

REGENERATION



F. B. DOWD

REGENERATION .

*Being Part II. of the Temple of the
Rosy Cross*

BY

F. B. DOWD

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"THE DOUBLE MAN," ETC.

Except a man be born of water and of the Spirit, he cannot enter into the Kingdom of God. That which is born of the flesh is flesh; and that which is born of the Spirit is spirit. Marvel not that I said unto thee, *ye* must be born again. — JOHN III., 5-7.

SALEM, MASS.

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To

SORONA, Δ

*The
matchless
Teacher of
the Rosy Cross
and Guide to the Light
of the Temple, the following
pages are reverently dedicated by*

THE AUTHOR.



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PREFACE.

THE kindly reception accorded by many earnest souls to "The Temple of the Rosy Cross," has impelled me to press to further conclusions certain points only suggested in that book. Reincarnation is generally accepted by Rosicrucians as a truth. This acceptance is, of course, based on ample reasons for belief in the continuous life, on which the doctrine depends. The origin and purpose of human life has been from time immemorial a theme for philosophic speculation and religious discussion, while the masses contend that the purpose of it is wisely concealed in the mind of the God who rules, or gods who rule mundane affairs; partially revealed, perhaps, to a select few, who in turn trade on this assumption of superior knowledge.

These opinions belong to the childhood of the race; but is the race always to remain in childhood? The discoveries and inventions of the last half-century demonstrate that man is not the dependent creature we have been taught to consider him. There is a manhood of the race, as there is a childhood; a manhood in which each individual

stands erect, and recognizes within himself that life is for his own purpose.

The voice of nature heard in every living thing counsels him to provide for himself. It affirms that the purpose of his existence is *to provide for himself*. He is the architect of his own fortunes, the creator of his weal or woe according to the conditions in which he finds himself, and those conditions are mainly the result of health and intelligence. This is unquestionable. But in actual practice man has scarcely lived long enough to get a slight understanding of life before he must lie down and die. Is life worth living? Is it a good, a blessing? If so, death is an evil until the good of life is exhausted. Death is for the weak, the worn out, but is not a *necessity* even to them.

Is eternal life and vigor a fact? Ask the sun and stars and this prolific old world on which we stand. The gods do not grow old or die, and in your inner self you are unconscious of the flight of years.

In view of death, the love of life and the instinct of immortality has led man to predicate life and immortality on the other side of the grave; but the Rosicrucians hold that immortality in the flesh is the purpose of evolution, and that reincarnation is a necessary factor in the evolution of the immortal principle until it is fully demonstrated that

bodily immortality right here and now is within the range of man's developed powers.

Why should not man be immortal here as well as in some other world? The law of change is no barrier, for a changeless *life* can hardly be conceived by the mind. It is rather that man has within himself the power to change at will all the conditions of life in the flesh, to transmute this animal life into spiritual substance, thus rendering the flesh so ethereal and so pure that corruption can find no lodgment therein.

The inventive spirit of the age exhausts itself in the field of mechanics and the finer material forces, but the time is at hand when the interior nature with its mental and spiritual phenomena will command equal attention. Once man becomes a unit with the thought, desire, and purpose of living formulated in the Universal Consciousness, this panorama of weakness, folly, disease, and death will pass away.

The purpose of existence is with the God who dwells within every son and daughter of Adam, lying latent and unknown in many; while the tendency of religious teaching is to hush inquiry and paralyze self-reliance, closing the door of dissatisfaction with the nature of things as he sees them, the door through which man must pass to higher knowledge and greater light. To give a definite purpose to life, to aid in formulating immortality

in the mind of the world, and to assist the growth of spirit in the flesh, "God with us the hope of Glory," have I written this book,

In Love and Truth,

F. B. DOWD.

Hempstead, Texas,

November, 1898.

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REGENERATION.

CHAPTER I.

CREATION.

The allegory of Creation contained in the opening chapters of Genesis is worthy of careful consideration, if for no other reason than that it is the effort of a thoughtful mind to explain the unexplainable. The fact that God spake the world into existence is made possible of acceptance by the understanding, through recent discoveries in hypnotism, where suggestion by word, or unspoken thought, is found to be the moving factor in hallucinations, and in causing or healing disease. The power and influence of a word, which is a symbol of thought, in its action and reaction, is beyond calculation.

“In the beginning was the Word” ; that is, the Word is the beginning of expression or manifestation, which is synonymous with “Creation.” Thought without expression, like faith without works, is dead, or unmanifest ; but the expression of thought is not limited to concrete manifestation.

“In the beginning was the Word and the Word was with God and the Word was God. And the *same* was in the beginning with God.” This declaration of John is philosophical, for the

Word is the seed from which all things are produced. Spiritually considered, a man's word is himself; the beginning and substance of his manhood.

The psychological influence of a man's words upon himself, too often unconsidered, is enormous. In fact they are his creator. He who *thinks* a lie vitiates every atom of his body and plants the seeds of disease and death.

Note the influence of heartfelt, earnest prayer on the believer, as well as on those who listen. For the time it reconstructs and rearranges the atoms of soul and body; but the word, the symbol, without the vitality of the thought it represents, is void of power.

The Creative Word had a deeper meaning than the vocal expression of thought; it is impossible to conceive of Deity as speaking in this sense of the word. There was never a "beginning" of anything except in appearance, and it was on the appearance of the world out of the Invisible that the assumption in Genesis is based, and from this arose the concept of a supernatural being speaking to himself the command, "Let there be light!"

What was that power which held light fast-locked in primordial darkness awaiting the divine command to appear? It was Chaos, the primal Disorder, that enveloped all, that *was* all, when "the earth was without form and void."

What was the nature of that light which first glowed on and brooded over the world's expanse? It was the Christ spirit, the Builder, the Word, the *Seed*, poured out from the Father into the womb of Chaos, the primitive Mother. "In the beginning was the Word [Seed] and the Word was with God [the Seed was with Love] and the Word was God [the Seed was Love]." This is in harmony with Nature, as we know her laws, and their operation. The Seed of Creation was the first cell of a geometrically progressive series in Nature, for nothing is *made*, all things *grow*. The Word is prolific; the parent of progress, of art, of literature, of ideas, the beginning of speech, the center from which flows all external manifestation. It is like a grain of corn in which is stored the food supply of millions. The grain parts with its form and disappears in the darkness of the moist earth, there to divide itself, project from itself whole fields of corn.

The word or seed is a universal spirit, the life and light of the world, and it "becomes flesh" in every person born on the earth. In Genesis that personal form of its appearance out of the invisible is named "Adam." Adam was and is the Universal Christ, which, being made flesh, is particed or individualized, thus creating in man a living soul. "The Word became flesh and dwelt among us"; these bodies are temples of the living God, who is Love, or The Seed.

Love is the door through which the invisible enters the visible, and puts on the garments of fleshly appearance. The Great Spirit being ALL, to "create" anything must be to make it from himself; hence in the creation of man he becomes human. Thus we see why Jesus, even if he were the Deity, in the sense many believe him to be, could truly style himself the Son of Man. The Word contains within itself the masculine and feminine potencies, and from it the soul is evolved.

The life of seed is Spirit, and the seed that gestates the astral form, which lives on after the death of the flesh, is the spirit of our words. As already stated, words or suggestions mentally expressed exercise a potent creative influence, bringing into manifestation that which was hitherto unknown, and uncreate. When God said "Let there be light," something not before manifest appeared, and the creation of the universe was begun. Darkness is uncreate; it was and is an effortless, primordial, formless spirit holding in solution all forms. This, too, is God, for he is ALL.

Prior to creation there could have been no antagonisms — only an universal oneness of substance, perfect, silent, dark, homogeneous; not a *thing*, but all things in essence. Creation divided the one into the many, separating the seed, the living principle from the substance, which remains as primordial darkness. "God created the heavens

and the earth," — the light and the darkness, spirit and form, but he is between them, even as the soul in man is between spirit and body, looking both ways, the center of action and reaction. So we see in Creation itself the godhead revealed in a trinity of expression ; Father, Mother, Offspring ; in other words, Masculine, Feminine, Love,— the seed of manifestation evolved from the action and reaction of these principles.

The light which was separated from the darkness was the Astral Light, that impenetrable, all-pervasive substance which, obedient to a suggestion, will manifest in material form, as when the multitude was fed by Jesus, or when Elisha increased the store of oil in the widow's cruse. So, today, the fakirs of India cause a mango tree to spring from the seed and bear fruit in an hour. The manna of the Jews was a form of astral light ; the body of Jesus was composed of it, and he could with truth declare that he was the bread that came down from heaven. Bread is made from grain, a form of seed, and all matter is spirit having a slow rate of vibration. The real value of food is not in its bulk, flavor, or taste ; but in the volume of its spirit, or life, that we are able to appropriate. The doctrine of transubstantiation is based on the power of spirit to materialize itself. Meat does not give life ; it is the spirit of the meat that sustains spirit, or life in us — that spirit which is the seed of

the body, the "Word that maketh whole," or that poisons the entire being, bringing forth disease, crime, and death.

The Word, which is God, is made flesh in man; but man being also able to create, or bring into manifestation, has brought that flesh to putrefaction and decay, by profaning God, who dwells within and without all things. If he curse his brother, it is tantamount to cursing God in himself, for he and his brother are one in God.

Certain thinkers ascribe personality to God; but how is that possible? No one in thought, even, can transcend nature. No picture can be made by thought, word, or pencil, of a void or expanse in which nothing exists; such a void is beyond the power of the mind to comprehend, because where nature is, there must be objects, forms. So if God exists he must be a natural God, but transcendently natural.

Mind cannot conceive of a Maker without a purpose; purpose involves will, and will admits an opposing force. There is then something to overcome which requires Intelligence, or Wisdom; Wisdom admits of mistakes, imperfection. Will, so far as we know, cannot be without an opposing force, and there must be some state, condition, principle, or object to be wise about.

Still God *exists*; but he exists *in the things that are*. He is the actuating principle. He is

the thing itself, and further, He is the oversoul in which everything has its being. He is triune in all manifestation; the object, its motion, and the medium in which it moves, Space or the Oversoul.

Motion inheres in that which encloses, or comprehends. To comprehend is to surround, to be greater. No one can comprehend that which is greater than himself. Mind comprehends; mind creates; mind is the motive power in motion. To it belong Will, Wisdom, and Love. Are these principles within us, or are we immersed in an ocean of spirit of which these principles are the constituent elements? It is said: "The highest knowledge possible to man is a knowledge of God." The only way to that knowledge is to find him in the soul. Self-study discloses the mind within the body and the soul within the mind. Soul is mystery, not seen, but felt, and known to the consciousness chiefly when it has overpowered the mind and become the ruling factor in the life.

The mind is like a radiant, brilliant, far-flashing light of varying colors, imprisoned in an opaque substance which may be defined as dormant, unawakened, or unappropriated thought. In the center of the mind, this flashing, scintillating light, is the soul, dark, silent, unknown, a fragment of that mysterious infinite night, the unknown, unexplored Oversoul of the universe. That which is

uncomprehended by us is dark. The soul is so little known that its existence is often doubted or denied; it is scouted as less than a phantom in airless space.

The nature of each soul is the same, because each soul is a fragment of the Oversoul, all incomprehensible and, therefore, dark to us. Soul is feminine, and its offspring is the masculine mind; a spark struck out by effort from the opaque wall of matter surrounding it. It is like a chick that breaks the shell of the egg in search of light and another life. Every effort, every thought strikes sparks of fire from the impenetrable Oversoul, which, adding themselves to the mind, increase its light. The Oversoul may be likened to a granite wall whose substance is fossilized thought, the petrified remains of all that has been, or is, or can be. Out of such fragments as we can possess ourselves of in our explorations, we construct our monuments of art, science, and literature. This wall of dormant thought or matter imprisons the mind within us. We may look out of our prison, but we behold only forms of matter. We clothe our thought with it, and God himself is generally conceived of as an embodied mind.

Man is ever essaying, with mental pick and crowbar, to demolish his prison wall and be free; he styles this proceeding, "scientific analysis." Its efforts are directed mainly to disintegrate and dissect the

wondrous structure and properties of the outer walls. It rarely turns toward the study of the marvelous nature of the spark within, which lights this structure.

The soul is so much greater than the mind, that it cannot be comprehended by mental effort. This opaque spot within the mind reveals itself as infinite. The soul expands as the light of mind increases, and in its expansion the consciousness gets glimpses beyond the horizon of the mind. The material wall disappears and the soul mingles its essence with the universal soul; the mind is swallowed up, thought ceases, and intuitive perception takes its place with an influx of power. The soul and mind in union become the oversoul of the individual cosmos. There is then no need to "take thought for the morrow," for all the machinery of life becomes automatic, self-regulating, and demand and supply are equal, while through the door which opens Godward we pass, and bask in the smiles of Infinite Love.

"God is Love." He fills and surrounds all things: there is no room in him for hatred or any passion. Love demands an object and, being All, God loves himself. Creation is his family; his acts are his children. He loves and provides for the least and the greatest equally, for with him is no great nor small. The ego, the self, the soul, is the noumena back of all phenomena, underived,

free, possessor of all things which it can comprehend, and the victor in all strivings and effort. God works unremittingly, eternally, and work is the only happiness, and the only salvation,— the evidence of God within.

God peoples the universe with his offspring, his acts. And our acts people the cosmos of which we are rulers and makers. God's acts are perfect ; the smallest thing in creation reflects him as completely as the building of a system of worlds ; but our children, our acts, are weaklings ; deficient, incomplete, deformed, of which we are heartily ashamed for the most part, and which we would gladly hide and forget if we could. We repent because we know there is greater excellence, a higher way, something above us to which we may and ought to attain. But there is nothing above God ; his work is perfect ; the crooked tree is a perfect crooked tree ; the deformed thing is perfect in deformity. Each object fits into its niche perfectly.

We travel different roads to perfection. The great purpose in creation seems to be individualization. If the Great Designer had meant that all should express the lines of the same mold, then the perfection of monotony would prevail. The place and period of perfection is here and now, and its distant seeming is but the mirage to lure us to effort, by creating unrest and dissatisfaction with the present attainment.

Because we are cowardly and weak, our faces are turned away from God. But where shall we find him? Look yourself squarely in the face. Search out your offspring, your acts, and see what you have created. Is there loveliness or perfection in them? No! God viewed in your mirror is a monstrosity. If life has been given to violence and hatred, there is nothing lovely in the children brought forth.

“Except ye be born again, ye can not see *the kingdom of God.*” Regeneration is the open door through which all must pass who enter that kingdom. Viewed in that mirror which reflects only order and beauty, the most deformed child of the soul becomes an image of beauty, a link in the divine chain of being, something without which that self-knowledge which is God-knowledge is impossible to man. The kingdom of heaven is peace, love, perfection, and it is in the soul of all things. Search for it, strive for it earnestly. Watch and pray to enter into its glory.

Creation, then, is conceived of as the union of sexual potencies, of the positive and negative principles of Deity in activity,—impregnating, conceiving, and bringing forth the visible universe.

CHAPTER II.

THE SELF IS GOD.

I AM. What am I? Master of myself? If so, I am master of my destiny, creator of my own weal and woe, my own maker and saviour.

Let us examine into this question, and see if the Self is supreme.

Motion, change, is a fundamental law of creation. That which moves not nor changes is space. This could not be a definite something if it were not limited, divided, and bounded by something different from itself. Objects move in space, therefore motion inheres in the object.

To say that "I move" is absurd. I move this pen, this hand, this body; that which belongs to me moves in response to my will. My mind moves, my brain throbs, and this body, this chariot in which I ride, carries me along while I sit motionless. If I move at all, it is with the cosmic revolution, as one shut in in an absolutely closed car, where there is no rushing air, or jarring machinery, or outlook whereby one may take note of the speed of passing objects. There is, thus, something within like space, which moves not; and

that something is the soul, which remains motionless in the center of motion. About it revolve all things.

I am a stationary center. Even time has no influence on me, for I am neither young nor old. When I forget the road I have traversed, the painful steps, these weary and stiffening muscles, which are reminders of time, I am conscious only of Space; I am free in the Oversoul. How can I define myself when I am so much greater than my mind, this light that *belongs* to me, but is not me?

I am stationary: I do not advance nor retrograde. Perhaps my memory fades, my mind becoming misty like a cloudy day; or, on the other hand, the mind may clarify, growing brighter and clearer with age, as the fire in the blood burns low and the tumultuous, jarring passions of youth are stilled. In either case, I sense the homogeneous quality of Being, and find myself of one stuff with all that lives, and thus I am conscious of the oneness of God and humanity in myself.

Progress is soul-expansion, but in essence the soul is unchanged. While body and mind change, growing finer and more ethereal, and thus enabling the soul to radiate its influence, soul touches soul, and the smaller self in each of us blends and is fused in the self of the community, of the nation, and of the race. I, the soul, may destroy the external self, so I may create and recreate it.

Destruction is often the condition which precedes creation; destroy the old, and lo, the new appears. Isaiah says: "Lo, I am God, and *I change not.*" Power does not change, and the power I have is the same as that Infinite Power which is ALL. A drop of water is as really water as the ocean, and life is as unchangeable in one thing as in another.

The exoteric and the esoteric are the same. Manifestation is the storm that follows and that flows from the calm. All motion, all change, ultimately finds rest, as bodily activities are stilled in sleep. But that which moves not nor changes needs no rest. The soul, the ego, the I, is a sleepless force; it is space without atmosphere; it is a womb which is expansive, and from which life in many forms is brought forth. Mind-life is born of the soul in the form of ideas innumerable. The large soul is pregnant with forms of life. Being of the same nature as the Oversoul, all that God is, is represented in the soul and given to the mind, as suggestions that arouse it to active thought and to creation. Mind cannot be truly great without a large soul to give originality. It is a storehouse from which the mind draws sustenance, restoring in turn the residuum of its acquisitions. There are wombs in which are generated disease and death. In like manner, there are souls which are productive of abnormal life, developing the life

principle in many forms foreign to the one form which is immortal. From the normal womb children are born, creating the family which, in expansion, is society and the nation, and the perpetuation of the race. But small, mean, collapsed souls that hunger and thirst for wealth, dominion, and praise, are abnormal wombs which breed disease, crime, and disintegration, larvæ of the soul, still infused with life.

Souls are prolific. The Oversoul contains in essence all forms that exist, and inventions come into the mind from the soul, as a child is born into the external world. In space, or the Oversoul, are the spirits of the dead; we breathe and think their elements into our being, thus incorporating them into ourselves. To think is to inhale by the soul, as we draw the atmosphere into the lungs. All life, thought, intelligence, wisdom, charity, are inhaled by the mind, as are violence, fear, hatred, avarice, and kindred passions that belong to the animal nature. If we are candid and honest, earnestly desiring love or wisdom, or any quality, we imagine belongs to God, the little love or wisdom we have will attract from the Oversoul the same qualities, thus reinforcing our littleness with the greatness of the All. All things,—our food, our drink,—being charged with, made up of God, minister to our higher natures, if called on to do so. The thought we have of God may give life

and vitality, or it may poison and disintegrate every atom of our flesh. To think of anything is to draw its vital life, according to our thought of it, into our being. We are made up of the lower orders of life, whose spirits, coalescing in the higher order, are lost in man, as the bubbles break and are lost in the moving waters of the great deep ; but there remains in the nature the attractive force of each species, which continues to draw to us the spirit emanations of every species. It is difficult for the mind to grasp the truth that a plant and the seed of it are one and the same. In illustrating this, Jesus affirmed: "I and my Father are one," in the same sense as I speak of this body as "me." Animal life came into manifestation prior to man, and many animal lives are interwoven with the fabric of his being, each thread of which is essential to its perfection. Shall the cloth despise the threads of which it is woven? When we are able to say with the spirit and with the understanding, "My brother, the beast ; my sister, the worm," we may sense the vibrations of all animal life, know its language and those mysteries of its being which we are now too preoccupied with our own littleness to discover. The teeming life of sea and air and earth is immortal, for it is *life* ; it is immortal in man, as man is immortal in God.

Evolution is from one to many, but involution is a concentrating of the many into one of a higher

order. So the generation of man is effected by coupling generation with dominion of the animal kingdom. Thus we perceive that the corruption necessary to generate the Adamic life is effected by the combination of the spirits of the lower orders, the aggregation of the individualized life of the air, earth, and water. In man are gathered the monsters of the deep; from the poisonous slime come reptiles and nameless creatures the eye of man has never beheld; tameless beasts from inaccessible jungles; spores from the ooze of swamps; microbes and microscopic monsters; animalculæ and germs which man as yet has never subdued. Plagues, epidemics, fevers, reveal the corruption of the flesh in which they are generated from these animal deposits.

A step beyond, and behold how the monsters of lower nature have entered into and become our spiritual nature! Crime and depravity crowd upon this higher realm for rebirth into a new plane of being. True, they lose individuality in merging into the human, but they retain the organic principles of animal spirit. Their souls rush together, as minute bubbles unite to form a larger one, and blend in groups, establishing propensities, antagonistic and harmonious, each group closely connected with the dominant species from which it emanated. This is the source of what Theosophy terms "Elementals." The elements are composed of the

spirits below man, and the ferment incident to this mingling of spirits forms the corrupt element necessary to generation. There can be no generation without a corrupt or complex element, and Regeneration has its work in and with the same elements.

“Self-preservation is the first law of nature.” It is the voice of God speaking in language perfectly understood by worm, bird, beast, or man. The object of creation seems to be the production of infinite varieties and their preservation and perpetuation in species, and above all other instincts the preservation of the self is dominant. We love ourselves, even when fully conscious of our defects. There is no evidence that a single man or woman of the race has fully outgrown the animal. It is tamed, modified, suppressed in many persons; but slip the leash, and the fierce, cunning, crafty, or cowardly ancestors appear, showing clearly that we are of the family.

There can be but one Infinite All, and anything less is unworthy of reverence. Division is imperfection and antagonism. Two Infinite Beings are impossible, and so long as the race recognizes two ruling powers, God and the Devil, there can be no unity of spirit, or effort. The natural love of the Self ought to show us where our reverence should center. “I am,” is sufficient. No other name is necessary; no further search for a creator avails. To explore myself is the true work and worship,

the only study which will satisfy and repay effort. I am aware of no self but my own, and I recognize that self in every other in existence. Here there can be no antagonisms, for as I judge myself I judge others. In exploring myself, I find other souls, and, as I cannot comprehend myself, so I am unable to measure and define another. We judge that which is inferior to, or beneath us; in *Equality* there are neither judges nor verdicts. The God within us sees God everywhere, and the devil finds another devil lurking in every other soul.

Man, being progressive, longs for improvement, and in his egoistic ignorance attempts to improve nature by going contrary to her methods of progression, with the result that he travels in circles. If he had the instinct to follow her lead, there would be no inharmony or evil in the world; but, following his own conception of the better road, his history is a record, for the most part, of unsuccessful attempts to reach the goal of well-being. Taking a broad view of human history, we are forced to the conclusion that the race changes very little from age to age, with little improvement since the first known records were made. Ignorance and depravity remain about the same, emphasized by the small proportion of those who have evolved above their fellows, rising like mountain-peaks above the swamps, the valleys, plains, and seas, which still exceed the hill-tops in area and fruitful-

ness, many thousand-fold. The gods to whom we build temples and offer oblations are admired, loved, and adored until the awakened reason discovers them to be myths, or vague memories of dead heroes, who after all, are only larger images of ourselves.

God is within, and every soul who will turn inward the search-light of desire and love may find him. And he will be found concealed in the self, the I, which is one with the Universal Consciousness. God is our Providence, and the noblest manifestation of the God-Self is in being the providence of the weak and ignorant, even as the mother-love is the providence of the babe. This is the true road to perfect manhood, the way of Regeneration, the conscious presence of the Divine Light of Illumination.

CHAPTER III.

POLARITY.

MAN appears to be a separate entity, a being cut loose from the earth and the various forms of nature whose spirit animates other living things. He has within himself a sense of unity and completeness, while in fact he is a most composite being, made up of many natures and not thoroughly master of any of them. His power consists not of one homogeneous force which he rules, but of many forms of force, and of none of these is he absolute master. The energy and activity of his mind scatters and divides spirit, instead of combining and focusing it. His faith would enable him to lay hold of the supra-natural if it were not for the paralyzing influence of the knowledge of himself, — the doubts, uncertainties, and weaknesses he perceives within.

In the unity of his being, man is as free as God himself, if he could believe it, but the opposing forces originating in and the result of the combination in him of all the elements of air, earth, and sea, make of him the veriest coward, the most abject slave of circumstance. Separated from

the natural world, he is yet as dependent as an infant on its changes, its good or evil aspects. He aspires to be greater than he is, thus proving that he is created to be superior to nature and to all laws save the law of Will. When he has conquered, combined, made homogeneous the composite elements of his being, that which he wills to do, to have, or to be, will be accomplished. // The antagonisms in body and soul, the ferment in blood and spirit, those restless, seething passions that generate disease and crime, are due to the corruption of Generation, which manifests as man endeavors to unify the many-particled forces of his being. // Energy is diffused in the creatures below man; but in his nature it is combining, in process of attraction to a center, destined to a perfect unity and a perpetual radiation.

In creation the first division of Divine Unity was in the development of polarity, the division of ONE into TWO, Male and Female — the antagonisms of spirit becoming generative.

In the vast domain of the universe, from the highest to the lowliest thing, from the crudest matter to the most ethereal, there is nothing unpolarized. The earth, herself a living, animate, conscious entity, the mother of a numerous family, has two poles. Traversing space, self-supported, self-poised, her motion is made possible, and is equalized by *polarity*. The north and south poles

are antagonists, and through countless ages have warred against each other. The earth is a mysterious being, the third letter of whose alphabet is still to be learned. She makes a journey yearly around the sun, but never traverses precisely the same orbit, changing her path slightly with each revolution, the variation being known as the procession of the equinoxes. The changes going on in the earth are so gradual, and human intelligence so weak, and life so short for observation, that the mystery of her life and growth are as much an unsolved problem now as when the pyramids were built. We know that her surface is altering perceptibly together with her climates, and, like a woman with child, she is becoming more rotund, as she travels the cycles of time and the oceans of space.

Geology tells us that the poles of the earth change, not being reversed, but gradually drawn together to a center at the equator, producing cataclysms where continents sink and ocean beds become dry land. Such changes require vast stretches of time in which the achievements of man appear of as little value as writings made in air. This period of the earth's regeneration is in progress now, the poles are drawing together, the perfect sphere is flattened at the poles, and the circumference, enlarged at the equator, promises the birth of a new earth, or rather the Regenera-

tion of the old one, its advance to a higher plane of growth.

Behold the New Earth that is to be! A new pathway in the wilderness of suns and stars will be made, and again the morning stars shall sing together, for the old shall pass away and all things will become new.

So in the human race; antagonisms are disappearing, the positive is drawing to the negative, the male and the female forces are coming together, souls are taking the place of thrones. Equality is in the air, and the future is pregnant with the glory the great God has in store for those who love their kind.

Duality is easily demonstrated; but the third principle, that which constitutes the trinity of things, is not so readily made apparent. Midway between the earth's poles lies the equator, the region of fiercest heat, the source of motion and fecundity, the womb of Generation. It is the region where reigns eternal sunshine, and may fitly be termed the home of the planet's soul. Man in his physical structure is an epitome of his mother, the earth. Like her he is polarized, the brain being one pole, the sex organs the other, with the solar plexus, the sun of man's physical system, midway between the two poles. The solar plexus is the home of the soul; here is generated heat, and in this region the digestive forces

have their sphere of activity. Here is located *the real man*, not a winged biped, nor a four-footed beast, nor a serpent of the jungle, but the evolving, involving, and revolving being we know as man. Here is his chemical laboratory, wherein he extracts the life from food, distributing it in currents of energy, first to the organs of generation and secondly to the brain.

Human energy is a product of combination, the union of food with the air, and is thus the concentration of the life essences of all the elements of the three kingdoms of nature, and of spirit. All forms thus release their self-existent life principle for the generation and subsistence of man. Through this diversity of life come the antagonisms, the wars and fightings within man, and without in his environment; it is Nature's Generation, and the strife of particles inheres in the very blood, bones, flesh, and mind, not only of man, but of all living things. This ferment is necessary to create, to bring forth new forms of life, and it is really a process of corruption and decay.

In this later age man looks askance at Generation, and is half ashamed of its processes in the race. He is prone to regard all mention of it as obscene and vulgar. Inertia, non-creation, celibacy, and childless wedlock are exponents of his thought; and he neutralizes, when it is possible,

the creative plan of his Maker. The spirits which St. Paul speaks of as warring in his members are in every son and daughter of Adam: the lamb the feminine principle, and the lion the type of the male. In the Regeneration these two will lie down together in a union which will produce health, wisdom and the all-conscious life—the fulness of cosmic consciousness. Ignorance, disease, crime, and death, are the products of Generation; in the fulness of Regeneration they will no longer be known. But the foundation must be laid ere the house is built; the physical life must be *purely natural* before the body itself can be regenerated. Generation must precede regeneration, and if its results are disease and weakness, the outcome can only be death and decay.

Perfect polarity marks the highest plane that is subject to the action of polarity. It is not the perfect equilibrium, where motion ceases, but such an equalized state of the forces that the soul controls both poles.

Thought does not control the earth's motion as she wheels around the sun; attraction, the *love* she has for the glorious life-giver, the symbol of immortality, it is that causes her to turn the equator, her soul center, ever towards him.

The soul of man is a vacuum that draws sustenance alternately from the brain and the sex organs; for thought and emotion are the only

mediums of ingress to the soul, and to be healthful these activities must be equal. Too much thought is as destructive to soul growth and expansion as is excessive sex activity. The overbalancing of either pole is destructive to tranquil, health-inducing motion. The control or dominance of matter by mind is unreliable and fitful, while the dominance of mind by matter is altogether evil in its effects. This irrepressible conflict of the poles of being is the mainspring of civilization, but its effects tend downward rather than upward. Dominance is not of the kingdom of heaven. Equality and Freedom are the poles of Immortality. Only the Great God who is *between* opposing poles can regulate their motion. It is destructive action that needs control in man, and that control is the result of thought and emotion in equal play; the gentle, persistent influence of opposites acting and reacting on each other through the medium of the soul, the center where God dwells. Self-control is the ideal of government, but such control is always partial. The mind governs only a small fraction of any man, for passion, like fire, hisses defiance to the waters of reason, unless they are poured out before the tiny spark has become a destructive flame.

Love is self-acting and under no control, ruling us through the emotions and by thought. The passions which destroy happiness and life are put

under our feet by merging opposing forces in Love. Sex passion is rightly polarized by reason, but quenching it destroys health and happiness, — destroys the race.

CHAPTER IV.

CHRISTIAN REGENERATION.

THE world is full of religions, of teachers, and of priests. Regarded from any standpoint, all other religions are overtopped by that which embodies the real teachings of Jesus as distinguished from theology, or so-called Christianity.

Jesus came five hundred years after Gautama, the Buddha, who remodeled Brahmanism and checked idolatry in India. Gautama denied the existence of any God as a creator and ruler of the universe, and taught that man alone could achieve salvation through the merit of good karma, which is the merit of actions. Jesus taught the parental care and providence of a Divine Father and the godhood resident in man, his son.

Gautama sought a way whereby the successions of birth into matter could be lessened and finally ended ; Jesus taught man how to overcome sorrow and death, how to become immortal here and now, thus becoming an independent factor in existence, not subject to the laws of karma and reincarnation. Note in this the immense evolution in thought, in the five hundred years between

Gautama's time and the advent of Jesus. No teacher prior to Jesus had advocated the attainment of immortality while in the flesh. Gautama never hinted such a possibility, although in many respects the teachings of the two were similar.

The conclusions reached from the teachings of Jesus will depend upon whether they are understood to mean exactly what he is reported to have said in the four gospels. If so, leaving out of the question the writings of others, all of doubtful origin, we reach the conclusion that he taught the doctrine of the immortality of the body.

Much depends on the definition of terms used. Remembering the ignorance and unbelief of the apostles in their undeveloped stage, the reasons why so much of the teachings of Jesus are abbreviations, or ambiguous, are explained. The records which ought to have contained some elucidations of his doctrines are merely narrations of his doings. Such narratives are a matter of memory; they certainly require no inspiration. The inspiration is in his sermons, parables, and sayings, not in the report or the reporter. Lapses in memory are human, and the disagreements and differences in the four gospels are thus easily explained. The narratives are not "the gospel truth."

The miracles ascribed to Jesus were evidently looked upon by the writers of these narratives, as exhibitions of power to exalt the *man*, rather than

as vehicles to convey grand truths of value to the race. It must be evident to every thoughtful person, that the gospel of Jesus, as taught by him, was that of health and life on the earth, to which end he healed the sick at every opportunity.

Often in synagogues and temple, he preached to the people of a new life, of a better way of living this life; but, alas, where are those sermons? A few denunciations of hypocrites, a few hard words hurled at the aristocratic church of the time, are all that remain. In giving an account of his sayings, there is incompleteness, garbled extracts with only a few words which were remembered by someone who heard him, and afterwards repeated to someone else who may have written them down.

As an evidence of the want of apprehension of the apostles, observe the frequency with which Jesus explained to them in private the meaning of the parables. Why did he talk to the people at all if his teaching was so enveloped in mystery that none could understand him? He was a reformer, and to change customs and opinions it was necessary that he should speak plainly and simply, expounding what were to the masses dark sayings, and without doubt that is just what he did. It is the report alone which is obscure. Take for example, the conversation with Nicodemus. The idea then enunciated was so astounding that Nicodemus might well ask the question that he asked.

Can we imagine that one-tenth or even a hundredth part of the teaching of Jesus on that occasion is recorded? The declaration made was, on the face of it, entirely at variance with natural law, and we cannot believe that Jesus would leave his remarkable statement with so little elucidation, thus insulting the intelligence of the distinguished man who, in search of truth, sought him out at night, when he could be free from interruption. That Nicodemus went away satisfied in his own mind of the profundity of the Master's teaching, whether he was ready to accept it or not, is evident from the regard he showed for him ever afterward. Yet there is nothing reported that could, unaided, satisfy a searching mind as to the nature of Regeneration, or the way to its attainment.

It is evident from the declaration, "Except ye be born again ye cannot see the kingdom of God," and again, "If ye be not born of water and the Spirit ye cannot enter the kingdom of God," that something in relation to sex inheres in the teaching of Jesus on this important theme. Both these declarations are vague, and to the majority of minds incomprehensible, and the interpretations given by the church are equally vague. Baptism as a saving ordinance, the gift of the Holy Ghost, the immanent presence of God in the Eucharist, all supposed to relate to the new birth,—together with the washing away of sin by the blood of atone-

ment,—serve only as points of separation and show plainly the degeneracy of the so-called “Body of Christ.” We find the churches of today not a whit advanced beyond the civilization of the time in which Jesus lived, notwithstanding he denounced the very evils under which we are now suffering, in language not to be misconstrued.

One ought to condemn nothing unless prepared to point to something better, and unless a plain and certain way to a more advanced type of Regeneration than that held by the Christian Church can be pointed out, it were better to leave that conception to work out such good results as may be possible even to truth misunderstood and effort misdirected.

It is not possible for a perfect thing to become any better; the basic principles that Jesus taught are perfect, and can never be excelled, but the human nature which they are designed to renovate, to build anew, is very imperfect. The gospel as it fell from the lips of the Master, or as it was objectified in the so-called miracles and in his life and death, was much of it seed scattered by the wayside and in the stony places and arid soil, where the perfect seed could only produce imperfect results. These imperfect results, this degenerate form of Christianity, is that which was organized in the churches and which

survives to the present day, a weak imitation of that immortality which Paul says Jesus brought to light.

In the interview with Nicodemus, Jesus says, "Art thou a master in Israel, and knowest not these things?" What things? Evidently the physiological facts relating to generation with which all persons of education would naturally be acquainted. The "earthly things" alluded to must have been facts of physical generation and birth, while the "heavenly things" had reference to the second birth and to the creature made new and completely fitted to enter into the kingdom of heaven, which kingdom he elsewhere positively declares to be "within you."

There was a wide difference between the natural and the regenerate man in the thought of Jesus, as is evidenced by the statement, "The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, or whither it goeth; so is everyone that is born of the Spirit." Notwithstanding this test of the new birth, it is a common experience for men and women to affirm that they are "born of the Spirit" who are no more like the wind than they are like horses and oxen.¹

The doctrine of the new birth, marks the differ-

¹ See the story of Philip and the eunuch in Acts viii. 39, 40, for an example of one born of the spirit.

ence between Christianity and all other religions. It is the great legacy of Jesus to the faith, but it is impossible to harmonize the different views of what constitutes Regeneration that are held by the various sects of Christendom.

All other religions teach the doctrine of future rewards for good conduct and punishment for evil acts,—but Christian theology assumes to provide a way whereby the sinner may escape the just consequence of his evil deeds, the way of *belief* that the blood of the gentle Jew who suffered on Calvary, can be mysteriously applied to efface from the eternal record, written by the sinner, all knowledge or remembrance of his ill-doing. Paul says: “Salvation is not of *works* lest any man should boast,” and that appears to be the generally received opinion of the churches, a death-bed repentance being a passport direct to “mansions in the skies.” Most murderers become “Christians” at the near prospect of a gibbet, passing, according to this theology, through the gate of repentance and belief in the atoning blood of a Saviour into the company of “the pure in heart” who alone shall “see God.” Belief then in certain dogmas of the church must, according to this theory, constitute the new birth, which is Regeneration, and the process, forsaking natural methods of gestation and growth, is instantaneous, the foul being thus born, ranking at once with the hoary saint who has

“seen of the travail of his soul” in giving birth to the slowly growing “new creature.”

Except a man be born again he cannot even “see the kingdom of God.” These words must have been wrung from the lips of the Great Master in view of the blindness and depravity of mankind. Who has understood his meaning, or understanding, has reported the truth?

To open wide the gate of *belief*,—which after all is only *opinion*, something held by the mind until knowledge is attained;—to make broad and easy the “way,” which Jesus declared to be “strait” and “narrow,” seems to be the mission of the churches. Certainly none of the “signs” he declared should follow with all those who believed on him, with the belief of *faith*, which is the soul’s *knowledge*, not the mind’s opinion, can be said to follow the modern believer. According to the teaching of Jesus, a man’s belief was only the *beginning* of his journey Godward, not the end; for he said: “Not everyone who sayeth ‘Lord, Lord,’ shall enter the kingdom, but he who *doeth* the will of my Father.” Paul, who never saw the Master, thought differently; he, however, taught *theology*, while Jesus showed the way to immortality. The early churches were organized on communistic principles, for the little flock of believers on the new Messiah “had all things in common,” previous to the organization of the church.

Force, that actuates man's animal nature, directly antagonizes the spiritual principle, which is love; therefore the teaching of Jesus, "Resist not evil," the spirit of meekness and non-resistance which prepares the way to Regeneration, is not acceptable to the natural man. The unregenerate Peter when he smote off the ear of the High Priest's servant, brought on himself the stern rebuke of the Master, "Put up thy sword," together with the intimation that legions of angels were ready to respond to his call if he wished to array force against force.

In the dismay resulting from the Master's apparent death on the cross, the disciples fell from the state of absolute belief in the words of Jesus,¹ into the horrors of doubt. They had not grasped the inner significance of his teaching; even if he rose again, he had suffered death like all mortal things. In this turmoil of spirit, how difficult to realize his presence, himself in his immortal body; not different, but the same! Nineteen hundred years after, we find that distrust and hesitation congealed into the positive denial of his immortality as Man, his deification as God, and the assertion in the lives of his reputed followers that only gods can live his life, or die as he did into immortality of the entire being, body, soul, and spirit.

Gautama counseled his followers that, on passing

¹ "He that believeth on me shall never die."

from among them, he should no more return, or heed or hear if they called on him for help. Jesus, on the contrary, assured the disciples that "when two or three were gathered together in his name, there he should be in the midst of them," and that whatever they asked of the Father in his name should be granted. It was this declaration that induced them to meet together to weep and mourn as they recalled his teaching, and from such small gatherings sprang the church with its public worship and social prayer-meeting, all in distinct opposition to his command: "When ye pray, enter into thy closet and shut the door." The public worship which Jesus denounced in the Pharisees, has become the corner-stone of the Christian ideal of Regeneration!

The Christ in Jesus announced the fulfilment of the law of force, and ushered in the law of love; yet even his immediate followers conceived the command to love as God loves to be a love of external objects, rather than an inward spiritual condition. How difficult it was to reverse the law of force — to live the law of love — for the first followers of Jesus appeared in the incipient organization of the church. Ananias and Saphira keeping back a part of their property, and lying about it, were slain by the spiritual force wielded by Peter. Oh, pitiful spectacle! The prostitution of spiritual power to the rule of force in the man-

agement of the temporal interests of the infant church!

The *power* was there, as Jesus promised it should be, but it gradually withdrew from the church, together with the power of healing the sick, casting out devils, speaking in tongues, the spirit of prophecy, and the communion of angels. These gifts have passed from the church, together with the regenerating love that alone made them possible; the church has left the secret recesses of the soul to appear only in glib words of formal religion on the tongue. Jesus urged on his followers the immense value of SILENCE, showing them the emptiness of wordy and resounding prayers, which have their reward in the approbation of men, and assuring them that "the Father who seeth in secret" would openly reward the prayer of silence.

No one is required to regenerate another; it would be a vain effort. Regeneration requires a constant inward gaze, together with patient effort to *indraw* the animal or force nature, that it may be transformed into Spiritual Love.

CHAPTER V.

THE WORLD OF CHANCE.

EVIDENCES of design in the structure of the universe abound on every hand. The reign of law is everywhere apparent, and equally apparent are the exceptions, giving birth to the axiom, "Exceptions prove the rule." All rules have exceptions, which we term accidents. We do not know what perfection is; we have only an idea of it. In nature everything shows some degree of wisdom in its adaptation to ends, its working and mechanism; but the distortions of form, the aberrations of mind, the abortive efforts that meet us on every side, plainly teach that wisdom is not universal. The most perfect plan may be spoiled by some petty accident. What of the child perfect in every particular from the eyes to the extremities, but above the eyes having the head and ears of a calf? Evidently the wise design was the production of a perfect human being, but the plan is thwarted by the opposing force which we call accident and, with or without design, a monster is produced, something before unknown which we name "a freak." Freaks are the exceptions to

Nature's order. May we not suppose them to be beginnings of another variety of the human, or human-animal kingdom, encroaching upon the legitimate domain of human nature, the outcome of another form of nature where the manifestations are not orderly and the human is not yet distinctly separate from animal life?

We speak of nature as a unit; but there are realms of nature other than this which we know, with its endless variety of forms, objects, and species, in all of which life, consciousness, sensation are one and the same. Life passes from one form to another, but it is always the same life, although no consciousness remains of any previous condition, for memory is weak at its best. So life may pass from one order to another, from one nature to another, growing greater here and less there without losing an atom of its essential quality.

That one form of life evolves from another is so far speculation, inasmuch as the connecting link is undiscovered, and it is logical to deny the merging of this life into another beyond the grave since the connecting link is not open to the vision of all. What we are to be no one actually *knows*. Probably the grub does not dream that it is to be a butterfly, and there is no evidence that the butterfly remembers its previous form of life. And such memory, if it existed, would hardly enhance the pleasure of his gorgeous majesty. Perhaps we

should shrink with horror if we knew what we had been a century ago. Even in one brief span of life very little pleasure is derived from memory. The future is man's sweetheart, and he who loves her best is the happiest. Doubt of her disturbs one's rest and robs the present of its value. All the religions that have blessed or cursed mankind have their roots in the future. The Happy Hunting Grounds of the Indian, the Kingdom of Heaven of the Christian, the Nirvana of the Buddhist, the Spheres of the Spiritualist, all attest the fact that the undiscovered, the unknown, feeds the soul, even as the known feeds body and mind. The plodding farmer ploughs in the cold and the rain of the present, but he lives in the future. He sees the glittering harvest cover his fields, and his soul is fed by hope and imagination.

It is well that the future, all unknown, takes form through the agency of the imagination. It is well also that the past is hidden from view by heavy curtains of ignorance and darkness. That past of the *chance nature* where men with animal heads, or animals with heads of men stalk abroad; where order and system are in embryo; where wisdom is unknown; where freaks are the dawning of order, the outgrowth of experiment, or if you like, the result of evolution—all this does not invite the mind to turn backward, nor allure the soul as do the promises of the future. Albeit out

of this chaos, this form of nature, which we fondly imagine to be complete, has evolved, growing as everything grows toward completeness. We need no longer puzzle over our want of wisdom, our incompleteness, and the lack in most men of the truly human spirit. The good, the beautiful, the useful, are the result of culture, as the finest fruits of the earth are the result of thought, attention, and intelligent labor. Spiritual growth and perfection are attained in no other way.

The spiritual nature in man is the Divine Triad of Love, Will, and Wisdom; and these elements of conscious individuality are not made to order, created in perfection, but are evolved by culture, through thought and action.

The first manifestation of wisdom is order, "Heaven's first law," clearly pointing to that underlying nature which knows no law, the realm of chance, accident, and disorder. The realm in which we exist is a realm of law, but chaos smoulders underneath, a quenchless fire which occasionally breaks through the walls which Wisdom has built to imprison it. Disorder then runs riot and monsters appear, just as from some superior world strange natures intermingle with ours, producing a gentle Jesus, a wise Socrates, a devoted Buddha, or some musical, mathematical, or artistic prodigy. The genius that astonishes reveals a superior order of nature; monstrosities a lower form, deficient

in method in its productions, the sport of blind force working without knowledge of the end to be achieved. Thus we see there may be many forms of nature besides those of the world we live in. The nature in which we find ourselves is subdivided into many, as organic and inorganic, brute and human; but there is a certain resemblance, certain points of contact between them, while there is no relation or affinity between order and disorder, or between certainty and chance. If a realm of chance does not exist, whence comes the influence that wrecks the harmony of this realm, bringing to naught the best laid plans. Surely a form of nature under rule may have its opposite, or may be intermingled with millions of forms related to this only as being, in the lower forms, animated by universal force and, in the higher ranges, by the expansion of that force into automatic Will, Love, and Wisdom; a nature that is orderly without law, systematic without friction, and harmonious without discord. Evidence that a chance nature exists is found in the uncertain action of the elements, the wind for instance, that "bloweth where it listeth" apparently without method and to no definite end. The seasons appear regularly obedient to law, but as to the wind and the rains, are they intelligently controlled, or is there a powerful force of disorder with which Intelligence wages an unceasing and persistent war?

It appears that mankind is controlled more by chance than by intelligence, else war and crime would cease; there is too little mind among men, and consequently too little in the elements, to produce harmony of action; there is too much matter and too little wisdom.

Is there a nature where Wisdom exceeds the grossness? We are taught that there is and that various methods of getting into it—notably the Buddhist and the Christian—are practised. According to Buddhism, there are many heavens and many hells in the after life; a going out from and a return to the earth; changes from brute to human, from human to brute nature; the soul alternately in heaven and in hell, with incarnations in matter between. This existence may go on eternally, there being but one way out of the entanglement of reincarnation: the entire being must be so trained as to be void of desire, free from influence from the external world, which is *Maya*, illusion, the cause of the entanglement of the Soul in the meshes of Matter, the prolific source of all evil.

The persistent discipline necessary to freedom from all sense impressions unbalances the nature, turning the forces inward and thwarting the development of the soul, which should *use* matter to express or manifest itself. Hence the inertia of India, priest-ridden, ignorant and retrogressive;

vital only when the masterful spirit of the material Anglo-Saxon races have touched her.

Monasticism, with its primal tenet of celibacy, is the outcome of contempt for the external world, and its uses, together with a frantic effort to divide that which is *one*, the male and the female, into *two*. God laughs at such folly, and the great primal forces play throughout the worlds while a slow decay, the curse of outraged nature, blights the virility of the race or nation dominated by the hoary fraud.

Virility in proper use makes for expansion in individuals and races. It creates the family, which is the natural and healthy growth of the nation; it recreates the individual by expanding the limits of love and benevolent feeling. It frees the soul from that hideous nightmare of selfishness which toils for Nirvana; for placid, undisturbed serenity for *self*.

It is a fact that through celibacy clairvoyance is sometimes developed, but to what end? The celibate clairvoyant may experience trances and ecstasies, may see the heavens opened like Saint John, and behold the trampling horses, the chariots and hosts, the beasts from the chance world, and all the gorgeous, fearful, mysterious wonders of another condition of being, a meaningless phantasmagoria over which the ages may puzzle, wrangle, or blindly adore. How few such visions

stretch forth helpful hands to humanity! Forced growth cannot bear the natural sunshine and rains, the free, changeable rush of all the winds that blow, and the hothouse plant must be kept under glass for the pleasure and use of a chosen few.

When expansion ceases in the individual or the race, weakness, decay, and death are at hand, and celibacy paralyzes expansion. From the celibate priesthood of India came caste with its iron bondage, thwarting nature on every hand. The monasticism of the Roman church let loose on the world the monsters of the Inquisition, which, after fearful struggles, like beaten hounds, slunk back into the darkness of the under-world of ignorance and disorder; that chance world, devoid of wisdom and law, the doors of which were opened by the celibate priesthood, whose power to create was subverted into an engine of destruction. No longer free themselves, they strove to contract the limits of thought for all the world.

The dynamic power of all things is in the combination of the three primal principles, Love, Will, and Wisdom; these constitute an infinite reservoir from which we may draw at will by focusing all our power on Love, loving Love wholly and willing only good, and this is Wisdom which, in its fullness, will eliminate the world of chance. Spirit, concentrating, forms a soul, or center of power, the beginning of mind. This is the evolvment of

light from darkness, the division of the Infinite One into the finite two, the Builder and the Destroyer, the former intelligent, the latter void of intelligence. The calf's head on a human body shows *an intelligent adjustment of parts*, but the wisdom to produce harmony and order through the entire being is lacking. It is vain to search for the uses of most of the chance operations of nature. It is claimed that all events are under the reign of law, that there are no accidents in this life and world; but the very existence of law presupposes something outside of it to be guided, controlled, or guarded against lest chaos come again. Plant a seed in the earth,—it is a law of nature that it shall germinate and multiply itself a thousand fold; but then come the weeds to choke, insects to devour, with blight, mildew, drought, or deluge,—the result of conflicting laws the outcome of whose action is disorder, something outside of law,—a condition antagonistic to the orderly march of fertility, which must be guarded against by the wisdom of the husbandman. But toil and plan as wisely as he may, after all he is helpless in the hands of the remorseless Chance which sends rain to his ruin, or a destructive frost before its proper time.

It is better to think that this nature in which we live is wise and good and all right, when not interfered with, than to believe that all things are

ordered by an all wise and all intelligent Being, for in that case we cannot escape the conclusion that the chance operations of life, its "accidents" and catastrophes, are the work of a most malignant spirit.

If the farmer *knew how* he could check the growth of weeds, banish destructive insects and guide the rain clouds at will; but the lack of mind, its feebleness in mankind, accounts for our inability to control the elements within and without. The measure of control we can exercise over the subtile elements of our physical and spiritual forms fixes the ratio of our control over the subtile elements which surround us. If our physical and spiritual conditions are beyond our power to regulate, how can we control the wind and the rain? We are intimately connected with and related to the external world, and our states of mind and body are as much subject to accident or chance. He who is absolute master of his own organism can speak health into diseased conditions, still the tempest, raise the dead, or make bread out of the impalpable ether. The story of the powers of Jesus is not an idle tale, yet the powers ascribed to him are not those of a God, but are such as belong to another form of nature, a condition which all men may reach through regeneration.

We have lived, suffered, enjoyed, and died prior to this life, but the memory of that past is in most

cases wholly dissipated. Although we retain no memory of it, we once inhabited a form of nature so dissimilar to this that the imagination refuses to picture it. We shall pass out of this life into another, remembering perhaps for a short time some of its many events, but of what use is such memory? With some, doubtless, memory perishes at once. Those who are done with this human nature will pass out of it, some into a higher, others into a lower nature, the chance nature where accidents are the rule, and order the exception. In the higher form of nature individuality exists without law, consciousness is according to desire, for one feels as he wishes to feel and the will plays with the laws of nature as a child with his toys. The worlds of space are the notes of an infinite anthem sung by the grand perfected souls who have fulfilled the laws of the human nature by wise and orderly use. This other higher and freer nature was sensed by Gautama as Nirvana. Those who reach Nirvana escape the whirl of motion incident to this nature and attain to a condition of being indescribable and almost inconceivable.

Wisdom is begotten by mind concentrated on Love; or, in other words, by will for the good of those beloved. Intelligence and Love in union bring forth wise action; their products are Harmony, Order, and Beauty, while Intelligence with-

out Love gives birth to those half human creatures which are physical or moral monsters, void of sense and true understanding; not *degenerates*, but beings called up by accident, or by an unreasoning gust of passion; for although passion is the germ of love, it may be checked in its evolution and blighted by the unreasoning power of chance.

“In the beginning” there was no order; “the earth was without form, and void, and darkness was upon the face of the deep,” when Spirit, concentrating, forced light, life, form, order, system to appear; but the great void, the unregulated, unreasoning force, uncreated *Chance*, remains, a substratum of ignorance to ensphere every child born into human nature. The world teems with schools, colleges, academies, churches; it is loaded with literature to scatter the light of knowledge; governments with standing armies suppress disorder and sternly forbid chaos from overflowing into human nature; and yet bloody wars, fiendish cruelties, cold-blooded rapacity, fraud and wrong testify to a kind of nature inferior to the brute nature, because lawless, chaotic, and semi-intelligent without even instinctive love. This form of nature in which we are seems to be a mask thrown over the defects and deformities of that other from which we came not so long ago, although all recollection of it has passed from our transient memory, as this

life too will be forgotten when we shall have passed from it through the processes of Regeneration.

The evidence of a future existence for man is overwhelming; because he *is*, he *shall be*. But such communication as is possible between that other nature and this proves that intellect wanes and disappears on the other side instead of increasing in power and brilliancy. From this we conclude that the appearance of human spirits as individual intelligences is limited to the astral belt surrounding the earth, from beyond which there is no return. Those who pass on take with them only the immortal principles of Love, Will, and Wisdom evolved by the experiences of many incarnations in the mineral, vegetable, animal, and human planes of this nature.

The ladder the soul must climb in Regeneration is Love, and the first round of the ladder in conscious life is sexual desire, while the last and highest is the Love of the Gods — Universal Love. Beyond is Nirvana, the Over-soul, in which through Love, Pity, Tenderness, the fruit of social experience, joined to the Will of the Good, the fruit of moral growth, guided by Wisdom, the harvest of intelligence, man ceases to be a creature of limitations and takes his place among the gods, a source of order, harmony, and love. Sexual desire is Love (or God), expressing itself through the generative functions and in its lowest phases is

without tenderness, respect, or pity; but in the regenerating soul there is a constantly increasing activity of the creative force welling up in generous emotions and unselfish desires until the whole man groans with the burden of sympathy with weakness and suffering. The suffering and weak are the children, the barbarous, the ignorant, and he who takes advantage of the weak excites in the breast of the good the same pity which is accorded to the helpless. Pity is the chain that unites the highest and the lowest; it is the ladder whereby the Gods descend to earth for reincarnation. We came out of chaos where is no pity, nor order, nor law; we emerged into the orderly realm of Law, where Love, Will, and Wisdom have a beginning; we pass to Nirvana, which is order without law and Love without limitations. Wisdom is the light of the mind, and to add continually to this quenchless fire of the soul is the work of Regeneration acting through will, or desire, and through love. Concentration, which is the focusing of mind by Love and Will, or Desire, is the beginning of restraint, which is Law; the Word that went forth in the Beginning "Let there be light!" was the concentration of magnetism out of the formless chaos into an active center,—a soul.

CHAPTER VI.

LOVE, BEAUTY, AND WISDOM.

THE love of beauty is instinctive in mankind. Beauty inspires love and elevates the soul to a higher plane of feeling. Flowers, changing clouds, lofty mountains, far-stretching landscapes, night's starry vault, white-crested ocean waves are all impressive and inspiring preachers. They teach one lesson, they have one gospel; there is no controversy among them; all express *Love*, all show forth Beauty and witness to the Wisdom that created them. Through the appeal to the eye, thought is aroused and mere external beauty disappears in contemplation of the beautiful adaptation and adjustment of every part to every other in the order that makes the whole. Soon the soul catches the strains of harmony in the etheric vibration that underlies all nature's effects, through the purifying influence of this harmony in nature all unconsciously we grow in virtue and beauty.

If God be Wisdom, he must be wise in his acts, for they are his children. Every act of God, man, or beast creates conditions, or makes laws (synonymous terms), which act and react

throughout the æons of eternity, lending their influence to control events and to mould and fashion all things. God has not ceased creating, nor will he cease throughout eternity.

“The Kingdom of Heaven is within you,” said Jesus to the unregenerate Jews, and “except a man be born again he cannot *see* the kingdom of God.” That kingdom is the realm of the soul—of Beauty, Love and Wisdom. Who does not admire himself? Who so worthless as to be willing to be somebody else? We may desire to change places and conditions with some one more fortunately placed, but no one would willingly exchange egos with another. Love does not belong to the surface of things nor does Beauty nor Wisdom. External beauty is mainly decorative. God loves and decorates everything; even the meanest objects glitter in fascinating colors and lights. They are object lessons in beauty, pleasing the eye by the external to attract the mind to the contemplation of that immortal beauty which is in the soul that sees, rather than in the object decorated. Beauty is truly in the eye of the beholder rather than in the object which appeals to it, and the beautiful soul finds beauty in all things. Appreciation of beauty is not excited by the external only, for mental beauty far surpasses the physical, and soul beauty, combining the two, appears in those lovely traits of character which constitute the

wisdom of the soul. Love makes all persons lovely in the eyes of lovers, who see beauty and fitness even in what to others is ugliness. The soul of the wise controls the senses ; the reason sees beauty and wisdom that are concealed from merely physical sight.

Beauty has a voice which calls us out of our lesser selves, moving us to forget our meanness and littleness and inspiring admiration. We worship that which we love, and Love is God. Thus God is born in us ; conceived through the eye as an object and decorated like an idol ; but the mind discovering the transitory nature of the external discerns the interior loveliness which is more permanent, and passing to a higher plane of activity senses at last the immortal beauty of the soul. Worship stirs the depths of the soul because the soul is Love and is moved when approached by that which is kindred. The soul is moved by the love of the mind, which is admiration ; the expansion caused by its motion makes room for God.

This is the path of Regeneration, for God growing within our nature is as a child in the womb, and when gestation is complete He is born, the perfect human.

The large soul is the feeling soul : it feels another's woe and weeps. Submerged in the water of tears, it feels God in itself. As Wisdom passes out of the water into light the soul discovers such

beauty as the physical man may not discern. Being thus born of Love and of Water is to be delivered from pain and sorrow, disease and death.

Grief is the water of sympathy which the soul sheds out of blind eyes when, for lack of wisdom, she cannot discover the Providence which begets the circumstances—that Providence which is only another form of the Beauty, Love, and Wisdom of God.

To him who sees with the spiritual eye, there is nothing repulsive; there is nothing evil to him whose thought is as God's thought. The ecstasy of love destroys pain. *To him who truly lives there is no death.*

The golden sun, the silver stars and planets call our souls to admiration and worship, in awe and wonder of the inconceivable wisdom, the matchless harmony, the fadeless beauty, the awful power evidenced by these immortal things. I say *power* advisedly. We rush to the unknown from the known, from the appearance to that which is hidden. All motion is due to Will; it is the motive power of every conscious and unconscious act. The worm crawls from danger, the bird flies from its presence. Fear or desire influences the Will to move the dead weight of the body. Nature generates some things she sets fast rooted in the earth; the roots of others are left freer that they may provide for themselves. In this free-

dom is the first manifestation of Will, and Will is always *in* the thing that has conscious movement. Unconscious machinery is moved by an outside will, but even in this case the motor is *in* the machine. We infer, therefore, that suns and worlds are self-conscious living beings held in space and moving in their orbits by the inherent power of Will. Is this Will any less God because it is in a sun or planet, a worm or a human being?

The bird poised in air is held aloft by its own volition. We see the bird, but we cannot see or feel its thought. Judging from our own thought and activities, we infer that it sinks and soars in obedience to its own will.

There is nothing silent or motionless, although we cannot always perceive either sound or motion, or, perceiving, we take no account of it. The earth groans and protests with shaking and trembling and violent breathing at the boring and tunneling of its fair frame and the destruction of its beautiful forests. The tree cries aloud at the violence of the woodman's axe, and the sawmills resound with shrieks of the forests' fair children, nor will these cries of anguish cease until the wood returns to dust.

The earth breathes and we say the wind blows ; her heart beats and we note the ebb and flow of the ocean tides ; her blood rushes white and limpid in streams and rivers on her surface and hidden

in the darkness of her internal structure. There is order and system in all her motions, and wisdom and beauty in all her products of air, earth, and seas. Her changeless intelligence surpasses the boasted wisdom of man; his years are fast-fleeting seconds beside her ages of duration. Her admonition impressed on every atom, nerve, tissue, and fiber of being is: "Depend upon yourself! WORK! MOVE! Infinite fields of plenty, of use, of beauty encircle you on every hand. Stand erect! *Be yourself*, free, self-supporting, as I am! Fly, if you are winged; think, if you have mind; paint pictures if you have genius, for lo, I furnish patterns and colors. You cannot surpass me, but *try!*"

The earth is self-poised, self-sustaining, *individual*, containing within herself the seeds of Infinity. By reason of her individualized Self, the Cosmos, the Universal Self, the All Containing, impinges on her as a center or focus of power. The Universal Mind is in her; the Oversoul, imprisoned in her in miniature, is her soul; the *Ego*, which is evolving in mineral, vegetable, animal, and in man. In man, mind is evolved, which could not be if it were not in the grass he treads upon, the forests he beholds, and in the air he breathes. That the earth is a conscious entity, having thought, volition, and feeling, is evident to the thoughtful observer. Is Intelligence and Wisdom limited to the things

on the surface of the earth, and do they find their highest and fullest expression in the stumbling biped called man?

The regenerated soul contains the universe within itself. It has no limits, no boundaries; the beyond, the above and the below, cease to exist in the boundless. To the earth's consciousness, what are man's terms of above and below? Are they not equal? If so, they balance each other and the expanse within is as great as the expanse without; the inherent power is equal to that derived from other sources. Consequently, she is independent of all other worlds. They are in fact herself in essence. The eye of the soul discovers no difference between the within and the without. In looking within, one sees all that can be seen. As the world, so is the regenerated human being.

It may be asked, What is to be regenerated? Is it body, mind, or soul? The answer is, *the whole man*. That which is generated must be regenerated. It is now corruptible because all things are in a ferment of motion. The acid and the alkali, the good and evil in motion, is generation.

The body is generated in utter helplessness, devoid of thinking power and without the instinct of the animal. The babe has a soul or the capacity for emotion, which is the protoplasm from which mind is developed; a mirror in which the things of the soul are reflected to the perceptions. The ex-

periences of previous incarnations color the growing life, tinging it with peculiarities which form an attractive point for elemental life, as the fire of passion is generated and the growing being becomes animal.

In Regeneration is the animal nature left behind, the mind outgrown, the sexual nature made inoperative?

God has made nothing in vain. He derives pleasure from being a Providence to the weak. Without sin, no salvation; without weakness, no strength; without ignorance, no intelligence; without folly, no wisdom. If we outgrow our folly in Regeneration, wherefore shall we be wise? Strength without action becomes weakness, and wisdom without conduct degenerates into folly. Thus it is evident that the two exist from necessity, but the One from whom they emanate, or of whom they are the equivalent, is the center.

If the object of Regeneration be the return of dual man to unity, — to the Universal Spirit, — it is evident he must return stripped of all attributes.

To return to unity, or to become ONE, is to cease to be many. Man is compounded of animals, reptiles, fowls, and other forms of life, which, coalescing toward oneness, have created passions, appetites, attributes. These are dual in their nature and are *Man*. In other words, they are what the ego has clothed itself with in varying propor-

tions, to create individuality in expression, or outward manifestation ; for the Self is the same in worm and in angel and in all the grades of life between. Individuality is of externals, the fruit of generation, and he who lives in externals is living the generative life. As well think of regenerating a horse as of regenerating some men, for until the life of externals becomes of secondary importance the man will not seek the interior life.

The declaration of Jesus to Nicodemus was made to him only. "Except *ye* be born again, ye cannot see the kingdom of God." Jesus saw in Nicodemus an honest, capable man, an earnest, sincere inquirer, but one who still living in externals valued his standing in the world above all else. He looked on truth from the standpoint of the literal materialist, regarding it as an intellectual, rather than a spiritual attainment. Jesus seeing that he must be reincarnated before he could reach the point of evolution required to discern spiritual things, made the declaration to him and to his like.

The kingdom of God is within, but only those whose spiritual vision is open can see its glories. It requires unnumbered incarnations to reach the plane where Nicodemus stood, for only one more rebirth was required before he should be born of "water and the spirit." The gestating of spiritual life is governed by the same laws as the gestating of the physical. By experiences of pain

and pleasure, we are forced to think and to act; the mind at its utmost tension discharges its thought seed into the soul, to meet there the ovum of sympathy. Mind is masculine, Soul is feminine. In the soul, ideas take form and are clothed in matter. Regeneration is a renewing process adding new elements, or building new brain cells into the old when they are fully ripened for the change.

When Regeneration is complete, the body, like an evergreen tree, which does not shed its foliage perceptibly, will not waste nor show signs of decay. The discordant elements in man's constitution are the cause of sorrow, pain, and death. When the duality which runs through all his organs, causing antagonism — the male and female energies in the collision of action and reaction — when this duality is merged into unity — the lion and the lamb will lie down together and the only true harmony of being will be established. Nevertheless, God loves the discord as he does the harmony, for he has made it; and being like himself *perfect*, it is *perfect discord*, whatever may be its influence on myself or others.

Man could not be man without the elements of change in his structure; in Regeneration he leaves nothing, loses nothing, that belongs to human nature. Nothing can be destroyed; there is change, but not destruction. We modify the evils of existence, as we rise above them, or, in

other words, as our point of view changes, we see good in place of evil, and instead of suffering we enjoy. In our infinite and eternal journey, polarities are sometimes reversed, but who remembers a previous condition in its fulness? Life sometimes appears like a half-forgotten dream, or like a path passed over long, long ago which, being retraced, seems familiar, half pain, half pleasure, like an old sorrow.

Man may be likened to the apex of a pyramid whose base and structure are composed of mineral, vegetable, and animal life, and which coming to the apex in the animal life produces man, the flower of all beneath him. He is the seed in which is potentially the whole pyramid, as the oak is contained in the acorn. In the new order, the door to which is Regeneration, he requires all that is below him for the attainment of the perfect whole. God himself would not be perfect if the smallest fragment were lost, since he is All.

The Magi say: "The above is as the below," and the world of spirits contains the same elements as does the earth. There are myriads of people on the plane of spirit life where the social nature is as much required as it is on earth, and these elements of man's nature are the outgrowth of the gregarious animal life incorporated into his being here in the earth life.

Generation is the opposite of oneness. It is as

if God in creation forces himself with *violence* to become many, and, turning their faces away from himself, thus holds the many as individual entities, not permitting them to turn and look him in the face, *lest they cease to be*. He has made a miniature kingdom in each human being wherein, as a dual entity, he creates from the violence of his own nature all the discords of Generation to war upon and devour each other.

If man creates his environment in Love and Wisdom, his kingdom will be of peace, joy, and plenty. Creation is merely changing forms that appear into those that disappear. The lack of wisdom permits hell to run riot in the nature; sorrow, pain, and death make this Garden of the Lord a howling wilderness. Man comes into this world ignorant, deficient in intelligence and void of moral quality. He has only the instinct to cry and to feed without the power to help himself. He is to be cultivated as a garden, to be planted with trees and flowers, and decorated with walks and arbors; a lawn through which sing and dance the murmuring streams, the "still waters" for the refreshment of other wearied souls. This he will do *himself*; the thing so weak, helpless, and ignorant, out of his own soul, will generate in wisdom or in folly all the furniture, the garniture, the fruition of life. The universe impinges on the newly-born infant and broods, shelters, feeds, warms, and

educates the tiny creature. All the experience of the past is turned on it as sunlight to call forth thought energy, which shall be as the tree of life in the midst of the garden.

Regeneration is by thought, but Generation goes before, producing the old crop of weeds, the old jungle of noisome, slimy monsters, crawling and hissing serpents and the slimy creatures that breed in the swamps and fens of human nature where the still waters should gather and flow. These unsightly growths are habits generated in the past, an accumulation which we lump together under the name of "heredity." The aggregate of these same habits is again our wisdom, for past habits constitute present intelligence. If there were no habits there would be no need of Regeneration. We are lost in these habits of our ancestry, which produce themselves in us, and we, being void of the active thought-energy which regenerates, generate other habits kindred to those inherited, which abide in us until we become a bundle of habits thrown together without order—a fruit of Generation, without reason or purpose. Wisdom manifests in system and order with *use* as its object. We live chiefly because we have to: it is a habit—sometimes a bad habit—with no object other than the generation of our food and our kind. We do not intend to generate worms in our flesh or monsters in our souls, nor

have we any desire or intention to destroy either worms or monsters. The great God is All Present and we may not be lost from his all-seeing eye, but we are lost to *ourselves* in our habits, bewildered, confused in the maze of our own creation, in a hell of our own contriving; we are lost without chart or compass, if we have only the thought or principles which have come into our lives from some other life habit, lost in our own consciousness, when only the still small voice upbraids us with tales of what we might have been.

From Generation come those habits which have their fibers woven closest about the soul, the sexual habits. The soul is a creator, and its every effort is generation. Like God it is free and without limitation, but being less than Infinite, through the violence of personality, or imprisonment in the hardness of itself, it proceeds to soften and make malleable its prison walls by corrupting them.

Ignorance is the prison of the soul, "the flesh." It is the outermost of being; the waters in which the fires of life are submerged. These waters are made foul and corrupt by incessant activity of the inner fire of life that generates to destroy that which opposes its freedom.

The soul is a miniature universe and the *ego* is God of it, but he is uncrowned and dethroned by the circumstances of his own creation, which return upon him as the rising sun returns to waken a sleeping world.

CHAPTER VII.

SEXUALITY.

NATURAL law is a safe guide in the range of being which is under law. Law is inexorable in the mineral, vegetable, and animal kingdoms, but in the human kingdom man has a measure of freedom. Of all creatures, he only is endowed with imagination and the power to originate. Animals look earthward, but the face of man, by some mysterious attraction, is lifted toward the heavens, and his horizon is practically unlimited. He sees pictures beyond the stars, never dreaming that he is gazing into the limitless vault of his own soul. There are no boundary lines to the realm of Imagination, in which man creates pictures, emotions, ecstasies of pain and pleasure, of hope and fear, of hatred and love. In this realm he discovers tastes that ruin and create habits, both above and beneath the laws of his physical being. The three lower kingdoms now organized into man's structure are as much subject to physical law as they were prior to such organization. In evolution, some new element is added at each step of progress. In the change of mineral to vege-

table elements are found in the latter not possessed by the former, and as the vegetable merges into animal there is developed the new element of volition, as if mind were added to clay. This, however, is only an appearance, for intelligence "sleeps in the mineral, dreams in the vegetable, wakes in the animal, and comes to consciousness in man." In the mineral, although only the intelligence of obedience, it is still of the same essence and akin to mind. Chemical affinity is the love of atoms, and in this love is generated the heat that throws lava from mountain tops and boiling water from geysers. It disintegrates minerals, softens the rock, and bursts forth in forms of use and beauty from the insensate soil. Evolution is only another name for Generation, and Generation is Sex Love. Sex Love is the action of the positive upon the negative principle, whether in inert matter or loftiest spirit. The love of the sun for the earth baptizes her with life and beauty, and this glory alternates with the shadowy night, with storm, winter, and decay. In nature, all things are male and female, and Evolution is the action and reaction of sex principles. If there is a condition of being wherein action and reaction do not exist, it is certainly an unknown condition. It is perhaps the conception of the Buddhist, but practically it remains a mental concept. So far as we know, motion co-exists with life; the logical

conclusion is that when motion has ceased nothing remains. Generation, working on many planes, producing different effects on each plane, is continuous in its operations, creating mental and spiritual as well as physical form and substance. Having fulfilled its office on one plane, it passes to another. To cease the generation of animal spirits by an abstemious diet with right mental attitude, is to begin the generation of spiritual force.

Muscle is sometimes generated at the expense of mind. To cultivate one side of the nature without due regard to the harmony of the whole being, is to unbalance the entire economy inviting failure, weakness, and disease. Mind and muscle are both necessary in equilibrium, and it is a mistake to overbalance one side or the other. Habit, through long persistence, sometimes becomes second nature, the original true nature being overgrown and lost in the tangle of some unnatural practice revolting to those who view it from a more advanced condition.

Sexual habits contrary to nature are fatal, for sex has its roots in the soul itself. Animals have no evils of this nature, for they are governed wholly by the law of attraction. If the female invites the male, he responds; not otherwise. The female of the lower orders of life is as much bound by the law of expansion and contraction as the fruit tree, whose buds open and expand for the es-

cape of its spirit, and contract on the reception of its opposite, to produce fruit. The male is mastered by the female, but it is not the mastery of Will, or of physical force, or of the mind. We name it "instinct," and it is the attraction of the positive for the negative iron in the blood of each. The moment the negative is charged to fulness it becomes positive and repels, while the positive force becomes negative and quiescent.

The animal is simple, while man is complex. On the animal side, he is as little complex as are the animals, but on the mental side he is like a blooming flower, wide open to the influences from the universe of spirit, which, entering him in the form of thought and imagination, furnish to the blood and tissues something which the animal wholly lacks. By reason of this element he is master of himself and all lower life, if he wills to be master.

The field of Imagination is without limit and what a man adds to himself, lifting him above or sinking him below the brute, is of vast importance, for he creates it out of himself,—in fact it is himself in another form. Thus, as his creations are made up of the best of himself, he should consider well what he wishes to create before he becomes the victim of habits whose bondage he may be unable to throw off.

Habits involve the love nature. A habit of

accumulation generates a material love, a worship of material things that calls the soul downward toward the mineral and vegetable kingdoms, preparatory to reincarnation. That which we love we worship; it becomes our god and toward it we tend, for the soul's loves will become material by attraction to material things. Love is not an action, nor an object; it is that which prompts to action. Its weakest phase is desire of possession. Desire leads the mind and influences all action. The love of possession grows by the habit of getting. It soon becomes a monster never satisfied with accumulating and devouring material things, but fastens its vampire claws on the finest sensibilities and noblest attributes of the soul itself. When a habit is fully formed the soul is wedded to it and lost in the thing loved and labored for.

Sex love is nature's method of providing for the continuance of the race; but in excess it is like the instinct of the rat and the beaver which store up more than can be used. Those who do this tend downward; the creative power exhausts itself in excess and the mind reverts constantly to personal desires rather than to thought for the general good. The larger the mind, the more developed the will, the greater the power to control habits, passions, and desires. This control of self is one of the distinctions between man and the brute. By Memory and Imagination man is

able to forecast the future and determine to some extent the consequences of his acts. Imagination is the parent of civilization, and inventions are not confined to mechanics. The governments, religions, social life, and loves are all products of man's prolific imagination.

Matter, under the law of repulsion, softens and expands and becomes more susceptible to the energizing influence of spirit, whether in the earth or in the human body. Soul which controls is so far removed in condition from matter that it requires an intermediate substance, or medium of activity, to enable it to establish intimate relations with matter. Mind is this vehicle, touching matter on one side and soul on the other. It is a pivot on which the man may turn in any direction a mirror in which to view himself; a telescope whose power is unlimited. The soul is "native and to the manner born" in a state of inconceivable bliss; its nature is pleasure, and anything that offers pleasure is attractive to it. Physical and mental nature are one. Moral and spiritual nature are also one. These two constitute man's duality. Matter is feminine, Mind is masculine; Morality feminine and Spirit masculine. For this reason God is termed *he*, although God is both masculine and feminine. The feminine in man's nature should receive the same care and education as should the masculine—equilibrium of these

forces being necessary to sound health and longevity.

It has been affirmed that if properly generated man would not need regeneration. This is not true; generation in itself is perfect, because it is natural and without thought, while regeneration is the product of thought, which is not found greatly developed in the inferior animals. Thought that regenerates does not pertain to external things, but busies itself with God, duty, and the interior soul nature. These thoughts regenerate and build, cell by cell, the Divine Life within.

Sexual fire is generative; the same profound thought that stirs the emotions attracts this fire from the sex organs to the solar plexus, the central station of the soul — to burn on that altar until all grossness and lust are burned away, in the gradual transmutation of this mortal into immortality.

Thought is chemical, as it is mechanical, in its effects. It constructs, contracts, expands, and concentrates. It is the executive of the universe, but it is influenced by the Imagination, which leads thought to the depths and to the heights, to the far and near, to the unseen and unheard. Sexual fire is very sensitive to the action of thought and imagination; it glows and wavers and is fanned or quenched by their influence. It is this sensitiveness that gives the generative

power its intense actions and reactions ; the expansion of the atoms of the body influenced by sexual emotion, enabling the soul to work therein as it wills.

Excessive sexual desire is not the only form of lust. There is the lust of dress, of display, of wealth and power, for lust dwells in any excessive desire for ownership. "Thou shalt not covet," to own, or possess any thing, for the things we own really possess us. They have taken possession and we are obsessed by them in proportion to their hold on us. Our children rule over us, our possessions make slaves of us ; to save and hoard, or to gather and scatter selfishly, absorbs our time and best energies. The divine right of kings, the infallibility of the Pope, private ownership of the soil, all ownership, in fact, are assumptions born of the imagination. When God takes anything away from us the logical inference is that he is a robber, if we really own anything. The fact is, that we may use and enjoy anything we find in the worlds of mind or matter ; but nothing possessed or not possessed belongs to us. We brought nothing into the world and we can take nothing away.

The first work of Regeneration is to attain to oneness, to unite the dual forces in yourself, that as Jesus admonished "the eye may be single,"

seeing only God, who is Love, in all the universe. When that union is accomplished all things become lovely and lovable ; even discord helps on the perfect harmony. To attain this state, training of a specific character is necessary. The external mind must be hushed into quiet ; the passions and animosities engendered by the friction of life must be subdued before the Spirit can beget a child of God in the Soul. The masculine and feminine principles must be united in thought, motive, object and love. This is purity. The combination of many things in agitation causes impurity ; for this reason the duality of Generation must give place to oneness in Regeneration. Man represents spirit ; therefore, Jesus called himself the Son of Man. Woman represents Matter ; when the violence of spirit is tamed, Matter and Spirit unite and are one.

It is the masculine force that must be regenerated in order to enter the kingdom of God. In the words of the Great Master, "Except a man be born of water, and of the Spirit, he cannot enter the kingdom of God." All gestation is in water, and water is in matter as if in a womb. Spirit is that which impregnates and it is Matter alone that becomes pregnant, for Matter is passive, negative, feminine. It is the masculine in each person that must be regenerated. To be born of water, the male, (mind), must enter the feminine, (soul), for

these are the waters of life. To enter the soul is to enter into Love, and it is the office of the intelligence to find the soul and know the love before full faith can be felt.

Love ranges from the lowest sensation to the ecstasy of angels: each thing that feels senses a degree of pleasure which takes rank in the consciousness as supreme. The highest physical sensation is the sexual generative sensation, which is the culmination of sex love. This culmination is the absorption of the positive by the negative and is only partial. That positive element which passes from the male is generally the vilest part, forced out by lasciviousness. The true feminine nature repels lasciviousness and consequently, instead of a free and natural blending of the two forces, there is antagonism which closes all avenues to Regeneration.

The spiritual being produced by Regeneration is first conceived as a germ in the male mind. As every person is both mind and soul — Mind being male and Soul female — the Mind must first find the Soul and gently blend with it. The new life, Regeneration, then begins in embryo, as a child in the womb. Love and the Soul are one and the quality of your love decides the character of the spiritual gestation. Unless the male principle in each nature enters fully into the Soul, there can be no spiritual gestation, by which it is perceived

that a divided *mind* cannot generate the Child of God. "Ye cannot serve two masters." You cannot enter into two or more diverse courses of thought, conduct, or effort at the same time, for that is division; and a divided love cannot beget in Regeneration. The man who loves two women loves neither; he loves only himself. As he finds nothing lovable, or rather attractive in himself, all the male elements being similars which repel each other, he seizes on externals, and through the imagination borrows that which attracts and pleases—the most external and unreal of pleasures.

To attain to *oneness* of thought, the mind must be focused on one desire with such intensity as to cause a gentle heat to be felt in that nerve ganglion just above the back of the stomach, called the solar plexus, which, as I have said, is the central station of the Soul. A single thought is a sun-glass which being held to one point a sufficient time, kindles a fire in things that obstruct the light, until a hole is burned through dark matter to the source of light and heat. Well might the poet sing :

"Come, Holy Spirit, Heavenly Dove,
With all thy quickening powers,
Kindle a flame of sacred love
In these cold hearts of ours."

When this flame is kindled you *know* you have a soul within; the next effort is to get within it,

to blend and become one in mind and soul. When in the soul, which is Love, you are in God, and in time may be born of God ; but the process of gestation is slow. In nature, growth is a slow process, and the growth of the immortal man is no miracle, but follows the line of universal law. This life is not for toil or pleasure, but for making immortal all those who love it.

That which makes life a weary burden must be cast aside ; if in the mind only it must be reversed, turned back into the darkness of Chaos. This reversal of hindrances and evils requires close and vigilant attention ; but this is culture of the noblest faculties of the mind, will and desire ; faculties that connect the mind closely with the soul where God is. The Soul is the door to Infinitude ; through it the wandering mind is drawn to dwell with, to become one with God.

Regeneration requires rigid and close analysis of motive and desire, to the end that ONENESS may be attained. If two natures appear, if two spirits are within warring with each other, the call comes to choose which you will serve, for the warfare reveals the preponderance of *force*, which belongs to the plane of Generation. Force acts with violence, it *compels* obedience ; but love gently leads and persuades and attracts into the perfect life. Force is hypnotic in its action, — it enslaves ; but love is freedom.

Sexual love is the love of objects. If the object to whom you give yourself in part make a like return, mutual satisfaction results and you are free to grow to the limit of that satisfaction. We are, however, so constituted that no two persons can follow the same line. Sooner or later the lines will so far diverge that the limit of satisfaction will be reached, and antagonism begin. It is apparent that sex love in its external manifestation is transient, ephemeral, belonging wholly to the plane of Generation ; while soul love is as enduring as the moral worth which attracts it, and is an element in the new man born of the spirit who has attained Regeneration. The love of objects is transient and barren, because the soul is never satisfied by objects, since no object can enter therein. No matter how many the objects loved, the soul, like a stomach fed on air, is always empty and hungry. Who can portray the burning thirst or the gnawing hunger of a loveless soul ! A loveless soul is a sexless soul. Behold the world of mankind bathed in a sea of alcoholic drink to drown in universal intoxication, this immortal craving. See the mad rush for wealth and power, the incessant strife for place and position, the drunkenness of ambition, by which this hunger is partially appeased !

As already stated, to be born of God is to be born of Love ; and birth must presuppose a mother.

The Mother is nearest to the Father ; the newborn being must be born of the mother-love, that being the nearest approach to God. What words can express the immortal, imperishable character of mother-love! It surpasses all other manifestations of love. It holds within itself the potencies of all virtue. Beside its matchless supremacy, fame, gold and glory are so many worthless straws. The mother-love gives birth to the babe, and the soul of the woman is surrendered at the shrine of maternity. She is the providence of her offspring, its protector, guide and everlasting friend, with no thought of reward or desire of return in kind, being repaid fully by the love that warms her breast, and permeates her entire being. It is the mother-love that regenerates ; the true feminine love, — a creative and recreative force, into which the whole world can come regardless of ignorance, failure and sin.

Paul testifies to the transcendent worth of this powerful principle in the second chapter of Timothy, tenth verse, where he gives evidence of a knowledge that the mother-love was the true regenerative principle.

Christ is alluded to as “the only begotten son of the Father.” Jesus said: “God is a Spirit”; therefore it is a truth that spirit begets children, or offspring. We know this, for nothing but spirit can enter into the womb. Spirit begets

love also, and various kinds of love are given birth through varying environment, and the various forms of spirit that beget, as for instance, a dominating spirit begets self-love. This begetting and birth is in each individual of the race, for we are each one of us male and female. The spirit is within, and from it is evolved the form, character and life conduct of the man, as from the invisible emanates the visible. The marriage of a man and a woman is merely an external expression of a union already effected, and the child begotten of that interior union is the materialized love, the character of which is decided by the quality of spirit predominating in each. Genuine marriage is the union of the Father-Spirit with the Mother-Love in each and every individual, and unless such union is effected in each prior to wedlock, there is no real marriage possible. The Father-Spirit was referred to by Jesus as the Bridegroom; and the Bride is the Virgin-Mother-Love that waits the coming of the Bridegroom. The Christ is the Only Begotten Son, born into the regenerated man or woman from such union. Physical marriage is the external representation of spiritual marriage, of this dual union in the nature of each of the contracting parties; the failures and imperfections of marriage, therefore, are due to an imperfect spiritual union between the masculine and feminine principles in each. The Christ is not be-

gotten because the Father has *not* descended to meet the Bride. Christ can only be begotten by the Father, and is therefore the only begotten Son of Love, — the saviour from sin and its consequence, — death. “Love lieth at the foundation”; it is the only life, the only immortality.

In order to know what manner of spirit is essential that one may make the conditions necessary to the evolution of the Christ, the nature of the Bridegroom must be explained and well understood.

The growth of Christ in human Nature
Is Regeneration

CHAPTER VIII.

SEXUALITY (*Continued*).

THE Bridegroom is "the Father," so frequently spoken of by Jesus. He is the highest spirit that can manifest to man, or that can consciously enter into humanity. The Universal Spirit pervading all, which is all—the source alike of light and darkness, of good and evil, of pain and pleasure, of ignorance and intelligence, of virtue and vice—is *not* meant by this term, Father. The Father to whom Jesus constantly appealed is the Father only of the Christ. He is the Creator in humanity as differentiated from the Universal Creator. From him flows the seed of Regeneration and immortality, begetting the Christ in human nature—that "Word that was with God" and that "was God," declared by John. In the evolution of spiritual consciousness, he is the moving spirit appropriately styled the Bridegroom, whose Bride is the Divine Sophia of the Mystics; the Virgin mother-love of humanity.

Christ is a spirit, substantial, immortal, generated in every soul that desires him with the desire of Love; and the growth of Christ in the human nature

is Regeneration. No instantaneous transformation is possible; it is the slow growth, the serious culture of a lifetime. It is a process,—conception, gestation, and birth, infilling and transmuting every atom of flesh into immortal substance. If “Christ within you the hope of glory” means anything it means immortality for *the entire man*. He who aspires “to know of the truth of this doctrine” must have the loftiest ideal conceivable of the latent powers and possibilities of humanity.

Man’s highest ideal of love is that which the mother of his children manifests for him. Mother-love is universal; there is no conscious life void of it. There is no weakness, defect, depravity, or monstrosity to which she has given birth that is outside of the mother’s love and self-sacrifice. He who can inspire this love in the breast of a woman need ask for nothing more. If his nature is fine enough to understand it and large enough to appropriate it, he has found Paradise.

The measure of a man is his ideal of woman. It determines the loftiness of his flight or the depth of his debasement. The mind of the true bridegroom is ideal, filled with ardent devotion, faith, trust, hope, confidence and anticipation. His beloved is all the world to him; without her life itself would be a worthless show. The universe is full of her; her breath is like the aroma of flowers; the touch of her hand transports him

to the verge of ecstasy. The glance of her eye kindles a fire in him that burns away all selfishness; for the time his feminine nature is supreme and he loses himself in love. Benevolence asserts itself, and he invites all the world to the marriage-feast, if it be only a crust. His pride of self is quenched and he becomes one with the universal. A taste of heaven is in this spiritual exaltation, and he might rise to still greater heights of ecstasy if his ideal were not ruthlessly torn from him by the contact of coarse, irresponsible matter with which ideals are clothed. This friction of matter is electrical in character; it has other objects to serve than merely procreation of the race. This is a Mystery and the key to it is held by woman. Instructed in this Mystery, she unlocks the door and brings man into wisdom and knowledge and power; ignorant, she drifts with him into disunion, disgust and despair. By possession of the being loved, without wisdom from her, he is cast out of heaven like Lucifer, Son of the Morning, the glorious being who had all things save love. So the bridegroom falls away from his loftier self; his idol is clay, something separate, apart from himself which he owns, not the beautiful spirit into which he fondly dreamed of losing himself in perfect love and rest. He has fallen back into *himself*, the material male spirit, which does not expand like the feminine to enclose all helpless things.

Love manifesting through sex acts on three planes: the Electrical, which has just been defined; the Magnetic, and the Ethereal. Of the last named we who are yet on the earth plane can know only from report—a glimpse caught by the clear eyes of some sensitive soul, or the vision of the seer, in deep sleep when the angels sometimes talk with men. Of the magnetic union it may be said that, like the birth of the Christ, it is potentially *possible* to all, but really known to only the few. The electrical union when *complete* and *perfect* gestates the spiritual body, atom by atom; the magnetic union regenerates it. It is attained through all-pervading Love; a mighty sea in which the Will rouses rhythmical, profound, searching vibrations. It is soul answering soul in the great deeps of Love, and the friction of matter plays no part in the ecstatic vibrations magnetically aroused. Here, too, the woman is supreme; but she must be pure of heart and sound of head; wise, too, with the wisdom of knowledge and experience, the woman

—“nobly planned,
To warn, to counsel, and command.”

The higher we rise in the scale of being the less we need the friction of matter to produce creative vibrations, those vibrations on which God descends to become one with and in us.

He who would enter the woman soul in the mag-

netic union must be as fine and spiritual as that soul. The rough angles of his nature must be rounded off, his selfish arrogance be converted into gentle consideration for her and for others as his equals. The spirit of sacrifice and protecting care attracts love from the soul of the woman. Mother-love is a form of sex love, being its natural product. The two manifestations are alike in essence, having different objects. The man loses himself in the woman, while the woman loses herself in her children. The radius of a man's love is limited by the woman, but that of the woman, the mother, extends to many, and the more numerous the objects of her affection, the more expanded is her capacity to love.

It is the undifferentiated mother-love which returns good for evil and when smitten, turns the other cheek. When men are filled with this love, the Christ will be begotten in every child and Regeneration will begin in infancy. Feelings of tenderness and efforts to provide for and protect the weak are promptings of the Father, and the emanations from such a spirit promote friendship and attract love. Nay, more, they beget the Christ, the germ of immortality.

The desire to provide for the objects of love is prompted by the Father, but beware lest love cling to the *things* as well as to the objects loved. This is the divided love, the foe to that oneness which

alone begets the Christ. "Thou shalt have no other gods" than love for Love's sake — but, alas for the ideals of humanity! Men and women too often enter the married state simply for gain, or worse still, for the gratification of sexual lust. Right here woman has a mission. Her ideals of attraction are false; Marriage is the end, and dress and ribbons, showy accomplishments, with *chic*, the means. This gay display, this vanity of appearance, like fine feathers on the birds, may be one of Nature's sly methods of perpetuating the race; but the majority of women would shrink from flaunting such signals if they caught sight of Nature's intentions.

Woman is a mystery, an enigma, — and this is one of her most powerful attractions. We do not desire that which we already have; we long for something just beyond us, and an innocent coquetry is one of the feminine wiles to arouse and keep active the masculine curiosity and longing. "Pushed beyond its mark," it degenerates into conscienceless deceit.

To appear more and better than we are is a common aim. To overreach in trade, to get something for nothing, to get the better of a brother or sister in any way, while preserving an appearance of integrity and honor, affords the profoundest satisfaction. To pervert innocence, to tempt the lawless, to arouse passion by the display of false

charms, are but reflections from the debased ideals of mankind. The work of a spurious regeneration goes bravely on, and we see such born of water and the spirit daily by a profession of belief that Jesus of Nazareth is God, the Son of God, and a plunge in, or sprinkle of water!

Jesus could have used no more appropriate symbol in indicating the change in man from a mortal to an immortal being than the waters of birth, the fructifying generative water of the mysterious unknown, upon which the Spirit of God moved in the gestation of worlds and in which the embryotic child floats in its mother's womb, — water that quenches the fires that destroy, and which water the spirit is constantly impregnating with new forms of life. The new man is a new being, conceived by spirit, and gestated in the great deep of human nature to become possessed after birth, through the processes of growth, of power over the forces of nature, to be safe from hurtful or poisonous things, and able to defy disease and death. This it is to be "born of the spirit and of water." Plainly stated, the following are the conditions precedent to Regeneration: The masculine nature in man must know and enter into the feminine nature in himself. Thus out of the duality of Generation there will be established the oneness of Regeneration. The same action must take place in the nature of the

woman. By the entrance of the male element into the female element of each individual, the Christ is *conceived*. Thought and desire turned inward to the permanent and spiritual, gestate the embryo, and its birth is the beginning of Regeneration. This work must be perfected in each individual *spiritually*, before it can appear physically, expressed in *character*.

Every man has within himself a mother-soul, or love, into which the mind must enter to be mingled with and assimilated before it is possible for him to attract the Bride, that Virgin mother-love which completes his divine nature by making him one with the All. In like manner the male nature in the woman must be blended with the female nature, which will then become Fatherly in character as well as Motherly. Justice and tenderness will be equal; the female expansiveness will become provident and the vacillating, ill-regulated Will becomes poised and regular in its action. The woman who regenerates the male elements in herself is self-reliant and self-governing, and no true man will aspire to rule over her. To govern herself is to govern her husband; and if her rule spring from wisdom, justice, and love, it will aid in his Regeneration. She can recreate him into what she herself has become in her male nature, by keeping her ideal man constantly in mind and living that ideal herself. The silent, persistent,

honest thought-force of woman is irresistible, molding, fashioning, and controlling men, drawing them up to the heights of human nature and, alas! casting them down to its hells. She holds the keys to the kingdom of heaven both for herself and for man, for if she will take as husband only the man who represents her ideal of manhood, patiently waiting, fully expecting his advent into her life, *he will presently appear*. She must realize *intellectually*, that is, she must have in mind the complete picture of her ideal, as her soul *intuitively* knows him.

Undue sexual appetite, or lust, is due to an excess of animal magnetism, and a woman who has united the dual forces within herself can appropriate that magnetism in ways that will build anew the nervous system; but this power does not come by mere knowledge. It is a soul power, springing from love and command of the physical nature, which may be developed by intelligent training. A man thus controlled cannot help loving his wife devotedly, not *passionately*, but reverently, tenderly, purely.

Judgment and criticism of others has no legitimate place in those in whom the Christ is born. "I come not to judge the world, but to save it," is the distinguishing characteristic of the Christ. Man in the natural state judges others, but the Christ is Love, and not judgment. This Love

throws the mantle of charity over the weaknesses and follies of the most depraved. In the words of our dear brother, John Heaney, the right spirit is expressed: "I believe that every one does *the best he can* under the circumstances he is in." That sentiment, affirmed by the judgment and exemplified in the daily life, evinces an exaltation of soul very far removed from the plane of ordinary human nature. The Inquisition, serfdom and slavery, together with all the wars and wrongs that blacken the pages of history, have sprung from man's presumption in sitting in the seat of judgment, that place which God only is competent to fill. He only knows the end from the beginning. He alone can see why poor humanity blunders and the wise keep silent before the injunction: "Let him who is *without sin* cast the first stone." If we feel the spirit of criticism rising within and words of reproach tremble on the tongue, let us take the matter "into the silence," and if we find the Christ within, judgment will give place to love, and the spirit of criticism will be swallowed up and lost in the Divine Wisdom. It is true that our intellectual judgment is for use; but lest in our deficiency of wisdom we give premature expression of it where others are involved, let us learn to wait, watch, and pray, rather than blame another.

CHAPTER IX.

MEDIUMSHIP.

A MEDIUM is a way, an instrument ; and there are four ways, or classes of instruments, by means of which the dwellers in other forms of nature than our own come into this form of nature and make themselves known to dwellers here. These mediums are Physical, Mental, Psychic, Spiritual.

In physical mediumship, the physical nature is acted upon by some foreign force without the volition of the subject. The manifestations are involuntary and hence the medium is irresponsible, having resigned the will, the executive of law and receded to the realm of disorder, the chance-world. Such persons are subject to powers of which they know nothing, and which may lead them anywhere or nowhere. The medium gains nothing from such association ; for where there is no responsibility there is no progress, no mental or moral growth. This is altogether foreign to the way of Regeneration. A human body vacated by mind and will is like an empty house which invites an occupant. Physical mediums are prepared for obsession. In the New Testament such were said to

be "possessed of devils," a name for the denizens of the realm of disorder. In physical mediumship, the manifestations are almost wholly of a physical character, occasionally involving the mental nature to a small degree, and sometimes merging into mental mediumship.

In mental mediumship, the manifestations are chiefly of mind. The body and mind, soul and spirit, are so intimately related one to another, that all distinctions are somewhat arbitrary, as the whole being is to some degree involved in manifestations of a foreign force, when the Master, the Self, has resigned the scepter of the will. Mediumship is a condition where one force controls another: as, for example, the body is the medium of mind; Mind being the controlling force. Mind is in turn a medium of spirit, and spirit is a medium of soul; all intermingling and blending into a homogeneous whole.

However viewed, mediumship reveals three distinct factors: A ruler, a subject ruled, and the means whereby the rule is effected. Mind is admitted to be this means, since it is the best known of the forces ruling our bodies and controlling our actions.

The subject ruled is seldom estimated at its true value. In a general sense, man is the medium between order and chaos; in a specific sense, that which connects mind and matter must be the medium, and that medium in man is the will.

Man appears to be fashioned and molded, and his movement directed by fate. He appears to be the child of destiny, a means, a medium which an inscrutable intelligence uses to compass an unknown end. This seeming destiny is the conclusion of unripe intelligence, and is contradicted by the soul consciousness of the lowest order of being which has volition. The intellect believes; the soul *knows* and affirms that the weal and woe of the race depend on individual effort toward a common end. We know that to a certain extent we are free, for we feel the pulsations of elective power, and we know from experience that when we violate our nature we sink into a lower nature of inharmony and suffering. The medium of all action then is the Will.

It is said that God works through means, which means or mediums are not mankind alone, but the entire universe which God has created. Thus we have the absurd spectacle of a higher force working in and controlling a lower, which persistently contests his supremacy. This opinion is the outcome of the assumption of a controlling force other than that which is controlled, while the truth is that only like controls its like. Intelligence controls intelligence; and when it appears otherwise, a close analysis will reveal a factor common to both. Man controls the brute by virtue of the animal principle which they have in common, and not

by reason of his higher human nature. The assumption of the superiority of one thing over another arises from the control which one thing exercises over another thing ; but rightly regarded the weak are as potent as the strong ; the small as the great, — for “a chain is not stronger than its weakest link.” And in God there is oneness — no differences at all.

Control springs from *sympathy* not from force. The body is controlled by the mind, not because the latter is greater, but because of the sympathy existing between them. The body derives its life from the mind, and the mind its sustenance from the body through the sympathy existing between all parts, which makes that oneness or individuality of expression we call man. One part is no greater than another. Disturb the sympathy which in normal conditions exists between the mind and every part of the body and paralysis, insanity, and countless forms of disease appear. Each atom of the body responds to intelligent care bestowed on it by mind in all the reactions of physical well-being and happiness.

Control is in the thing controlled, however small or vast, simple or complicated it may be. All things are mediums but not of foreign or alien forces. A hypnotist controls a subject by controlling himself. By an effort of will, through sympathy, he becomes one with the self of the subject, projecting

his will into the receptive will of the subject ; but no one can enter into and subdue another contrary to his will. The will truly in revolt is an armed guard which nothing alien can break through. Weak persons are deficient in will and therefore most easily become passive, or vacant. Nature truly "abhors a vacuum," and a being vacant of its executive power invites a tenant. Such are the so-called spirit mediums.

Physical mediumship is generally induced by a mental state derived from desire. Desire always precedes the action of will, and must precede the being or doing of anything ; no person ever became a medium of any sort of force without the belief in the world of spirit and desire for contact with it. Belief in superior forces, or intelligences, is a pre-requisite to mediumship, and like all beliefs tends to induce the condition believed in. Belief in the control of force makes slaves ; belief in weakness results in weakness, for mental states induce physical conditions. He who fully believes in himself has little faith in the reality of the things that disturb or annoy, and knows little of opposing forces. Belief in a personal devil opens all the avenues of the mind and all the pores of the body for his entrance, since fear mingles with that belief and fear is weakness. Calmness and tranquillity are safeguards against disorderly forms of mediumship. If all mankind were calm and peace-

ful, storms and earthquakes — all physical disturbances — would cease, as would all bodily ills. Excitement vacates the whole being of the tranquil presence of God, and disorder rushes in to fill the vacuum. When we close our eyes in sleep we are nearer to the Source of Life than at any other time. The external world with its excitement, its intoxication and allurements, is shut out; entering into *ourselves* we find rest and renewed life. We are no longer mediums for this external rush of life that controls us. The day-time is hypnotic; we sleep when we fancy ourselves wide awake. The dreams and nightmares that possess us; the struggles of commerce and finance; the bloody thrones; the serried mobs, which we name armies, marching to the sound of drum and trumpet, with waving flags, and noise and tumult to rouse and keep active the excitement which we call courage — all this vacates the mind of peace and the body of healthful poise, inviting disorderly forces to take possession. The world of day is drunk with greed and pride and lust. Encroaching on the night it uses for revelry the hours consecrated to peace, and man, stultified by the fumes of this potent liquor of hell, forsakes himself and dies long before he has learned to live.

The exhaustion that succeeds stimulation is a condition that invites obsession and the fierce desire for intoxicating stimulants indicates the close

proximity of those vampire forces that fasten on the weak. Saloons are doors which open to that lower nature of disorder and spirits other than those swallowed by their patrons issue therefrom.

Unreasoning impulse, produced by any cause, throws open the doors of the mind and the body for the ingress of spirits, who delight in disorder and inharmony, indifferent to the pain and destruction which attend them. Consideration for others, an object, a motive for action, anything that rouses the mental forces and invigorates the will, closes the avenues that lead downward and gives wings to the soul.

The reality of reincarnation and of obsession is questioned by many and boldly denied by some, who affirm that there is no proof of either doctrine. Jesus asked his disciples: "Whom do men say that I am?" and the answer he received shows conclusively that reincarnation was so thoroughly believed by the Jews, that Jesus was said to be one of their old prophets come again. Much of the notable work of Jesus and the early church was the casting out of devils, and the new gospel embraced the philosophy and methods of performing this work. Those possessed of devils were the mediums of the disorderly forces, mouth-pieces for undeveloped beings from the chance world. Such manifestations are now classed as insanity, the aberrations of a disordered mind, and because we have

named the thing we fancy we understand and have fully described it.

It is claimed by the churches that Jesus is the great medium between God and man, the means, or way of salvation. He taught nothing of the kind. He emphasized equality, brotherhood, and the service of each for the other, rather than doing something for God (vain effort!), or exalting himself above humanity. With him goodness and greatness were synonymous; the desire to rule, or the abjectness of being ruled, was equally foreign to his nature. His mind was the medium which made manifest the God within, the Father, Saviour, or Server of his children. God needs neither service nor servants; the only possible service in connection with him is to take him into the soul and *become* him.

The medium between force and matter is mind, and, in a broad sense, all mediumship is mental, for it is by means of mind that *rapport* is established, even with the physical. Hearing, seeing, personating, automatic writing, trance and materializing mediumship are all physical, with just so much mind as is necessary to establish *rapport* with physical nature. Teaching, lecturing, philosophizing, all efforts which come under what is usually termed *inspiration*, are really mental; and the higher, deeper, and broader the mind of the medium, the more intangible become the evidences of inspiration.

On the confines, the utmost verge of mind, the spirit is *felt*, not seen or heard, for spiritual mediumship is *feeling*, not the sense of touch in activity but the felt *sense* of the person or object, something outside the range of the usual sense consciousness. The medium *senses* the aura of spirits, or of persons on the same plane; or of objects, all of which give off intangible emanations, the aura or life principle of the things. So, touching a stone the sensitive medium becomes aware of its life history, through coming *en rapport* with its aura.

No one has seen a spirit at any time. Phantoms are no more spirits than are other tangible objects. An object that dissolves and disappears in a moment is no more spirit than one which requires ages to effect a disappearance; but it is nearer to that unconditioned state which we term spirit. The distinction between "spirit" and "matter" is really arbitrary, since they are one; the elements blending, separating, interchanging, and antagonizing, but leaving no neutral ground between. The *Will* manipulates these elements and, in a spiritual medium, holds the positive pole of mental action, while *Desire* holds the negative or receptive pole of the mind. Psychometry is a form of spiritual mediumship.

A psychic, or soul medium, is one born of God, or Love — synonymous terms. He who feels an-

other's woe as if it were his own, who holds himself, in some sense, responsible for the weakness and failures of others, who longs to heal the sick, feed the hungry, rescue the oppressed; he is the true psychic medium, for all these desires spring from the soul nature.

We speak of the different parts of ourselves as if we owned them; my hands, my body, my mind, my soul; or of the objects that conduce to well-being we predicate ownership, as my property, my coat, my house, etc. But all that I have or am is not I. I acquire by experience, by toil and trouble, and the things so gained enter into me and I am obsessed by them. My body often owns me, and my mind owns and rules over me.

Belief is *being*; for I am stable and permanent, or weak and uncertain in proportion to my belief in myself. We are as we think; provided always the thought be large enough to contain us. There is a vital difference between thought, and *being what we think*. I own the woodlands, the hills and valleys of my little farm; my eye rests upon them lovingly and with a certain pride in their beauty and use, and they enter into me and become part and parcel of my material existence. If by thought I enter into the *spirit* of the woodland and valley, with their blooming flowers and singing birds, their sheen and shadow in sun and rain, I am one with them and through them I

enter into the Soul of all Nature, and become that which I think it to be. I believe in myself in proportion to my own truth, but "I am the way, the truth and the life" only when I am *that which I see, feel, or think*. If I can enter into the soul of the storm by virtue of that in me which is akin to it, I can restrain and control it; for the soul in me calls out to the lesser storm-soul; it obeys the law of the higher force and for the nonce is at one with my will. I hear in all nature the voice of God, because I believe in him and I am what I think God is. "I am that I am."

The only control worthy of belief is the control of Love. To rule and to be ruled is both above and beneath the dignity of man. God controls the things he has made *in the things themselves*, and the truest and noblest form of mediumship is the control by him who is within you in all Love and Wisdom, by your highest self.

The desire to control springs from the selfish *getting* principle. Love of power and glory is the foundation of thrones, the incentive to war, the ruthless parent of speculation, usury, and oppression. To get, to hold, giving little or nothing in exchange, is the spirit of rule, and the "control" of most spirit mediums, so-called, is of this character. Why be a chariot for any to ride in save the spirit of Life, the ONE I feel and know myself to be? The medium gains nothing in his real self,

even by doing a good work under the dictation and control of a spirit, or spirits. Sooner or later he is abandoned, broken machinery no longer fit for use, a wreck by the wayside of life, having given all and gained nothing in exchange. The powers that use the so-called spirit mediums do so for their own purposes, caring little about the consequences which are certain to ensue.

The facts of spirit communion and control of mediums are beyond dispute, but the controlling power is quite other than the souls of our dear, departed friends. Occasionally, it may be a friend is permitted by the controlling powers to communicate with the living, but it is only by permission. Murderers, thieves, drunkards, liars, savages, beings of disorder — void of conscience and love — hover close about this mundane sphere, held by reproductive law, unconsciously waiting for reincarnation. Their dense aura is inhaled by the passive sensitive until his nervous system is saturated, his brain seized upon, his will paralyzed, and he becomes only a machine for some unknown irresponsible force to manipulate, subvert, and destroy. He is "under control." God and the good never interfere with freedom of the will. Life is educational and the influence of opposing circumstances develops wisdom and strength for self mastery. To get control of the animal in the man is the lesson of life, and it is the only control worth attaining.

In the struggle is evolved the truth that all *rights* begin and end in control of self. To reach out for control of another is to assume that other's responsibilities, leaving him vacant of incentive to action. Vacancy is a condition inviting obsession, which causes crime, imbecility, and insanity. To acquire more wealth than can be used for legitimate ends, is to deprive some one of the responsibility of wealth — the freedom to grow through wise use of money. He who deprives another of any form of freedom is a robber.

We are all spirits and our field of operation is in intercourse with our fellows. Each soul is hidden from all penetrating eyes; some may be in another sphere, possibly in another nature, but communication must go on constantly. What is the nature of these communications? For gain, for self-interest, do we lie? If so, the mind is vacant of truth; that force which is like us rushes in and possesses us, and we become physical mediums of greed and fraud. If the mind is full of truth, loving freedom for others as for ourselves, accepting responsibility with knowledge and with all material gains, the manifestations are of the interior spirit and we are spiritual mediums blessed of the Great Spirit whose name is LOVE.

There is no limit to the possibilities of man's nature. Immortality in the flesh will be an accomplished fact when the general mind accepts

it as such. Death is merely an unnecessary separation of man from his outer covering by corruption and decay. The chemical qualities of the elements have decomposed it; the affinity of its atoms are reversed by the passing forth of the man, leaving the body vacant. Heat hastens the decomposition of the body and cremation dismisses it altogether. This proves that corruption is not a necessary follower of death, that the separation of the atoms of the body need not be a slow process. Intelligence is greater than all the elements it manipulates. Fire is its plaything; the chemical action of fire is as nothing compared to the chemistry of MIND. When the mind once *knows how*, it will swallow up the body as the rising sun absorbs the mists of morning, leaving no trace that it has ever been.

Life without change would be endless monotony, — the utter weariness of looking forever on a sun that never sets, even though it tell a story of immortal youth. A changeless existence is not conceived of by immortality in the flesh; on the contrary, it implies an existence not limited by any locality nor by any form. The *Will* being master of all conditions within and without, makes life as free “to change form and condition as the wind that bloweth where it listeth.” Paul caught a glimpse of the truth: “We shall not all sleep, but we shall all be changed. . . . For this corruptible

must put on incorruption and this mortal must put on immortality." ¹ This is bodily immortality. It does not signify that after the manner of thought of his age he placed the change at the "last trump." His statement goes to show that the condition of the body is not fixed to mortality, nor so subject to decay and death that these cannot be outgrown. Jesus shows the way out of pain and loss; the Christ makes all free, which is the opposite of mediumship.

But honor where honor is due. The world has been forced upward by mediumship; it has enlarged the possibilities of human nature and brought to the world of thought knowledge of other forms of life and nature, distinct from yet similar to our own. Through it the supernaturalism and superstition of the past have found reasonable explanation,—and the truth demonstrated that it is neither the Great God nor his Satanic Majesty that makes slaves of man, but rather the weakness and ignorance within man himself.

Nevertheless, the fact remains that mediumship is destructive to the medium, dwarfs soul growth, and brings about a condition of dependence which enslaves and effectually prevents all personal progress. In the end, the medium is generally abandoned when no longer of use to the controlling powers.

¹ 1 Corinthians xv. 51-53.

CHAPTER X.

SOULS.

THE story of Creation has an occult meaning which refers to the creation of man's immortal nature *by himself*; for man is immortal only by his own acts.

The command "Let there be light!" is the first creative act — the focusing of magnetism to a center — a sun, the visible center of a physical universe. Occultly the "light" is the intellect of man, the beginning of system and order; and spiritually the "light" is Wisdom. The sun is a center around which worlds revolve; the medium through which creative spirit is poured forth to give life and energy to its system of worlds. The mind is the sun of the ego, — the soul; through it the soul out of its fulness pours in all directions. By its light, which we call understanding, the mysteries, the essences of things, are revealed, and by its rays the fire of Love flows from the soul to generate and quicken thought into life.

It is at the center that formless spirit takes on form, and the soul is a center of infinite possibilities — the womb of infinite form.

The sun is the soul of the solar system ; the mother of the worlds that revolve around her ; the womb from whence they were brought forth. It is not without reason that in the German tongue the sun is feminine.

Love, the Creator, first manifests in centers. These are the beginning of worlds, organizations, societies, clubs, sects, and governments. As there can be no offspring without a mother, and no mother without a father, so there cannot be soul without some measure of understanding — the circumference of the soul. Understanding, or Mind, being the father, has its field of labor around the center, — the soul, providing ways for its manifestations. Mind is the circumference of soul, the medium in which it revolves. Understanding is the spiritual part of mind, which, without understanding, is wholly material, limited, form-bound and inert. To that quality of mind there is no conception of spirit, for it knows only the forms of things ; the essence, or reality, wholly escaping its knowledge. It hears the commotion of matter, but “the still small voice” of spirit is unheard. It reaches out hands to manipulate matter, but the sensation is of texture alone, having no sense of touch fine enough to discern the inner life of things. So it appears that mind is graded from the inertia of mineral matter, through all forms up to Infinite understanding, this being the most

spiritual part of mind, closest to the center of being. It is Wisdom, the Father, who dwells in the soul, which is Love. Wisdom and Love are never divorced, and they are infinitely fecund.

The material mind deals in externals and is prolific of inventions which accord with the understanding of the uses of things, as remedies for bodily ailments, even when the medical mind has no real glimpse of the causes or nature of disease. We believe in death with the external mind, and so grow old and die before our time, unconscious of the powers and true nature of Spirit. Ghosts and apparitions pass for spirits, and the shadowy forms evolved from cabinets are supposed to be souls. The soul is not understood, because the mind is so accustomed to predicate *form* of everything that the formless is to it the non-existent. To such minds the law of change defeats the immortality of forms; but this conclusion is the outcome of the thinking of the material mind,—for the spiritual understanding perceives form to be as indestructible as the law of change. My form existed before I dwelt in it, and will exist after I have vacated it. I am not a form: “I AM THAT I AM,” — a formless principle called man simply because I am in this body. I am a form of love, a center around which the circumstances of life lie like a darkened day, dimly illuminated by the fiat that ushers in the dawn of immortality, “Let

there be light!" This command is to the understanding that it may create anew this dilapidated body; that it may scatter the forces of death and disorder, proclaiming that all is good. When the conviction becomes universal that all seeming Evil is the foundation of progress and therefore must be Good, the mind will lose its grossness and the whole being will be fragrant with eternal youth.

The Soul conceives truth; the Mind perceives it. Truth, once conceived, will grow into every atom of the body, transforming it from mortal into the immortal, from matter to substance. Not every one is immediately capable of this transformation, although all are potentially so. Truth so conceived of the soul is a fire, a center of immortality of which the entire being takes cognizance.

God saw that everything that he had made was "very good." There can be nothing above "good"; "there is none good but God," therefore all that he has made, or that he is, can only be *good*, and evil is evil only to our limited understanding.

Man is progressive because he is incomplete, imperfect, ignorant; darkness, rather than light. The Mind is material, far removed from the Soul, and the soul's mind, the understanding, is vacillating and clouded. The judgment is biased by the testimony of the external senses and we believe that to be evil which is often the only possible

good for us or the world. We are in the world, a part of it, and that which is necessary and good for all must be good for each. Suffering is a teacher,—some will learn of no other,—and is not all instruction good? The objection may be urged that false teaching is an evil; but how can that be as long as there are those in the world whom the truth would strike blind? At the core disappointments, reverses, doubt, and despair have the seed of perfection,—the kernel of Infinite Good. Dissatisfaction is the door from one condition to another. The man who is dissatisfied with himself is aroused to improvement by that dissatisfaction, which working in and through him changes in time himself and his conditions. The clash of opinions may bring the clash of arms, but we all recognize and to a certain degree worship the God of War. The good and evil of the world is after all like beauty, which “is in the eye of the beholder.” In its essence, nothing is evil; it is our ignorance which causes it to appear such. With the perception of the all-pervading good the soul becomes calm like still water, and pregnant with life, youth, and beauty. The body reflects the soul's state and the face is lit by a smile of heaven, a light that no earthly glare can give. The expression and life become fixed in the good and the beautiful. Love of the good and the useful beautifies the ugly and makes charming the

plainest face, — the most uncouth body. This is the spirit of Regeneration. To be at one with it is to enter the kingdom of Love.

Regeneration cannot be attained by one alone. It is begun by the union of the dual principles, male and female, in each person; but to establish the “Divine Quaternary” each regenerating person must find his or her complementary mate. Celibacy must give place somewhere on the road, at some time, in some incarnation to the union of counterparts, the complete blending of two perfected souls, the perfect marriage, of which the external phase as we know it is the veriest simulacrum, — a misty shadow, an atrophied ghost of the real and complete union.

Regeneration expands the soul; the center enlarges and indraws the circumference, — the mind. The sympathies unfold and expand until selfish cares, anxieties, and worries disappear, and effort and thought for the good of all take their place. The belief that all is good annihilates evil, eliminates poison from the blood, and, reconciling the mind to the “changes and chances of this mortal life,” produces an indescribable calmness. In this quiet the still small voice is heard; man becomes conscious of the soul; he has found his center — the Divine Guest has descended, and God’s will is done in the circumference as in the center of being. This hushing of the outer mind may extend

to the material body, and the first stage of the Sleep of Sialam, which is physical insensibility, may be entered.

Sleep connects with the reservoir of life. The waking hours only prepare the body for the reception of life. Labor exhausts the nerves and muscles of spirit ; then we lie down without doubt or fear and calmly resign ourselves to the care of a Power of whom we know nothing ; confident that we shall arise with renewed life and energy — a supreme act of faith regularly performed by the most faithless ! In deep sleep the soul passes beyond the laws of limitation, far beyond the circumference, the Mind ; but in partial sleep she recognizes the circumference with its varied activities and her horizon is limited. A few moments of sleep will often serve to remove the obstructions to the ingress of life, — this ingress does not come from the world without, but from the world within. The deeper the sleep the greater the influx of life. We know something of the influence of magnetic sleep on body and mind with its curative and enlightening influx, but of the Sacred Sleep of Sialam little is known, even by report and that little is subject to doubt and scoffing, as a Rosicrucian tradition, a myth, a dream of some excited enthusiast. It is affirmed that in this sleep all mysteries may be solved, the future of men and angels explored, and the deter-

mination of the will carried into effect to the rise and fall of nations ; the changing of forms of government, the downfall of dynasties, and the production of wealth and prosperity for races, nations, and individuals. However incredible this may appear, it finds its confirmation in all the religious traditions and bibles of the ages. Gautama slept the Sleep of Sialam under the Sacred Bo Tree ; Mohammed in the cave, in the earlier and purer part of his life, entered somewhat into this state ; Jesus slept this sleep on Calvary. The fakirs of India, ignorant of its transcendent powers, have its most external form in the death and burial of the body, which lies in the earth for days in deep unconsciousness, to rise again in the fulness of bodily vigor.

Trance, which is not the trance of the medium, but a self-induced state, opens the way to the sacred sleep, and the life of Regeneration gives the power to enter into it. It is one of the ways of the Spirit ; in it the Christ, the Revealer of Mysteries, guides the immortal into fuller immortality, where the external din of life is hushed and the regenerating being awakes into perfect consciousness of his powers.

The full development of the Christ in the soul makes the body proof against disease and death. We are sick because he is not fully born in us. We turn him away from that door of our being

before which he says: "Behold I stand at the door and knock." Our ignorant and vicious second nature of *habit* often drives him relentlessly away. We cannot sleep because the din of life is in our ears and the peace and trust of childhood has forsaken us. The maker of brain and tissue, bone and fluids, retires before the ruler we have set up, — for Christ does not interfere with our deliberate choice, or *coerce* us into harmony with our better nature and himself. Our lives are chiefly automatic obedience to *habits inherited*, or engendered and fostered by the passions, and the little *WILL* we manifest is mainly employed in business or pleasure. Christ cannot abide in the turmoil of anxiety, the whirl of passion, or in the breast of a slave, and every man *ruled* by habit, or who is under any other domination, is not free.

Christ is not a *person*, albeit he found a voice in Jesus of Nazareth. He enters into, blends with, and overshadows the soul, as a larger light absorbs the rays of the lesser light. Where Love is deficient he cannot enter, nor overshadow the nature absorbed by material things. He is the only begotten Son of God, and all else begotten in the soul is begotten of mortality. He only is that "light" which is not quenched in the night of death.

Jesus came when the Roman civilization had reached its climax and the mighty mistress of the

world, drunk with conquest, was hastening to her fall. This planet and all on it—the growth of many cycles—were ripe for change. Man had learned fully one lesson from his teacher Nature, the lesson of his weakness, dependence, and helplessness; and his cry of despair to “whatever gods there be,” was for protection from the fates and the furies he had himself unconsciously evoked. Jesus came a poor man as regards worldly conditions, a thoroughly prepared temple for the fullest expression of the Christ; a man, yet containing within himself the fullest indwelling of the Father and Mother, and Christ or offspring, which constitute the Trinity of the regenerated ONE, to whose will the elements of matter yield obedience, while the world of spirit recognized on one side its master, on the other its brother. He stilled the tempest in nature and in man; he fed the hungry from the air; he raised the dead from the bondage of the grave and the corruption of matter, and finally he slept the Sleep of Sialam, a sleep so closely resembling death as to deceive his executioners, his immediate followers, and the whole world since his time to the present time.

We cannot analyze death, any more than we can analyze life; all we know are the symptoms that precede decomposition. Instances of trance so deep as to be mistaken for death are not uncommon, days and even weeks passing while the sub

ject lies in profound bodily insensibility ; but as long as decomposition does not take place, life is presumably not extinct. Sometimes the subject is conscious of all that passes around him, but more frequently he retains consciousness only of some other condition of being. Jesus passed through the agonizing torture which preceded his death, suffering as all must suffer who have the soul *rent from the body* ; but when he fell into the Sleep of Sialam he did not lose consciousness with the insensibility of the body. After the Sleep he had power to transmute the animal life into spirit, which not being under physical law, his body became wholly magnetic and under the control of his will. He changed his appearance so completely that Mark affirms that he appeared "in another form" to two of the disciples, as they walked on the way to Emmaus ; and John, referring to the same event, says : "Their eyes were holden that they should not see and know him for the Master." Mary Magdalen did not know him at the sepulcher, but supposed him to be the gardener, even after he had spoken to her. All this shows that Jesus had power to change his form and appearance at will, even to vanish from sight, passing through closed doors. He demonstrated that he was no phantom, by physical contact and by partaking of food with the disciples.

In view of these facts is it incredible that Jesus

should walk our streets today? In the presence of this object-lesson in the powers potential in every son and daughter of earth, how shall we continue to live this dwarfed, frivolous, narrow life of the senses, beaten about by every gust that blows without or within,—a straw on the foaming billows of time? Eat of the fruit of the Tree of Life; light the Divine Fire on the altar of your being, and become through Regeneration “as gods who shall live forever!”

CHAPTER XI.

ANGELIC LOVE.

LOVE is the same in essence in all conditions of being, but it differs in manifestation or modes of expression. It is always *generative of something*. It may be of mirthful sports as in children, or, as in the graver pursuits of maturer years, it generates thought which may manifest in business, art, or literature. In its dual action it procreates; in its triple expression, the Δ of the Rosicrucians, it is Regeneration.

The vibrations which flow from sex love differ in the same individual at different times and under changed conditions. Neither are they the same in velocity in any two persons as a general thing. The grosser or more material the nature, the slower the rates of vibration, and the narrower their radius, for it is spirit that vibrates. The differences in vibrations may be illustrated by the difference between the area covered by the light from a candle and that covered by an arc-light. In both it is light, but how different in radius and quality! So the love of the brute sends out vibrations, but their velocity and radius are to man's as

man's are to angel's. The reason is obvious ; in the brute natural matter is dense, and therefore obstructs spirit, and the volume of love is also less. Brute love is generative, but it has no expansion ; and in the brute nature the elements of Regeneration have not evolved. He fills full the niche in which he vegetates and pours out his force, but he has no space beyond it to fill. Man's love, however, being expansive, might fill the world with its vibrations, were it not for the obstructions of ignorance and grossness he sets in the way.

Love flows from the soul into the body in vibratory waves by means of the nerves, and comes into the consciousness in thrills of ravishing pleasure. Love begins to manifest first in the soul in a gentle heat of desire, for the first vibrations, those of desire, are feminine. These ultimate in *will*, which is masculine and produces motion. Thus we see that the male is born of the female ; i.e., WILL springs from Desire. As Love and Desire are in the soul of all things and as the soul is the kingdom of Heaven where God is, — the great Silence where vibrations are so fine, so infinite in velocity and power as to transcend human imagination, — it must follow that the angels who are nearest to him in spiritual likeness and power must send forth the finest, most creative and far-reaching vibrations of any of his creatures. The loves of the angelic world must be

the fullest expression of the love of God,—the life, light, providence of the universe.

Motion and emotion spring from Love, which always and everywhere is sexual; the positive and negative principles in interchange causing its manifestation from atomic rock to mightiest archangel. Therefore, the loves of the angels are sexual, as is the love that emanates from the center of love, God himself.

Violent vibrations are harsh and destructive; creative power is not the result of such vibrations. It is due to the softer, finer, and therefore, more far-reaching and rapid ones. The still, warm sunlight; deep, silent waters, the quiet night, the secret vibrations of the earth, are all prolific of life unknown to man,—beings of an hour or of an age, forms of pulsating joy whose vibrations exceed in rapidity, those of electricity in its most ethereal form. The infinite calm, the great deep of the soul, unruffled by passion's gusts, attracts the angels, whose silent but powerful vibrations interblend with and underlie those of the soul. Thus we may let go of the erratic vibrations of the outer world and sink into the downy bed of dreamless peace. When in this condition, one's guardian angel manifests that ideal counterpart of the higher self, through union with whom we shall grow wiser, gentler, and more charitable in mind and spirit, while the vibrations of this interior uncon-

scious love flow outward into the physical nature, there is an influx of life.

This interior unruffled life is the homeland of the Mystic. It is the third heaven of Paul, who, being caught up into it, saw those things which it is "not lawful to utter," but which those of a later age do not hesitate to describe as far as our imperfect symbols of speech can be made to convey form and meaning.

The wrath of God: what is it? I questioned as I pondered a sermon to which I had recently listened, on the verse in John, chapter iii., and last clause of the thirty-sixth verse. If God is Love, what manner of thing can the "Wrath of Love be"? My soul answered: "Away with the thought: there can be no wrath in Love." What mother will teach her child that wrath is good, much less divine? I have lived long and traveled far, always asking for truth, yet I have never found the WRATH of love. I have been a stranger in a strange land, and have found love everywhere; but of its wrath I have known nothing, unless it may be when footsore and hungry I was refused bread by some "regenerate" son of the church. Mayhap that was the Wrath of Love!

Lying on my couch one evening I prayed: "Great God, reveal thyself to me. Art thou truly Love? It is written that thy wrath rests on him who can not believe the report of thee made

by another man. *If thou art Love, show me how thou lovest!*" The moonlight lay on field and wood like an angelic smile, and creeping in at the window kissed my feet, wrought pictures on the wall, and softly sweetly lured me from myself. Like Paul, I was wrapped away into another sphere, and what I saw and heard I here record.

I found myself on a vast undulating plain, broken here and there by groves, the foliage of which, of all conceivable colors, sparkled and scintillated, touched into motion by a light breeze. A soft light lay on the landscape, tinging earth and sky with a pale golden gray, and I pondered on the mystery of the sparkling trees where there was neither sun, moon, nor stars to give light. Everything was as distinctly visible as if in brilliant sunlight ; but there were no shadows.

As far as the eye could reach the plain was dotted with human beings in pairs : a man and a woman, idly wandering, pausing here and there in groups, to break up and disperse again in pairs. There were no single wanderers.

The air was fresh and deliciously fragrant, and inspiring music seemed to well up from the very ground beneath my feet. To cursory inspection, the earth seemed as solid as my well-known fields, but on a closer view showed a slow, gentle, undulating motion, something like the dead swell of the sea, but less pronounced, its undulations

rising and falling to the rhythm of the music which I sensed rather than heard. At intervals, small dark spheres like bubbles, ten or twelve feet in diameter, appeared resting on the earth, — phenomena which arrested and held my attention, as they appeared, culminated, and disappeared. They appeared to be composed of vapor in rapid motion, rolling like dusky billows and thrusting forth flashing tongues of dark-colored flames. They exhaled neither heat nor smoke. These spheres appeared suddenly and disappeared, in the same manner as a bubble breaks and is gone, leaving no trace behind, and yet whenever a sphere burst, I saw a man and woman standing, attired in shining garments, beautiful with delicate and charming colors, whose faces shone with such brilliancy that I could not look on them, but was forced to turn my eyes away. Astonished and bewildered, I gazed, unable to grasp the meaning of the gorgeous and unusual spectacle, and it was some time before I could overcome the sense of strangeness sufficiently to observe critically what occurred.

A pair loitering near me, apparently on confidential terms, lingered, facing each other in attitudes which enabled me to scan their faces and general appearance in detail. They were apparently ordinary persons neatly clad in plain and rather somber garments, fully intent each on the other, and unaware of or indifferent to me. As they

stood thus, clasping hands, I saw them look upward, and with that look folded in each others' arms, they disappeared, and a dark, billowy sphere appeared where they stood, rolling and tumbling vapor and thrusting forth tongues of flame.

Fascinated beyond expression, my eyes were held riveted to the pulsating sphere for a few minutes, when suddenly it vanished and in its stead was the pair I had previously seen, transformed, transfigured, with bright and delicate robes and faces of celestial beauty.

Then was borne in upon me like the echo of a spirit voice, these words: "Behold the way the angels love! Through the involution of spirit, the angels progress in angelic splendor, and power, and joy. These dark spheres are the Divine effluence of spirit, which through Love, the angelic pairs enter, become involved in, to reappear effulgent, 'washed in the blood of the Lamb,' which being interpreted is: 'cleansed in innocent love.' In humanity, in the angels, through all the creatures of his Will, from the highest to the lowest, God loves through means, as all his manifestations are made. THERE IS NO OTHER LOVE OF GOD."

These dark spheres shadowed forth the truth that the mysteries of Love are guarded and their manifestations concealed on all planes of being. Love enters "into the closet and shuts to the

door," even in the angelic worlds ; but its vibrations descend to the extremest outposts of being. Human love is a reflex or materialization of angelic love, and its manifestations are curtailed round with modest silence, even as the angels conceal themselves in the mystery of spirit.

There is a time for all things ; a time to grow, a time to decay ; a time for love to generate the family, and a time when it creates thought and refinement ; and the culmination of it on the human plane is when the time arrives when Love regenerates this mortal into immortality.

"Behold, I show you a mystery." The soul is a globe and revolves in an orbit corresponding to the orbit of the moon. At their conjunction the moon smiles, and friendship, fame, wealth, love, or the soul's greatest blessing, immortality, may be attained. But beware when the face of the celestial orb is turned away, for love itself will generate domestic discord, ill fortune, poverty, and disease. "He that hath ears to hear, let him hear."

CHAPTER XII.

CONCLUSION.

THE creative power of man is due to the sexual nature, from whence his being is derived. Here, behind the Veil of the Temple, from whose altars the incense of virility rises, we enter in silence and secrecy the glorious presence of Creative Power. Here the antagonisms of sex cease, and souls merge in the unity of creative bliss. Creative of what? Of many things, — of all things. Of much of which the creator soon afterwards becomes sorely ashamed, — for it is an erroneous idea that the sex nature exists only for the propagation of the species. God is not limited to the creation of his own kind, or such beings only as bear his likeness ; neither is man.

Whence come the loathsome diseases which afflict mankind, and the crimes that spring from sexual abuses ; the tyranny of the stronger positive over the weaker negative, the brutal supremacy of man over woman? They are as much the creation of virile power as the child which springs from the loins of man to gestate in the womb of woman.

Sexual potency engenders courage, nobility, as-

piration, and all the graces attendant on friendship and love. The energy of the soul pours through the sex nature, and the volume of energy is in proportion to the capacity of the nature through which it flows, being drawn from the limitless ocean of energy with which the soul is connected.

The intellect plays an important part in Regeneration. An idiot can not be regenerated, neither can an animal, because they are without the power of *projection* of spirit. Learn to use the spirit, for it will do the bidding of the potent if they know how to command it. The spirit of a person will mold and fashion whatever he or she may will. The magic which Jacob worked with his father-in-law's cattle, was the polarizing of Spirit by peeling the rods he placed in the watering troughs of the cattle. If he had intrusted that part of the business to another, there would have been no results, for it was not the peeled rod which did the work, but Jacob's spirit, which, in obedience to his will, enveloped the rods, and by its potent energy influenced the passive cattle.

Prayers not winged with spirit are the forever unanswered prayers. Thought alone does not heal the sick, or work miraculous changes in any condition. It is only the chariot in which spirit goes forth to do the bidding of the will potent to charge it with the necessary power.

Anger and disgust burden the thought with poisonous emanations, which affect not alone the one toward whom they are directed, but the person whose spirit is charged with them. So the energy which is forced from the sex nature to feed the passions of hatred, jealousy, envy, fear, covetousness, and kindred evils are destructive of health and life.¹

Human nature is above all other forms of nature because it is free to create or to destroy. As God, being All that is, must make out of his substance, all things that are, so man being in his image must create out of himself, — must work within himself, fashioning his substance into patterns of his own choosing. If he desires Immortality he must fashion himself into an Immortal.

The legend of the Fall of Man, rightly interpreted, is the descent of the sexual nature to the plane of *division* which is the plane of propagation. In propagation man's spirit divides, but does not lose connection with the Infinite Spirit; but in Regeneration the creative energy must tend upward from the propagative plane, instead of downward to a plane below it. Propagation is a great creative plane dividing "the above from the below." Above is Creation without Division, the soul becoming greater and greater by gradual

¹ See the Temple of The Rosy Cross, p. 215, for the definition of Spirit.

absorption of the Infinite Spirit ; while below that plane the division of spirit continues until man divides himself into the vilest passions and vices, scattering himself — for he is that which he creates — into all the lusts of propagation. He has created hell here and now, filled with care, anxiety, toil, and the baleful progeny of competition, greed, and war.

Do not misunderstand ; Man is now on the propagative plane and the law of being requires his full use of himself in every attribute and function, but to the end that he shall rise into the heavens instead of sinking into the hells. Let him see to it that the blossoming spirit sends its fragrance upward instead of downward, for in the Spirit he *knows* that another use can be made of creative energy than that of propagating the species.

The right use of the sex activities attracts the energy which brings peace, pleasure, and happiness. In the course of time these activities will cease to be expressed physically, but the attractive power will remain, and the energy so attracted will serve to hold together the Spirit-body gestating within. The disuse of any organ of the body, or faculty of the mind, dismembers and maims that spirit-body, and therefore has no place in the work of Regeneration. It is true that Jesus said : “ If thine eye offend thee, pluck it

out ;" and it may be that some faculty of mind, or body, may be so degraded, so utterly ruined that the surgeon's knife is the only resource, but "that body which shall be" will carry through the ages of eternity the distinguishing mark of the lost faculty — the buried talent. Any effort toward improvement is laudable ; but destruction is not improvement when it entails a blemish on the fair work of God.

Potent sexuality is not sensuality ; the one creates, the other destroys. Out of the former blossoms the deepest love and the highest respect of man for woman, and the profoundest tenderness of woman for man, while the latter breeds only monsters of the slime. We have here the antithesis found throughout nature of right use and abuse. Because the power of love in fullest recognition and realization tends ever to the highest harmony ; its misuse plunges the soul into the depths.

Celibacy is a war against nature and the race ; a sure way to decrease power rather than to add to it. Power is not in excitement, but in quiet calm. To war with the functions of nature is to be involved in turmoil and unrest until the nature is permanently maimed. Excitability in any form is an evidence of weakness. There is more power in the still sunshine than in all the tornadoes that ever swept over the earth.

The soul that has passed diligently and patiently

through this training-school of God — learning the lessons, performing the duties, passing from grade to grade, growing naturally from plane to plane — is already mounting upward from the tasks, toils, and pleasures of Generation into the purer air, freer activities, and sublimer consciousness of Regeneration.

ADDENDA

[Readers responsive to the teaching set forth in this volume will be interested in the following Rosicrucian Manifesto which appeared originally in *The Temple* for July, 1897, and is here reprinted by permission.]



THE ROSY CROSS

THE origin of the Rosy Cross is known only to the oldest initiates of the order. Its symbols are as ancient as the Egyptian Mysteries and its principles underlie all religions, ancient and modern. In modern times the names of Christian Rosenkrutz, Robert Fludd and Francis Bacon have figured prominently in its literature ; but historically, there are few exoteric landmarks of the Order.

Rosicruciaë is spiritual, not material; a Fraternity, rather than an Order. Its members are gathered from the East and the West, from among the lofty and the lowly, the learned and the unlearned, wherever there are free souls, and sympathetic and aspiring natures. It embraces

all ages, races, and climes, and reaches from the visible far into invisible realms of being. Silence, secrecy, and unpretending good works are its characteristics, and one member may pass his life next door to another and neither be aware of the bond between them unless some stress of need draw the curtain aside. The law of Silence is particularly emphasized; obedience to the injunction to "enter into the closet and shut the door" being imperative on all who would have access to the sources of power.

Each age calls for restatements of truth, specially adapted to its understanding and use, and the present age is no exception. That which was hidden from the ignorant and vicious under symbols and figures in the past is emerging from its outgrown shell so that he who runs may read. The veil of Isis has become a misty cloud, destined to disappear in the broader light of the coming century, and while the Rosy Cross has its lodges, passwords, and signs, these external forms are regarded with indifference by the genuine Rosicrucian, who is aware that he can become a complete epitome of the Order only through development of its principles within himself.

While the Rosy Cross has no creeds or dogmas to which the initiate must subscribe, there are certain principles which all true Rosicrucians accept. Among them is belief in the impartial Fatherhood

of God and the universal Brotherhood of Man, thus recognizing the Unity of Spirit in all manifestations of Life.

Reincarnation is generally accepted as a truth, and salvation is the freedom of the soul from successive embodiments in earthy forms, wherein pain and pleasure alternate; where the glow of genius is dimmed by the darkened understanding of age, and the flame of passion is quenched by the chill of disease and death.

Humanity desires happiness, but none ever fully attains it, because it is sought in individual conditions and possessions, while it can be gained only through the uplifting of all souls everywhere. Life is homogeneous, and perfect rest will come to the individual soul only when the soul of the race is at rest. Therefore, whatever makes for the kingdom of heaven among men is the way to happiness for the individual. Men and women are born free and equal, but each one comes immediately into conditions destructive of freedom and equality, — conditions which man himself has created in the evolutionary processes of thought and life. He binds himself with creeds, forms, and codes of action which divide man from man, create the iron bondage of caste, and limit freedom of thought by fear.

The recognition of universal brotherhood, and of the truth that all are entitled to equal rights

and privileges in the house of the Common Father and Mother is an important step in the path the soul must travel toward the perfected life.

The cult of the Rosy Cross embraces the culture of the whole man, and this is carried on through vibrations set up in the emotional or soul nature by the Will. These vibrations exalt and expand the energies of the soul, and this culture is the *work of salvation*, which is not freedom from consequences, but deliverance from evil desires and tendencies. That which is recorded cannot be erased, but a new record may be made which will cast the old into the limbo of forgotten things.

The past belongs to God, with all its failures and sins; but the future is man's to mold and fashion as he will, for himself and for the race.

Vibrations may be indefinitely transferred by oral or mental suggestion, and the instructed soul consciously arouses, excites, and directs the thoughtless and ignorant through vibrations. Ignorance unguards the soul, furnishing conditions of receptivity to good and evil suggestions, which uplift or degrade. Mind responds to mind, soul to soul, spirit to spirit, through vibrations in the ether.

The invisible world of spirit is drawing near to the earth-plane, and the souls of men respond wherever they are sensitive to etheric vibrations.

The Rosy Cross has long sensed this incoming spiritual tide and confidently expects the breaking away of the clouds of ignorance which have long obscured the light of the inner heavens. The pyramids, the buried cities, the tombs and mountain retreats of the old world are giving up their long hoarded secrets to the push and enterprise of the age: but their wealth of knowledge and wisdom, though grand and wonderful, sinks into insignificance when compared with the treasures of the kingdom concealed in the soul of man ready to be revealed for *use*. This is the Kingdom of Heaven which is taken by force, — the force of persistent desire and effort.

Thoughts are not things — they are greater than things. Thought is the energy, the inherent force of things, and comes from the Primal Intelligence which is above and beyond all things. The mind is an instrument manipulated by unseen, but not altogether unknown forces. Its energies do not belong to us; they are lent for use, and the only merit which we can claim because of superior adaptability of the instruments is in the quality of their use.

The power to project this force or energy of the soul is inherent in human nature; and our department of the Rosy Cross culture is devoted to instruction and training in its use. To vibrate the etheric atoms of the body is to set in motion

the ether of space ; to exercise the Will in breathing is to connect with the space of Will, charging the body with electricity, power, and life : but the fervent *desire* to attain to any condition sets in vibration the finer essences of spirit that connect with the over soul of the universe — the Infinite Love. Every aspiring soul reaches some plane in spirit that corresponds to itself, and which it can absorb and use.

There are Seven Spaces of Spirit corresponding to the Seven Great Powers, — four Mundane and three Spiritual, or psychic. Those corresponding to the Mundane Powers are, — Mineral, Vegetable, Animal, Human ; the Spiritual Spaces are, — Faith, Will, and Love. All the spaces are filled with Societies, Orders, Associations, Brotherhoods, which correspond to every condition possible to man. Connection with the beings inhabiting these spaces may be attained by systematic training and effort. This is not mediumship, so called, but the entering into and possession of the knowledge and power of the space contacted. Man, body and soul, is the Temple of the Infinite Spirit, and in him are etheric atoms belonging to all spiritual states and spaces ; some active, some latent. Those which are active connect the individual with the space with which he has the closest affinity, and the influx from it is largely unconscious. To illustrate : Beethoven was by

nature affiliated with the Musical Societies and, being a fine instrument attuned to the inspiration of that space, he holds the world entranced by superhuman melodies. Socrates contacted the Philosophical space, Napoleon, the Strategic; but the full soul of the Prophet of Galilee came forth from and breathed the inspiration of the most interior space — the space of Love.

To aspire is to become, in time and in eternity; for aspiration connects the soul with the spaces of spirit vibrating with immortal energies. Man makes and unmakes himself; "he fails, sickens and dies through feebleness of will." Physical life is only a series of vibrations whose intensity may be greatly increased by persistent use of spiritual forces.

Degrees of soul-force depend on the rapidity of the vibrations of the flame uniting the three powers which constitute the human ego. This trinity of Intelligence, Will, and Love is a manifestation of the Divine Trinity in Unity, making of man a microcosmic God.

The soul is a glowing spark in an Infinite Flame.

The vibrations of these triune forces develop heat, which is generally diffused throughout the body as a gentle warmth. This heat may be powerfully increased and drawn to a center in the breast, where it burns with a pure and conscious

flame. This is the baptism with fire and the Holy Ghost (*Geist*, Spirit) and is typified by the fire kept burning on the altars of the ancient temples. It is also the transmuting fire of the Rosicrucians, which certain of the old alchemists misunderstood and materialized to mean the transmutation of the baser metals into gold.

This flame in the breast is an evidence of the Christ-union, the seal of immortality, and is possible only to the pure in heart. To the impure and unholy, the increase of spirit vibrations fills the soul with an unquenchable thirst and an insatiable hunger, which destroy soul and body by a slow combustion of unrest, impure desires, disease, and death. This flame is the point of contact with the source of all power and knowledge, and sometimes it finds a voice. With Moses it objectified in the form of a burning bush, and the "still small voice" of spirit became audible to the external ear.

Referring to this flame the great Persian sage, Zoroaster, says, "When you see the fire, listen for the voice of the fire."

This inner fire burned with conscious power when the disciples walked with the risen Jesus on the way to Emmaus. "Did not our hearts burn within us, while he spake to us on the way?"

It has well-nigh ceased to burn on the altars of human hearts, but the *Rosy Cross* has preserved a

spark of it and now calls to the wise virgins, whose lamps are trimmed and burning, to unveil the light for the illumination of the world.

Love is the only antidote for Evil; force will suppress, but will not prevent it. The peaceful, gentle, forgiving vibrations of love open the invisible spaces from which descends purifying and regenerative power. Through the vibrations of love, war will cease, crime and its vindictive punishment will pass away, and practical help will supersede sermons, prayers, and the legal restraints with which society now ignorantly strives to protect itself. Crime should be prevented rather than punished; criminal tendencies should be detected, undermined, and destroyed; the transmission of criminal instincts rendered impossible. All this may be done through spiritual vibrations, and this is one of the fields of work which especially engages the attention and efforts of the Rosy Cross.

The concentration of effort and the union of many *minds* in one vibration creates societies, sects, governments, on the plane of its action; in the same way, spirit, by *projection*, creates and destroys. Spirit individualized in a human body is no less spirit than when disrobed. There are conclaves in the spaces of spirit in which the souls of men and women who are still of the mundane world take part, equally with those who have cast off the body. Convocations are held where the

interests of earth-life are represented by those in earth-bodies, who, in soul projection, are in the spiritual spaces, and questions touching human interests most nearly are considered. Such a convention, giving exclusive attention to the application of the great principles of sex, has long been in session. It has removed the ban of silence from woman, and caused her equality with man to be recognized in many ways ; but the projection of this truth into the external world has been difficult, owing to the prejudices and superstitions of men.

Rosicruciaë invites woman's co-operation, and has made her eligible to its councils and helpful influences on the same terms as her brothers ; it now boldly proclaims the feminine principle as embodied in woman to be the Saviour of the Race. Being the most spiritual, she is the vibratory center between God and man. Through her elevation in the thought, will and love of man, the influx of crime, lust, and disease from the lowest hells will be checked, and the incarnation of lofty and pure souls will be facilitated. This can only be accomplished by the co-operation of the visible world of souls with the invisible.

Sex is of the body, soul, and spirit, and is as eternal as is the Creative Power, for by and through its principles all things exist. Its activities are always creative, for generation on one

plane creates another plane similar but a little higher. Vibrations of the body are the result of vibrations of spirit, which they involve, and all vibrations are creative in accord with their plane of activity. Sound vibrations reach the ear, thought vibrations the mind; but the powerful and far-reaching vibrations of emotion move the soul, and the motion is infinitely sustained.

Love is the creative center and the vibrations that harmonize the conditions, interior or exterior, of each individual are generated at that center. It is the love of *one*, not of many; for all sincere and genuine Rosicrucians are monogamists.

Love in the physical, has its correspondence in the spiritual nature, — it is one, for Love is Spirit, and all its vibrations are creative. What we name matter is an effect produced by spirit transforming itself through vibratory motion.

Nature makes no mistakes; she is the word of God to which nothing can be added or taken away by man, except to his own hurt. The separation of the masculine and feminine in thought, emotion, or physical life, is destructive, not constructive. In their perfect blending on all planes, lies the secret of power, and the Lost Word is unity—
one.

The natural use of the organs of the body, as of the faculties of the mind and powers of the soul, is an imperative duty to all who would perfect the

human nature. The orderly exercise of mind and will is required to preserve the harmonious balance of being, so that life on all planes shall march together in orderly sequence.

To be self-poised and perfect in rhythmic motion, like the worlds swinging in space, is the prerogative of every human being; but only those who have *found the center*, and lighted the flame on that altar, approach that condition. It is not attained by ignoring the selfhood or in disuse of the functions of body or mind.

The Rosy Cross makes no noise; it loves the Infinite Silence, and works through vibrations of Thought, Will, and Love. It is ready to point out the path and to clasp hands with any who desire to work for the advent of the new civilization. To this end, the fraternity desires *souls* rather than money; earnest, active, sincere students and workers. Not all who knock can enter. Before one can become a member of the visible Fraternity, he or she is already enrolled among the Invisibles.

“Not everyone who saith Lord, Lord, can enter into the kingdom,” saith the Christ; and one before him affirmed “Many are the wand-bearers but few are the true Bacchanals.”

Those who can recall the conditions of life fifty years ago will appreciate the gigantic strides man has made along the lines of progress. The twilight of the stage-coach has broadened into the

noonday of steam and electricity; the inspiration of books has largely given place to scientific certainties, to ascertained truths and facts of things, thus widening and deepening the scope of free thought.

Dr. Franklin ushered in a new age,—the age of electricity, when he called forth a message from the shadow of God which pronounced the death sentence on the limitations of matter, annihilating time and space by putting “a girdle around the earth in forty minutes,” as prophesied by Shakespeare’s tricky sprite. As the age of crude force merged into the electrical age, bringing with it everything worth preserving, so the wires and dynamos and circuits, which now witness to the external activities of man’s restless intelligence, will give place to the simpler methods of the mental age, when the possibilities of mind will become manifest. The present laborious processes of education will become obsolete, and telepathy will take the place of the old, cumbrous methods of instruction in the imparting of knowledge.

Daguerre pictured the *outside* of things fifty years ago; modern photography reproduces the *inside*, and it is only a question of a little more time and a few more experiments when mental states will be photographed, and man’s nature will be mapped out, as physical geography maps the surface of the planet. The swamps and lagoons in

human nature which send up the malaria that generates crime, disease, death, will be located, as will the life-giving seas and breezy, moral mountaintops. Mind will be generated, rather than adipose tissue, and God will be enthroned in the heart of the world, rather than in some far-off anachronistic City of Gold. Speed characterizes the electrical age; let us move quickly to help God save the world.

Recognizing the value of organization for certain work which is before us, the Western Cult of the Rosy Cross has established a bureau of instruction, where those who desire to learn and work with the Fraternity may apply.

ROSICRUCIÆ Δ

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