accordance with their expressed ideals; and a critical survey of the first quarter of the Twentieth Century will show what kind of civilization man has created based on his views of honesty.

On other continents and in other times history was shaped by an autocrat, an aristocracy, or a democracy; but now, in America, and, largely, in most, if not in all of the rest of the world, governments are timocracies, states in which political, social, and civil honors are distributed according to material wealth—not such as Plato dreamed of where love of honor is the ruling principle. The age of good breeding and ancestry and the age of intellect have given way to the age of business. Big Business now is the ruling force in all governments, and upon it our civilization rests.

Let it be distinctly understood that anything that may be said is not a criticism of wealth, nor of capitalists, as such, but is an attempt to inquire how wealth is acquired and utilized at this period, as a gauge for the separate and collective honesty of man in our day.

Money, wealth, is materialized force, and, like any other force, in itself, is neither good nor bad. It is the use of the force which determines whether it is constructive or destructive. All men should seek to honestly acquire financial inde-
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Honesty; and, when acquired, should use it constructively. A man, through dishonesty, may get a large fortune, and, through gifts to churches, colleges, foundations, hospitals, and other institutions, blind, for a time, his fellowmen by his supposed generosity; but he does not thereby blind Divine Justice, nor escape the consequences of his thoughts and acts.

Let us start with Big Business and see what it is doing to build up a civilization worthy of its name. The heart of business is banking; and when the heart is affected the whole body suffers. In the earlier years of this republic, banking was the most honored of all branches of business; it almost ranked with the professions, and was handed down from father to son. The calling carried with it the family honor. When corporations—without souls—took the place of individuals in banking, then ambitious, but not always scrupulous men, seeing the trend of the times, took up that career. After the second war with England, the bankers sought to get control of our government, and a fierce war was waged between democracy and capital; and the former, under Andrew Jackson, won. The United States Bank, as the monstrous banking business was called, was denied a renewed charter and put out of business.

But evil is a hydra-headed monster, and the American Hercules—Jackson—failed to cauterize the throats from which he had cut the heads; and, true to the myth, the monster grew two heads for every one destroyed. The bankers awaited their time, and when the Civil War came they demanded from our Government illegal concessions as the price of their help—so essential to the life of the Government. The Government, yielding to the strangle-hold of the banks, was compelled to permit them to issue money, contrary to the Constitution, and to have a representative in every Cabinet to shape the financial policy of the Government. Then the banks converted the United States into a timocracy and have dominated it ever since; for those who hold the purse strings control the policy of a nation. The United States Government, in a wiser age, may learn that it is better to conduct banking itself than to be ruled by banks; but nations, like individuals, must learn through experience.

Those who study carefully and critically the Federal Reserve Act of 1913 can have no doubt that the banks have
lost nothing of the power gained during the Civil War; but, on the contrary, under the then administration, practically have usurped the rights of the Federal Government to issue money, except subsidiary coin. The newly granted power, in effect, gives the banks the right to issue money also against notes of merchants, instead, as formerly, only on the security of Government Bonds. In substance it delegates the power to the banks to say what corporations and individuals shall make a success of their business and which shall fail. Therefore the banks can control their customers politically, socially, and civilly, as well as financially. It is a dangerous thing to confer on one set of men the ability to direct the thoughts and actions of others—a power which will necessarily be abused when placed in the hands of undeveloped persons. It is not meant that all bankers are unscrupulous, for among men of that calling, as in all other occupations, there are conscientious persons; but they are in the minority. The average banker is merely the average man in his conception of honesty. It is true that, as a class, bankers are stronger mentally than the average man. It is strength which takes them into the business, for the sum total of all that a man has acquired in all his incarnations is his character, which expresses itself in his environment, his vocation, and his avocation.

The ideals of men change from age to age; and the financiers of today were largely the kings, princes, barons, and knights of yesteryear. In all lives they have sought power and have adapted their efforts to acquiring that phase of power which their age idealized. Money is the ideal of this age; and, therefore, represents the power of this age. The physical wants which money can supply are few; the mental and spiritual desires cannot be satisfied by wealth; it can merely furnish opportunities for growth along any line. Opportunities are too often neglected, as is exemplified by those who inherit wealth. The man who earns his wealth is more apt to appreciate it at its true value, while he who receives it through inheritance, speculation, or a minimum of effort, too often uses it for his own undoing.

Power sought through wealth brings more power, more wealth; for whatever the mind dwells upon it attracts to itself—the mental law of demand and supply attends to that.
How do our money kings direct their efforts to acquire their money and power? Are they honest with the public whose confidence they crave? To read their advertisements in the papers and magazines, one would suppose that banks are charitable institutions and all bankers philanthropists. The Federal Reserve notes, themselves, are intended to deceive the people, for upon their faces they promise that the United States of America will pay to the bearer, on demand, so many dollars. By dollars is meant gold dollars, and it is so understood. But, on the back of the notes in letters so minute that many people cannot read them, it is stated you must go to the Treasury Department in Washington if you demand gold, for a Federal Reserve Bank, at its option, can redeem the notes in any “lawful money,” which means any other legalized paper money. If you want any substantial sum of gold from your bank, you will be put through a “third degree,” before your request will be considered—and then, often, it will be refused. But the banks took the people's gold and hid it away in vaults to build the banking business upon. Is the entire transaction honest? True, it is legal, and, in the minds of many men, what is not illegal is honest—their consciences being circumscribed by the criminal code.

Let us examine the attitude of these banks and bankers during the days of the recent Great War. It was openly stated by a leading French statesman, in the Chamber of Deputies, that the head of the most noted and powerful international banking house in New York had visited France, in the earlier part of the war, and had promised to bring the United States to her aid, within a year, if she would keep up the conflict. That statement has been repeatedly published in many papers and, so far as I know, has never been denied.

Think of the audacity of a man making such a promise in a Republic. And the pity of it all was he kept his promise. He returned to America and very soon the neutral attitude of our Government changed to hostility against one of the combatants. Our newspapers and magazines began to point out our duty toward France, our “duty to wage war to end war;” our obligation “to make the world safe for democracy;” and to publish all the catch phrases which you are familiar with. Leading business men began talking about the
advantages of war. Many suggestible people yielded to the propaganda. Hysterical persons, under repeated suggestion from pulpit, pictures, and press, began to fear a foreign invasion, unless we attacked a former national friend. Hate took the place of friendship and respect, and Big Business projected us into a cruel and useless war.

All thinking persons have learned the sad lesson that modern wars are purely economic and are outside the realm of ethics. Many new American millionaires were made by the war; good times were made for the working man; material prosperity was felt by most of our citizens; but at what a price were these gained—for what is a nation profited if it shall gain the whole world and lose its own soul? Can blood money bring happiness? The Occultist says, "No." He says that prosperity gained by such means shall, at its height, be suddenly destroyed; that fortunes so amassed, or augmented, will melt away in a night; that national and international debts contracted in a bloody debauch will never be paid; and time, the prover of all things, will soon confirm the opinion of the Occultist.

"Though the mills of God grind slowly, yet
They grind exceedingly small;
Though with patience He stands waiting, with
Exactness grinds He all."

And what was the attitude of the bankers during the war? Most people believed it was one of pure patriotism. The banks urged all persons to buy bonds "until it hurt." The banks told business men that they were expected to purchase a certain number of bonds as issued and they were in no position to refuse. They, in turn, cautioned employees that if they did not buy bonds their services were at an end. No matter what a man's moral convictions were about war, no matter what his resources and obligations, he had to buy in order to live. The pressure was so great that most people yielded to it. And the banks? I have been repeatedly informed, by those supposed to know, that banks received from our Government ten per cent for placing bonds. They offered to carry bonds for employees buying on the instalment plan who had paid the first or other payments. Then, persons who had been coerced into buying, rushed to the banks to get rid
of their subsequent instalments, preferring to forfeit what they had paid. And so the patriotic banks got their commissions from the Government of ten per cent, appropriated the forfeited payments of more than ten per cent, and also received the interest on the bonds from the Government. Not unprofitable patriotism. Is it surprising that bank stocks immediately soared to the unparalleled high level they now hold?

Boswell quotes illustrious Samuel Johnson as saying, "Patriotism is the last refuge of a scoundrel." In view of the history of the late war, we might define it as "Big Business." Were the banks honest with the people? What is honesty?

Leaving those hectic times, let us examine the banking conditions in the peaceful and prosperous year 1927. Time will not suffice for a country-wide survey so we will confine our attention to local conditions. C. C. Julian incurred the enmity of powerful financial interests in order to save those who had entrusted their money to him; he turned over the Julian Oil Company, at a great loss to himself, to a man recommended by banks as being friendly with the financial powers. The recipient was indeed friendly to some of the banks and had no difficulty in financing the Company at usurious rates, nor did he have any difficulty in floating spurious stock, through the banks and other Big Businesses, which were in a position to know the character of the paper and securities they were handling. The newspapers say the experience cost the people of Southern California something over sixty million dollars. While this was going on, the group of banks in question, and their business associates, were urging their friends to buy Julian stock until it hurt; and it did hurt to the extent stated, some people losing their life's savings. Contemporaneous with this, the local newspapers were carrying articles cautioning the public against floating stock swindlers who were mulcting the people of America of over a half a billion dollars annually, and advising their readers to consult their local bankers before purchasing stock.

I once heard a story of two pawn brokers doing business in adjacent stores. To secure the trade, one put out the sign: "Don't go next door to be swindled, come in here." Let it
be said to the credit of some of the local banks that they did all in their power to dissuade their customers from having anything to do with the Julian stock or paper.

What was done with the bankers and business men who violated the moral and criminal code? Some held on to their loot and preferred to get immunity through a jury trial—for those men had no fear of courts. Others compounded their crimes by returning the usurious part of their loot through complaisant law officials and thus escaped criminal prosecution. Petty offenders could not have gotten off so easily, but it never would have done to prosecute leading citizens—expatriots; unfortunately I cannot say expatriates.

Now, the Big Business men involved in that transaction are said to be representative men of the community. Their social positions cannot be questioned. They are leaders in fraternal orders, prominent church members, and important members in the exclusive clubs. The people of the City of Los Angeles were well acquainted with all the facts in the case. Were any of these bankers and business men socially ostracized? Did any fraternal order dare expel any of them as members? Did any church excommunicate them or strike their names from their rolls? Did any club cancel their membership? How many of you, my listeners, withdrew your funds from the exposed banks? Will State and Church and Society forever condone all offences? Can crime ever be controlled by man if every offence is forgiven and every offender paroled to repeat his acts? How can there be respect for law and order as long as “the moths eat the ermine and the world kisses the leper on both cheeks”?

But all our leading citizens are not bankers; some are affiliated with Big Business through oil. It is strange that a public necessity and blessing, given us by kindly nature, should be associated throughout its history with so much dishonesty. The early years of the oil industry have been outlined by Ida M. Tarbell in her book, “The History of the Standard Oil Company.” (2 Vols.) 1904.

To save time, we will again confine our attention to local illustrations. One of our patriotic multi-millionaires, whose fortune was made in oil, recently was dispossessed of some holdings of public property acquired through fraud. This was the judgment of the Supreme Court of the United States whose decisions we are taught to worship as the ultimate
truth. This man was tried also criminally for his act; but, being a multi-millionaire, he escaped conviction—of course. Upon his return to Los Angeles, the other Big Business men gave the citizen in question a breakfast at a celebrated Club and offered him their felicitations for having escaped imprisonment and fine for his fraud. That in itself is a sufficient commentary upon the moral standard of our community as exemplified by Big Business. There are other criminal suits pending against this representative patriot in connection with his "acquiring" the property of the people. But, does any one think he will be convicted? And why not? Are the courts, the juries, or the public prosecutors so corrupt that it is hard to convict a rich man? It is easier for a camel to go through the eye of a needle than for a rich man to enter a Penitentiary—or to enter the Kingdom of Heaven.

It is these inequalities in the courts and the conduct of leading citizens that cause so much banditry. The Big Business man uses his mentality—his force—to carry out his desires, while the bandit uses his physical courage, or his automatic, to accomplish his purpose. Crime breeds crime wherever known—and it is always known in time, though frequently not punished by the courts. Printed accounts of the wealth acquired by dubious or dishonest means incite avarice in those who are morally weak—social or financial position is not a factor in the equation.

It is not always corruption which prevents punishment by the courts. Often the judges, and even the prosecutors, are honest, and the juries try to be. But there is a dangerous element always to be reckoned with in every person whose reason is latent, and that element is sympathy. Man is prone to condone in others the moral defects he finds within himself; therefore, it is hard for juries to find defendants guilty, in criminal cases involving moral turpitude, where so-called respectable people are involved. It is this same dangerous emotion which gives rise to maudlin sympathy for criminals by the "sob sisters" of both sexes. These individuals are accountable to an outraged society for promiscuous probation of criminals. It is hard enough to get a conviction in the courts without the handicap to justice of having the criminal paroled. The courts never can be a menace to crime until punishment follows crime with the certainty of cause and effect.
Turning to political life, we find it reflecting conditions in the business world. And this is natural because our so-called representatives, or our misrepresentatives, are elected largely by some special interests which desire legislative concessions and use their power to decide the election. In the early days of this Republic, we sent to the State and the National legislative bodies men of culture and of moral caliber, like the Spartan statesmen. Those men actually represented their constituency. Now, a public office is not a public trust; but, in the words of a late politician, "is a private snap," and such is present-day politics; but are the politicians, as a class, honest?

There is a peculiar branch of business known as bonding companies that have arisen, or grown great, within the first quarter of the present century. These companies bond a man to carry out his contracts, and guarantee that a man entrusted with money will not steal it. Most employees now are required to give a bond before entering upon their duties, because business must protect itself financially. But think of the condition of society where a man cannot hold a position of trust without an indemnifying bond to guarantee his honesty. Would a visitor from Venus estimate highly a civilization where honesty is at such an ebb that no man can be trusted? Even in the much-sneered-at Victorian age, a condition of this kind did not exist. Man trusted his fellowman. A dying man entrusted his fortune and his family to his friend, knowing both were safe in kindly, honest hands—save in exceptional cases. Is our age degenerating or degenerate?

It is an old adage: "Like master, like man," meaning that human nature in undeveloped man is imitative; that each stratum of society is aped by the one immediately beneath. We have spoken thus far mainly about the employing class; but what of the employees—the so-called laboring class? In former centuries trade guilds were formed to protect their members; to insure higher grades of workmanship; and to afford opportunities to apprentices to work under competent masters. Now, we have Labor Unions organized to get, or extort, the highest possible wages; or, failing in this, to attempt to cripple, or ruin, the employer, by strikes, sabotage, or any other legal, or illegal, means. Instead of elevating their respective lines of work, they too often degrade them by advocating a "get by" policy. Instead of stimulating the
slower and less competent workmen, and encouraging them to imitate their superior fellow workmen, they require the better and faster worker to make his output conform to that of the less competent man. Instead of paying each man according to his merits, the unions insist upon each man receiving the same compensation. Is this honest? There is no intent to condemn labor unions, as such, any more than Big Business, as such. It is right that each should combine to protect and benefit itself; but to have a clean civilization, is it not essential that both labor and capital conduct their affairs on honest principles?

The professional men form a third class in society; and how does it compare now with its history in recent previous times? The clergy has certainly lost its social prominence, and its intellectual status is substantially nil because medieval theology is illogical. Is it honest, then, for a man to preach that which he does not believe? There is no doubt that there are honest preachers in the churches as well as honest members. But there are some men, in the church, with such intellectual attainments that one cannot help wondering how they can reconcile their preaching with their avowed belief in honesty.

The doctors are in an anomalous position; we say to them, "Use your utmost skill to cure me quickly and as soon as you do I will stop your pay." It takes more than the ordinary man to be honest under such circumstances. Is it any wonder, then, that ignorance and avarice unite to recommend operations for cash, instead of protracted cures and more work for less pay?

Doctors, lawyers, dentists, and the other professions in recent years have formulated "ethical codes" for their respective members. Why were these necessary? In former times the codes of each profession were covered by the one word "honesty."

Let us turn the kaleidoscope and see what new patterns are formed—some are the same people we have been describing, but in another environment. In the beginning of this century there was presented a play, in New York City, entitled, "Alias Jimmy Valentine." It was what is now designated as a "Crook Play," the first of an ever-increasing class of such plays. Its success was instantaneous and it soon had many imitations. The public did not tire of such plays, and
soon the motion picture industry contributed more than its share of such output. This was followed by a flood of short stories covering the same ground. Magazines were organized to print, exclusively, stories of crime, and still the public was, and is, unsatiated. Think of making heroes of crooks. Psychologists tell us that in plays, pictures, and stories, men and women live their own suppressed desires vicariously. Are the people of this generation dishonest at heart? How else can we account for the phenomena of the glorification of crime? Any student of psychology must know the power of suggestion. Pictured or printed crime cannot help but breed crime through suggestion. The adolescent, plastic minds viewing plays and pictures where criminals are glorified, must form their ideals on this basis. Is it any wonder, then, that most of the arrested criminals of the present day are between the ages of fourteen and twenty-five—coincident with the growth of crime literature, plays, and pictures?

The authors and purveyors of the purulent products try to justify their conduct by claiming that they are picturing life as it is—and say that is the highest art. Offal and sewage are facts, but not food; and should we not be careful of mental food which feeds character? The agencies referred to have a heavy karmic debt to pay which will be liberally shared by sensational newspapers which wallow in their descriptions of crime committed by "handsome gentlemen burglars" and "beautiful lady bandits."

In speaking of the public press, we must do homage to its power; but, is it honestly used? Do political "pulls" and personal preferences influence its utterances? Can its news columns and editorial pages be influenced by big advertisers?

And so we might go on indefinitely, taking up one phase of business life after another with the same result. But monetary dishonesty is not the only kind of dishonesty. There is sex dishonesty. Many people claim that they could not be induced, under any circumstances, to be financially dishonest, and yet lightly admit their sexual infidelities. These persons sadly deceive themselves, for no one can be financially honest and sexually dishonest. When they think otherwise it is because they have not been adequately tempted. This must be true when the basic natures of the two classes of cases are considered. The undisciplined love of money is greed for physical pleasure, or for power. The love for
unrestrained sexual indulgence is the greed for physical pleasure, or for power. The power in both cases is the power of conquest—the power to rule the actions and bodies of men and women, and is based on vanity. In both cases the person is ruled by desire, having its origin in the lower mind. Therefore the higher mind is not functioning; there is no self-control; and where a person fails to control himself he may be controlled by others, or by circumstances, and consequently is unworthy, undependable, and a potential victim to adequate temptation.

Then, there is intellectual dishonesty in all its gradations. In its cruder form, it is a necessary concomitant of the other two classes of dishonesty. No one will contend that a person who is a thief, or is guilty of sexual infidelity, would fail to lie about the matter. In the latter case the honest(?) world calls it, "Lying like a gentleman." What utterly crude conceptions undeveloped man holds.

The subtler forms of intellectual dishonesty are those which blind the soul. People do not believe what their intuitions suggest, or their minds logically deduce; they only believe what they desire to believe. It is desire raised to the mental plane; but so strong is the force of that desire, it hypnotizes its victim. Nowhere is this better exemplified than in religious matters—strange as it may appear. Most religionists do not hesitate to lie in behalf of their creeds and churches, thinking that they are honoring God by their conduct and that the end justifies the means. It is common knowledge that the members of one sect do not correctly represent the religious doctrines and practices of another, and exaggerate the benefits to be derived from their own. And this is not confined to the older cults but is painfully evident in the experience meetings of the new.

How can either preachers or parishioners hope to acquire truth and its liberating and beneficial results, if they deliberately, or hypnotically, practice untruth? Bitter and sweet waters cannot flow from the same source. All minds who think to the contrary must necessarily belong to the fairy-story class of intellects who prefer the illusions to the realities of life. How many preachers actually seek the truth, and when it is found, dare give it to their congregations, when it contradicts a theological tenet? Is it honest to pretend to lead in the path of truth knowing that there is a
higher, different truth? Priests and clergymen should know that the people will not take stones for bread much longer. It is no justification to such pretended leaders to say that their followers are not ready for higher truths; is it not honest to offer them and let each accept, or reject, according to his needs?

It is a mistake to think that a religious belief is unimportant in influencing a man's character—a man's evolution. His religion, or philosophy, consciously, or unconsciously, makes, or mars, his character, his environment and his future, just as his food affects his body. We are speaking of a man's honest belief, not his pretended belief assumed for some ulterior motive. The fact that he subscribes to a creed in which he does not believe shows his mental dishonesty; and yet, many persons join a church as they would join a club, utterly without any conception of the God whom they pretend to worship. They should know they cannot deceive Him as they do their fellow man.

An honest man uses all that is best and highest within him to select his religious philosophy, feeling, or knowing, that it is the most important thing in his life. It is for this reason that so many honest people are leaving the Church called Christian. They realize that the Church is largely responsible for the dishonesty of the age; that the Church is established upon the false assumption that there can be a forgiveness of sins and a vicarious atonement. This is another way of asserting that there is no Divine Justice, for such Justice is another name for cause and effect.

If the caprice, favoritism, or vanity of a God, or the belief of a man, or any other human emotion, can sever the relationship of cause and effect, then this becomes a world of chaos and not of law. But we know from observation that this is a Universe of law. It is affirmed by the planets swinging in their orbits. It is testified to by the regularity of the seasons. It is confirmed by chemical reactions. We recognize it in cases of sickness and of health. Everywhere and at all times, nature proclaims it; and nature is the body of God through which man may know God. And as against the testimony of God, through His body, all that we have to rely upon is the theory of priests founded upon passages in unverified documents called the gospels; which passages are contradicted by others in the same documents. But the priests give
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out these teachings because they and the people want to believe them and are willing to surrender their judgment to do so. Priests and people are self-hypnotized on this subject. There is nothing new in the doctrine. The Jews had it in their religion before the time of Christ with the only difference that they used a goat instead of a man for their salvation. Among the Greeks is found the same fable. And history shows, as far back as it goes into the night of time, that people forever sought to escape the consequences of their acts.

Let us see the logical consequences of this pernicious doctrine upon this age. The dogma is tantamount to saying, you can unbridle your passions, disregard all ethics, trample upon the rights of your fellow men, and commit any crime; and if you can escape the faulty human law, you can escape any moral, or other effects, by accepting a creed and letting Jesus assume the consequences of your acts. The result of this immoral teaching upon undeveloped man must be apparent. Is it any wonder that true (?) Christians have no reason to exercise self-control, or to obey human or natural laws? Is it not this dogma that prompts emotional and irrational men and women to coddle criminals and prevent them from taking the consequences of their crimes under the human law? Does not this pernicious belief bring about a disregard for any and all law? No wonder such people pray: "Forgive us our sins," instead of: Give us a knowledge of Thy law, in order that we may walk therein.

But, beliefs do not change facts, and there is ethical causation as well as physical causation; for a natural law must be uniform upon all planes of being. Theological minds observe the inequalities of life on every hand, and, in accordance with their religion, attribute them to the likes and dislikes of their God—to His caprice. What a very human and imperfect God they have. But, if these ignorant sons of God could see the operation of the Law of Divine Justice, they would know that the inequalities of life were directly due to the thoughts and acts of men, themselves; that a man who is dishonest attracts to himself dishonest people, lives in a current of dishonesty, and, soon or late, loses all he has gained through dishonest methods by some time having things swept away from him and at other times being taken from them; but in all cases reaping what he has sown.
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A man may escape the human law but never the Divine Law. He may fool his fellowmen but never God. Sometimes the adjustment is not made in the life in which the cause is put into operation, but in his succeeding earth life he has meted to him the measure he meted to others—and between earth lives there is little happiness for him. Until this fact of nature supersedes the so-called Christian theology, we never can hope for a higher civilization because such a civilization must be built by wise and strong men. A person is weak and not wise who seeks to escape the consequences of his acts.

The defenders of this age point with pride to the fact that imperfect as this civilization is, it is far superior to any that preceded it. This is justly conceded by every evolutionist. There has been no intention, in this lecture, to impute dishonesty to all persons. But, in discussing a scientific matter a man has no right to be either an optimist or a pessimist; he must see facts as they are. We have tried to make a just survey of this age and are led irresistibly to the conclusion that the majority of men are dishonest in one or more of the particulars pointed out. Therefore this is a dishonest age.

The physical sciences show that each surviving form was superior to all that preceded it, but none sufficiently perfect to itself persist. Does not this same law apply to civilizations? History seems to answer affirmatively. Undoubtedly we are better than we were, in other cycles of time, but are we fit enough to survive? In the first quarter of this century, Nature says, "No," as Occultists interpret her tongue; for the death rate of the world is greater than the birth rate. This is due, not alone to birth control by man, nor even to his wars; but nature, herself, repudiates, as futile, our efforts to form a civilization, and is compelled to destroy them by constantly increasing fires, floods, tempests, disease, and earthquakes—and what nature starts to do, she always accomplishes. Otherwise there could be no evolution.

This decision of nature is not an arbitrary one, like the caprice of the Christian God; but is automatic, operating as cause and effect. Everywhere there is evolution, or devolution. Man must progress, or retrogress. There is no standing still. All forms which do not prove to be higher vehicles for consciousness, or minds, no longer attract life and con-
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sciousness, and, consequently pass away. Nature is not hampered in her forward movements by theological, or even scientific, theories of men. Men must adapt themselves to nature if they are to survive. The fittest are those who serve Nature best, not those who put their desires, or wills, in opposition to her. And what is Nature's will? The Occultist says it is the will to evolve. To evolve is to be constructive, while selfishness is destructive. It is all a matter of vibration and the law of attraction.

Mind attracts to itself whatever it dwells upon; the results are measured, in time, by the strength of the individual mind and its persistency of purpose. A person whose object in life is to accumulate wealth, by fair means or foul, attracts to himself the object of his obses sing desire. But that desire has a mental color of its own which tinges his life. Disregard of the rights of others—dishonesty—is a dark green vibration. Continuous selfishness lowers the vibration of the mind to a darker and still darker green until it melts into black—indicating a loss of all spirituality. Then, such a mind draws from nature only destructive atoms from the Cosmic Current black, until that Current first disrupts the mind that attracts it and then absorbs it. It is automatic justice self-inflicted. Such minds on their way to destruction are met occasionally in daily life, or more often contacted in the newspapers where the pictures of the degenerates occupy the first pages as temporary heroes of many murders, or of other crimes. They do not reach that level in the life in which they commence their devolution, but after several lives of utter selfishness and dishonesty.

The disruption of Cosmic Currents not only affects the minds and bodies of men, but also the earth itself; therefore, where millions of minds are vibrating in the dark green, the dark red, and the black current, they focalize those currents, disturb the equilibrium of nature, and cause the unmerciful disasters to property and life so frequently observed.

And what does the man gain who achieves dishonest wealth? Does he gain wisdom, happiness, health, long life, and the respect of his fellow men? No. Only a modicum of temporary power. Mankind has no conception of real power—the power of the trained, constructive mind, for the few who possess such power seldom display it, but regard it as a sacred trust acquired only to be used to aid Divine Mind in
evolutionary processes. That is the happiness of those who have gained "The kingdom of Heaven," and to whom all other things are added; for all good and nothing but good flows unimpeded to such minds. This is true of all people who, in a lesser degree and according to their light, try to work in harmony with Divine Mind.

There is a strong minority on earth today who are honest and who have not made obeisance to Mammon; and it is they who will form the new civilization. Consciously or subconsciously their conduct is guided by the common code of ethics reiterated by each new helper of mankind—each elder Brother of the race. It is fashionable now to be sophisticated and to ignore, or sneer at, "old-fashioned morality," but ethics are fundamental and are the expressions of natural law—as each surviving mind learns in time. By inherent fitness let us unite with all those who seek to survive this age, which we can do by observing this injunction:

"To thine own self be true,
And it must follow, as night the day,
Thou canst not then be false to any man."