

Progressive Creation

A RECONCILIATION OF RELIGION
WITH SCIENCE

BY

REV. HOLDEN E. SAMPSON

VOL. ONE



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"IN the distant future I see open fields for far more important researches. Psychology will be based on a new foundation, that of the necessary acquirement of each mental power and capacity, by gradation. Light will be thrown on the origin of man, and his history."

CHARLES DARWIN,
Origin of Species.

The Author regrets to find that he omitted
that the illustration of "The Arrangement
Universe" facing p. 102 of Vol. II. has been
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of the Author, Dr. W. Woods Smyth.

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PREFACE

THE following book needs no lengthy statement by way of a Preface, nor any explanatory outline of the plan of argument worked out in the thesis, which is sufficiently elucidated in the work itself. *Progressive Creation* is the first of two books proposed to follow one another from the press, completing the whole scheme of treatment of a subject of more than passing interest to the student of both Science and Religion, in these pressing times, when the Faith of our forefathers is being weighed in the balances of advanced knowledge and experience. The thesis presented to the reader in these volumes is the result of many years' battling with the problems that all earnest thinkers and workers in the world have to face, and which every year invade the strongholds of creed and opinion, with sterner force and fiercer attacks upon the very truths and principles which had formerly seemed impregnable. The volumes referred to offer a solution of many of these fundamental problems, having this advantage of most propositions set forth by the many learned and earnest writers of our own times, in that, whilst it assails the many egregious and perplexing weaknesses and errors which expose what is called 'Orthodoxy' to the attacks of reasonable and scientific criticism, it strengthens the foundations and rational defences of the Truth upon which True Orthodoxy stands; and, on the other hand, it provides adequate material for the reconstruction and building up of the Faith of Mankind, in respect to those parts of its structure which have been weakened, or ruined, by time, corruption, and unfaithfulness to the Truth. Destructive Criticism, attacking the Faith of antiquity,

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and making serious breaches in the walls of Orthodoxy, without the provision of a Constructive scheme to repair the breaches, is a catastrophe to mankind, worse even than the existence in the Faith of errors and weak places, corruption and abuses, eating their way into the structure itself. It is this element of Reconstruction, Repair, and Rebuilding, which the truth-loving and rationalistic critics and iconoclasts, of Science, Philosophy, and Reform, have hitherto failed to produce in any adequate form. They have torn many of the meshes of the Net, with which Religion has, in the ages past, perseveringly cast into the sea, but they have not made any satisfactory endeavour to sit down on the shore and *mend the net* that they have ruthlessly broken. They have posed as the friends of Religion, in laying bare many of its most flagrant weaknesses to the derision and assaults of her foes, but they have nothing to offer to replace the broken-down defences, or to aid her in presenting an unbroken front to the enemy. But it is the act of no true friend to expose his friend's faults and weaknesses before the eyes of the enemy, except he has the means and power to correct and remove them. Otherwise the unfortunate one may well say, 'Save me from my friends.' The writer fervently believes that these books (of which the present one is the first to be issued) perform the sacred duty of true friendship to Religion (to the Faith of which he is a devout and humble follower), whilst avoiding the error in its performance, too common in criticism of Religious tenets; by pointing out the true way of repairing the ancient edifice, building up its broken walls, and strengthening its defences and armament against the world,—its perpetual and hereditary foe. The first of these works, *Progressive Creation*, offers the solution of the problems of life, in its *Scientific* and *Philosophical* aspect; the second, *Progressive Redemption*, takes up the thesis from the *Ecclesiastical* and *Theological* point of view. The two

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works, as a whole, cover all the ground of Reconstruction and Reformation, practical and doctrinal, which the thesis purports to propound. *Progressive Redemption* is in the press, and will follow the present work in due course. The reader, therefore, is exhorted to study *Progressive Creation* as an *ex parte* statement, and reserve his final judgment until he has studied the thesis to its conclusion. Criticism, the writer anticipates, but let the critic lay this to heart, that if he cannot contribute something better, to put right what is wrong, in Religion, in Philosophy, and in Society, it were a poor thing to rend to pieces that which may be the true solution, and might have been more convincing had it been handled by a worthier and more erudite writer.

The writer cannot let this book pass from the press without a few words of appreciation of the extreme kindness and consideration of the publishers, in their arduous work in preparing the book for publication. Himself residing in the West Indies, it was impossible for the writer to have attended to the proof-correction, without great delay; and as the desire of the publishers, coincident with his own, was to have the book in the hands of the public in the early part of the year, owing to the Darwin Centenary, they kindly arranged to see the proofs through the stage of revision. Nevertheless, the writer feels bound to apologize to the reader for some few discrepancies which have slipped through the revision, such as it would have been difficult for any but the author to have noticed. In another edition these faults will be rectified; and also it is hoped that a useful Index to the work will be added.

H. E. S.

TURKS ISLAND, W.I.,
Easter, 1909.

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BOOK ONE

CHAPTER ONE

INTRODUCTORY

REINCARNATION AND EVOLUTION

IN the following discussion the idea and principle of 'Reincarnation' form one of the main features in the truth to be uncovered. Before therefore we can proceed with the thesis before us, it is necessary that we present to the reader a lucid and precise view of the meaning and significance of this principle and idea. The term 'Reincarnation' may be defined as the return to the flesh of living creatures after periods of intermediate existence beyond the Earth-plane, after death.

It is a term employed in Hindooism and Buddhism, and in the later forms of Theosophy and Mysticism, to designate a certain truth, or doctrine, of Cosmology, by which is explained the philosophy of Progressive Creation, and the method by which the cosmical processes are effected whereby the original homogeneous 'atoms,' or ethereal cells, of the Divine Essence, evolve successively through innumerable orders of being, and graduate from the lowest types of living creatures to the highest orders of created being—the Divine Man, ultimately to become a 'God.'

Let it therefore be postulated, at the outset, that

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the fundamental and original purpose in Divine Creation is the Creation, or Evolution, of GODS. It is that for which all the vast movements and mutations in the cosmical spheres, in the universe, and all the cosmical energy, are making—the Return to God, the Centre of Energy and Being, of all that God has sent forth from His Person, in the Light-Streams of Etheric Substance; the creation of the inchoate ‘raw-material’ of the Divine Essence, into the ‘finished article’ of the Divine creatures, originally designed after the Divine likeness, and fashioned, by degrees of evolutionary creative processes, in the Macrocosmic ‘Workshop.’

This ‘finished article’ is Deity—the Divine Beings—by the creation and evolution of Whom, in unlimited numbers, God the Father seeks to fill the universe with Deific Beings, of like nature to Himself, ‘in His own image,’ that the universe may become the home of ‘Gods,’ of the ‘Sons’ of His House, ‘offspring’ of His Body, eternally existing, in harmony with, and in filial devotion to, Himself. Let this truth burn into our inmost thoughts and perceptions. God has made us to be like unto Himself. This knowledge is bound to influence our views of life, and to inspire us to seek the highest attainable degree possible in our present creative and incarnate states. Such a knowledge will infuse a new purpose of living, a new interpretation of existence. It will furnish a new and incontrovertible *rationale* of human experience. In it we may read the solution of every mystery and perplexing phase of life, and a reason for the daily heroism, fidelity and courage, that give us a bold face against adversity, tribulation, distresses and ‘temptations.’ We are made to become ‘Gods’—that is our destiny;—we are ‘men’ at present, in the hereafter to become ‘Gods.’ Let us behave as ‘men’ now, strive for the highest knowledge, experience and capacity, attainable by ‘man’; and then we shall not have failed to have added somewhat, in each reincarnate existence,

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to the cumulative total of increments of the Being evolving beneath the consciousness; and we shall, in due time, see in ourselves the evolving of the Deity that is in us latently, and will be our ultimate Destiny.

Of this cosmic scheme of Progressive Creation, or Evolution, Reincarnation is one of the essential factors. It is the physical and objective principle that affords the link between past, present and future, and reduces ages and periods to absolute unity. Without this factor there can be no demonstrable theory of development sufficient to overcome the many difficulties that science meets with in its elucidation. It will be our endeavour to show that Reincarnation is the only possible dissolvent, in the alchemy of Science, of the crucial questions of which scientists confess they are still at a loss for sound solutions. Also that Reincarnation is the only explanation that solves the stupendous mysteries of life and experience, which Religion, as set forth in dogma and ceremony, has, admittedly, only in a partial sense succeeded in accomplishing.

Reincarnation is that periodic event in which the creature—and man in particular—re-enters the habili-ment of the flesh, the carnate state, and recommences his earthly existence, for the ensuing period of another life-time, under other conditions and circumstances than in any of his preceding lives; better or worse, according as he has lived during his previous periods of existence, in Hades or Paradise, and in his past earthly careers. Reincarnation is an instrumental factor relating to the cosmical operations of the Planetary and Solar Spheres, as they combine in the process of the evolution of the Gods. The Planetary Spheres are divided, according to their relative formation and conditions, into Seven Planetary Circles, concentrically situated, in rotary movement, round the Sun, which is included in the Seven Circles. These Planetary Spheres revolve, in their respective Circles, in Twelve 'Houses,' or Angles, of the Solar Sphere, in which

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each successively passes the several constellations of 'Fixed Stars' of the Solar System, from which the 'Houses' take their astronomical names. The living creatures, passing from the Being of God, in the form of 'atoms' of the Divine Essence, enter directly into the Solar System, and are involved in the creative processes engendered by the cosmical energy created by the regular harmonious motions of these revolving Planetary and Solar Spheres, in their several courses through the Zodiacal 'Houses.' From the Sun these Divine 'atoms' proceed, and emerge into the etheric space of the universe; are caught in the revolving motions, vortices and currents of ether, in the heavens; are drawn, in succession, through each Planetary Circle, and enter into cosmical relations with each constellation occupying for the time being the 'House' in which the Planetary Spheres revolve. So do these living creatures evolve and develop, in due order, until they become individuated entities, and ultimately into materiated existences, or material things, and commence the course of physical and spiritual evolution, the nature of which Mr. Charles Darwin has partially and tentatively suggested in his two works, *The Origin of Species* and *The Descent of Man*. When this course of cosmical and individual evolution is about to be accomplished, the Being is qualified and fitted for his Return to the Sun, in the Perfect Creature-form—a 'God.'

Thus Reincarnation is the cosmical means by which the creature-life of the Cosmos is sustained, in relation to, and in unity with, the whole universe—the microcosms with the macrocosm—and constitutes, metaphorically speaking, the 'ladder set up between earth and heaven,' by which the creatures 'ascend and descend' from the Planetary and Solar Spheres, and the earth and the heavens are connected in indissoluble union. Through the process and method of Reincarnation the creature is 'at home' in all the Zodiacal

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Houses and in the Planetary Spheres ; and will inherit his ultimate estate and patrimony, in the Celestial and eternal Home, the Centre of the Universe, the Kingdom and Abode of the ' God of Gods.'

We have been accustomed to think of Reincarnation as applicable only to the human family, and rarely do we find it mentioned in reference to the lower orders of creation. Whereas Reincarnation is a principle that rules in every form of existence, from the primal 'atom' of the Divine Light-Essence to the constitution of 'man,' it is by the process of Reincarnation that the creature passes into existence from one Planet to another, and from the Planetary and Solar Spheres to the Earth—although the actual term is only applicable to reincarnation on the Earth, the incarnate sphere. Without this process the links which attach the Earth to the heavenly bodies, upon which depend their gradual development, would be absent, the earth would remain an isolated sphere, and its creatures, deprived of all power and means of evolution and development, would perish by final extinction. By means of Reincarnation the creatures enter and re-enter the incarnate existence, from the heavenly spheres, continuously bringing into their successive earth-lives the gradual increments of knowledge and experience, as well as of physical, mental and spiritual developments, created and garnered in past lives and intermediate states.¹ Hence the term Reincarnation is applicable to this same factor of evolution, in Progressive Creation, along the line of creative development, in all the graduating orders of created Beings. The substance of the creatures—evolved from the original etheric Divine Essence, proceeding from the Being of God, of which the flesh of all creatures in every kingdom of nature is composed—is one and the same, consists of

¹ The Theosophical student will observe the omission of Theosophical or Oriental terms in this book, the avoidance of which we have deemed it desirable, for the sake of so many readers to whom these terms do not possess any signification.

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the same elements and constituents, and differs only in the composite forms in which they exist in each order, kingdom and species. As, in the course of this discussion, it will be our endeavour to demonstrate that the truths we assert are supported by the testimony of Holy Scripture, and that Holy Scripture, rightly interpreted, is in no single instance inconsistent with the philosophy of physical, natural and psychical science, we quote, in support of the above statements, the words of *S. Paul* the Apostle, in 1 Cor. xv., *That which thou sowest, thou sowest not that body which shall be, but bare grain, it may chance of wheat, or of some other grain: but God giveth it a body, and to every seed his own body. All flesh is not the same flesh: but there is one kind of flesh of men, another flesh of beasts, another of fishes, and another of birds.* The substance of the outer 'clothing' of all creatures, otherwise the 'body,' is thus spoken of by the one term, 'flesh.' This 'flesh' assumes different forms and conditions in each reincarnation, as the creature ascends the scale of evolution in Progressive Creation, but it is one and the same substance of 'flesh,' in its original and constituent essence. Thus the substance of the mineral, the vegetable, and the animal, is the same, unchanged in nature and essence, but varying in chemical combination and organic structure, corresponding to the individual interior energy working in the Ego of the creature, which varies and changes in form with each additional development of consciousness, environment and condition, sustained in the graduating experiences and cumulative influences of their periods of existence, in their Earth-lives, and in their intermediate Planetary states.

Also a wrong impression exists in most minds, that, in the intermediate life, or 'Hades,' after death, the 'departed' soul remains in a *body-less*, or discarnate, condition; are mere 'spirits,' whose bodies abide in the earth until the 'General Resurrection in the Last Day.' In a later chapter we shall show, more fully,

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that this idea is an erroneous one, and extremely misleading. The beings that inhabit the Planetary and Solar Spheres, otherwise the Paraisaical or Celestial Spheres, and the beings also that are in 'Hades,' or the 'Astral Plane,' are not by any means 'body-less,' or discarnate; nor are they, in any particular, less or more, constitutionally, than when in the incarnate Earth-Sphere. All beings, all creatures, in all planes of existence, and in all regions of the Cosmos, are wholly and completely fashioned, in all their cosmical parts and natures. In the later chapter referred to, we shall show the true formation of the organisation of the creature, and describe precisely what takes place in regard to its organisation, after death. It is entirely a fallacy that, after death, the creature leaves behind it (except for a very brief time) any portion of its organisation, whether belonging to the body, or the soul. Every creature, passing from the world, through death, takes with it (subject to certain comparatively speedy processes of nature that attend dissolution) every part of its constitution—body and soul—and leaves nothing behind belonging to its normal being. The change that takes place, in passing away from the earth, by whatever mode of transition, is not *disruption*, but the mutation, or transformation, of its physical and spiritual states. This truth is supported by the testimony of *S. Paul* in the same passage, quoted above (1 Cor. xv. 40), *There are celestial bodies, and bodies terrestrial; but the Glory (i.e. cosmic form) of the celestial is one, and the Glory of the terrestrial is another.* Death causes, not the diminishing, or removal, of the 'Glory,' or cosmic form, but the change of its constitutional form. The 'form' of a 'celestial body' differs in its conditions, from the form of a 'terrestrial body'; but the 'body' persists; is the same 'body,' in substance, but not the same in likeness, or form. This difference, or change of 'form,' is caused by new forces set in operation in the molecules by changing

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chemical combinations in the substance of the body, due to changing physical and spiritual conditions and environment, as the creature passes from one plane to the other. This change is analogous to the change of clothing we affect when we pass from one climate, or temperature, to another. The process of the change of the 'terrestrial body' into the 'celestial body' may also be compared to the change of carbon, by its conversion into gas, by the action of fire; or of water into steam, by the same action.

There are similar erroneous ideas in most people's minds concerning the constitution of the Planetary and Solar Spheres. It is not generally recognised that these Spheres, consisting of the majority of the vast circles and groups of 'Stars' (Planetary and Constellatory) are part and parcel of the one great heterogeneous and complex functioning 'Body' of the 'Macrocosm,' or Universe; each Sphere having its own specific share in the creative and evolutionary work everlastingly proceeding. Nor do men realise that these 'Stars' are 'abodes,' or 'homes,' appointed for the transient and æonial habitation of the creatures, which periodically transmigrate and reincarnate, residing at stated times in one or another of these Spheres, rotationally, and, in each successive interval, on the Earth-Sphere. Nor do men think that each Circle of Planetary Spheres, and each individual Sphere, is set under the dominion and authority of certain Deities, ruling, in mediatorial or vicarious capacities, under the supreme command of 'the King of Kings and Lord of Lords'; nor that the constitution of these Spheres is regulated, in their several circles and groups (as they are situated in relative proximity to the Sun) in strict correspondence to the constitution and development of the creatures inhabiting them. Nor, likewise, is it generally realised that the Constellatory Groups, or the Solar Orbs (the 'Fixed Stars'), have all their appointed functions in evolution and Progressive Creation, namely,

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as the transient abiding-places of the migrating creatures, in their passage to and from the earth and the Planetary, or Paraisaical, Spheres. Of these functions we shall have further to speak in the course of our discussion in this book. But it should, at the outset, be thoroughly understood that the celestial Spheres (*i.e.* Planetary and Solar) differ in form and constitution according to their relative positions in the Solar System, and in correspondence to the differences of constitution of the organisms inhabiting them. In the cosmogony, it should be stated, there are *Seven Primary Cycles* of Progressive Creation, corresponding to the Seven Planetary Circles of Spheres. In each Cycle (as we shall hereafter more fully state) there are various ordered degrees of Evolution, or Progressive Creation, through which the evolving creatures, in the course of cosmical development, successively pass, on the Path of Existence through the several gates of life and after-life, of reincarnation and transmigration ('Devachan' and 'Karma,' according to Oriental and Theosophical terminology). Consequently there are (in each primary Planetary Circle, and in each primary Solar Group) Secondary Circles and Groups, of relative degrees of constitution and states, corresponding to the various degrees of creature-evolution, or Progressive Creation. These all are therefore the fitly constituted 'abiding-places' of the evolving creatures, during their supra-mundane states. Each of these Planetary Circles is constituted, in form and nature, in correspondence with the forms and natures of the inhabiting creatures, which pass upward to them from the Earth, whither they have been preparing and fitting themselves, in reincarnation, for each ascendant stage of supra-mundane existence. The creatures differ, in nature and constitution, in the ratio of the degrees of cosmical development they have individually attained, in the normal course of Progressive Creation. Thus *S. Paul* again affirms, in the same passage (ver. 41), *There is one*

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the evolutionary field of operations. We shall shortly show that the earth is not the scene of evolutionary changes, but only of the effects of evolutionary changes, wrought in the Planetary Spheres, and pre-determined or ever the creatures reincarnate in the earth-sphere. The first step in scientific discovery towards the true scheme of creation and origin, was taken, in the Western world, when Darwin, Wallace, and Spencer struck the keynote of 'Evolution.' But the word then spoken will need to be revised, the theory of Darwin will have to be re-cast, before Science reaches the true idea of evolution; that idea which is perceivable only beyond the horizon of material phenomena, but is clear and definite from the point of view accessible to those who have scaled the heights of the physical, into the altitudes of psychical and spiritual research. Quite correctly, from the physical point of view, from which Darwin drew his perspective, he says: 'The crust of the earth is a vast museum; but the natural collections have been made only at intervals of time immensely remote.' He summarises the effect of his theory of development by 'natural selection,' upon the many serious objections and difficulties to be urged against it, by saying, 'I think that in the discussion light has been thrown on several facts, which on the theory of independent acts of creation are utterly obscure'; and he concludes his summary by the generally acknowledged fact that 'all organic beings have been formed on two great laws—Unity of Type, and the Conditions of Existence. By unity of type is meant that fundamental agreement in structure, which we see in organic beings of the same class, and which is quite independent of their habits of life. On my theory, unity of type is explained by unity of descent.' The chief difficulty of Darwin was found in the 'absence, or rarity, of transitional varieties': 'as by this theory innumerable transitional forms must have existed, why do we not find them embedded in countless numbers in the crust of the earth?' Darwin

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overcame this difficulty by the view that 'species at any one period are not indefinitely variable, and are not linked together by a multitude of intermediate gradations, partly because the process of natural selection will always be very slow, and will act, at any one time, only on a very few forms; and partly because the very process of natural selection almost implies the continual supplanting and extinction of preceding and intermediate gradations.' Thus far has the natural theory of evolution gone, and thus far can it only go, until Science raises its perspective, and admits the view of a farther horizon of investigation than the physical plane. Then it will be seen that these absent transitional periods in the formation of varieties, and of new species, will never be determined by any geological evidences 'embedded in the crust of the earth,' but will be accounted for in the fact that the sidereal universe is the creative 'workshop' and 'laboratory,' and the 'stars in their courses' all contribute to the Great Work, of which 'natural selection,' and 'conditions of existence' in the earth, are minor factors.

Another result of this discussion will be in the perception of a vast truth underlying the beliefs and practices belonging to the ancient science of 'Astrology,' and the mysteries and rites appertaining to the Orphic and Eleusinian schools and cults, and those long-forgotten 'religions' of ancient Egypt and Chaldea; some of the traditions and corrupt survivals of which are becoming a *vogue* in many present-day societies and communities which profess 'occult' and mystical power. It is a probability, amounting almost to certainty, that, within measurable time, the Science of Stellar influences in nature will again receive recognition in scientific circles; and the principle will once again be authoritatively pronounced, on sound scientific *data*, that 'astrological' science has a definite and instructive bearing upon the physical conditions and developments of species; upon the mental, moral, psychical and

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spiritual states and conditions of mankind ; and upon their relation to the universe, and their past history and future destiny, as revealed, or capable of being revealed, by the ' Stars in their courses.'

If it is true that the sidereal spheres are parts of the cosmic scheme of human development, that the earth-creatures have resided, and will hereafter reside, in those spheres ; it is not unreasonable to hold the belief, as many are learning to do, that it lies in our power to know a great deal more concerning them, their functions and influences, in reference to the creatures ; and to learn a great deal, of which we are at present very ignorant, concerning our past existence, and our future destiny. Such a knowledge, however, can only be attained by the development of the spiritual faculties, which are as real, as objectively reachable, as definitely organised in our interior nature, as are the faculties of the mind and of the body. Although these faculties are comparatively dormant, and partially in a state of atrophy, there are not a few of mankind who possess the knowledge, and secret wisdom, by which these latent faculties may be brought to light and utility. Such a statement is strongly supported by the indisputable fact that in earlier ages (ages of undoubtedly higher development) philosophy and religion (in those times one and the same) penetrated the veil of nescience that now covers the human mind, and the facts of which we are now speaking were matters of common knowledge. The conclusion is a fair one that it is owing to the rise of later materialistic, and other inimical influences, in the world, that these ancient truths and sciences belong not to the philosophy of our modern schools.

In order that we may understand the whole truth embracing the doctrine of Reincarnation, we ought to know at least the general principles of the Origin of the Species, and of Man ; and of the scheme of Pro-

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gressive Creation, in which man looms the central Arch of the Temple of Creation. It is the object of this book to unfold this vast and important subject, and to set forth, as clearly as we are able, the foundations of belief in the Divine Creative Plan, by which man has evolved from basic substance—the Divine Essence—and, from the ‘form’ of Man, the Gods are evolved: out of the perfected type of the Divine Manhood. No apology is needed to our readers for the consistent use of the *Book of Holy Scriptures*, as a true and most certain source of testimony as to the truths herein set forth, despite the general disuse into which these writings have fallen, as a consequence of the negative influence of materialistic science, on the one hand; and of the erroneous handling of the Sacred Truth by many variant methods of interpretation. That the Scriptures have fallen into disuse, in these days, on account of doubts which have been cast upon their authenticity, genuineness and truthfulness, as a result of ‘destructive criticism,’ is much to be deplored; not because it is to be contested that there is contained in the Sacred Writings a great deal open to historical and textual criticism, but because of the impressions such freely published criticisms have left upon the mind of a large number of unlearned people, which have led to a fatal suspicion of the *whole* content, due only to certain *parts*, of obvious and undoubted questionableness of origin and genuineness. Because this latter is only too truly the fact, it is of immense consequence to the world that confidence should be sustained in the Holy Scriptures as a whole, and the light of Truth be so cast upon them, that whatever is false and corrupt may be clearly distinguished from the greater proportion that is clearly genuine, and soundly Divine of origin. It can only be the work of an *enemy* to Truth and the Divine Wisdom, that there is such an effect of criticism (as only too widely is apparent in the world) as the abandonment of the Sacred Word to the shelf of obsolete

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and discredited writings. In reality, the Holy Scriptures contain, in a mutilated and somewhat corrupted form, the *Key* to the whole problem of Life and Being, when rightly and truly read and interpreted. It is our hope and most cherished desire to illustrate and support the momentous statement of the Catholic Church, that 'Holy Scripture containeth all things that are necessary for salvation.' At the same time, there is a *Key* necessary to unlock the Scripture mysteries, to interpret the mystical language, and that 'Key,' though in the custody of the Catholic Church, is, alas, buried in the dust of ages of misuse, disuse, and of misconception, and only in parts is it truthfully employed for the guidance and instruction of mankind in the 'Mysteries' of God. Bound up in the traditions, the remembrances, and the authoritative *dicta*, of the Catholic Church, the 'Key' is hidden away, and almost forgotten—even, at times, it has been denied—by those whose duty it lawfully is to preserve it, and to use it. It is thus that, in past ages, the Church has lost ground, has become encrusted with many corruptions, has taken for Truth, errors and false doctrines, or perverted truths; which posterity, in the present age, has inherited, in ignorance of the departures and falsifications of the past. Yet is it a feature of no small significance, that the Truth, in garbled and mutilated forms of expression, has ever, in every age, borne witness of its reality and power, and forced its own influences upon the world, against its many false settings and connections. But there are many that would see these falsifications and corruptions demolished, and the 'Church' of Christ and the Apostles restored to its original purity. For such an event to take place, the Church needs to purify Herself, as the 'Bride' in her chamber, to shake Herself free from errors and corruptions, and array Herself in the spotless robe of the Truth. She must recover the hidden and forgotten 'Key' that is in Her possession. This 'Key' once recovered, will restore to the Catholic

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Church that original knowledge of the Divine Wisdom, contained in the Scriptures, by which She need no longer depend on Tradition, on Authority, or on past *dicta*, only, but may teach and practise the Truth, from present and restored Spiritual Power and Divine authority, neither of which can ever be in contradiction of the genuine Truth of past ages. Undoubtedly the Church has lived, for many ages, on the foundations of a past heredity of dogma, tradition, and practice, but holds very slight belief in the *present openness of the sources from which the Truth first was pronounced*; she believes not in present Inspiration, nor in the continuity of the Prophetic Office. The consequence has been that, to a great extent, the Scriptures are become a 'dead letter,' an *exoteric* document, capable of an unlimited variety of interpretations, either circumscribed by the bounds of Ecclesiastical authority, or extensified to the widest breadth of individual and irresponsible treatment, according to the personal ideas of every religious leader of human thought. There is lacking the belief in the true personal possession of Divine authority on the part of such who still hold the 'Spiritual Gifts,' without which the Scriptures cannot be expounded with living power, and the authority of Divine truthfulness. The day when the Church closed the 'Canon of Holy Scripture,' and pronounced the practical finality of Inspiration, was an evil day in the annals of the Catholic Church.

We turn then to the Scriptures, in the first instance, to the 'Book of Genesis,' and quote a statement that gives an account of the Origin of Man. Let us here make one remark about this remarkable book of 'Genesis.' Egypt was, in the days of Moses, the most ancient surviving repository of the world's primeval records, deposited in the libraries and archives of the Therapeuts and Essenian communities that existed in that age. Moses, trained and schooled in the 'Ancient Wisdom' of Egypt, was conversant with the truths contained

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in those records, and with the knowledge of the sages that shone in his own day. The 'Book of Genesis,' in its original form, was therefore a compilation of ancient writings, from many authors of the historic past, of which none now remain but this vastly important rescript, and that but a remnant of the original Mosaic compilation, and itself adulterated and mutilated by the hands of scribes and priests, whose fidelity and integrity were not always unimpeachable. Nevertheless, we may receive the 'Book of Genesis,' such of it as remains to us, as one of the purest and most reliable writings that we possess, and the most ancient, and therefore the most precious, document in existence. We shall have occasion to refer to it many times, and to quote numerous luminous passages from it, which will show the book to be of far more valuable merit, as a scientific work, than ordinary interpretation has allowed for it. In *Gen. ii. 7*, it is written, *And the Lord God (i.e. the Lord of the Gods—Jehovah-Elohim) formed man of the dust of the ground (i.e. the atomic and basic substance of which the 'ground' is composed, and from which all creature-substance is derived and sustained on the earth), and breathed in his nostrils the Breath of Life, and man became a Living Soul.* We are accustomed to regard this passage as referring to the formation, or moulding, of a single individual man—the *first man, Adam*—out of the soil of the earth (as a sculptor forms a clay statue) which God miraculously changed into a full-grown man, in a moment of time. This idea at any rate, is the one most commonly supposed by the ordinary Bible student, who gives the subject a passing thought. But those who treat such a passage as this in the literal material sense, fail to realise that the archaic style of that period resembles the Oriental mode of speech familiar to us in these days, a style half allegorical and metaphorical, and half historical and scientific. The hyperbolical setting in which Truth was adorned, unless so accepted, leads to most erroneous

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and absurd constructions of meaning. But, so accepted, this story of the 'creation' presents an accurate, lucid, and sound scientific account of the evolution and progressive creation of the human *genus*, to its perfect development in the Adamic *Species*. Of the human *genus*, in that primeval age, as we shall show from the same 'Book of Genesis,' there were numerous inferior species, below the Adamic species. Of 'Adam' alone it was said that he *became a living soul*. The Adamic species were the final ascent of man to the top-stone of the arch of evolution, the 'apex' of the creative 'triangle,' rising from the 'base,' the *dust of the ground*, or the cosmic substance that is the basis of all matter. We shall show that from these elementary species and the Adamic species, of the human *genus*, the present abnormal, depraved, and 'fallen' human race originally descended; and the nature of the 'Fall' we shall have to recount. It will be observed, in the above passage, that two specific acts of the Lord God are described as having been performed during the process undergone by the human *genus* at the time it was raised to the state designated as a *living soul*. There is nothing to indicate that these two acts were instantaneous, or that they succeeded one another immediately. The narrative rather points to the presumption that a long space of time elapsed between them, and that each act was continuous and progressive, rather than instantaneous, simultaneous, and miraculous. And this presumption is consonant with every indication in organic life, growth and development, in nature. These two acts are as follows:—

1. *The Lord God formed man of the dust of the ground.* This statement is a precise description of the atomic and molecular formation of matter, and all forms of Substance. It states that man is formed of the common basic substance whereof the 'ground' is formed; and that he derives his material and terrestrial body from the earth. Now this is the exact truth that Science uni-

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formly asserts of the origin of the human form. According to the true Scientific principle of evolution, man has sprung originally from the earth-substance, evolving from the 'mineral' state to that of an organic, moving, sentient creature, living its own separate and independent life from 'mother earth.' This earth-substance is designated *dust*, a most apt term to correctly describe the 'atomic' formation of the molecular bodies of which all creatures are composed. From the 'mineral' state the creature began to ascend the formative *scala*, to the next stage, the *vegetable* state, and upward, to the *animal* state, and the *human* state. Thence he rises to the *Adamic* state, and thence to the *Deific* state. In regard to these earlier states of organic evolution there is no room for any such theory of the cause of development, as 'natural selection,' however feasible such a theory is in the later creature-states. 'Selection' cannot come in at the stages of the mineral, nor scarcely at the lower types of vegetable states. But in the principle of Transmigration and Reincarnation, the idea of gradual mutation and variation is perfectly sound and rational. From the above explanation it is found to be a scientific truth that *the Lord God formed man of the dust of the ground*, not by any special, or independent, act of creation, but by the gradual processes of evolution, or Progressive Creation. The original substance of the *dust of the ground* is the primary and crude 'form' of all creatures in the elementary stage of their evolution. The earth-substance is composed of molecular and fecundative substance, which, in the unceasing course of flux and re-flux, and constant germination, is ever giving forth new 'forms' of rudimentary life, new organisms, that ascend upward into the countless types of organic creature-states. The earth is the generic *parent* of the creatures. The 'forming' (*i.e.* giving specific 'form') of *man of the dust of the ground* was no special act of creation, in the sense in which the creative work is generally understood to

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have been performed. It was accomplished by no immediate exercise of 'supernatural,' or 'miraculous,' powers of the Divine Being, nor by any obedience of an express command, or word, of God, but simply by the instrumentality of natural processes, operating in an infinite scheme of organic evolution, in obedience to certain natural laws, by which the creature, step by step, ascends the *scala* of evolution, from the lowest inanimate, homogeneous and amorphous state, into which the Divine Essence evolves, of which the substance of the earth, and all creatures, consists; to the type of 'Adam,' or the *Living Soul*. The type of Adam commences the final stage, or cycle, of evolution, culminating in the Raising, from the 'form' of the Perfect Divine Man, of the Deific type, or 'Elohim,' the 'Gods.'

This culmination of evolution denotes the attainment of 'the Christ,' the 'Son of God.' Thus it will be perceived that the Divine Essence, of which the basic substance of matter (organic and inorganic) consists, proceeds from Jehovah, the *Primal Androgyne*, or Father-Mother, in eternal 'Procession,' or emanation, and is that 'Person' of the 'Holy Trinity' designated, in the Catholic Church, 'the Holy Ghost'; is drawn into the Cosmos, and is whirled into the vortex-currents of cosmical ether. Thence it is taken up into the substance-*nexus* of the Planetary and Solar Spheres, by the irresistible forces of gravity, attraction and repulsion, and into the Earth-sphere; whence it passes through innumerable mutations, as it whirls back and forth among the Planets, ever returning to the earth in gradually developing states; until it assumes the organic state, and emerges from the *dust of the ground*, forming the protoplasmic substance that constitutes the *semen* and *ova* of living creatures, in ever-ascending successions of evolutionary progress. Finally, after ages of ages of these mutations and wanderings, the infinitesimal homogeneous 'atom' has become the highly organized and

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complex heterogeneous organism, or creature of God, a MAN, and starts upon the final cycle of existences in which it is destined to qualify for the Deific state—the ‘Christ,’ the ‘Son of God.’ Through all these permutations of creature-states, in which the organism enters, rotationally, all the Secondary and Primary Circles of the Planetary and Solar Spheres, it enacts and re-enacts the creative ‘Drama,’ ever and anon returning to incarnate existence on the Earth, in successive developments of ‘form,’ and undergoes its infinite course of Progressive Creation. In each stage of its cosmical career, from the moment of its emergence, as a Light-atom, from the Being of God, to the hour of his crowning as a ‘God,’ his enthronement of Deity, the creature is a *God Potential*, a *God in embryo*; he never is without the possession, in all his fluctuations, of the Divine ‘Seed,’ slowly germinating, rooting downwards, branching upwards, and expanding and vitalizing his interior and exterior natures; until, by the *breath of life* from God, it breaks forth into *first the blade; then the ear; after that, the full corn in the ear.*

This Truth is the root of the tree from which all ancient Beliefs, Religions and Philosophies have branched forth, representing, in various modes of expression, in a multiplicity of symbolisms, the True Pantheism that pervades all that is True in Religion, ancient and modern. From this Truth of the Deity of Nature, we comprehend the deep signification of the Apostolical utterance, *that God may be All in All.*

2. *The Lord God breathed into his nostrils the breath of Life; and man became a Living Soul.* This is the final ‘Act’ in the ‘Drama’ of Divine Progressive Creation—the evolution of the *Living Soul*, the Raising of the human *genus* above the rudimentary and elementary species, and the differentiation of the Adamic species from the ‘forms’ of all the previously evolved species - types. Ascended, in the scale of evolution,

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from basic substance, or *the dust of the ground*, in which his original molecular 'form' was primally absorbed in the earth-*nexus*; through the successive stages of organic evolution, predetermined by Planetary states attained in the intermediate existences of the creature, the 'mineral,' the 'vegetable,' the 'animal,' and the 'human' kingdoms of nature; upward through all the antecedent rudimentary and elementary human species of the *genus* Man, in which the 'Soul' had not attained to Life and Consciousness (to neither Self-Consciousness nor God-Consciousness); Man at last arrives at the stage of his evolution in which his 'Soul' is developed gradually to the point at which he, the whole man, attains to perfect conditions, and is capable of functioning in those interior natures, whose faculties have lain dormant and undeveloped in all his past. Beginning, in the course of evolution, at the outermost region of his being, and progressing inward to the innermost region, the Perfect Man, the Son of God, is 'formed.' The 'Soul' is the innermost sanctuary of the being, the last subject of evolution, the 'nucleus,' in which resides the Eternal Divine Ego, or the 'nucleolus,' the Divine 'Seed.' The 'Soul' is incapable of development, and has no functioning capacity, until the outermost natures of the microcosm have been duly developed. The Body-Nature, the Mind-Nature, and the Terrestrial Body, have to be fully formed and developed, preparatory to the raising, quickening, and development of the 'Soul' and its cognate natures. The developing and preparing of the subordinate parts of man's Seven-fold Constitution is the purpose of all the preceding processes of human evolution, as the Ego rises from species to species in the human *genus*, as well as in the vast cycles of its anterior evolution in the lower *genera* and kingdoms of nature.

Only of the highest order of the creature is it stated that *man became a Living Soul*. Man *was*, before he *became a Living Soul*; he must needs have had prior

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existence, in order to *become a Living Soul*. Only at this crucial stage of his evolution can Man possess the faculty of God-consciousness, of Soul-consciousness, and of Self-consciousness—self-consciousness, as a Divine Being; and God-consciousness, as capable of correspondence with Divine intercourse and Divine affinities. 'Thus only of 'Adam' is it stated that the Lord God *walked with him, and talked with him*. There is no inference in this passage that the lower species of mankind, or the lower orders of the creatures, are not 'Souls,' but the implication only is that they are not 'Living Souls.' The 'Soul' exists, latently and embryonically, in all created things, in every creature of God, being, embryonically and constitutionally, completely fashioned in all its natures and parts. Each nature and part evolves in the *ratio* of the evolutionary state of the creature, and in strict accordance with the successive periods of its Planetary and Terrestrial development, and cycle of evolution. The passage also implies that, before the time that *man became a Living Soul*, there existed 'men,' human species, that were not *Living Souls*; *and man became a Living Soul*. In order to so 'become' a *Living Soul*, he must necessarily have pre-existed, as a 'soul,' but in some partial states in which the 'Soul' was not 'Living'; in like manner as a tree exists, as a tree, in the 'seed,' and only 'becomes' a 'living tree,' when the 'seed' has germinated, rooted, and branched out, according to the nature of its kind. In order that man may *become a Living Soul*, it required that a certain process should be performed in him, and this process was accomplished when *the Lord God breathed in his nostrils the Breath of Life*. The latent embryonic 'Soul,' his True and Immortal Self, that was in him through all his past evolutionary stages, developing beneath the surface of his exterior being and consciousness, slowly gaining strength, faculty, and organic form, at last is quickened, awakened, by the 'Breath' of the Divine 'Life'-essence. Slowly it

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awakens to ever-increasing Self-consciousness, breaks its embryonic *sac*, and emerges, to expand, and to pervade, with its Spiritual and Divine Powers, the whole organization of the Seven-fold constitution, filling the whole man, infusing him, ruling him, and inspiring him, in thought and action. It is evident, therefore, that, before *man became a Living Soul*—‘Adam,’ or the ‘Son of God’—he *existed*, a ‘Soul,’ but not a *Living Soul*, in each of the creature-types that he ‘became,’ antecedent to the Adamic type of his development. The ‘Adamic’ stage of human evolution stands out as the *zenith* of his creative career, following the Path of development, in the numerous anterior types of human ‘form,’ and the preceding countless types of creature-‘forms,’ in all of which the ‘Soul’ was preparing itself, co-ordinating gradually to each stage of its evolutionary progress, and evolving from the primal embryo-state, until, Raised to the Perfect Manhood, by the ‘in-breathing’ of the Divine Fire, the Elixir Vitæ, it attains to the Summit of the Ascent, the Pinnacle of the Temple of Progressive Creation—the Adamic Species, or the ‘Sons of God.’

Only when man has reached this stage of his evolution does he make his initial start in the steps of his conscious Path of Progress to Perfection. Only then is it possible for a ‘Soul’ to make any movement in the direction of Heaven, any response to celestial ‘stimuli,’ to act and volition in conscious and voluntary communion with the ‘Gods’ (‘Elohim’), and with ‘Jehovah-Elohim,’ the Lord of the Gods. The *Breath of Life* performed the requisite change for which man’s past evolution had been preparative—the change which meant the quickening and generating within him of the Divine Life, and the Divine Consciousness, which lay dormant and inanimate in his nature, in all his past ‘forms’ of incarnate and Planetary states. The *Breath of Life* from the Lord God was the Divine Fire, the ‘Spirit’ of God, that, by its dynamic properties,

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caused the germination, and the growth of the Divine 'Seed' of the counterpartal 'Spirit' of God embosomed in the Soul, the 'nucleolus' in the 'nucleus,' the 'germ' in the 'seed,' that constituted his immortal Ego and his Divine Personality. This vivified and quickened 'Spirit-Ego,' or 'nucleolus,' gradually took possession of his whole being, energized and actuated every volition, thought, motion and activity, of his Seven-fold Nature ; and ruled over every faculty, organ and part of each of his Seven Natures, uniting them in one Organism, and eternally joining the Organism, or 'Microcosm,' to the 'Macrocosm,' and to God, the Centre. The 'Spirit' in the 'Soul,' or the *nucleolus*, is the Divine 'cell' that lies in the centre of every creature, organic and inorganic, animate and inanimate, which is ever developing, ever widening its capacities, as the creatures ascend the scale of cosmical evolution, in the predestined and regular course of Progressive Creation. When the microcosm—the living creature—has reached the Adamic stage of his evolutionary journey—the Divine Manhood—the Lord God stoops to Raise the inanimate, unconscious and dormant 'Soul' to the state of the 'Living Soul,' the 'quick,' conscious, sentient and intelligent being, that hereafter assumes the control, the energizing, actuating, and dominating power and authority, over the whole nature. This is the state of the true human life, the culmination of which is the Deific life, to which state every stage and phase of organic and inorganic evolution has been steadily tending, and persistently performing the specific preparatory and formative labours, in the 'crucible' of the Earth-life, and in the Planetary 'laboratories.'

Furthermore, the progressive destiny of the creature is not fulfilled when it has passed through the intermediate Species-stages of evolution in the human *genus*, and attained to the *species* of 'Adam.' In the

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Adamic Species he is constituted, by natural generation, a 'Son of God,' but he is destined to go through a further course of evolutionary and developing processes of Planetary and Terrestrial existence, by successive reincarnations in this final, Adamic cycle of his evolution. This course is requisite to qualify him to graduate to the 'Christhood,' or the Perfect Divine Manhood, on the attainment of which alone can he *enter the Kingdom of Heaven* and take his place on the Throne of Divine Majesty, as a 'God.' Only after this triumphal series of reincarnations is the creature fitted and qualified to stand in the Presence of Jehovah-Elohim, and to be *seated at the Right Hand of the Majesty on High*. It is however competent for the Lord God, and the Gods, Jehovah and Elohim, to come into the presence of the creatures, to condescend to 'walk and talk' with 'Adam' in his Terrestrial Paradise, and in the Planetary Paradises, among His 'Sons' and 'Daughters' in the course of their evolutionary periods; but a 'Christ' only can enter the Presence of the *King of Kings and Lord of Lords*, in the supernal Kingdom of God, the Heaven of Heavens. A 'God' only is capable of becoming a Celestial Being of the Divine Order. The 'Gods' ('Elohim') are all 'Christs,' creatures who, in their time, like ourselves, have been 'men,' 'animals,' 'vegetables,' 'minerals,' and amorphous 'atoms,' in the ages long ago of their own individual evolution. They were all *made of a woman, made under law*, like ourselves, innumerable times; until, in the fulness of time, God *sent forth His Spirit into their hearts, whereby they cry, Abba, Father*, and they became conscious 'Sons of God,' Sons of God *in esse*, and finally consummated their evolutionary destiny, in the attainment of Deity. We shall see, in due course, that there is a vast and momentous difference between the present 'human race,' and the human *genus* of which the 'Gods' sprang. Of them it was not that *God sent His Son, made of a woman, made under law, that He might*

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redeem them that were under law, that they might receive the adoption of Sons. This is said of the 'fallen' human genus, that had forfeited the title and privileges of their Divine Heredity, and needed a Divine Redemptive work to restore them to the Divine Sonship, 'the adoption of Sons.' Before the Fall there was no need of such 'adoption.' They were the Sons of God both by Divine and Human heredity and inheritance. Only by 'Redemption' (of which we shall speak in its proper place in our discussion) do the 'fallen' sons of Adam receive back their lost Sonship. Thus the Celestial Hierarchy, the Gods, 'Elohim,' have attained to Deity, by the same cosmical processes of Progressive Creation (Redemption only excepted, which is a temporary expedient due to 'sin') that are in our own destiny, and such as we have briefly stated. This is the 'High Calling,' spoken of by *S. Paul*, which all creatures in heaven and earth are predestined and pre-ordained to accomplish, for which the whole scheme of Progressive Creation is organized and arranged, according to the Law of the Universe and of Creation; a 'Calling' to be compared with none other upon the earth, contrasted with which all other callings are well worth the losing, although, owing to ignorance, selfishness and egotism, mankind too generally despises and rejects it — the 'Christ' - Vocation — and passes by the 'Narrow Path,' overlooks the 'Strait Gate,' deluded by the apparent necessity, and the exacting nature, of the many earthly callings and pursuits, that absorb and engross the mind, and leave it worn to shreds, incapable of the attention and devotion that the 'Christ' - calling imperatively demands, and for which, against all the world's incessant glitter and glamour and pretension of duty and necessity, all men are 'called to be Saints,' a 'calling' which the 'world' eminently unfits mankind to embrace. For no 'Saint' can, in the pursuit of his calling, entangle himself in the affairs of this world, and therefore we unfailingly find that the 'Saints' are the Poor of this

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world, the down-trodden, the despised, the persecuted, and the unfortunate.

The in-breathing by man of the *Breath* (πνεῦμα) of *Life* (Ψυχή) from the Lord God, is the signal, or initiatory act, that ushers him into the final Cycle of his evolutionary degrees in Progressive Creation. It is attainable only after the creature, Man, has passed through all antecedent degrees and changes in his evolution from previous types of creature-formation, and has advanced upward from the various rudimentary and elementary species of human development. These stages of evolution are the necessary and normal mutations of the 'form' of the creatures in their formative processes towards the attainment of the perfected created being, *made in the image and likeness of God*. This, we submit, is the true meaning implied in the words from the 'Book of Genesis': *The Lord God formed man of the dust of the ground; and He breathed in his nostrils the Breath of Life, and man became a Living Soul*. One marked difference between the so-called 'Darwinian' theory of evolution, and the view set forth in 'Progressive Creation'; yet one that by no means depreciates the value of the former theory; is that the creature *persists*, in each mutation and variation. It casts off the old vestments, on their relinquishment, and returns, *the same creature*, rehabeted in a new vestment, or 'form,' continuously, until it has perfected its 'form,' and dons for ever the perfect robe of the Divine Manhood. Darwin, with his customary honesty, says, speaking of 'natural selection' as tending to 'render the standard of perfection higher through evolution,' that 'Natural selection will not necessarily produce absolute perfection; nor, as far as we can judge by our limited faculties, can absolute perfection be everywhere found.' But, if we substitute, for 'natural selection' reincarnation, as a factor of Progressive Creation, then the missing quantity is supplied, that certifies and assures us of the attainment of absolute perfection, as

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the ultimate issue of evolution. 'Progressive Creation' is a view that appeals to the sense of justice and humanity, answers to the most tender instincts of the Divinity that is in our nature, more closely and definitely than the theory of natural evolution, that relies on 'natural selection,' and such a principle of development as is enunciated by the 'Darwinian' school of philosophy, denominated as the 'law of the struggle for existence, and the survival of the fittest.' Such a principle gives philosophical, and (if God were admitted in connection with it) Divine sanction to all the cruelty, carnage, force of strength, might, and circumstance, that constitute the 'fitness' that, according to this supposed 'law,' is the legitimate, and only right, method by which the best survives, and the worst is supplanted and extinguished. But upon this 'law' how many cruel, unjust and inhuman practices have been given the 'halo of sanctity' and meritorious acceptance, not only when applied to the struggle between the brute-species, but between the various classes of human Society; a struggle in which the proud pomp and worldly might, of wealth, of intellect, of social status, of earthly possession, of self-will and egotism; are pitted against the meekness, the gentleness, the weakness, the poverty, the incapacity, the ignorance and innocence, and the Christliness and Godliness, of the many, who have no power to cope with such forces? That Darwin never contemplated any such application, all who are conversant with his writings and character will admit, but none will deny that such is the application logically rendered and confessed by so many who quote this 'law' of the 'struggle for existence,' to excuse, condone, and legitimize, the base and egotistical systems of commerce, of Society, of racial and national rivalry, of competition and individualism; that are the unmitigated curse of the human race, and the cause of all the human influences of disintegration, suffering, and inequality of rights and possession, which

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are a blot upon the escutcheon of the human family. 'Progressive Creation' does away with the necessity of this 'law,' removes the necessity of the stupendous waste of human life and suffering, and proves that all these forces, inimical to universal peace and happiness, are abnormal, ungodly, unnatural, lawless and corrupt, and have nothing whatever to do with the normal and Divine processes of Evolution, and Progressive Creation. Development has not to wade through rivers of blood, and to trample underfoot the weak and so-called 'unfit,' to attain its ends. True natural, *normal* development, is peaceful, spontaneous, gentle, and equal, requiring no immolation of a single creature on the altars of sacrifice in behalf of the rising race. Those millions, of all creatures, who have been crushed under the wheels of the 'Juggernaut Car' of individualism, and the 'struggle for existence,' that has prevailed for so many ages; are all living now, all 'surviving,' and they will all rise, in future generations, and in the final end, to accuse and condemn those unrighteous and unlawful deeds which cut short their lives, embittered them, and brought infinite woe, and weeping, and grief, into this world, that never was intended to be the scene of a single wail or tear.

The above interpretation of the passage quoted from the 'Book of Genesis,' is the only sound and rational explanation of those words, and affords the true account of the 'Genesis' of man, absolutely in agreement with the views of scientists, of human descent from one common basis of origin, and of the unity of type prevailing in all gradations of Species-ranks. It furnishes surely the missing word in Theology and Religion, which reason and science demand, in the place of the crude and childish fable of 'creation,' that too commonly is taught and accepted as the only Divinely authoritative explanation of the Mosaic record. It demonstrates that the 'Bible' may yet be accepted as a serious scientific compilation of the most true and ancient wisdom;

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and may be rescued from the false assumptions of its unscientific and unreliable character, and be reinstated as a true guide and instructor on matters that have to do with Nature, its origin and development. It proves that the 'Bible' is not worthless as a philosophical treatise, but that it contains a valuable treasure of hidden Truth, which throws the needed light of 'revelation' upon the otherwise insolvable problems that engross the minds of all who give themselves to serious reflection.

It will now be seen what are the cosmical purposes served by all the innumerable evolutionary stages and gradations, the mutations and variations of species, recurring continuously in the creature, in the course of development and Progressive Creation. They serve the Creator as the cosmic 'moulds' in which the evolving creatures are successively cast and fashioned; and the 'scaffolding,' erected, tier upon tier, by which the graduating 'forms' are supported, adjusted, built up, framed and compacted together, by the natural cosmical processes attending the gradual Making of the Perfect Manhood, from the basic substance of the *dust of the ground, in the image of God, and after His likeness*. To the thoughtful reader, how inconceivable is any view of creature-life and growth, apart from the fact of reincarnation. The very idea of 'immortality' cannot be rationally entertained that does not predicate *retrospective* 'immortality,' as well as *prospective* 'immortality.' 'Immortality' is inconceivable that is not both retrospective and prospective. The 'Soul' is 'immortal'; but it cannot be 'immortal' if it has had a beginning. Immortality presupposes continuity of existence. It is likened to a 'circle,' or a line drawn that has neither a beginning nor an ending. The true interpretation of one of the most mystical passages in Holy Scripture (*Heb. vii.*) is to be found in the fact that the personage entitled 'Melchizedek' is the

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mystical title of the 'Sons of God,' or the 'Soul' arrived at the 'Christ-hood,' the order of the Divine Manhood. Jesus was said to be *after the Order of Melchizedek* because He was the 'Son of God,' the 'Christ.' Of 'Melchizedek' it is stated that: *first, being, by interpretation, King of Righteousness, and after that, also King of Salem, which is, King of Peace; without father, without mother, having neither beginning of days, nor end of life; but made like unto the Son of God.* By his title of *King of Righteousness, and King of Peace*, Melchizedek answers to the recognized character of the 'Christ-hood,' which is specified under the mystical phrase, used by the 'Messianic' Poet, *Righteousness and Peace have kissed each other.* The expression, *without father, without mother*, enunciates the cosmical truth, that the cosmic Man, the eternal Microcosm, being an immortal creature, *made of a woman, made under law*, innumerable times, in successive reincarnations, is independent of the recognition of anything more than transient relationship with human parents and family connections. All creatures are potential and putative 'Melchizedeks,' and possess the immortal characteristics specified of this mystical Personage. Like Him, they are Divine of origin and of primordial ancestry, 'Sons of God' in the making. They proceeded from God; they passed into the Macrocosm; they evolved in successive 'forms'; they will enter the *Order of Melchizedek*; and they will be *made like unto the Son of God*, when they have terminated their evolutionary careers. Such being the case, all creatures are originally made and designed to graduate to the *Order of Melchizedek*. They have *neither beginning of days, nor end of life*; they are eternal, immortal and Divine, *like unto the Son of God*, of permanent and perpetual existence. Mutation, variation, reincarnation, have no prerogative or power to cause the cessation of existence, to accomplish extinction. By whatever means the passage of souls is effected, from Sphere to

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Sphere, or from Type to Type, whether by 'death' or by 'translation,' or by 'transfiguration'; these means do not presuppose *extinction* of being, but only change of cosmic form. 'Birth' and 'death,' are not beginnings nor endings, but only means of transition of states. There never has been a time when a single creature *was not*; there never will be a time when a single creature will *cease to be*. In their primordial 'forms' the creatures were eternally in God, with God, and they were God, as the light-rays, and beams of sunlight, are *in* the sun, *with* the sun, and *are* the sun. In their creature-existence and states, they are the radiating, manifesting, diffused 'forms' of God, eternally existing, and eternally to exist. Therefore, as the creatures are eternally and perpetually living beings, *having neither beginning of days, nor end of life*, making for the Christhood and the Godhead, in the cosmic 'laboratories' of the sidereal universe, and in the terrestrial 'crucible'; it is inconceivable that such can be the case if, for the working-out of Destiny, the Creatures do not continuously and persistently survive, reincarnate, and are not the actual entities that are continuously re-begotten in the Earth, in every stage of their cosmical evolution. The above considerations are surely sufficient to demonstrate, without a shadow of a doubt, that reincarnation is a necessary factor, and an operative instrument, in the Making of the Gods, which is the incomparably Glorious Ultimate and Triumphant Destiny of all creatures.

Summing up what we have stated, it remains to be said that the attainment of the Divine Manhood, and of the Godhead, is the end and object, the immutable purpose, of human lives—the final goal of Progressive Creation—and therefore the *rationale* of reincarnation. It is brought to pass (1) by evolution, and (2) by inspiration; man's 'formation' of the *dust of the ground*, and his inbreathing of the *Breath of Life*, by man, from the Lord God. By reincarnation, and re-births, and

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successions of life-cycles, the creature steadily pursues its normal and natural course of evolution, in the Path of eternal and Divine Destiny. This Destiny is eternally predestined and preordained, in the Mind of God—the eternal and unchanging Thought, or ‘Logos’—substantializing and materializing, in due course of Time and periods, and eventuating, in the issuance from the Being of God, of the same ‘Logos’ in the emanations of the Divine Essence (‘Holy Spirit’), the *Light of Life*, the primordial etheric ‘forms’ of the cosmic Substance, hereafter to evolve into the material ‘bodies and souls’ of the creature’s dual nature. For the fulfilment of the eternal Divine Destiny, the creatures pass through the initial preparatory stages of ‘atomic’ states, enter the molecular substance of the Planetary bodies, ascend the evolutionary scale of organic development, in which their organs, faculties, parts, and natures have been continuously in the making; and finally emerge in the forms of ‘Man,’ *made in the image of God*; ‘Christ’; ‘Sons of God.’ This is the *Magnum opus*, the *Grand Labour*, of the Cosmos, and of the creatures, the secret of which is carefully preserved among the few of the earth’s sages, but is, generally, a lost secret, for which the world is still seeking. All creatures are, in the light of this vast truth, as *clay in the hands of the Potter*; stones and materials in the hands of the *Great Architect and Artificer of the Universe*.

CHAPTER TWO

DEGENERATION AND ABNORMALISM

IN the preceding chapter we gave an explanation of the Origin of Man, tracing his ascent from the lower creatures, to his original emanation from the Being of God, and showing the function of reincarnation, as a necessary factor in Progressive Creation. The reader will have observed that, in the foregoing, much has been left out of consideration, in reference to human origins and development, which nevertheless forms a very significant and perplexing part of the subject under discussion. The description we have given of human and creature conditions fails to answer to the human conditions, and the state of the creatures in the earth, as experienced, and as they are known, in the present state of earth-existence. It is therefore necessary to make certain explanatory statements of the present state and conditions of the earth, and of creature-existence in the earth.

In starting upon this vast and important subject some prefatory remarks should be made in regard to the explanations of the present condition of things upon the earth, for the reason that these explanations involve statements that will appear, in many respects, of a somewhat new and startling character, and may seem to depart from the conventional 'orthodoxy' of the Catholic Religion, particularly on that intricate subject of the Origin of Evil. Now, there is nothing upon which the faithful Catholic is more sensitive than the smallest question of his 'orthodoxy' and his fidelity to Catholic truth. We are not referring to

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such whose loyalty to the Catholic Faith is founded upon pride and bigotry, who regard all 'heterodoxy,' apart from its merits, a 'mortal sin,' without respect to conscientious doubts and intellectual questionings, which all free-minded souls are at liberty to consider, and can scarce live in the world and not have to confront at one or another time in their lives. Are there not too many who, having never known the awful abyss of doubt and perplexity into which the genuinely religious intellectual man peers distractedly, who has scaled some of the heights of scientific and philosophical study; regard with cold suspicion and censure such a man who struggles to the light, in saving himself from falling into the abyss, and is satisfying his mind and soul concerning the fundamental principles and verities of the Catholic Faith; but who cannot, like his brethren, content himself with blind adherence to doctrines, an adherence given by superstitious and unquestioning belief in 'authority' and 'creeds'? And are there not some—if only a few—who revolt at the necessity of repudiating Science and Philosophy, but are attaining to an intellectual assent to the creeds and confessions of the Catholic Church, on purely intellectual and scientific lines, and on conclusions arrived at by reasonings and experiences, unknown to the generality of orthodox exponents, and incomprehensible to most Theological minds? And because these conclusions, which have led them to assent heartily to the Catholic Faith, contained in its creeds and formularies, but arrived at by reasonings and methods of interpretation widely differing from the lines of instruction authoritatively laid down; such a man renders himself liable to the imputation of 'heterodoxy,' or even of 'heresy,' and to receive the ban of excommunication. In the Roman Catholic Church this liability is a fact that has recently been startlingly illustrated, resulting from the Papal Encyclical on 'Modernism.' The same liability exists, in less

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authoritative, but no less determinate form, in the other branches of the Catholic Church, and even in the widest separated 'sects' of modern 'dissent.' Indeed, the temptation is not a slight one, to the intellectual student of spiritual and religious dogma, to avoid the long grinding process of mental and spiritual struggle to the light, which few men have the sustained courage and perseverance to endure to the end; when, by a little concession of mental and moral principle, by the meritorious act of submitting the intellect to authority, and by the capitulation of reason to Church discipline and scholasticism, he may escape the anguish, as well as the material consequences, of mental conflict. A soul truly needs to suffer on these accounts, to know the pain that wounds to the quick, and the sense of the possibility of enforced severance from the Church, and the religious associations, that are more than his life, if he be a true Catholic, and which are endeared to him by ancient traditions, by ancestral and historical claims, and by the knowledge he has of the history of those many witnesses who have suffered and died to consolidate that Catholic Faith which his own conscience nevertheless permits him neither to accept without enquiry into the justice of every worthy antagonism against it, nor to repudiate without a hard struggle, either to overcome the antagonism, or to reconcile it with the Faith. It is no light matter for any enlightened, intellectual, and conscientious believer in Catholic Truth and doctrine to dare to follow in the line of his intellectual searchings, when there seems to be the barest possibility of their leading him, by sheer force of reasoning and evidence, to throw over that Faith, as being false to reason, to science, or to the best and highest wisdom and knowledge that man possesses. How great then is the relief, the rest of mind, when, emerging from his wanderings in the vast continent of scientific enquiry and philosophical reasonings, he discovers that his

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tortuous path has led him veritably back to the *old foundations*; and that, whereas the *route* he has taken to know the Truth of the Faith, and the impregnability of its foundations, is a totally different one from the beaten road laid down in orthodox seminaries! Such a man is stronger in the Faith, more absolutely assured, and often a more redoubtable champion of Catholic Truth, than many who have not forced their way through the trackless forest of doubt and research. He has found sound methods of interpretation not generally known, and he is able to contribute valuable additional knowledge and experience, to what has already been collected and utilized, for the defence of the Faith; and presentments of Truth appealing to many who would perhaps flounder into some intellectual morass, of which he has succeeded in making timely discovery, and which he therefore successfully avoided; or into which he himself fell, but succeeded in extricating himself.

He is no 'heretic' who accepts the doctrines of the Faith, but whose intellectual reasons for acceptance of them may be widely different from the *dicta* of the Church. If, by searching for himself, and not taking the doctrines on trust because the Church has pronounced them, or on the grounds of scholarship propounded in the seminary; he has reached the same position by other ways, and is confirmed in the Truth of the Catholic Religion by evidences that he has sought out for himself; he is not thereby a 'heretic,' but a twice-established believer. In setting forth the views contained in this book we are aware that the doctrines of the Catholic Faith are handled and interpreted differently from the orthodox method. And we go further, and say that many of these views are themselves a challenge of the truth and accuracy of many of the orthodox presentations of Catholic doctrine. But we assume the title of every Catholic Churchman who rejects not a scintilla of the Catholic Faith, to

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put his own construction upon it, that construction that enabled him to arrive at the conviction of its absolute truth, even if that construction is not the same as, or actually controverts, the orthodox construction. Truly if men are rightly to be adjudged 'heretics' by reason of variations and contrarieties in their presentments of Catholic doctrines few would escape condemnation. It is one thing to deny a doctrine; it is altogether another thing to interpret it differently from the approved view of orthodoxy. There is every right of contention in favour of the liberty of the individual to interpret according to the reason and the light of his unfettered mind; there is no ground of contention for any freedom to cast aside a Catholic doctrine as untenable, with immunity from the imputation of heresy. A 'heretic' is a denier of the Faith, not an individual who interprets it in a different light from that of 'authority' or orthodoxy.

In this book there is not an Article of the Catholic Faith that is not accepted and emphasized; concerning which there is offered a suggestion of a doubt of its veracity, scripturalness, and credibility. In some things the Faith is emphasized with a force possibly repugnant to the feelings of some who nevertheless are truly orthodox. Nevertheless we doubt if there is a single doctrine of the Catholic Faith in which its interpretation is not to a certain extent at variance with that taught by the Church. But we presume to think that the interpretations herein set forth will throw an illuminative light upon Christian doctrine, that multitudes of intellectual and burdened minds are earnestly looking for, and who have swerved, or are in danger of swerving, for intellectual and scientific reasons, from the Catholic Faith.

In approaching the subject of the present state of creature-life and human nature, in the earth, and comparing the world as it is, with the world as it was,

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in the period described in the last chapter, the conclusion to which the comparison leads, even in the minds of the most optimistic persons, cannot be that the earth, and its creature-inhabitants are now in the enjoyment of the state in which they existed, when, in the beginning, *man became a Living Soul*. Some 'evil' has befallen the earth, at some period subsequent to the period described in the passage of 'Genesis' above-quoted. There is a theory in Science that tends to the idea that all life is naturally moving in a way of 'Degeneration.' This idea is perfectly logical and feasible, from the limited knowledge that scientists possess, and from the general aspect of things as we behold them in the present state. But, viewing the origin of life and nature as we have done, it is inconceivable that the same forces and laws of nature that are capable of so infinite a production as the universe, and the magnificent succession of Progressive Creation, are incapable of preserving the orders of nature in a state of perpetual freedom from degeneration. And if degeneration be a 'law' of cosmic Nature in a normal state, then we must expect to find it in all the spheres of the universe besides the earth-sphere. But is this a proposition that even the most materialistic Science can reasonably put forward as a rational and acceptable one? We shall see anon that the 'law' of degeneration operates, and rules, only on this one Planet, and has no place whatsoever in any other sphere in the universe. We are bound to seek for an explanation of the beginning of 'degeneration' in no other part of the universe but on this Planet. It will probably have been noted by the reader that, in the previous chapter, no direct statement was made concerning those phenomena, and facts, and principles, in human and creature-life, which we generally speak of as 'evil,' which are universally found in the world, and have existed throughout the present historical period. There has been only the passing mention of 'Redemption,' but no reference to

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'Evil,' 'Sin,' and 'Atonement.' These facts and principles of earthly life and experience were not dealt with in our description of the processes of Progressive Creation. This omission was not accidental, but owing to the simple reason that we were then referring exclusively to the period of the earth's history *before* these facts of present knowledge and experience were so much as thought of; to those blissful and peaceful ages which passed in a state of *normal* existence, before any influences of an *abnormal* character obtruded, to destroy that reign of Peace and Bliss; to those times when 'Evil,' 'Sin,' and 'Degeneration' had no existence, and 'Redemption' was foreign to the minds of mankind. These facts and principles were added (like many another which the world has grown accustomed to think of as permanent and natural institutions of life) by the sheer necessity of subsequent events which took place in the world. The time will come when these facts and principles of our common life and experience will be removed, when their causes shall cease to be. An untoward event happened on this Planet which changed the whole current of Progressive Creation, and introduced in the earth forces of evil that set in operation 'laws' of nature that only could be moved by the presence of Evil. This event is designated, in Theological language (and we hope will some day be equally admitted into *Scientific* terminology) the 'Fall.' We have now to speak of that period when the state and condition of the earth became 'abnormal,' when 'Sin,' 'Evil,' and 'Corruption' first interposed, and caused the radical change in the earth's constitution, and in that of the creatures, which we now know, and know also to be the cause and occasion of all the suffering and pain which have invaded the world, and have become its perpetual 'Curse,' from that time forward.

It would be ridiculous and absolutely inconceivable, in any but the wilfully blind and ignorant, that the creature which now stands as the 'head of creation'

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on the earth, can be the same creature, in state, form, and condition, that he was *in the beginning*, when he first emerged from the unconscious pre-human, and rudimentary human states, and *became a Living Soul*. Nor is it conceivable that the earth, and the creatures and things in and upon the earth, are now anything approximately the same that they were when, in their several 'forms' they came forth from the cosmic looms, and passed, one after the other, into the developing types of created species. Can it honestly be said of any of the things that surround us, that are a part of our ordinary life, however beautiful, from the highest and noblest of God's creatures; that they are 'good' in the sense in which God used that term in regard to the creatures that came through the creative processes in the evolutionary course of Progressive Creation? When God made these creatures, in their successive evolutionary 'forms,' to evolve to the highest 'form' of the 'Son of God,' He made them to be the *simulacra* and *epitomes* of Himself, and of the 'Gods'—*in Our Image, and after Our likeness*. That was the point of view from which God pronounced all the stages of creature-development to be 'good'—the point of view of His own Divine standard of purity and faultlessness. Viewing man, the creatures, and the earth, from that point of view, it can no longer be possible for such a pronouncement to be made, that they are 'good.' On the contrary, it is obvious, to the meanest, and the proudest, on the very face of things as they are to-day, that the order of nature, which God created, and pronounced 'good,' has *lost that goodness*. Is there lacking a single characteristic, in evidence of universal degeneration, depravity, and degradation? Are not the signs of these marked in the deepest hues upon the physical, the intellectual, the moral, and the Spiritual features of the whole *organum* of nature, from the highest creatures to the lowest *substrata* of the earth's constitution?

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We have now to inquire what is the nature of this 'Evil' that has occurred to change the aspect and constitution of this Planet, and all the dwellers upon the earth; whence this 'Evil' came; and by what natural forces it has taken so complete and disastrous a hold of nature throughout? Undoubtedly a new element has sprung up in earth-conditions, not attributable to the normal creative processes—an element of *evil* and *abnormal* power—which, like a disease of infinite virulence, has warped, blighted, and marred the Divine creative face of nature and humanity. This element is Theologically called 'depravity.' It is an element into which all reincarnating creatures, from man downwards, are doomed to enter at their repeated births; an element that has become, through ages of development and growth, an intrinsic part of our nature and constitution. So radically is this the case, that it is almost incredible to mankind, ignorant of the truth of the subject, scientifically explained, that it is not the *normal* and natural lot, the ordered and regular state of existence. It is the most difficult task to make the world believe that 'Evil' is but a transient incident, an accident, an unrehearsed and unpremeditated casualty, by which the great Divine scheme of Progressive Creation and creature-destiny has been set back, temporarily interfered with, and arrested; a 'casualty' brought about, not by the will of God, but by the unfaithfulness and disobedience of man; and not a part of the Divine scheme of cosmical evolution. Mankind has endeavoured to discover and pronounce many reasons to account for the cause of 'Evil,' of its universal prevalence in the world, and to assign some cosmical, rational, and even Divine purpose for its existence. Some have presented the existence of 'Evil' as a necessary factor in the development of the creature. Others regard it as a Divine institution, without which some of the benign attributes of the Divine nature would be incapable of manifestation. They gravely,

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and in all sincerity, declare that 'Sin' was permitted by the Creator ; in fact predestined and pre-arranged by Him ; in order that God might display His attitude of mercy, graciousness, and forgiveness, which, without such objects being created by Him, would be afforded no scope for exercise and manifestation. Were it not for the fact that this idea has a large number of believers among a numerous class of 'evangelical' Christians, such a fantastic view of the Divine mind and moral nature, would be unworthy a moment's consideration. The former idea, that 'Evil' is a necessary and natural factor in creature-development, though akin to the latter, carries with it a certain weight of scientific credibility, from the fact that 'Evil' does exert a powerful influence in the development of human character, and is a very practical instrument in the strengthening of the best qualities of man's moral nature. It is, in fact, one of the considerations employed in the proposition of the 'law of the struggle for existence, and the survival of the fittest,' on the grounds that those who develop the best qualities of the moral nature, are bound to survive, and to subjugate those who indulge the worst passions, and cultivate qualities that tend to physical, moral, and mental decay. But all these ideas are founded upon the erroneous notion that 'Evil' is an organized part of the earth-life.

The account of the origin of 'Evil,' and the reasons of its existence, of its universal prevalence, and its radical nature, that we are now to give, differs largely from any explanation that has seriously and succinctly been given ; and which has only rarely and tentatively been so much as suggested ; by any exponents of the subject whether religious or secular. Hints of this line of exposition are found in the writings of Jacob Boehme, and later, in those of the late gifted Psychologist, Dr. Kenealy, whose valuable writings are only now receiving the attention they merit. The explanation we are

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about to give will be seen to confirm and emphasize the fact of the completeness of human depravity, and to establish it on the surest grounds, to the satisfaction of the most inveterate exponents of the much-abused doctrine of 'total depravity.' Yet the evidences we shall give will not be the same as are produced by the well-known advocates of the doctrine. Whilst our argument will be based on the 'Word of God,' it will not depend upon the mere *ipse dixit*—'take-it-or-leave-it' style of advocacy—but it will appeal to the most serious and thoughtful scientific sense of all who desire scientific grounds for conviction on such a doctrine. Touching the doctrine of 'Evil' there are many variant representations. But these may be classified under *two main heads*, which represent the two great agglomerations of the human race—the *Eastern*, and the *Western*. We will commence our discussion of this great subject by briefly examining the theories of 'Evil' represented by these two classes of exponents.

I. THE EASTERN SCHOOL.—Oriental exponents of 'Evil' accept the fact of a 'Fall,' but they ascribe it to the *necessity* that belongs to the great cosmical processes by which man attains to Perfection, Deification, 'Nirvana.' In Eastern Theosophy and Mysticism, the 'Fall' is identified with the *descent* of the microcosms into 'matter,' and by virtue of the graduated effects of 'Karma,' through repeated cycles of Reincarnation, the Divine 'nucleolus' of the evolving and developing creatures is slowly raised, by numerous stages, through the lines of the 'seven principles' of his organic constitution. From the amorphous and 'volatile' state the creature is converted to the formed, 'fixed,' and permanent state. From the 'first principle' of inchoate matter, it evolves to the 'seventh principle' of the deific creature, that enters 'Nirvana,' and is identified in the Divine Nature. This process is one of innumerable gradations, involving an ordered succession of cyclical 'rounds' of Reincarnation, in which

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existences of 'Devachan' and 'Karma' repeat themselves alternately, until the attainment of 'Nirvana,' or the Celestial and Divine state. In the teaching of the Oriental School, and its daughter, Western Theosophy, there is so much that is identical with, or analogous to, the 'Christ-Gnosis,' that it is conclusively evident that they are traceable to one and the same source. It is not without significance that the publishing offices of the 'London Theosophical Society' have issued the extremely valuable works of Mr. G. R. S. Mead, which treat of the ancient writings of the 'Gnostics,' and the early Christian writers, whose teaching, as that of Jesus, was of 'Gnostic' origin. In the mind of the Oriental Mystic, 'Evil' is pronounced a necessary, normal, and regular phase in a great and complex scheme of creation, or evolution; the 'working-tools' of 'Karma,' essential to the cosmical fashioning of the evolving creatures. Theosophically, 'Evil' is a factor concurrent with Reincarnation, in the growth and cultivation of the 'good,' much in the same way as an 'inflammation,' or a 'blister,' is an instrumental factor in the cure of a wound, or a fever. To use a somewhat crude illustration, 'Evil' is the 'mud-bath' in which the creature bathes for the purpose of a 'cure.' Only, in the case of the creatures emersed in 'Evil,' they are not suffering from a malady, requiring a cure, but they are souls passing through a natural, inevitable, and periodical course of treatment by the Gods, or by nature, which, in future 'rounds,' will terminate in the attainment of perfection, or God-hood. There are various 'schools' of Oriental Mysticism, and all have both 'exoteric' and 'esoteric' representations. The latter is exceedingly 'occult' and exclusive, and is never permitted to be revealed outside the 'inner circles' of the initiates and adepts. The crude Temple-worship, and public exhibition of the Oriental Faith, and all the accessible forms of its teaching, are the 'exoteric' representations, which vary in the many

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parts of the Orient, and differ in their materialistic forms to suit the classes of worshippers. Therefore the general impression of Western people, who hear only the versions and descriptions given by missionaries and foreigners, is extremely misleading, and gives the idea that the Hindoo, the Buddhist, and the Zoroastrian are 'benighted heathen,' which is exactly the idea the Englishman and the American would convey of themselves to the Hindoo, who viewed the Christian religion from the *outside*, and with only the impressions and knowledge of Christian belief gained by visiting our Cathedrals and Churches, and viewing our external life and habits.

In regard to 'Evil' the various Oriental schools concur generally in their teaching. They all practically depict the evolving creatures wallowing, so to speak, in the morasses of Terrestrial and Karmic evil, sin, suffering, disease, decay, and death; and suffering, labouring, and groaning under the burdens and pangs of the 'flesh,' which they regard as inimical to the improvement of the 'Ego,' if men correspond to the life of the world; but at the same time the normally appointed instruments for the proving, testing, disciplining, and perfecting of their egos; in the same way as the inflated ball is used by the athlete and gymnast, to be buffeted, in order to strengthen the muscles. The initiate voluntarily and stoically undergoes self-inflicted tortures, trials, and torments, carrying out, to the reproach of Christians, the Pauline method of spiritual training and self-discipline, described by him in the words, *I keep under (buffet) my body, and bring it into subjection*. This they do with calm resignation, serene placidity, deep reverence, and sober intelligence. They regard these sufferings as a momentous feature of the scheme of 'Karma,' and delight in the performance of self-torture, deliberately chosen in preference to the slightest correspondence to the world and its delights, which he only regards as *illusion* ('Maya'),

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to be abjured, and treated as the constituted arena for his spiritual development, and preparation for the higher stages of his cosmical growth. By this system of self-immolation, the Mystic believes, with unshakable faith, and fervency, that 'evil' will finally be conquered, destroyed and eradicated, through patience, endurance, obedience, and self-resistance. The 'good' which he prizes above silver and gold, shall ultimately triumph, and he shall attain his crowning reward hereafter. It is difficult to do justice to the spirit and attitude of these devotees who subject themselves to a lifetime of such strenuous and determined self-sacrifice for the attainment of 'good,' and the conquest of 'evil.' A faith, born of the religious instinct, that produces practices such as these, performed with a cheerful mind, in the spirit of philosophical and cultured Stoicism; that does it, not out of bravado, nor to win 'merit,' or the Divine favour, but as a necessary *process* of self-development, founded on sound intellectual scientific grounds; is a faith that, in this respect, compares favourably with the Catholic Church, and all Christian people, who know very little of any such reasons and motives for self-abnegation, and 'crucifixion' of the 'flesh,' which form the *life-cult* of these Mystics; and who evince no knowledge of the physical and material conditions that have been for ages the *raison d'être* of the Oriental customs, and are definitely revealed as a necessity in the writings of the Apostles. The teachings and practices of the Catholic Religion, which have called forth the zeal of thousands for missionary and evangelical labour, and produce a form of genuine and real devotion and spirituality, which we would be the last to belittle and despise; is nevertheless conspicuously wanting in this 'mystical' and practical personal element of *self-development*, of discipline of body and soul, of resistance to the 'world' and the 'flesh,' which are the main features of Oriental Mysticism. This is easily accountable for from the nature of the Christian 'evangel,' which lays extreme

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weight upon what the cultured Oriental Mystic would regard as 'exoteric,' in many respects, and as negligible in comparison to the personal element of self-development, the most pronounced feature of their 'religion.' That there is misconception, and a false view, of the Christ-Religion, at the bottom of the Christianity of modern times is a view that alone can account for the evident *missing element* in its practice and teaching—and that element is what stands out so pre-eminently in the 'esotericism' of Oriental Mysticism. It is for this reason that the Oriental Mystic, and Hindoos generally, of the cultured classes, who know something of the inner teaching of their faith, smile politely, and with not a little concealed sarcasm, on the Christian missionary, giving him credit for sincerity, but going their own way, quietly and silently, and refraining from polemical discussion. What they do not know, the Christian cannot teach them. What the Christian does not know, has never been taught, has been forgotten and obscured for ages, he will eventually find he can learn from the Oriental teachers, as not a few cultured Western minds are doing now; having found that which Christianity was lacking, in the study and practice of Oriental Theosophy.

In the Oriental 'esoteric' teaching there is much that is noble, true, and beautiful. Its concepts and ideals, and its esoteric practices, approximate far more closely, in many important respects, to the Teaching of Jesus and the Apostles, than do any of the numerous presentments of the Christian Religion. It is a definitely philosophical and scientific system, with which the progress of Western scientific research, in psychology and biology, physiology and natural science, is bringing the Western mind into closer accord. The worst charge to be brought against the Oriental School is that it has given the impression to the world of an erroneous view of the problem of 'evil.' We do not go so far as to say that the learned and deeply cultured

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Masters and Mystics (whose wisdom rarely percolates beyond their own secret domain) are responsible for this impression, or that it reflects their actual belief. So much in 'Theosophy' is derived from sources by no means to be relied upon as first hand, that we may be quite in the dark as to the strict authenticity of much of its alleged teaching; and to much may be given currency, which, it is probable, the true authorities would repudiate. To the generality of the exponents of Orientalism and Theosophy, 'evil' is counted as 'good,' and 'good' is counted as 'evil' in the process of conversion into 'good.' Much as there is that is wholly admirable in current Theosophical teaching, nevertheless to this fallacy may be attributed the peculiar feature noticeable in formal and technical Theosophical attitudes and characteristic traits, yet which is entirely contradicted in the personal and individual characters of most Theosophists. We refer to the disregard of human suffering, the callousness of their intellectual bearing, the absence of the spirit of sympathy, pity, and altruism. This is, we repeat, noticeable only in the professionalism of Theosophy, and rarely is seen in the personal dispositions of the Theosophical professors. Humanity and the 'bowels of compassion' are very evident in most of those whose 'creed' and principles are the reverse. It is a very natural result of the Theosophical ideas concerning the mystery of 'evil,' pain, disease, suffering, and 'temptation,' all of which, from their point of view, are the normal, unavoidable *fate* and heritage of the creatures in 'Karma,' and the right and good instruments of a beneficent craftsmanship making for perfect types. The cold exteriorism with which such a creed looks upon human woes, distresses, and pain, savours strongly, in principle, of the cruel callousness of the vivisectionist, experimenting on his rabbits and dogs. These physiological experimenters are not less humane and benevolent than the most earnest altruistic phil-

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anthropists, in their general character. So the Theosophists hold a creed of 'evil,' belied by every natural trait and action of their natures. Human nature always proves itself stronger than human creeds and philosophies.

In the Oriental aspect, as it is interpreted by Theosophy, the 'Fall' is not a catastrophe, 'evil' is not a casualty, not a fault, but the inevitable and normal *descent* of 'Spirit' into the planes of 'matter,' and a part of the vast complex system of cosmological progress of the creature, by which 'Spirit' is converted from the 'volatile' to the 'fixed' state, and consolidated in 'form,' in the moulds of matter, and in which every increment of the cumulative experiences of 'Karma,' in each successive Reincarnation and 'Round,' is accredited to the creatures, and assimilated and woven into the woof and warp of the cosmical nature, to form the eternal and Divine personality it will hereafter become. To this cosmological view of the 'descent' of the Spirit into matter, for evolutionary and 'Karmic' purposes, no exception can be taken. It is the main principle of the Christ-Religion. But in one particular this presentment is erroneous, and extremely misleading. Theosophy leads its students into the confusion of two distinct ideas:—(1) The *descent* of the Divine Essence, or Spirit, into matter; and (2) The 'Fall' of man from his original Divine nature and form, into the state of 'Sin,' 'Evil,' and 'Depravity'; and, in consequence, the 'Fall' of the whole *organum* of the earth into 'Evil.' Of this latter idea we can find no definite statement in Theosophical literature and teaching. Individual Theosophists may indeed not have surrendered the truth of human depravity; it may be indeed tacitly understood, in unwritten belief, in Theosophy generally. Theosophists may consistently rebut the suggestion we here make. Gladly would we find ourselves mistaken. But it has no place in their published teaching, and from that source only can

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persons, who do not number among their disciples, judge of their tenets. Of this truth of human depravity, and 'evil,' such an omission, consequent from what we allege to be the confusion of ideas above-mentioned, renders Theosophy, as generally represented in its *propaganda*, an unpractical philosophy, and illogical. Any philosophy that is blind to the fact of 'Evil,' or explains it as a *normal* thing, obscuring the fact that it is *abnormal*, transient, unnecessary cosmically, a blot on the fair form of Nature; that asserts it to be, not a *destructive*, but a *constructive* element in creature-development, is an anomaly, and stultifies the great good that otherwise exists in its system.

2. *The Western, or Christian School.*—The view of 'Evil' universally held by the Christian Church and peoples throughout the whole of the Western world, consisting of the Catholic Church—Anglican, Roman, and Greek—and the innumerable 'Protestant' sects; does not fail to recognize the fact of the 'Fall,' of 'Sin,' and of the existence and universal prevalence of 'Evil.' The Christian dogma concerning 'Evil' enunciates it to be a catastrophe, a casualty, an interruption of the normal human state, a transient episode, and an accident, in human destiny; as something that once had no existence, and that hereafter will cease to exist. In fact, the Christian idea of evil can practically be said to constitute the *raison d'être* of the Christian Church, and of its obligations and duty in the world. The very outcome of the generally accepted doctrines of Christianity, is to make all Christians 'missionaries.' It is the logical result of the Christian belief concerning Sin and Salvation. And this is one of the most significant features of Christianity, that it is bound to be 'evangelical,' or missionary, to be consistent with itself. A Christian, who is not 'evangelical,' and pledged to disseminate the 'Gospel,' is a contradiction. But after we have said this, we should be inconsistent with ourselves if we failed to point out some of the most

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prominent defects apparent in a fair and scrupulous examination of the Christian tenets concerning 'Evil' and 'Sin.' These defects have to do with the origin and nature of 'Evil,' of which subjects the complaint is by no means unjust, or unreasonable, that Christianity, outside of pure dogma, which lies beyond the scope of scientific treatment, fails to furnish a sound, reasonable, scientific account of the fact of Evil, and of its origin, which the phenomenal and objective character of its effects in nature most imperatively demand. The Christian Church may be, and is, apparently, quite satisfied, intellectually and scientifically, with its own dogma concerning 'Sin' and 'Evil.' But there is a great majority of mankind, both inside and outside of the corporate body of Christianity, not satisfied, and will never be satisfied, with what the Church has to say concerning its beliefs; until Christianity can provide a more scientific answer to the great question of 'Evil.' They ask for a truly Scientific account of 'Evil' and 'Sin,' such as Science sets itself to furnish of other kinds of physical phenomena. But it may be retorted that these 'outsiders' have no claim upon the Church to go out of the way to seek to satisfy their intellectual needs, on the subjects upon which the Church has uttered Her voice in the doctrines and creeds. There are two answers to this contention. One is, that if the Church feels Herself bound to disseminate the Gospel in all parts of the world, and to convert people of other religions to Christianity, she has a greater obligation to win over to the faith those who belong hereditarily to Her own religion, but who are stumbling in the way on account of their intellectual difficulties. And the other answer is, that these 'outsiders' are, for the most part, members of the Catholic Church by virtue of the 'Sacrament of Baptism,' in which all have participated in their infancy. They cannot be overlooked and rejected, such being the case; they have the strongest claim possible upon the interest

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of the Church. They are the *lost sheep of the House of Israel* in this dispensation. The Apostles set the example, in their missionary labours, by appealing to *the Few first*. In modern times, it is the 'outsiders' among the vast multitude of professing, 'baptized,' but 'lapsed' Christians, that have the first claim on Christian interest and service. And it is just this class which is neglected, for whom nothing is provided, suitable to their needs, as a general rule. Christianity does not make any serious effort to reduce such dogmas as those relating to 'Evil' to any form of scientific proposition, that Science can examine, and make a matter of scientific investigation. There is real ground of complaint, that Christian teachers and preachers hold themselves aloof from the co-operation of scientific men, and show an unfortunate incapacity, or disinclination, to bring proofs and evidences to bear upon the natural phenomena of 'Evil,' except to treat them on purely theological and academical grounds. In the general case, the bare facts of 'Sin,' the 'Fall,' and 'Evil,' are stated, and proved, on mere Scripture testimony, on the ground of universal experience and on Ecclesiastical *dicta*. Any enquiry as to the *opus operatum* of Evil, is ignored, evidently considered unworthy of thought. The mass of intelligent and receptive minds is asked to accept the affirmations of the Church, on the Church's authority, as a matter of uncontrovertible acceptance; and no one is encouraged to ask, 'How can these things be?' The matter is left for the people to blindly believe and accept, without questioning; or to work out the science and philosophy of it without assistance, as something out of the Ecclesiastical scholar's province to meddle with. There was a time when this method was generally suitable to the mass of the people, in whose minds had arisen no thought of question, before Science had found its way beyond the small and select band of intellectual workers, that the world honours to-day by the million. It is a policy

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too that may answer for a people in the infancy of their intellectual growth, to whom the authority of the Church stands for the bulwark of their faith, and the foundation of their progress. But in these days of the spread of education, the cheapening of literature, and of the descent of Science and Philosophy into the cruder strata of human intelligence; the mental subjection of the people to the priest, so essential before-time, has passed through an evolution of its own, and the popular mind is not at all incapable of the comprehension of subjects formerly exclusively guarded and preserved from all but the select few. There has grown up, during the past fifty years, a great hunger and thirst after knowledge. The barriers of intellectual 'class-dom' have broken down, and the *lost sheep of the House of Israel* may be numbered, by hundreds of thousands, among the very class which, half a century ago, were only in the 'nursery' of intellectual development. They have now free and open access to the once guarded avenues of knowledge, opened up by modern literature, and popularized by Science and Philosophy. Men no longer are willing to submit to the 'leading-strings' of dogmas, creeds, preachings and instructions, on statements made purely on the strength of authority, and which have no meaning in the light of what they have learned and understood from 'secular' sources.

Concerning this particular subject of the 'Fall,' what is it that the Church has hitherto relied upon for demonstration, but an archaic allegory, which has been treated as a true and literal story? Upon this story is built up the whole edifice of dogma concerning 'Original Sin' and 'depravity.' In these days of scientific knowledge, such treatment of what is truly as much a *physical*, as a spiritual, question, will not stand the test of a logical, scientific, and philosophical examination. And no propositions that will not do that are worth a moment's thought. It amounts

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to this, that Christianity stands in the gravest danger of being cast forth to the ridicule of all that is best in the intellectual world, unless it can offer something more credible and intelligible, than the presentments of the Truth which sufficed for the past, but are absolutely insufficient to meet the higher demands of the mind to-day. Mankind asks for 'bread,' and a 'stone' is given in response. From such an offer mankind is bound to turn away. And whither do they turn for their food? More often than not, they fall into the snares of materialism, captivated by such profoundly interesting and illusive teachings as the works of the late Samuel Laing, and Prof. Haeckel's *Riddle of the Universe* (made the more attractive and insidious by its profound and logical reasoning, and its lucid scientific style); and the torrents of popular secularism and pseudo-philosophy of the periodical press. As a set-back against this trend of the present intellectual popular movement, what has the Church to offer, but the same old-fashioned and fallacious assertion, that the Sin of Man is the following of the individual act of a certain historical 'first man,' a solitary human creature, who, after his wife had been shaped miraculously out of one of his ribs, committed the first 'Sin,' in plucking fruit from a prohibited 'tree' in the 'Garden of Eden.' In consequence of this act, 'original depravity' and 'death' ensued, and were inherited by all Adam's posterity thereafter. And in consequence of this solitary act, committed by this solitary man, and his wife, all 'Evil,' in all its ramifications, and its countless forms, penetrated the earth, and brought pain and suffering, disease, corruption and death, upon all mankind, and all beasts and creatures, ever after. Upon this story of 'Adam and Eve' and the forbidden fruit the entire structure of Christian doctrine, treating of 'Sin,' and its consequences, or 'Evil,' rests. The problem of 'Evil' remains to-day as great a mystery as it has been for the past ages. The

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story of Eden, taken as literal history, has been the only attempt that the Church has made, and is the only reason that the world has heard of, to account for the origin of Evil, which itself is a *physical phenomenon*, that therefore should be traceable to definite *physical causation*. And surely no rational creature can seriously regard the 'Eden Story,' in its literal setting, as the *scientific* account of that causation. As we have said, it is right and reasonable that, in the infantile stage of human intelligence, the scientific method of explanation is unfitting to be inculcated, and the 'Eden Story' answers every purpose, in showing that Evil entered in consequence of man's disobedience. But when mankind reaches a maturer age of intelligence, it requires an explanation more befitting that intelligence. 'Nursery tales' are not the intellectual *pabulum* of grown minds. But Christianity has not gone with the times, and still rests satisfied with the methods of the 'nursery,' at any rate, in such questions as we are discussing. Nor do men appear to perceive the incongruity and anachronism of the Christian view of the Origin of Evil, nor that it is an insult to the sense and intelligence of mankind, to continue to inflict upon them the story of Eden, that once upon a time satisfied their infant minds, but is altogether impossible for an intellectual account of the beginning of 'Sin' and 'Evil.' Treated as an allegory the story is perfectly satisfactory. But men need the scientific interpretation of the allegory, when they come to 'years of discretion.' The very term employed to denote the forbidden 'tree'—*the Tree of knowledge of Good and Evil*—is conclusive in itself of the allegorical character of the story, that it is a story, couched in the Oriental style, symbolizing historical and physical facts. And in the same revelation of the allegorical account we are entitled to expect to find some indications of the historical and physical facts, to fully and scientifically account for the origin of Evil. Incredible as it must

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be to any man using his sober judgment, it nevertheless is the case, that Christianity has no other explanation to offer; that the majority of the learned and intellectual authorities of the Church are bound by this sole explanation, embodied in their formularies; and but few Christian Theologians have the courage to do otherwise than leave the question alone, or to content themselves, against their better judgment, with teaching the literal, unallegorical statement, contained in 'Genesis,' as the only account in human possession, as God's only explanation, of the universal curse of Sin;—namely, that 'Sin' began, that 'Evil' was implanted in nature, through the disobedience of a single original proto-ancestor, in eating fruit from a forbidden tree. This is the beginning of 'depravity,' of physical 'degeneration,' of 'disease,' of 'corruption,' and of 'death'! Even now, the man, the minister, or Theologian, who ventures to speak of the 'Eden Story' as allegorical, takes the risk of being marked as 'heterodox.' There are few Theologians who make any serious attempt to furnish a scientific explanation of 'Sin' and 'Evil,' and to explain how the 'Fall' could possibly occur from such a cause; and, if it did, how the *phenomena* of 'Evil' could possibly spring from such a 'Fall.' The doctrines of 'Sin,' of 'Evil,' of their terrestrial consequences, and of their remedy, built up on the 'Eden Story' in its literal presentation, are dogmatic, abstruse, and systematic enough, to satisfy the most studious and intellectual minds. But the *premiss* is so obscured by the huge bulk of dogma built up upon it, that questions concerning it are pressed out of consideration. It is complained, by thoughtful and earnest students and thinkers, outside of the 'fold,' that Christian Theology has persistently failed to enter the lists against scientific criticism, and the scientific testimony that appears to be destructive of Christian truth. And the presumption is not an unreasonable one, that it is because they have no reply

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to make to scientific criticism, no argument against it, upon such a question as the origin of Evil, except the 'Eden Story,' which Science cannot regard with serious thought. Not by any deliberate counsel or premeditated policy, but by the custom and habit of centuries, the Church has locked up the doctrines in 'water-tight' compartments of Theological and Ecclesiastical dogma, sentinelled by Her creeds and formularies, which successfully guard them against the intrusion and interference of secular, or 'profane' inquisition, on those matters, considered to be 'sacred,' which have to do with the faith of the people, and the bulwarks and foundations of the Faith of the Church. And these matters the Church reserves to Herself the sole right and prerogative of interpreting and administering, according to the established 'Canons' and 'Articles' of the ancient and immutable Creeds and forms. Suspicion has gained strength, in the ecclesiastical mind, of all 'secular' approaches upon these 'cast-iron' professions of Faith, whether scientific and philosophical, or whether with *malice prepense*. This exclusive and jealous retention of dogma, and the religious science, within the unscaled and impregnable walls of Theology, has led to the indifference of Science to investigating the *data* of the origins of 'Sin' and 'Evil'; and to default in the solution of these great problems. Science has been held back from the principal source from which evidences and *data* may be found for the discovery of those elements of nature which supply the missing *data* in accounting for the physical conditions of Evil in the world. Yet, if there be any question completely within the scope of natural and physical Science to explore, it is this question as to the *first cause* of an Earth-state, that teems with *phenomena*, physical, material, mental and spiritual (to say nothing of 'psychical') that call for explicit explanation, and scientific treatment. Science has the right to claim the opportunity to scale the

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walls of Theology, or to pass through its gates, amicably, and with the Church's co-operation, and to investigate those questions of the Faith that trench upon the departments of research which Science has to deal with. It is without wonder that Haeckel's *Riddle of the Universe*, and Blatchford's *Clarion* criticisms, and the streams of materialistic and so-called 'Atheistic' and 'Agnostic' literature, are greedily absorbed by the masses of the present generation, the *lost sheep of the House of Israel*, who have dropped away from Church and Sacraments, and become an 'outside' body of thinking people, lost to the Church; who have repudiated belief in the 'Fall,' and in any presentments of the 'Gospel of Salvation,' and who ridicule the Eternal Verities of the Christian Faith, based as they are on such testimony as the literal acceptance of the Eden Allegory. Sensible men cannot now be contented with doctrines of the Faith, based on no scientific evidences, or grounds of belief, and on the sole authority of the Church and antiquity. It is in this way, and on account of the cold and severe attitude of the Church towards scientific research, as a field of enquiry utterly outside of religious matters, and as irrelevant in religion, that the tendency is to alienate from the Church her best sons.

It must not, however, be understood, that we undervalue the 'Eden Story.' Far from this being the case, it is our desire and purpose to restore it to its right position in 'Revelation,' as an Allegory, pointing to, and symbolizing, the Truth. It is not a Truth, in the literal sense, but an illustration of the Truth. It is a picture, an image, intended to portray certain physical and historical events of that primeval period, to which is due the origin of Evil. To take this 'image' and to treat it as a literal history of fact, is a form of 'idolatry,' to which mankind, from the beginning of history, has been prone. Man is inveterately given to

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fasten upon 'signs,' and to reject the 'things signified'; to cherish, adore, worship, and treat as 'fetishes,' symbols, images, ceremonials, sacraments, and rites, that are 'portraits,' not realities, of what they represent; and to spurn, ignore, and blind their eyes, to their underlying truths, significations, and potencies. They blindly grasp the *exoteric* and objective externals (intended only to enclothe, embody, and preserve their *esoteric* meanings), and to them they are 'gods,' 'idols,' 'graven images,' the objects of their worship and veneration. And this has been the fate of the Eden Allegory in the hands of mankind. Its Truth has been obscured and lost in the dogmatism and literalism with which it has been upheld and enclothed. Is there nothing in the Eden Allegory to furnish the true Key to the mystery of the 'Fall,' the explanation of the facts and *phenomena* of 'Evil,' 'depravity,' and 'Sin'? May not the author of the Allegory have supplied the key to the symbol, and left on record, in the Scriptures, the facts which are the explanation of the Allegory?

Dwelling as we do, each for our lifetime, upon this earth, we find ourselves, from the day of our birth, battling with a common 'enemy,' an ever-present, an exceedingly appalling, and a very versatile enemy, with which we find that we are condemned to fight in almost total darkness, and in comparative ignorance of the chief particulars concerning it, that are most essential for us to know, to assure ourselves of victory; and an enemy which, if we succeed in overcoming in many of its incursions, is bound, in its last assault, to completely vanquish us. This enemy is 'Evil,' in its numerous battalions, 'sin,' 'disease,' 'trouble,' 'suffering,' 'corruption,' and the 'last enemy, death.' What do we know, scientifically, of any of these things, excepting in the most superficial degree? Have physiology, chemistry, pathology, biology, or any other branch of Science, discovered to us a word concerning their

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origin, their 'first cause'? Yet, rightly and truly, Religion has traced them all to 'original sin.' We want to know, therefore, all about this 'original sin,' and that *scientifically*. We have heard what Theology has to say about it, and it is an impossible, an absurd, view. These enemies are *physical, natural, phenomenal*. We demand an explanation that shall be adequate, on physical, natural, and phenomenal principles. Is this an extraordinary or unreasonable demand, coming from the sense, the honesty, and the intelligence of men, not outraging the religious sense, not blaspheming Deity, but, in their full-grown manhood, demanding adequate knowledge, upon a subject that lies at the root of human experience and suffering? Mankind has descended from the 'nursery' now, and sits at the table of the Gods, and is fully equal to the strong diet of the Wisdom of the Gods. At least many of mankind are. To them is the open speech; to the rest we may still speak in 'parables.' Did men ever go to war in greater ignorance of the foe, as mankind is compelled to fight 'Evil' in this world? We acknowledge that there is not a profession in life but exists and functions in connection with the issue that prevails throughout life; and that the phalanxes of human strenuous labours and activities, all the varied vocations and pursuits, from the making of money, to the discovery of bacterial disease-germs; from the drilling of recruits, to the teaching of the alphabet,—medicine, surgery, police, politics, magistracy, law, religion, philanthropy, asylums, hospitals, poor law, education, commerce, industry, jurisprudence, etc.,—all exist as the several 'units' of the combined terrestrial army, arrayed against the one common and perpetual foe. Yet all that we know of the scientific cause, and the historical origin of the enemy, rests upon a 'nursery-tale,' postulated, in crude literal realism, as the fundamental record of the birth of 'Evil.' The position is indeed pathetic. "'Tis a mad world, my masters,' and surely

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this is one of the madneses of the world. A 'Scripture' is in our possession, purporting to be a Divine 'Revelation,' and to contain *all things that are necessary for Salvation*, full of the most explicit and beautiful instructions concerning the methods of dealing with the common 'enemy,' describing its ravages, and teaching of its remedy and conquest. But out of this treasure of the Scriptures, nothing is offered as an explanation of the origin and cause of Sin and Evil, except the one inadequate explanation we have named. In the whole mountain of Theological doctrine built up from this Scripture, there is left out all account of the most momentous of all revelations, the most necessary and salutary of all knowledges, that God in mercy could give to His beleaguered children. Without the knowledge of the cause of a disease, the physician is at a loss to apply a suitable remedy ; surely the proposition of an allegory, a myth, a tale, however allegorically significant, as the only forthcoming account of the cause of the universal disease that has affected the whole earth, gives small promise of a speedy and successful cure. It cannot be denied that, as an influence for the healing, saving, and renovating of humanity, and the condition of the world, Christianity has signally failed ; and this defect in Christianity is not the least of the causes of this failure.

There is nothing to be said against the allegory, as an allegory. But being an allegory, some explanation of it is needful to inform mankind of what it symbolizes of that fact, which is consuming the whole life of humanity. If the Scriptures are true, and a true guide of human life and understanding, it is incompatible with their character to supply a symbol, and to be silent altogether concerning the thing symbolized. It behoves us to enquire if Scripture does not contain that truth which will throw the needed light upon the question under discussion. In the same passage of 'Genesis' from which we have already quoted, may

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be found the light we are seeking, a passage that supplies a scientific and physical explanation of the origin of Evil. It gives an historical account, and a physiological explanation, of the problem of 'depravity.' It is in fact the Key of the mystery which has been the cause of ages-long strife and contention in the world. The passage referred to is found in the sixth chapter of the 'Book of Genesis,' vers. 1-5. Concerning this passage there is one remark that has to be made, as to the order of the various sections of these early chapters. From a close examination of the text it is evident that the whole compilation has suffered from the usage it has passed through in the course of the ages that have elapsed since it was first framed. The sections with which they are divided are clearly noticeable in the text. The first section is purely historical, and may be interpreted literally, with the understanding that it is an account of the evolutionary periods of Progressive Creation. This section is made to end at chap. ii. ver. 3. But this section does not end at ver. 3. In the course of the textual vicissitudes of the past ages, the sections have been broken and mixed up, and a large amount has been irretrievably lost. The passage referred to, in chap. vi. vers. 1-5, belongs rightly to the first section. Thus the *historical* account of the *Fall* follows the *historical* account of the *Creation*. Then follows the *allegorical* story of the Fall, and the history of the 'generations of the heavens and the earth,' and 'the Book of the generations of Adam'; and then the 'generations of Noah,' after the Deluge. Section I therefore reads thus, from *Gen.* ii. 1-3 to the sixth chapter 1-5:—

Thus the heavens and the earth were finished, and all the host of them. And on the Seventh Day God finished His work which He had made. And God blessed the Seventh Day, and hallowed it: because that in it He rested from all His work which God had created and made (ii. 1-3). And it came to pass when men began to multiply on the face of the ground, and daughters were

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born unto them, that the Sons of God saw the daughters of men that they were fair ; and they took them wives of all that they chose. And the Lord said, My Spirit shall not always rule in man, for that in their going astray they are become flesh ; therefore his days shall be an hundred and twenty years. The Nephilim came to be in those days, and also after that when the Sons of God came in unto the daughters of men, and bare children unto them ; the same were the mighty men of old, the men of renown. And the Lord saw that the wickedness of man was great in the earth, and that every imagination of his heart was only evil continually (vi. 1-5).

The above passage supplies the following six facts and *data*, upon which may be scientifically constructed the true account of the Fall of man, and the origin of Evil :—

(a) The existence of *two distinct Types*, or Species, of the human *genus*.

(1) The ' Sons of God ' (*i.e.* of the Gods, or Elohim).

(2) ' Men ' (*i.e.* Rudimentary and elementary Species). These ' Men,' we shall show, consist of many species.

(b) The unlawful *intermarriage* and consanguinity of these Species-types.

(c) The raising of a new *line of heredity* from this abnormal intermarriage.

(d) The consequent *development of ' Wickedness,'* or *Abnormalism*.

(e) The introduction and spread of ' Evil,' through corruption.

(f) The generation of a *new and abnormal type of human Species*, the ' Nephilim,' the original stock from which the human races branched out.

CHAPTER THREE

EVOLUTION, AND THE LAW OF PERMANENCE AND CONTINUITY OF BEING

Who then were these 'Sons of God' ('Elohim') mentioned in the passage above quoted? And what was it that established their title to the Deific name given to them; that differentiated them from that other class of personalities designated 'Men'? The title 'Sons of God' was one in common use in those early times, and it specified a particular type of Species of the Human Genus, of a supremely high and exalted order, an order clearly distinguished from all other human Species, which evidently dwelt contemporaneously with them on the earth. Two facts concerning these great beings may be adduced from the evidence of Scripture. (1) That they were 'human' and not 'Divine' creatures; 'incarnate,' not 'Spirits,' or Celestial Beings; 'men,' and not 'Gods'; dwellers on the earth, and not transient visitors from heaven. (2) That they were of a degree of Creation far surpassing, and exalted above, any other Species belonging to the *genus* man, with which they were nevertheless contemporary; Beings of a Divine-Human order of Creation. There can be no doubt that these 'Sons of God' were the noblest, highest creation of God, the perfect cosmical type evolved out of preceding types,—the last possible, and the finally perfect, variety of the *vertebrata*, ascended the scale of evolution from the human *genus*, and formed into a *species* of its own, separated and distinguished from all the lower varieties and species of mankind.

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In a Book of Holy Scripture, supposed to be as ancient of date as the 'Book of Genesis,' the 'Book of Job,' mention is made of the 'Sons of God' (chap. i. 6, and xxxviii. 7). *Now there was a day when the Sons of God came to present themselves before the Lord, and Satan came also among them. And the Lord said unto Satan, Whence comest thou? Then Satan answered the Lord, and said, From going to and fro in the earth, and from walking up and down in it. And the Lord said unto Satan, Hast thou considered my servant Job? For there is none like him in the earth, a perfect and upright man, one that feareth God, and escheweth evil. Then Satan answered the Lord, and said, Doth Job fear God for naught? Hast Thou not made an hedge about him, and his house, and about all that he hath, on every side? Thou hast blessed the work of his hands, and his substance is increased in the land. But put forth Thy hand now, and touch all that he hath, and he will renounce Thee to Thy face. And the Lord said unto Satan, Behold, all that he hath is in thy power; only upon himself put not forth thy hand. So Satan went forth from the presence of the Lord.* From this interesting and suggestive passage we learn much about the nature of life in the world, at an age not far distant, in point of time, from the 'Fall' of the 'Sons of God.' It was not long after the Fall, as we shall show, that the 'Sons of God' ceased to exist upon the earth, and, as a species, became extinct, as did all the species of the human *genus*, of the normal types. The period in which Job lived, or as described in this remarkable primitive record, was therefore at a date previous to this 'extinction,' and yet subsequent to the beginning of Evil and Sin. After the 'Fall,' and whilst the human *genus* continued to exist, before its extinction, God did not utterly depart from the earth, although the conditions of life rapidly degenerated, when Sin took hold of human nature; and in the period called 'the generations of Adam,' down to the days of Noah and the Deluge, the normal *genus* gradually

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became extinct, and gave place to the abnormal human race, established in the 'generations of Noah.'

In that early period, when the 'Sons of God' had not wholly disappeared, the 'Sons of God' conducted their Divine Ordinances as heretofore, and periodically assembled to 'present themselves before the Lord,' in Sacred Conclave with the Lord and the Gods. 'Job' belonged not to the species of the 'Sons of God,' as is evidenced by the fact of his absence. He belonged to that new race, or species, that was the issue of the 'intermarriage' of the 'Sons of God' and the 'daughters of men.' Present in the assembly was one Personage, whose name occurs many times in Holy Scripture, 'Satan'; and as we shall have occasion to refer to him often in the course of this discussion, we take this opportunity of stating what we believe to be the Truth concerning this familiar Biblical character. The mystery of Satan has been one of the stumbling-blocks of the Christian Church, and of which there is the greatest misapprehension. The peculiar connection that Satan has always had with 'Evil,' 'Sin,' Suffering and 'Temptation,' has led to an almost universal confusion and mistake as to his identity. There is so much stated concerning Satan that contradicts the idea of his being the 'author of Evil' and the 'arch-fiend,' as he is generally represented, that it is evident there must be an error concerning him somewhere to be accounted for, or, that there were two personalities of that name. But this latter idea is impossible to reconcile with any Scripture utterance, or with common sense. It can only follow, then, that Satan has been confounded with another personality, otherwise named, and mentioned in Scripture—'Beelzebub.' Now, in many parts of Scripture Satan figures as a Being of a high order, not a man, not a 'devil,' but a 'God'; and as holding certain supreme functions and governmental authority over the earth and its inhabitants, over the destinies of mankind, and

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over the general conditions of existence on the earth. Again, in this passage, quoted from 'Job,' 'Satan' is seen consorting with the 'Gods,' and the 'Sons of God,' in their Sacred Conclave before the 'Lord.' He is asked personally by the Lord whence he came. He replies, *From going to and fro in the earth, and from walking up and down in it.* When it is realized what were the functions of Satan, and what was his office in the Divine Hierarchy (as we shall endeavour to state it), such a picture of his occupation, *going to and fro in the earth, and walking up and down in it,* is touched with sublime pathos. The presence of Satan in the Divine Assembly, his speech with the Lord Himself, preclude the idea commonly held that his occupation *in the earth* was as a *roaring lion seeking whom he may devour.* Such a view of Satan may clearly be dismissed from our minds. But, when we shall prove that Satan was, and is, a 'God' ruling over the affairs of this Planet, then we shall see the sublime pathos of this picture. The 'Fall' has recently taken place. 'Sin' and 'wickedness,' 'Evil' and 'corruption,' are growing and spreading like a blight; disease, pain, selfishness, and the increasing 'struggle for life,' are raging sore and tempestuously over the once placid surface of human and creature life. His kingdom has risen in rebellion against God, and against his own vicarious Over-rulership. All the terrible and melancholy consequences of the 'Fall' he beholds with sorrowful, despondent feelings. In despair, he betakes himself to the Conclave of the Gods, and the Solemn Assembly of the remnant of the Sons of God. Dispassionately, and in forlorn accents, he confesses that he has been *going to and fro in the earth, and walking up and down in it,* beholding the hopeless state into which the world has been thrown; the cruelty, hatred, and selfishness that have obliterated the Divine traits in human nature; the disease and suffering and evil that have overtaken the whole course of nature. All the

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'good' that the Creative Labour had performed in the æons of the past, has been shattered and ruined, and he sees no hope for creation, in the ruined *débris*, in all that appears to be left. The grief-stricken God tells his tale before the Lord and the assembled Gods, and the Sons of God. Then the Lord answers Satan, and reveals an element of hope, by proposing a test-case that will prove that all is not lost, that out of the *débris* of the 'Fall' there remains still that eternal Divinity which will rise from the broken, shattered pieces, and recreate the perfect forms to the original pattern. He points to 'Job,' one of the seed of the fallen, abnormal species sprung from the lawless incestuous intermarriage; yet *a perfect and upright man, one that feareth God, and escheweth evil.* From such a class of men, born of abnormal and corrupt parentage, is the hope of human redemption. Satan replies gloomily that he, 'Job,' is only an instance of isolated Divine protection, and not a reliable case of hopefulness. Remove the Divine protection from Job, and he will prove just as selfish and evil as the rest of humanity. So the test is to be applied. If Job comes out of it unscathed, he will furnish the proof that all is not lost, that the world is redeemable, that humanity, by *fearing God, and eschewing evil,* by following the Pathway of Righteousness and Holiness, can, and will, restore the earth to its lost purity, and bring back to the whole creation the happiness and glory that had departed. So to Satan was given the new functions and office of 'Tempter' and the 'Adversary' of Evil in man, the Championship of Good over Evil, of Right over Wrong, of Weakness over Strength. Job represents the class of humanity, prepared by Devolution, and the Divine guidance and Protection, to take the requisite Steps of the Cross and Serpent that lead to ultimate Redemption. The story of Job is that of the 'Church of God' in the 'desert' of this world of God-forsaking humanity, 'persecuted' by the world of 'Good'-haters, struggling

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after Redemption, Salvation, and Restoration. 'Job' is a word that has the dual meaning of 'desert' and 'persecuted,' and exactly describes the character and condition of the 'Church' in the world, seeking Salvation, and striving after deliverance. The Temptations of Job, under the hands of Satan, represent the series of 'Steps' and 'Tests' necessary for the building up of the human character and form, lost and shattered at the Fall. These Tests and Steps are the lot of all who seek initiation in the 'Mysteries' of the Kingdom of Heaven. All need to pass through the hands of Satan, to undergo the 'Temptations' of the wilderness, the 'desert,' and all will know somewhat of the 'persecution' of the world. In this light the 'Book of Job' presents a profoundly interesting dramatic sketch, of a man undergoing the course of the 'Temptations of the Cross and Serpent' in the Divine organization of the Scheme of Redemption, revealed in the account of Satan's audience with the Lord at the Assemblage of the Sons of God. Thence went he forth upon his new office, to exercise his new cosmical functions as the 'Prince of this world,' to try, test, and superintend the efforts of man, in *working out his own Salvation*. This Divine Scheme of Progressive Redemption will be unfolded in the course of our discussion. Through the instrumentality of Satan, by the governance of God, all who, like Job, are earnest in going the right way, against the world; who aim at being what Job was, *a perfect and upright man, one who feareth God, and escheweth evil, seeking first the Kingdom of God, and His righteousness*, must pass through the *Temptations of Satan*.

Such an aspect of Satan, as a good angel, a *God*, in consort with the Lord of Heaven and Earth, a beneficent Being, hidden under the appearance of our 'Adversary,' but an 'adversary' only of the evil that is in us, and the champion of the good, that it is his office, by the instrumentality of Temptation, to bring out

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and consolidate; may shock the sensibilities of those who have been accustomed all their lives to think of him as a 'Devil.' But not only is this passage in the 'Book of Job' adducible in demonstration of this truth; there are numerous other references to 'Satan' that depict him as far other than a fiendish destructive agent of evil, but rather as the 'adversary' of our evil nature, and the champion of the 'good' that is in us. A few examples will suffice to illustrate this point. In 1 *Chron.* xxi. 1, it is stated that *Satan stood up against Israel, and moved David to number Israel*, an act which, in its disastrous consequences, proved to have been the outcome of unbelief, self-confidence, and independence of the Divine protection. In order for Israel to discover their lapse from God, they needed to be humiliated and taught a severe lesson. Therefore Satan, the Adversary, put them to the test, by inciting David to number Israel. By his fall into this temptation, they learned (as do all self-confident and presumptuous persons) that it is *not by might, nor by power, but My Spirit, saith the Lord*, that all achievements and victories are truly won. Reference to the same event is also mentioned in 2 *Sam.* xxiv. 1, which further proves that Satan (as in the case of Job) was empowered by God to *move David to number Israel: And again the anger of the Lord was kindled against Israel, and He moved David against them, saying, Go, number Israel and Judah.*¹ This indicates that the sin that required this Satanic interference to convict and cure, was not the sin of David, but of Israel, and David was the instrument of Satan. This indication also exonerates God from any imputation of having brought disaster upon Israel on account of David's lapse. The lapse was that of the people, and not of David individually, even if, however, David was to a certain extent a par-

¹ In this reference, the 'moving' of David to 'number Israel' is imputed to 'the Lord,' and no mention is made of 'Satan.' The two passages, therefore, connected, prove that 'Satan' and the 'Lord' were in collusion; a fact which completely disposes of the 'fiend'-character of 'Satan.'

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ticipator in the sin. In *Acts* v. the story is told of 'Ananias,' who committed a fraudulent act in connection with the delivery of the price of his possessions, professed to have been all laid at the Apostles' feet, in accordance with the rule of the Apostolical community of Disciples. Peter speaks to the defaulter sternly, accusing him, saying, *Why hath Satan filled thy heart to lie to the Holy Ghost?* He asks also, *How is it that thou hast conceived this thing in thy heart?* Now, though to Satan is ascribed the fact of the sin being suggested, it is not to Satan, but to Ananias, that Peter attributes the commission of the sin. Ananias was a false-hearted, hypocritical dissembler from the first, and, if the Apostles knew it not, nor even Ananias himself, it needed that Satan should put Ananias to the test, by a Temptation, to prove whether he were a True Disciple, or only a dissembler. Ananias fell in the Temptation, and his heart was filled with the evil lust of money as soon as Satan had put the suggestion in his mind. Had Ananias been a True Disciple he would have resisted Satan and overcome the Temptation. Thus Satan was the 'adversary' of the evil in Ananias, and championed the Good and the True. *S. Paul*, in *2 Cor.* xii. 7, speaking of the *visions and revelations of the Lord* vouchsafed him in his Apostolical career, writes in exultation of the glory and honour of these exalted experiences, even to the verge of falling into the snare of pride and self-conceit. Then he says, *And by reason of the exceeding greatness of the revelations—wherefore that I should not be exalted overmuch, there was given unto me a thorn in the flesh, a messenger of Satan to buffet me; that I should not be exalted overmuch.* Here is an instance in which the tender gracious solicitude and watchfulness of Satan is shown, in administering a check upon the human susceptibilities of the Apostle to self-exaltation, to prevent him from being *exalted overmuch*. Thus is Satan a wise master, watching over our lives, and ministering chastenings,

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safe-guards, and aids, to keep our feet from wandering from the path. Can such a picture of Satan coincide with the common idea of his 'fiendish' character? In 1 *Tim.* i. 20, *S. Paul* speaks of two Disciples, who had *made shipwreck concerning the faith, Hymenæus and Alexander; whom I delivered unto Satan, that they might be taught not to blaspheme.* No thoughtful reader of such a passage could for a moment believe that the Apostle had delivered these erring brothers into the hands of the 'Arch-fiend.' To whom would he be likely to place them *to be taught not to blaspheme,* but in the care of a wise 'Master,' capable of fulfilling such a responsible commission as the restoration of a lapsed Disciple? Certainly not into the care of the one being of all others who would be most careful that he should never learn the lesson. And again, in 1 *Cor.* v., speaking of a Disciple who had fallen into the sin of 'fornication,' he writes: *For I verily, being absent in body, but present in spirit, have already, as though I were present, judged him that hath wrought this thing, in the name of our Lord Jesus, to deliver such a one unto Satan for the destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus.* From the light of the above passages it is not difficult to rightly understand the various *Deific* Titles given to 'Satan,' which no 'demon' could uphold or claim. The idea that Satan is a 'fallen Archangel' is contradicted by the fact that after his alleged 'fall,' he still held these *Deific* titles and prerogatives. It is simply impossible to seriously suppose that a fallen 'Archangel,' shut up in 'Hell,' the world's evil genius, should be still the holder of such titles as *the Prince of this world, the Prince of the Powers of the air, the God of this world;* nor that such a 'fiend,' a 'devil,' could have access into the immediate presence of God and the Angels, conferring with God concerning the temptation of one of the struggling Disciples of the Cross and Serpent, whom he, Satan, is commonly supposed to hate, and

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to spend his existence in bringing into his own perdition. We may therefore take it as beyond all doubt or question, that 'Satan' and 'the devil' are two different personages, who have been confounded together, owing to the particular commission of Satan as the 'Adversary' of the evil that is a part of the nature of fallen humanity. Far divergent from the orthodox and general opinion concerning the personality and identity of Satan, is the concept of him that we believe to be the true and only rational one, from the whole tenor of Scripture referring to him.

In the allegorical story of the 'Fall,' in the 'Book of Genesis,' mention is made of a mystical creature designated the 'Serpent,' and described as the 'tempter' of 'Adam and Eve' in the symbolical 'Garden of Eden.' The general assumption has been that this mystical creature, the 'Serpent,' or Dragon, was the 'Devil,' or the wicked spirit, Satan, who, appearing in the form of a serpent, addressed his temptations to Eve, and seduced her into plucking fruit from the *tree of knowledge of good and evil*. This serpent is generally identified with Satan, and regarded as the 'Spirit of darkness,' the 'ghostly enemy' of man's soul. Probably few have ever thought of the incongruity of the presence of the 'devil' at all in the sacred precincts of the 'Garden of Eden,' where 'the Lord God' was accustomed to *walk in the cool of the evening*, and which God was able to defend from all malevolent intrusions, as He did when He placed *cherubim with drawn swords to keep the way to the Tree of Life*. That man, since the 'Fall,' is encompassed by a 'ghostly enemy,' it is not denied, but that, before the 'Fall,' there was any such thing, we deny emphatically, as an idea incompatible with the whole truth and aspect of the Creation. There is absolutely not a single sentence in Scripture, except by the most hypothetical and far-fetched interpretation, that can be adduced to suggest the thought that, previous to the rebellion of the 'Sons of God,' there

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had been a rebellion in Heaven, and that Satan was the leader of this Deific and Celestial insurrection, and was ejected from Heaven, and cast into the 'bottomless pit,' to be ever after the curse and destroyer of human souls. Yet, on the assumption that the Eden 'Serpent' was Satan, fallen from heaven, this hypothesis of an 'angelic,' or Deific, 'Fall,' is absolutely essential, in order to account for this wicked tempter in Eden. But, before the sin of Adam, or the human family at that pure primeval period, there was no such thing as a 'ghostly enemy,' 'wicked spirits,' 'devils,' or 'fallen angels,' so much as dreamed of. There was *no* 'evil,' and no suggestion of evil, nor any other kind of wicked thing. It was not until after the 'Fall' that there began to exist any beings in the Earth, or universe, answering to the description of 'demons' and 'wicked spirits.' For the origin of 'demons' and 'wicked spirits,' man alone is answerable; as we shall, in due course, explain; 'demons,' and the like, are *human beings* in their discarnate state, and not 'Gods,' 'fallen angels,' or a class of beings apart. MAN ONLY IS THE 'AUTHOR OF EVIL.' The whole concourse of 'demons,' that occupy the dark places of the earth, and Hades, or the 'Astral Plane,' dominating the world, are 'Men,' who derived their demoniacal origin from the 'Fall of Man.' Understanding that the Eden-story is allegorical and mystical, and not historical, except as conveying an historical signification, we must not think of the 'Serpent' as literally a creature of that type, personating, or 'controlled' by, the Devil. The 'Serpent' is a mystical and allegorical character, symbolizing *Satan*, the Prince, or God, of the earth, the Seraph, or Archangel, appointed, by the *King of Kings and Lord of Lords*, Ruler over the earth and its destinies. In Satan is vested the vicarious office of Divine Ruler over the tutelary, disciplinary, educative, and evolutionary functions and offices of Terrestrial Existence, in all the past, present, and future ages of cosmical evolution in

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Progressive Creation ; as, in this age of 'abnormalism,' he is over all the devolutionary and disciplinary, tutelary and educative processes of Progressive Redemption.

The figure always symbolizing and representing 'Satan,' in his Divine office in respect to mankind, is that of the Dragon, or 'Serpent' of the 'Divine Wisdom,' coiling and ascending the *Tree of Knowledge of Good and Evil*. This is the origin and mystical meaning of the ancient symbol of the 'Cross and Serpent,' which had its beginning in the ages before the Fall, and is still the central figure of the 'Divine Wisdom' in its application to mankind, and in its modified adaptation to the conditions that intervened after the Fall. Thus the 'Tree' is anciently represented in the form of a 'Cross,' †, and the 'Divine Wisdom,' that brings Redemption to mankind, is represented by the form of a *Serpent*, coiling round the Cross, from its base to its head, ☄. This symbolization is alluded to in the words of *S. Peter* (1 *Pet.* ii. 24) *His own self bare our sins in His own body on the Tree*; and also in the familiar story of Moses setting up the 'Serpent' and the 'Rod'—the mystical sign of Israel's deliverance—in the 'wilderness' (*Num.* xxi. 9), which Jesus Christ interpreted in the notable words in *John* iii. 14, 15: *As Moses lifted up the Serpent in the wilderness, even so must the Son of Man be lifted up, that whosoever believeth in Him should not perish, but have everlasting life.* The 'Cross,' or 'Tree of Knowledge of Good and Evil,' around which coils the 'Serpent' of 'Divine Wisdom,' is the Path of Attainment, of Knowledge gotten by Experience and the Tests of Temptation, administered by 'Satan,' the mystical and Divine 'Serpent.' The Eden allegory is the mystical symbolization of the Divine processes of Illumination in the 'Knowledge of Good and Evil,' and of the tests and ordeals in the Path of Attainment, attesting the due assimilation and personal application of the Divine 'Mysteries,' which qualify man for his gradations in the Steps of the Cross

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and Serpent, which, through the courses of Progressive Creation, or *Evolution*, and of Progressive Redemption, or *Devolution*, lead him upward to the Godhood. These 'testings,' and disciplinary and educative ordeals, constituted man's system of development, in which he was capable at any time of failure—as indicated in the yielding of Eve and Adam—and of plunging, not himself only, but the whole creation, into error and sin.

In the case of the 'Sons of God,' there came a time when the temptative ministrations of Satan proved the stumbling-block upon which man's feet slipped, the cause of their 'Fall,' pictured in the allegorical story of Adam and Eve, and historically recorded in the passage quoted from the sixth chapter of 'Genesis.' Satan is depicted as the 'Serpent,' drawing out the obedience, faith, loyalty, devotion, and love of the 'Sons of God,' and of the collateral human species. They fell into the snare, and, as a consequence, Sin and Evil entered into the world, 'and death, by sin.' Because, under the ordered and constitutional ministration of Satan, in the exercise of his Divine office, the disastrous consequences of the Sin of the 'Sons of God' overwhelmed the whole creation; to Satan has erroneously been attributed the whole cause of Evil and Sin, and their physical and spiritual effects, in human depravity and physical evil. He has been assumed to be the 'Author of Evil,' and confused with the fiendish creatures and beings which sprang later from these initial causes, and which had no part in the origin of Evil. We shall shortly show that the cause of Evil is *in Man himself*, uncited by any evil influence or 'spirit of wickedness' of any kind; that the *intention* of Satan's temptation was *not to drag mankind down into Sin and Evil, but to lift mankind into higher stages of the Knowledge of Good*. But, as in Man, however high he rises on the Earth-plane, is the capacity to yield to the behests of his nature, to listen to his God-created appetites, and to abuse them, being a free agent; in the process of

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gathering fruit from the 'Tree of Knowledge,' instead of plucking the Knowledge of the 'Good,' he may, by an evil choice, pluck the Knowledge of 'Evil.' And this mankind did, in a fatal moment of the Divine Satanic Temptation. Previous to this act of sensual indulgence, this Sin of Disobedience, 'the devil and his angels' had no existence. The 'demons,' and denizens of 'Hell,' are the outcome of this Sin. The first Sin of mankind produced the 'demons,' for, as we shall show, the 'demons' are the same beings, in their after-death state, who originally fell from their 'first estate' at this period.

It will now be seen, from the foregoing, that the 'Sons of God,' mentioned in *Gen. vi.*, the question of whose identity is so important in the comprehension of the true origin of Evil, were not (as has been generally supposed) 'Gods,' nor 'Angels' (in the sense in which this word usually is understood), nor 'Spirits'—but *incarnate men*, of an Exalted and Divine-Human Type, that entitled them to the generic name of 'Sons of the Gods' (of 'Elohim'). They were the highest development of the human *genus*, in its normal perfection, up-rising, by the cosmical evolutionary processes of Progressive Creation, from the successive gradations of the human species. They were the species of the human *genus* that had reached the *terminus* of the final Cycle of Reincarnations, the state of the Divine Manhood, the prelude to their entrance into the Deific state of 'Elohim.' Had they remained true and obedient to the last hour of their temptations, their lot would have been, at the close of life, to pass beyond the Earth to the Kingdom of God, and to return no more to reincarnate life on the Earth. The 'Sons of God' were the 'Christ'-species—the 'first Adam'—and were also given the earthly title of 'angel,' as specifying the stage of 'anointing' for the 'Christ-work' in their incarnation. Thus they are spoken of as 'angels' in

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Jude 6, and in *2 Peter* ii. 4. They were the highest and noblest creatures-types below the Godhead (*Jehovah-Elohim*), yet, being still in the reincarnate state for the term of their reincarnation, not yet parted from the conditions, limitations, habiliment, and liabilities, that attend the incarnate existence, in the earth-sphere. Their feet were on the Vestibule of 'Nirvana,' clothed still in their glorious earth-vestment of flesh, but ready to be 'transfigured,' and invested with the Celestial Robe and Divine Regalia. They were Divine Men, whose Divine ancestry was of the Gods, *conceived of the Holy Ghost*; 'Sons of Elohim,' and incarnate in the 'glory' of Terrestrial Bodies of Divine texture and light, awaiting the triumphal close of all earthly existences. They were not 'Gods' descended from Heaven, but 'Men' on the point of ascending to Heaven, fitted, framed, and prepared, by a completed evolutionary course, to claim and inherit the Crown of Deity. Having won their æonial way to the perfection of the 'sixth principle,' they were just upon grasping the 'seventh principle'—the Buddhist's 'Buddhi-Atma'—the Godhood. They had not left the 'Workshop' yet; they were still in the hands of Satan, the 'Grand Artificer of the Universe'; not yet delivered over by the Grand Artificer, Satan, to the 'Grand Architect,' Jesus Christ, the Son of God Jehovah. Therefore, until the finishing work was done, they were still liable to 'Temptation,' still susceptible to seduction by any one of their incarnate affections and desires, still capable of losing the perfect poise of their nature, and of deflection from the absolute vertical uprightiness of their nature and constitution. Their feet were still on the Path, though a few steps more, and they would enter the final Gate. These were the 'Sons of God'; *quasi*-Divine, incarnate 'Angels,' one step removed from Divinity, and of perfect Angelhood.

The element of *Temptativeness*, and the Principle of Temptation, are the most important factors in the

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reincarnate life, in Progressive Creation. It is the fundamental feature and *rationale* of the reincarnate life. It applies, and has applied, to all intelligent beings that have entered the incarnate existence, from all the Ages of the Ages. Temptation is the 'working-tools'—the gavel, the chisel, the compasses, and the measuring line, implements that every 'Freemason' knows and honours—of the *Artificer's* creative department in Progressive Creation. By means of Temptation the whole 'form,' nature, constitution, character and perfection of graded type, of the creatures that pass through the Artificer's hands, are weighed, tested, measured, adjusted, moulded and fashioned, in exact correspondence to the precise and detailed pattern in the Plan received from the Grand Architect. The testing and treatment of each subject are regulated and proportioned to the exact requirements by the Artificer's omniscient and perfect wisdom. This system of the *Making of the Gods* is absolutely perfect and wise, and the cosmically constituted method of creature-development in the rounds of evolution. The exercise demanded of the several faculties and capacities, in each plane and part of the Seven-fold Nature of Man, by means of Trials and Tests, is the occasion of joyfulness and gladness in the hearts of all who endure them; they are the signs and indications of progress. Wherefore *S. James* writes, *My brethren, count it all Joy when ye fall into divers Temptations (Jas. i.—a chapter deserving of much thought, in the light of the above statements)*. Temptation is the characteristic of the Path of the Cross and Serpent. No tests are applied, or imposed, unsuitable to, or beyond the capacity of the 'candidates' seeking, and qualifying for elevation to the gradations of development and 'initiation' in the Divine Order of the Sons of God. The successful issue of each successive Temptation denoted a step accomplished in the Ascent of the Initiate. He realized that, by such tested evidences of his valiance, his

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faith, his obedience, and his love, he is acquitting, and equipping, himself for higher experiences and capacities, and graduating for further advancements in the Path of the Cross and Serpent; that greater and grander 'Mysteries' of the Divine Wisdom are his to enter, by further 'initiations,' as he makes further progress. The Disciple of the Cross and Serpent therefore expects these recurrent Temptations, and never questions their nature, or the mysteriousness of the manner and hour of their application. He is always ready. *The Disciple is not above his Master*, and he knows that, though his Master be a God, a 'Past-Master,' an Angel of Light, or a Human 'Mediator' of the Gods, acting vicariously for the Divine Artificer; whoever it be, he has himself endured, and knows how to succour and encourage those who are enduring. None is entrusted with administering in the office of the Master, who has not suffered himself, being tempted in like manner.

Jesus Christ, when He came in this abnormal 'flesh,' on behalf of mankind, was a 'True Master'—a Master of Masters—in the highest, loftiest sense of all; but he condescended to forego his qualifications, he set aside His 'regalia,' and as a 'Son of Man,' 'Seed of the woman,' fallen and depraved, He underwent His Temptations, under the conditions of His depraved, human, abnormal body. He repeated the entire course of 'initiations,' in the state and constitution which He voluntarily undertook, as a 'Son of Man,' *born of a woman, made under law*, the law of abnormalism. He triumphed over Satan and all His Temptations, and Satan had the satisfaction of putting His own 'Master' to the test. With all the subtlety of His office, he applied, with every rigour, the exact Temptations adapted to the particular character and nature of Jesus. From them all Jesus came forth scatheless, a 'Master,' and so He led the way for mankind to resist and triumph in like manner. But of this we shall have to speak later. So must all men expect Tempta-

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tions, if they aspire to ascend the coiling Path of the Cross and Serpent, and to eat of the *Tree of the Knowledge of Good*, and to learn to avoid plucking the fruit of the *Knowledge of Evil*: Temptation is the inevitable element, the 'Bread' and the 'Wine' of human existence. We can but weakly fall in them and sin by them, or we can resist them and overcome them. Run away from them we cannot. They dog our steps whithersoever we fly; we meet them at the turning of every way. They lie concealed in the delusive forms of daily incidents; they approach us in the most mysterious occurrences. They hide behind the seductions of the senses; they steal into the cup of our pleasures; they lurk beneath the pangs of our sufferings. They couch behind our keenest enjoyments, our most conspicuous successes, to steal away our humility; our afflictions, to undermine our patience; our ambitions, to embitter our achievements, and to poison our simplicity and sincerity; our labours and our prayers, to rob us of their blessings and sanctity. We find them in the smiles or the frowns of our friends, to tempt us to jealousy, to hatred, to envy, to strife, or to pride and vain glory; and in our enemies, to provoke us, to rouse our anger and the 'devil' in us. In the hands of Satan, we are almost as blind puppets, and from his Temptations there is no deliverance, short of victory that cannot be gained, except by courage, endurance, faith, constancy, and confidence. There is no 'mountain-top,' no 'pinnacle of a Temple,' to which we may climb, so high above the world, which Temptation cannot reach, or from which we cannot, at any moment, cast ourselves down, by hearkening to Satan's voice, tempting us, to shatter and make havoc of the Divine structure which we have so earnestly and toilfully built up. The inexorable remorselessness of Satan sounds as if it were the most poignant cruelty, and many a stricken soul has deemed it so. *Curse God and die!* cried Job's wife to her stricken husband, when in his deepest woe. And this is almost the breaking-point of

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a strong man's Temptation. But Job resisted, and he was rewarded.

On an occasion such as this, by a Temptation of such a kind, the 'Sons of God' cast themselves from the highest 'pinnacle of the Temple' of human creation. According to the narrative contained in *Gen. vi.*, they were sensually captivated by the voluptuous attractions of the women of the species of mankind below the species to which they themselves belonged, 'the daughters of men.' Not all the 'Sons of God' fell in this snare, but presumably only a small remnant kept themselves faithful to their Divine nature, and the Laws of the cosmical constitution, which prohibited the overstepping of sexual barriers between species and species. Their Divine-Human 'Christ'-natures became involved, through sexual intercourse, with the imperfect and partially evolved natures of the human species from which the 'Sons of God' were separated by the immutable 'Law of the Sexual Segregation of the Species.' By this 'Law' it was cosmically unpermissible, and physiologically disastrous, for the sexes of different species in any one *genus* to enter into sexual connections. All the several *species* and *genera* of the creature-ranks and gradations were at different stages of their evolutionary careers, each species and variety was on its own step of Nature in the 'ladder' of Progressive Creation, each building itself up into the *Templum Organi Humani*. All had their specific number of cycles and 'rounds' of reincarnation to fulfil on the earth. Purely from physical and physiological grounds, any such admixture of species by marriage and cross-breeding, would, by scientific necessity, lead to the utter confusion of types, and to biological chaos in the creative processes by which the 'forms' and personalities of the creatures are determined. Nature had drawn a deep line of demarcation between the various *genera*, *species* and *varieties* of the great Divine creative family of the whole creation.

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Only by observing this line of demarcation, instinctively and intelligently, among the different *species* and *genera*, could the Divine Labour of Progressive Creation be continued in unbroken regularity. From this sexual sin of the 'Sons of God,' the barriers between the species were broken down, and a period of wide-spreading and general invasion of the separated species upon one another, the letting loose of the most violent sexual passions, and the madness of a sudden licence of self-indulgence, ensued, which carried away the great mass of the human *genus* into riotous excess of unclean, inordinate, and incestuous licentiousness. From the direst evil consequences of this 'wickedness' of man, has sprung every evil thing that now, and from that date, has destroyed the well-being of the whole creation.

Our next subject of enquiry is concerning the species of the human *genus*, spoken of as 'men,' in this connection, 'the daughters' of whom had been the captivating influence of their licentious departure from the cosmic 'Law of the Segregation of the Sexes.' We have pointed out that the 'Sons of God' were not 'Gods,' nor Celestial Angels, but incarnate human beings, of a distinct and supreme Divine nature and form, a species of inconceivable 'glory.' This mention of 'men,' of the 'daughters of men,' clearly reveals the existence of other species of the human *genus*, besides that of the 'Sons of God.' And what we desire to show is that the various species have sprung out of ancestral lower types of creation by the process, now unquestioned in Science, of 'evolution'; and that these 'men' were the species of the human family out of which the 'Sons of God,' or the Adamic species, evolved. The reader will no doubt have observed, in the foregoing account of Progressive Creation, that the views it contains coincide in certain particulars with the modern Scientific School, the founder of which was Charles Darwin, the original propounder of

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the 'theory of evolution.' The difficulty in the reconciliation between the scientific 'Darwinian' doctrine of the 'origin of species,' and the Christian Theological doctrine of the 'Creation,' can never be surmounted whilst the difference exists between the two opposite views—of *Evolution* and *Direct Creation*. Christian Theology interprets the Scripture as teaching that Man is a *Descent* from a state of original perfection, into which state he was originally 'created' by a special act of the Creator. Science teaches that Man is an *Ascent* from the lower creatures, raised to higher types and gradations of evolution, by, what Darwin suggests as, the principle of 'natural selection,' or the 'extinction' of the 'unfit,' the weak, and the profitless varieties, and the permanent 'survival' of the fit, the strong, and the profitable varieties, which form themselves into species, and then throw off varieties that take on new traits, new functions, and new organs, as conditions alter and environments vary; and so new *species* gradually evolve, and out of them gradually evolve new *genera*; ever improving and progressing, but, as Darwin carefully admits, 'never coming to perfection.' Now, in the scheme of Progressive Creation, the subject of this discussion, the attempt is being made to show that both these divergent theories, of 'Ascent' and 'Descent,' are capable of reconciliation. Man, by his *primordial and normal heredity*, is cosmically and naturally a creature of *Ascent* from the lower species, along the long line of evolution, from the original and primordial amorphous 'atom' of the Essence of God, which emanated from the Being and Form of God. By Man's *abnormal heredity*, Man, by reason of the afore-mentioned 'Sin,' and 'Fall,' of his primitive ancestors, has contracted a *new line of ancestry, from a new and abnormal human species*; and thereby has become a creature of *Descent* from the apex-point of his former *Ascent*. From the time of this 'Fall,' Man has been cosmically started upon an

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adaptation, or modification, of the principle of evolution, which we have taken the liberty of denominating 'Devolution,' by which is meant a course of reversion to the lost evolutionary normal state, in cycles and rounds of reincarnation and development, upward; practically a *Re-Ascent*; by which he is gradually throwing off the 'abnormal' strain of blood and form, of trait and type, until, fully redeemed from the physical and spiritual effects of the 'Fall,' he reverts to the state and constitution in which he was at the time of the 'Fall.' In this view it follows that neither 'Darwinianism' nor 'Christianity' are right, and neither are entirely wrong. But, in the reconciliation of the two ideas, certain concessions will have to be made on both sides, from which will result the reconciliation of Science and Religion, unhappily divorced by reason of these irreconcilable differences. The points of union between Christianity and Darwinianism rest upon the combined facts—(1) *that Man is an evolved creature descended from a genealogical pedigree of evolutionary ancestors, by gradation*; that species are not immutable, but transitional; and that those species belonging to what are called the same *genera* are lineal descendants of some other, and generally extinct species; (2) *that Man sustained a 'Fall,' by which the original normal line of lineal descent and evolutionary gradation was broken*, and consequently the evolutionary processes, since then, have been arrested, and superseded by certain kindred processes of development, *quasi-evolutionary*, but on the reverse line, so to speak, which we denominate as 'Devolution.' With the materials that the Scientific School had to work upon—the *data* and creatures, obtainable, for examination and observation, from living species, and from the geological stratification in which fossiliferous remains are embedded—researchers could, we deem it, come to no other rational conclusion than the one pronounced by Darwin. But the student of Darwin should not

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overlook his reiterated deprecation of all ideas of finality and absolute inerrancy of his view. His words, at the close of his magnificent work *Origin of Species*, are almost prophetic:—‘In the distant future I see open fields for far more important research. Psychology will be based on a new foundation, that of necessary acquirement of each mental power and capacity by gradation. Light will be thrown on the origin of man and his history.’ It is just this element—the Psychological—that is needed in Science for the fuller ascertainment of the truth concerning the ‘origin of man and his history.’ It is intensely interesting, and extremely significant, that, in the concluding words of Darwin’s famous book (that first turned the current of scientific thought into the right line of research) he should confess the fact, emphasized so strongly in this book, that on the lines of ‘Psychology,’ and spiritual developments, the ‘acquirement of each mental power and capacity by gradation,’ depends on the discovery of those ‘far more important’ facts, concerning the ‘origin of man and his history,’ obtainable by research into those ‘open fields’ which only these ‘acquirements’ can place at scientific disposal. Darwin by no means was one who intended, in his writings, or would countenance, the fettered ‘materialism’ that shuts off psychical, psychological and spiritual ‘power and capacity’ (not, in his day ‘acquired by gradation’) from the utility of to-day’s scientific enquiry. And those are the true followers of Darwin, who, like Wallace, Crookes, Lord Kelvin, Oliver Lodge, Flammarion, and other scientists of the front rank, have not been fearful of explorations in these higher forms of scientific research. As we have said, Darwin went as far as the materials he had in hand could possibly have led him. In his days Psychology, Psychism, and Theosophy, were, in Western thought, in their infancy, and had not gained any position among ‘Sciences,’ of an order worthy of serious thought. Nowadays, thanks to such great reseachers

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as the above-mentioned, these subjects are among the prominent class of speculative and workable 'Sciences,' no longer 'tabooed' as mere superstitious flights of fancy. But what were the materials that Darwin could only work upon, which limited his resources, as to *data*, and facts, upon which to work out his magnificent scheme of evolution? They were the physical phenomena and facts that, by incredible labour and patience, he extracted from living and fossilized creatures. Now these *data* belong only to a limited period, however long extended, in point of human time-measurements. And, as we shall show, not even the Silurian deposits, nor any earlier geological deposits of formative creation, are of service in determining the *axiom* of evolution. We are about to show that evolution does not depend, for its demonstration, upon any *physical* products of the earth, for the simple reason that mutations of 'form' do not take place by any forces, influences, or principles, that operate in the Terrestrial Plane. 'Natural Selection,' 'Growth by Reproduction,' 'Variability,' the 'Struggle for life,' 'Divergence of character' and 'Extinction of less-improved forms'; 'laws' familiar to all students of Darwin, however truly operative in the present terrestrial conditions, have no part in the actual normal process of mutation of Species, which is the work of Nature beyond the Terrestrial Globe; and effected by Reincarnation and Transmigration as the principal working factors necessary to their accomplishment. These 'laws,' of which Darwin, in his self-admitted 'limited knowledge,' writes with such inimitable eloquence and simplicity, have, we admit, everything to do with the 'Law of Devolution,' but have absolutely nothing to do with the primal and normal 'Law of Evolution,' or *Progressive Creation*. As well say that the trade of an Art-restorer—a skilled person whose business it is to make 'new' paintings out of the worn, soiled and obliterated canvases of the lumber-

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room—is an ‘Artist,’ and compare him with a Reynolds or a Titian, as to say that the principles of Devolution are to be compared with the principles of Evolution. As Darwin, in his own limited view, quite naturally says, ‘Thus from the war of Nature, from famine and death, the most exalted object which we are capable of conceiving, namely, the production of the higher animals, directly follows. There is a grandeur in this view of life, with its several powers, having been originally breathed by the Creator into a few forms, or into one; and that, whilst this Planet has gone circling on according to the fixed law of gravity, from so simple a beginning endless forms most beautiful and most wonderful have been, and are being, evolved.’ But when we shall show that ‘war of Nature, famine, and death,’ are abnormal, transient, and the fruits of the ‘Fall,’ and of the ‘arrest’ of Evolution; when we come to show that all this ‘grandeur’ is characteristic of terrestrial depravity and degradation; it will be seen that the Divine Creative Economy is an infinitely grander conception than even Darwin’s finest exposition can so much as suggest.

On the grounds which we have already laid down (and we shall, in the further pages of this book construct) we shall see that, without in the least belittling Darwin’s exquisitely worked-out ‘theory,’ and however correct in his argument, on the basis that Nature will allow it to work, but no further; the conclusion of Darwin—inevitable from the limited extent of his range of experience and research—is an erroneous one, when he writes, ‘Authors of the highest eminence seem to be fully satisfied with the view that each species has been independently created. To my mind it accords better with what we know of the laws impressed on matter by the Creator, that the production and extinction of the past and present inhabitants of the world should have been due to secondary causes, like those determining the birth and death of an individual. When

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I view all beings not as special creations, but as the lineal descendants of some beings which lived long before the first bed of the Silurian system was deposited, they seem to me to become ennobled. Judging from the past, we may safely infer that not one living species will transmit its unaltered likeness to a distant futurity; for the manner in which all organic beings are grouped, shows that the greater number of species of each genus, and all the species of many genera, have left no descendants, but have become utterly extinct.' With these words we are in agreement, both the spirit and letter of them are coincident with our view, herein set forth, of Progressive Creation and Progressive Redemption. He proceeds to say, 'We can take so far a prophetic glance into futurity as to foretell that it will be the common and widely-spread species, belonging to the larger and dominant groups, which will ultimately prevail and procreate new and dominant species.' This is quite true, and perfectly in accord with our principle of *Devolution*. But Darwin does not, and could not, say that, in all these fluctuations and gradations, the *original beings* clothed in these future, as well as past, forms, are *persistent*, the same beings returning to the incarnate life, again and again, in these higher forms and gradations, incident with the mutations of forms in devolution. But with his final conclusion, we are compelled to be at variance, though we admit it is a natural conclusion from his own argument, worked out on his 'limited knowledge,' which he foretold would be supplemented by 'more important researches.' He proceeds to the following conclusion, which we hope to disprove:—'As all the living forms of life are the lineal descendants of those which lived long before the Silurian epoch, we may feel certain that the ordinary succession by generation has never once been broken, and that no cataclysm has desolated the whole world. . . . And as natural selection works solely by and for the good of each being, all corporeal and mental endowments will

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tend to progress towards perfection.' This is, to a certain extent, the truth, but it is surely 'begging the question,' and far from a certainty, that 'no cataclysm has desolated the earth.' This is the *crux* that causes the cleavage between Science and Christianity, which we hope to help to break down. We contend that it is not inconsistent with 'Evolution,' and that it is an essential fact of scientific knowledge, that a 'cataclysm' did 'desolate the earth'; and that the whole substance of Darwin's researches are of equal utility (with its service to demonstrate Evolution) to illustrate and demonstrate the principle of *Devolution*, by which the consequences of this 'cataclysm' are to be averted and removed; but that it is absolutely futile in the proof of the *true* doctrine of normal *Evolution*. Likewise we traverse, and shall shortly endeavour to disprove, the idea that 'natural selection,' in which is included the 'struggle for life,' though it tends to progress to 'redemption,' has anything to do with the tendency to 'perfection,' in any normal view of natural operations; and the idea that 'natural selection,' at least normally, 'works solely by and for the good of each being.' 'Natural selection,' and the 'struggle for life,' may be, and are, transient and accompanying forces, making for the redemption of the creatures; but they cannot, by any stretch of sentiment or imagination, be construed as 'working by and for the good of each being,' at any rate, in the sense in which Darwin meant these words. As connected with the working of our *destiny*, it may be true; but as the cosmically and Divinely-appointed method of progression to perfection, it is not true. They 'work by and for the good of each being,' as leading to redemption, which is the goal of *Devolution*. But other and benigner forces 'work for' *Perfection*. Every epoch of the geological era, and every vestige of physical and natural formation, upon which the scientific system of evolution is built, produces testimony to the era of the 'Fall,' but has no

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testamentary bearing on the infinite Æons of the past gradations of evolution, anterior to the 'Fall,' of which the present life and creature-forms are the broken and afflicted survival. The earth and its embedded forms, the earth and its living creatures, so cogently and picturesquely delineated in the *Origin of Species*, solely bears the testimony of devolutionary gradations and developments leading to redemption from the conditions of Evil, and restoration to the normal line of evolution, working up for ultimate Perfection.

Throughout the whole history of man, such as is written in the surviving pages of the book of Nature, and engraved in the rocks of the earth's crust, we have but the history of man after the 'Fall' and the 'cataclysm,' which Darwin says he 'feels certain' has never occurred to 'desolate the earth.' For the present purpose space only permits us to treat of this question in relation to the human order of the creatures, with but slight reference to the organic conditions, occasioned by the Fall and the Cataclysm, in relation to the lower orders of creation. And this fact needs to be pointed out, that throughout known, and geologically revealed, human history, Science knows nothing of any human differentiations but that of *racial* cleavage and differences. The *genus homo* contains no *present types of differentiation of Species*, it only contains a number of varieties of the one typical form of the vertebrate mammal, which we call Man: and these varieties we call 'races.' These 'varieties' cannot even be said to be of the same nature of variation such as are found in the classification of creatures belonging to a genus or a species, known in Science under the force, or principle, of 'Variability.' There is a unity of likeness and typical form in the whole multiple human race that does not exist in the varieties of species and genera below the human scale. Mankind are found to be built on one pattern, in one mould, and vary only in the most superficial appearances, such as complexion,

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character, intelligence, moral qualities, and the variations of civilization. Man is found to be, all the world over, of one type, and to be of one apparent Species only, his differentiations being so small and evanescent as to be negligible altogether in any kind of *species-classification*. And this is a most important point, for we submit that Man is only *one apparent Species*, at the present time, divided into numerous 'races' of graduating types of devolution, and bearing in their racial forms only the memorials and *débris*-remnants of those evolutionary species-differentiations that Man once possessed, when the human *genus* was composed of many ordered Species-gradations. The scientific principle of evolution, as propounded by Darwin, suggests that the various inferior races, and the savage tribes, of the world, as it now is, are the ancestral types, from which the superior races, and the civilized peoples, have evolved, and are evolving. But this development of racial conditions is not creating new species of the human genus, nor raising a new *genus* from the human. There is not a tittle of evidence to show any such 'evolution.' Evolution stays its hand at Man, and there is no evidence even of 'evolution' going on in the present economy of creation, lifting up one form of any creature to a higher form. And the reason of this is, that 'Evolution' *has ceased, for the time being, and has given place to 'Devolution.'* The development of the races of Man from the inferior to the superior is not by the principle of evolution, but by contact and intercourse, the higher with the lower, and by the process of generation through sexual infusion of races. 'Savagedom' is reduced to 'civilization' by the force of superiority of the greater minds over the weaker minds, or the superior use of mind, acquired by superior knowledge of nature and art, over the inferior use of mind through the non-acquirement of knowledge and art. But, at a certain time, the effects of these influences, of intercourse, education, and generation

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(otherwise the influences of civilization) raise the savage races to a level of acquirement and knowledge with the civilized races. Racially and generically, the races remain as they are (or are, in some cases, merged into other races), when they change from the barbarian to civilized states. These effects produce *no new Species*, they only produce improvements in the several *races*. There are other, and more important causes of *racial* development, of which we shall have to speak, connected with the principle of Devolution, and incidental with reincarnation, that throw into the shade all these influences of the earth-life tending to racial change.

In the primitive time, anterior to the 'Fall,' the human family was divided and subdivided into distinct *Species*, and the *racial* conditions were totally unknown. The specific division of the human genus possessed none of the separative forces that the racial division of mankind now possesses. Though the lines of specific demarcation, or the differentiation of species, were more marked and absolutely defined, than the lines of separation of the present human races, these marks and lines of differentiation did not enforce themselves in the same manner. In that difference no such law as that of the 'Struggle for life,' or competition, entered. In the differentiation of *race*, *evolution* had little or no part; but in the differentiation of *species*, evolution is the predominant factor. That, of the actual and present operation of Evolution, or Progressive Creation, in its normal operation in the earth, there are, for cosmical reasons, no evidences, but to the contrary, we shall shortly show. But, up to a certain period, the conditions of which have been obliterated in the 'cataclysms' that have overtaken the earth later, Evolution, or Progressive Creation, was operating, with the continuous gradations of *Species* and genera, as its resultant, existing, after their kind, and each in its own consistent and demarcated mode of life, on the earth. And we shall endeavour to show that the cataclysmic

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effects upon these gradations are not permanent, but are capable, by the law of devolution, of reverting, in course of gradation and time, to the primitive normal state from which they originally departed, after the 'Fall' and its physical consequences. Not one of the species and genera that now exist on the earth is the same, in form or constitution, as existed in the normal state of the primitive times. All are degenerate species and genera, and require to undergo 'regeneration,' and redemption—the objects of devolution, and of those processes and operations that accompany and follow devolution, applying to the mind and the soul, as well as the body.

Much, therefore, as the services of the Darwinian School of scientific research are to be valued, the actual conclusions and hypotheses laid down by it, can only be viewed as tentative and hypothetical. As Darwin admits, it waits for 'far more important researches,' and the 'acquirement of each mental power and capacity by gradation' (or, yet to be developed in human intelligence) to determine how much modification, or how much confirmation, of his original proposition, shall live as ascertained and incontrovertible fact, in the knowledge of future generations, 'throwing light on the origin of man and his history.' The Darwinian School has been instrumental in setting the mind of mankind on the right road in the discovery of the true method of 'Creation,' and in disposing forever of the crude ideas of *direct creation* by independent acts of the Creator, that Religion has universally taught, and the pre-Darwinian Science had generally assumed, as the only system of the origin of Species. Darwin bequeathed to man the *idea of evolution*, in concrete systemization. But he did not know that, in so doing, he gave forth nothing 'new' in the knowledge of the world, but only something forgotten by the majority of 'civilized' people. He struck a note that still resounds, clear and true, re-emphasizing, and repro-

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ducing the suggestions and forgotten teachings of 'Masters' before him, who made similar propositions, but which the world was not then prepared to receive. And the reader should be reminded that the doctrines of Evolution and of Reincarnation, are truths that have survived, and are fundamental, in the religions and philosophies of to-day, which are most ancient in origin and history, believed in, and familiar to their 'Masters,' and the inner circles of their adherents, in the far larger portion of the world's population. The researches of Darwin were a splendid advance of Western intellect and modern Science, to meet the Eastern knowledge, and grip the hand of antiquity in the grasp of united and harmonious beliefs, long passed into oblivion in the Western world, during the racial upheavals and religious contentions that prevailed to set back the dial of knowledge for so many centuries of darkness and ignorance. The fact that scientists are yielding to the pressure of psychical and spiritual evidences and phenomena, is a harbinger of new departures in the 'acquirement of each mental power and capacity by gradation,' in Psychic and Spiritual research; of the greatest hope of fresh certitudes, and determinate points, in the knowledge acquired of the 'origin of man and of his history,' which Darwin's prophetic instinct foretold for 'distant futurity.' In ancient times there were none of the barriers that now are set up between the Spiritual and material Sciences; they were co-ordinate sciences, the two poles of Truth, in dynamic opposition and mutual co-operation. Ancient philosophy approached Nature by different intellectual routes than those to which Science to-day is accustomed to confine its operations, and exercise faculties of the mind which Science gives scant recognition of, in these days. They had a far more extended knowledge, and had wider certitudes, concerning the cosmogony. These certitudes, and the knowledge then possessed, are not lost, but, owing to the ignorance, superstition,

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the intolerance and darkness of the human mind, these truths and principles have been for ages kept concealed from the popular mind, and conserved in the close circles of wise men, 'illuminati,' Masters and Brethren, of the scattered Fraternities that still exist in different parts of the world. The secrets of Progressive Creation, and the mysteries of life and nature, good and evil, are not undiscovered, nor undiscoverable, to them. They have fathomed these deeps of mystery, by the methods of intellective, intuitive, and initiative knowledge-acquisition, which, if discovered by Western scientific schools of philosophy, would be the realization of Darwin's prophetic dream.

One particular scientific fact was in those earlier days well known and understood by ancient philosophers, and accepted without question, on the authority of this ancient knowledge, by those philosophers who follow in their wisdom; a fact not thought of in the schools of modern Science; namely, that *the actual operations of Progressive Creation, or Evolution, are not performed on this planet, which is only the scene of the issues of Evolution in their several successive gradations.* Their actual operations are carried on in the sidereal universe. On the earth only a minor part of the evolutionary processes is effected, though that part is as essential as the whole. The principles of Reincarnation, of Rebirth, of intermediate Stellar existences, of pre-incarnate, discarnate, and post-incarnate states (included in the Theosophical terms of 'Devachan' and 'Karma'), all have their part in the processes of creature-evolution and human 'Ascent' by gradation. The entire Solar System is employed in co-partnership with the Earth, in the operations of the cosmical forces that the Creator utilizes in Progressive Creation. The creation of 'Gods' is the ultimate object to which the infinite prior 'forms' of creatures aim and tend. The actual part that the Earth plays, in this vast cosmical scheme of Creation, is as the *Workshop, or Factory,* in

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which the previously prepared 'forms,' in their successive gradations, are permanently fixed, and set, in their several prescribed and predetermined moulds, corresponding to the structural types to which they graduate in the sidereal 'Laboratories,' in which their treatment is likewise predetermined by their previous incarnate, and anterior Stellar, states. This being the case, it is manifest that Science goes on a hopeless search in endeavouring to discover the missing connecting-links between species. All that can, and will, be found, in the Geological, Geographical, and Physiological, accumulations of physical *data*, to prove the Principle of Evolution, are of no value for that purpose, however important and valuable a key they furnish to the knowledge we may gain of the physical events that have occurred in the history of man and his career, in the epoch of Devolution, superseding that of the Evolution of Man. Science must recognize further 'open fields' of research, must scour the starry heavens, in order to set at rest those numerous knotty questions, which have proved so elusive, when the scope of enquiry has been limited to the Physical Plane. And it has this fact also to recognize, namely, that the structure and conformation of the Earth have changed so completely, by reason of the 'cataclysmic' forces brought to bear upon its substance, and the many chemical, igneous, and aqueous influences, that have combined to alter its nature; that the Earth cannot now be investigated, except through the knowledge we possess of what are the effects of these forces upon matter, and thereby judging the appearance and nature of matter, before these forces came into exercise, which have wrought these great changes in the Earth's form. We shall shortly show what this state of primitive matter was like, how these changes were produced, and the effects of what came about upon the earth-matter and its structure. We are bound to throw ourselves unreservedly upon the generosity of our readers, and to trust that we shall not

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be taken to task for over-sureness and presumption, if, in our effort to be as plain and explicit as we can, and in our own personal exuberance of belief in what we state, we appear to be assertive on matters which may be, and are, as yet of the nature of *hypotheses*, from the purely scientific point of view. As we have stated, we do not pretend to adhere to the 'canons' of Science in matters that lie beyond the present admitted scope of scientific treatment; and this may be some excuse for sometimes appearing to put pressure on the reader's credence, on lines, and in a literary style, that may possibly transgress the strict laws of the treatment of scientific questions, customarily followed by scientific men. The highest tribute, apart from his extraordinary knowledge and gift of lucid speech, that the world owes to Charles Darwin, is that due to the extreme humility, and absence of self-assertiveness, which adorn his writings, and make them so much more acceptable to those who may feel averse to accepting his arguments. It is possible we may transgress in this direction, but if so, we trust that the highly spiritual and transcendental latitudes into which our subject leads us, will exonerate us from the suspicion of what the American would call 'cocksureness.'

Returning to the subject of the pre-existing 'human species,' to which the foregoing dissertation on the Darwinian theory of Evolution was a necessary preface, we have already stated that the present period of human existence finds *only one Species*, and not, as formerly, many species. Charles Darwin supports this belief (although, in quoting him, we do not presume to think that when he wrote his book he would have upheld the principle we are laying down), and we here quote a passage from his *Descent of Man* on this point, which we are glad to use, for it is extremely significant, in the light of the fact that he admits that there are *appearances, in man, of his having been of more than one Species*. These

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appearances have caused other scientists to believe still that the human 'races' are true and good 'species,' a hypothesis, however, which Darwin rejects in favour of the *one Species* theory. The passage is as follows:— 'The most weighty of all the arguments against treating the races of man as distinct Species, is that they graduate into each other, independently, in many cases, as far as we can judge, of their having intercrossed. Man has been studied more carefully than any other animal, and yet there is the greatest possible diversity amongst capable judges whether he should be classed as a single species, or race, or as two (Virey), as three (Jaquinot), as four (Kant), five (Blumenbach), six (Buffon), seven (Hunter), eight (Agassiz), eleven (Pickering), fifteen (Bory St. Vincent), sixteen (Desmoulins), twenty-two (Morton), sixty (Crawford), or as sixty-three, according to Burke. This diversity of judgment does not prove that the races ought not to be ranked as species, but it shows that they graduate into each other, and that it is hardly possible to discover clear distinctive characters between them. Every naturalist who has had the misfortune to undertake the description of a group of highly varying organisms, has encountered cases (I speak after experience) precisely like that of man; and if of a cautious disposition, he will end by uniting all the forms which graduate into each other, under a single species.' Again, a further passage, we feel bound to quote, as intimately bearing upon the statements we are about to make, in reference, in particular, to the divergence of races, and the cause and origin of racial cleavage and diversity:—'Those naturalists who admit the principle of evolution, and this is now admitted by the majority of rising men, will feel no doubt that all the races of man are descended from a single primitive stock; whether or not they may think fit to designate the races as distinct species, for the sake of expressing their amount of difference.' This passage coincides with the description we shall give of racial

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origin, and our description, we think, will set at rest any question as to there being *one species only*, in diversified forms, or races.¹

At the primitive period we are now considering, we understand, therefore, that (not as is the case now) there were numerous species of the human genus, dwelling upon the Earth, in gradation, upward, from the lowest type of mammals above the anthropomorphic animal species, which ranks immediately below the lowest of the human species. The highest species of all were the 'Adamic' species, specifically distinguished from the rest by the title of the 'Sons of God,' and in whose pre-natal constitution, and in their re-incarnation and re-birth, were, as we shall show anon, of a higher specific nature than the several species below them. In passing, it is well to pause for another brief remark, as touching the relative distinctive characters of the species. It has always been a moot question among naturalists whether the peculiar mental activities of animals, which go by the name of 'instinct,' are the indications of a reasoning power, or are purely mechanical acts, produced by inherited powers and habits. The earlier modern scientists, such as Cuvier, decided that 'instinct' is a frame of mind caused by habit inherited and transmitted from ancestry. But, as Darwin shows, instinct, or transmitted habit, is liable to variation as much as is corporeal structure, and also bears indications of modification by will or reason, and new 'instincts' are produced with varying species, creating features that distinguish

¹ The reader will note that, later, we shall show that, in reality, there is truth in both these theories, as he will see that in the present composite human race there are mingled the 'natures' of the microcosms belonging to all the primordial species in confused organic correlation. Organically, therefore, there is only one human race; microcosmically, the species persist, unidentifiable in the human race. Redemption is the system by which, through Devolution, the specific types return to their organic order of species. None of the human organisms, so restored, however, return to organic terrestrial life, whilst 'abnormalism' continues. They remain in the Planetary Spheres ('Paradise') until the present era of Abnormalism terminates, for which the Church exists, that it may bring about this termination.

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varieties in species. The question then is, is 'instinct' only a lower kind of intelligence, possessed inchoately by the lower genera and species, of the same nature with human intelligence and the 'reasoning soul' of man? Darwin accounts for these modifications and progressive distinctive characters of instinct by his theory of 'Natural Selection.' In the view of Progressive Creation now being laid down, we must not forget that other most important cosmical factors are adduced, accounting for corporeal variation in the progressive mutation of species by gradation; namely, *Stellar Existence and Reincarnation*; which we may conveniently call the *Law of Permanence and Continuity of being and personality in the Species*. By this Law it follows that the growing consciousness and intelligence of species are determined and effected in the sidereal spheres, in intermediate existences, in which animals and all creatures participate, and wherein they are free from the limitations of the material conditions of the Terrestrial 'forms,' and thereby more capable of correspondence to intelligence and surrounding stimuli to consciousness, than they can be on the earth. Therefore new gradations of intelligence accompany each intermediate state, which, on the creature's entry into incarnate and terrestrial Existence, by gradation, in those terrestrial forms of the species in which they reincarnate, these new consciousnesses and intelligences, though circumscribed by their material 'forms,' are manifested in the various modifications of 'instinct.' So that 'instinct' is nothing less than the growing consciousness and intelligence of an ever-existent 'reasoning soul,' which is only brought to physical and sentient consciousness when it enters the human stages, and only to perfect states in the 'Adamic' species, of the human genus. The various human species, of which we are now speaking, we believe to have been those lower types of the human genus, in whom 'instinct' and corporeal structure

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have evolved to a state of consciousness and relative 'forms,' corresponding to their cosmical age, and stage of development, or gradation, and may be correctly classified as 'rudimentary' and 'elementary.' Who shall say accurately how many of these differentiated species and varieties of the human genus existed in those primitive times; and are not now interspersed and involved in the various forms of the present single human species, subdivided in the races of mankind? In those primitive days, so far as sexual relations were concerned, each species, and each of the genera, were kept separate by the Law of the Segregation of the Species. 'Sexual Selection,' and 'Natural Selection,' had no part in their Progressive Creation, or Evolution.

It need not be difficult to conceive some approximately truthful picture of the incomparable beauty and 'glory' (or cosmic form) of the corporeal structures, and the intelligence of the mental frames, of the creatures, in all their ranks, that then inhabited the earth. We have but to realize that, in those primitive times, no breath of corruption marred their nature; disease, depravity, sin, and death, had not drawn over their features the cruel attenuated lines of corporeal ruin, nor crossed and shut in the mind behind the hard and sealed opacity of the depraved cerebral formation. No possible mental conception, however, is capable of rendering an adequate comparison between any single type of species that then existed, and the types of species and genera now dwelling upon the earth. Only in the loftiest flights of poetic soarings, only in the blurring shadows of the receding past, left to us in legends, myths, and ancient traditions; or in the realistic visions, dreams, and exalted percipience, of 'Seers,' of 'Prophets,' and of spiritually illumined men; is it possible for the attenuated, warped, and encrustated mind of man, to rise to the sublimities of intuition and imagination, which capacitates him to review the conditions of that primitive past. And few

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among men would credit these accounts and descriptions. Physiology, Geology, Biology, History, and Metaphysics, are impotent to furnish *data* and facts, to piece together the broken skeleton of the human structure, put flesh on its whitened bones, and restore even a *simulacrum*, in imagination, or through scientific research, of those rare and sublime forms of the several species and genera of the earth in the past, of which the present 'forms' are the corrupted descendants. There only survive in the barest outlines and superficialities of their 'forms,' any resemblance, or reminiscence, of the primitive 'forms' of the creatures long since extinct; extinct not by improvement by Evolution, but by depravity of matter and form. It is quite clear, therefore, that not in a Theological sense only, not as is exclusively set forth in our 'Confessions of Faith,' but in the most absolutely scientific and metaphysical sense, 'Sin' and 'Evil' are the forces that have laid their accursed marks upon the structure, conformation, composition, and character, of the living creatures, to the almost complete extinction of their primitive pattern and forms. This degeneration and depravity have befallen not man only, and not man's moral nature only, but it affects, equally, his physical structure, and that of all the lower species and genera of creation—mammals, birds, reptiles, fishes, insects, crustaceans; the vegetable and mineral kingdoms; the atomic creatures of primordial living-substance; and the earth-body itself, with which, in reincarnation and transmigration, all creatures are in contact.

The great fact concerning the 'Fall,' that gives it absolute claim for scientific investigation, outside of merely Theological dogmatism, is that the 'Fall' was not simply the loss of human moral integrity, or 'uprightness' of character, nor the dereliction of moral laws, or duty; nor was it an act of disobedience of some primitive prohibition by a single pair of human

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beings, the lineal proto-ancestors of the human races. It was an act, on the part of the primitive human genus, of violation of a cosmical and immutable law of physical existence, that applied to all created beings. It eventuated in a physical 'fall,' a biological break, a physiological and psychological catastrophe, resulting in a general 'cataclysm' of nature, and causing the convulsion, revolution, and extinction of the primordial 'form' of the earth's structure; of the nature and structure of our primitive ancestors; and of the ranks of species and genera from which man evolved. It swallowed up the Earth and its contents, it rent and shattered its constitution, 'putting asunder' that which 'God had joined together.' It changed the whole frame, texture, and physiognomy of nature, rending and tearing the very heart and vitals of the organization of the Planet. Scarcely a sign remains of the primitive existence-conditions, in the conditions that prevail at the present time. Nothing now remains to us of the state of the earth-life from which it fell. One particular feature of this consideration of the 'Fall,' embodied in the 'law of the permanence and continuity of being and personality of species,' is, that the species that exist and perpetually reincarnate and transmigrate in the earth *are themselves the beings that participated in the 'fall,'* throughout succeeding ages, to the present time. Therefore, those beings that 'fell,' and the beings that suffered, and were carried away by the immanence of the evil that befel the Earth, are not the 'ancestors' only of the present genera and species, but the genera and species themselves, ever-living, ever-returning, ever reincarnating, and ever engaged in the struggle of Devolution, to redeem themselves, and nature, from the consequences of the 'Fall.'

The fact that this truth of the 'Fall' is not without witness in the possession of Religion, shows what a precious *asset* Religion holds in its hands, that Science may, if it joins hands with Religion, utilize, to the

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enlightenment of mankind concerning the origin of man, and his dark history in subsequent ages of his existence. Religion, as Jesus said, holds the 'key of knowledge'; and has there not been an unfortunate tendency, due to prevailing ignorance as to the nature of that 'key,' to 'take away the key of knowledge' from those who could insert it into the lock of Science; to *enter not in themselves, and to hinder those that would enter*? Is not Science clamouring at the very doors of 'Revelation,' concerning the *origins* of nature, and, for reasons of ignorance and misconstruction of cosmic Truth (we will not say of jealousy) contained in 'Revelation,' cannot take a step further, except by treading upon the territory belonging to Religion? Has not Religion too often, in the past, put up the sign, 'Trespassers will be persecuted'? So far, the material that Science has had to work upon has been solely physical. The *data* upon which scientific researchers have arduously and skilfully built up the principles of natural philosophy, especially concerning the subject of *origins*, have been collected, by extraordinary diligence and patience, from the geological and physical sources at their command. Of actual History, concerning origins, outside of the Scriptures, or 'Revelation,' they possess nothing. The Scriptures alone contain the 'key of knowledge,' and Religion is very little nearer to-day to fitting that 'key' in the lock, and opening the door, than it has been throughout the ages of its history. What is the present formation of the Earth's crust? What are the living embers that exist upon it, but the massed chaos and *débris* of the original forms? The Earth-crust—the source of geological *data*—what is it but a calcined, carbonized, transmuted, and conglomerated mass of mixed elements and constituents, stretching throughout the length and breadth of the globe, in vast stratified layers of rock and mineral confusion, in which are embedded the numerous earlier and later 'forms' of the 'monsters'

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and fossiliferous creatures which followed from the first, and subsequent, cataclysms, and the changes wrought thereby in the creature-forms? The constitution of the Earth bears not the faintest resemblance to its true and primordial constitution, before the combined action of fire, water, decay, and corruption, decimated and contracted, polluted and decayed its molecular body, and transmuted its form into its present indescribable character. Let the reader consider this, and he will see how little may be expected to come from the Earth's body by way of light and truth concerning primordial origins; and how thankful we should be for the services of Religion in all the past ages, for this one blessing only, of being the faithful custodian and preserver of the *Scriptures*. We may pardon the ignorance and errors of its exponents, as to their interpretations, when we think of their service to man in, at least, preserving these ancient remains of past human documents, our sole guide to True Knowledge of those very subjects in which scientific toilers have laboured, with such stupendous disabilities to extract evidences from the documents of nature.

We know that the effects of fire and water on all forms of matter are to completely change its chemical and structural forms, and to alter its external appearance and its internal consistency. On the universal scale, therefore, on which the stupendous cataclysms of the past (recorded in the geological records) have reduced the Earth's composition to its present geological condition, we may speculate freely, and yet be wide of the mark in ascertaining the original chemical and organic structure and organization of the Globe. Here is a field for scientific study, wide enough, and definite enough, to attract the most laborious Scientist! Here is the proposition, amounting almost to the exactness of a mathematical problem: granted a cataclysm, that let loose oceans of water, into conflict with beds and 'Niagaras' of elemental fire, which absorbed vast

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portions of the Planet, internally and externally; what was the geological, chemical, and physical resultant of this cataclysm, upon the interior and exterior of the Earth, and upon the creatures that survived, and those that hereafter were the Earth-dwellers? This is the problem which, as a part of our discussion, we have set ourselves to solve. Our regret is that we do not possess the technical knowledge in the many Sciences involved in the working out of such a problem. We can only push our way headlong, so to speak, and trust to the guidance of the intelligence that implicit faith in the ultimate demonstration will give, during the course. It will be for technicians and formularists of Science and Religion to put us right in the exactitudes and technique of so many different scientific departments with which this subject deals.

In the writings of Scientists, of such great thinkers as Darwin, Lyell, Spencer, Huxley, Haeckel, and others, there is always one thing missing from their discussions of the great subjects of life, nature, and origins; namely, the great question of 'Evil.' Evil is apparently a phenomenon taken for granted, a something inherent in the normal and natural state of things. It seems strange, however, that Science, which expends such strenuous labour, thought, and experiment, in the discovery of the nature of such an 'evil' as 'disease,' its cure and prevention, manifests so little appreciation of the problem of 'Evil,' *as a problem*, as a question that calls for investigation as to its origin, and its possible eradication. Is it not too much taken for granted that Evil is a thing ever with us, that never has been absent from the world, that never can be eliminated? Yet, if Science once took up the proposition that Evil is transient and eradicable, and not a normal and permanent part and phenomenon of life, where would such a proposition lead? What would become of the doctrine of Evolution as laid down by Darwin, in which suffering, pain, and the accompaniments of mortal strife, the

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'struggle for existence,' which his theory exalts as a necessary and ennobling characteristic of development, but which means woe and trouble, tears and bloodshed, in the case of the greater majority of living creatures? These questions, if accepted by Science as reasonable, if Evil is once admitted to be 'evil,' and not *good*, to be eradicable, and not permanent; are, we submit, fatal to the theory of Evolution as propounded by Darwin and the Darwinian school. We have laid down as a fundamental principle that Evil exists, that Evil is transient and removable, and that it came into the world by reason of the 'Sin,' or 'Fall,' of our original ancestors. We have referred to certain occurrences that befel the Earth, producing tremendous upheavals and convulsions, which have transformed the Earth to a state of abnormal chaos and ruin. We have said that the result of the Fall was the occasion of the origin of corruption, disease, and death, and of their consequent attendants, pain, suffering, trouble, distress, and woe—summed up in the one word, 'Evil.' What was the actual nature of these occurrences? Neither Science nor Religion have attempted to give a serious scientific answer to this question. How did this convulsion of the Earth take place? What mighty destructive forces were set in motion to cause such destructive effects as we have stated have occurred, and which are to be seen in the geological, and living, states of creation? That such a complete and radical metamorphosis in the Earth's constitution, as we have stated has taken place, is such a preposterous idea as is supposed, or so inconclusive, that Science has practically denied it, is, to say the least, surely an open question, and one that needs very serious reflection before brushing it aside as unscientific, when we consider how delicately organized and equilibrated the whole *organum* of nature is; with what a delicate balance of matter and force the greatest and smallest organizations are framed and sustained; and how terrible are the known consequences of the

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minutest irregularity, or the least deflection from the vertical equipoise of nature. Is it quite incompatible with scientific knowledge to imagine that some occurrence may have happened, in some early period, and at some pivotal point of the Terrestrial organization, that may have produced certain effects which have over-balanced the course of nature in this Planet, and brought chaos into it from end to end? Is it not (viewed as a pure hypothesis) an idea worthy of reasonable consideration, that, at some remote time, some irregularity took place, in the conduct of those creatures upon whom the order of existence in the Earth, and its stability and safety, depended, which was the first movement that commenced the stirring up of motions and forces, of a conflicting and irregular nature, contrary to the normal and natural functions of nature? The widening effects of such irregularities, once set in motion, what inherent powers could defy the rapidity and fatality of their extension to the utmost limits of their progress? Can we not see the growing cyclonic forces, gathering *momentum*, and increasing in force in their revolutions, bringing havoc and disaster in their world-embracing passage; havoc and disaster starting fresh havoc and disaster; until from centre to circumference, and from pole to pole, the whole Planet was involved in the ruin of it? All this infinitely complex sum of 'Evil,' caused, in the first instance, by the deflection from the true *equilibrium*, of some central, pivotal, and essentially responsible part of the Terrestrial organization! This is the doctrine of Religion, and the Teaching of the Scriptures. But, alas, when we say this, it is all that Religion has condescended to say. It is difficult to understand why Religion, or, at any rate, the Christian Religion, has so little to say, of any definite and scientific nature, concerning the *physical* aspect of Evil, and the origin of Evil, except in the form of abstract dogma, which does not enter into any explanation of its natural *opus operatum*.

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Science, on the other hand, has not yet so much as arrived at the point of recognizing in Evil, anything of an *abnormal* character. It is regarded as part of the *opus operandi* of Nature in development. The mind of Science has, so far, not taken into account any Fall, and consequently it comprehends all phenomena of nature as part of the evolutionary past, and as essential factors in Evolution. But we hope to show that evolution is, for the time being, a thing of the past, an arrested process, through the occurrence of the 'Fall.' It is not correct to say that the present human species, or races, are lineally descended from the lower species now existing—the mammals, and the various kingdoms and genera of present and historical creatures. The theory is a noble one indeed, but, through insufficient data, is not a true or final one except in the conception of the idea that *Evolution* is the key to the mystery of human origins. There is not an instance on record, nor is there the smallest sign or token, in the forms of living creatures, or in geology, that indicates, by any physical processes or principles, such as natural selection, that any one Species has evolved from another Species. That they do so evolve it is perfectly true, but the processes of the evolution of Species take place not in the physical plane of energy. Because there are indications of Evolution marked in the forms of living and extinct species, showing every sign of gradation, it does not necessarily predicate that those gradations are the results of physical processes, in the manner propounded by Darwin. But it is quite as feasible a proposition that the gradations occur in other spheres, and the beings reincarnate in bodies corresponding in species to these gradations. On the other hand, it is quite correct to say that the forces of natural selection and heredity, and every principle seen working in nature to-day, and comprehended by scientific observation, contribute, to either the progress, or, as more often is the case, the complication, of Progressive Redemption.

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What then is the true and normal method of the evolution of species, and of Man? As we have already said, Evolution is the result of the combined and co-operative working of the cosmic laws of Progressive Creation, extending limitlessly beyond the area of the Earth, and its physical forces. In the creation, by gradation, of every living form, the forces and influences of the sidereal bodies of the Solar System, and the Spiritual and Divine energies and functions that belong to these spheres, are joined to the great *sum* of creative labour. The creature, of every kind and degree of gradation, is a creature of the cosmos, the child of God, of which the Gods have been instrumental in the making. It will then be seen that the bringing forth of species from species, from first to last, is not due to the solely physical processes that it is attributed to by Science, processes which, when examined, possess an extremely accidental and promiscuous character, and which make the evolution of man to have depended upon the instinctive, or impulsive, acts of animal appetites, habits, and the many variant influences of ever-changing, unstable, and unreliable environments. By no means a right conception of the Creator is induced by the belief that the evolution of man has had to depend solely on the promiscuities of life, happening in the case of a myriad ancestors, each limited to a very brief existence, and then perishing (for Science at present takes no account of 'permanence and continuity of being in the species'); and upon generally indiscriminate and capricious intercourse and connections, dominated and incited by uncontrolled passions, and sexual attractions. And it is still more incongruous, and inconsistent with any right conception of a Creator, to represent that the natural and normally ordered provisions of nature include, as essential instruments of Evolution, such influences and forces as are summed up in the so-called 'Law of the struggle for existence and the survival of the fittest.' That the evolution of

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species, involving the evolution of the highest states of mind, the moral sense, the conscience, the altruistic, ethical, and religious instincts ; culture, art and virtue ; and the social sense ; should be built up by processes that depend upon nature's use and sanction of all that is implied in the 'struggle for existence,' which includes and implies every principle that the highest evolved creatures condemn and abhor, and that God has judged and prohibited in the law of Righteousness—such as competition, individualism, selfishness, jealousy, warfare and mutual rivalry, carnage, slaughter, envy, hatred, malice, and all uncharitableness ; and every brutish and immoral trait, of man and beast, that is common to the creatures ; that such foundations of human evolution can be propounded as the ordered and specific instruments of development, makes it no marvel that, since the promulgation of Darwin's theory of Evolution, scientific philosophy has developed into a cult of 'Agnosticism,' and the belief in God has been expunged from their faith. What room can there be in such a faith for belief in God ? If (as Darwin himself never denied) there is a Creator, it is inexplicable that any humane and intelligent man can fail to recognize the incongruity of such a theory, upon which 'evolution' is based, with any belief in a Creator. That there is such a 'law of the struggle for existence, and the survival of the fittest,' is only too patent to the most casual observer. But that such a law is a 'natural law,' upon which the evolution of the highest human form and intelligence depended, cannot be said to be either a scientific, a philosophical, or a religious, proposition. Science had to account for Evil, and, except by admitting a 'Fall,' this is the only way out of the difficulty. It can only be a normal element in Evolution. Hence the scientific hypothesis of the principle of struggle and competition in nature.

The evolution of species, in the normal scheme of Progressive Creation, is effected by perfectly natural

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processes, ennobling to the creature, and honourable to the Creator, in which no account is taken, no use is necessary, of the weakness, or the strength, the varying virtues and vices, nor the evil propensities predominant in human and animal nature. The operations of Evolution are traceable to the alternating and co-operative causalities of the terrestrial and sidereal, or Celestial, states of the creatures, passing to and fro, in the Planetary and Solar circles. The Earth functions, in the Scheme of Progressive Creation, as a centre of magnetic attraction, a point of polar union and contact between the Planetary and Solar currents, the two lines of creative evolutionary forces, which, meeting in the Earth-plane, perform the finishing touches, in each gradation of creature evolution towards the making of the 'Gods.' These polar lines of force-currents run through the whole cosmos, and are the lines of cohesion by which the Planetary and Solar Spheres are connected in eternal unity. The cosmic force is generated, and introduced into the macrocosm, from the Solar Centre, the 'Sun' of our Solar System, and constitutes the agent of the flux and re-flux of the Vital Energy and Divine Essence, the 'warp and woof' of the essential substance of matter in the cosmos. These polar lines are the paths of the sidereal influences, and currents of energy, along which the substance and 'forms' of the creatures, in evolution, pass and repass in their several transits from Planet to Planet. The changes that take place in creature 'forms,' in which they polarize in higher states, and pass from species to species, are determined, and cosmically effected, by the combination of cosmical forces, and spiritual influences, brought to bear upon them in their successive Planetary periods, and definitely fixed and incorporated in the constitution of the creatures, or 'formed,' in the Terrestrial periods. Hence it will be seen that we are not to expect to find, in geology, or in natural scientific discoveries, all, or indeed any, of those 'links' of

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connection between the species, that Science seeks in order to substantiate the theory of Evolution ; although all the signs and evidences that may be found, and are already observed, are plain indications that human evolution is *by gradation*, from species to species, but effected, not on the Earth, except as in connection and partnership with the Heavens.

CHAPTER FOUR

PART ONE

THE LAW OF THE SEXUAL SEGREGATION OF THE SPECIES.

WE have referred to an inviolable law of cosmical evolution, an inflexible law of nature, which, by a perpetual decree, separated the species and kept them absolutely to their own kind—the ‘Law of the Sexual Segregation of the Species.’ This law applied to all the different species of every genus. The human family, we pointed out, consisted of many different species, in gradation, the highest of all being the species of the ‘Sons of God,’ or ‘Adam.’ The human species below that of ‘Adam,’ were of rudimentary and elementary gradations of type, corresponding to the several evolutionary ranks in Progressive Creation. We also stated that the actual mutations of ‘form’ were not solely effected on the Earth-plane, nor by any laws of natural, or sexual, selection, nor solely by physical influences on the Earth-plane of cosmical operations. We went further, and stated that any sexual inter-crossing of the species, any inter-species consanguinity, was rigorously prohibited, not by instinctive consciousness only, but by special Divine prohibition. From *Gen.* vi. we adduced the first historical act of disobedience of this prohibition, and its dire result, from the evil effects of which the earth is still suffering. This historical allusion, taken in its proper chronological order (as specified in the foregoing), presents the positive and definite key to the mystical problem of

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the 'Eden Mystery.' In the allegory of the 'Garden of Eden' this Law of Sexual Segregation was symbolically portrayed under the figure of the solitary prohibition enforced by the Lord God upon the allegorical pair, 'Adam and Eve,' forbidding them to take of the fruit of the *Tree of Knowledge of Good and Evil*. This prohibition represented the cosmical law which required that, for certain cosmical and causative reasons, it was unlawful for any creature to intermarry, or have sexual relations, with any creature outside of his own species. Freedom of sexual relations was unlimited within the degrees of species-affinities, or varieties.

It may be somewhat contrary to the 'scientific method' (a phrase which we cannot help thinking has come to mean the incarceration of the scientific mind in a cast-iron compartment that shuts out liberal thought from many legitimate channels of enquiry and reasoning) to speak, with any assurance, of an existence, the nature of which cannot come within the range of physical and intellectual knowledge, such as the 'scientific method' would admit; but, in the present treatment of a subject that, in many respects, lies beyond the range of human experience and exact knowledge, we do not accept the 'scientific method' as wholly binding, nor admit that departure from it as damnatory to the suggestions and solutions we propose to set before the reader. Therefore, in making statements concerning the conditions of existence that obtained in those ages, which the present historical Science calls 'prehistoric,' we are aware that we are laying ourselves open to scientific criticism and objection. But in attempting to describe those 'prehistoric conditions we remind the reader that"such a description is quite in keeping with what we have already stated, and with the general belief of those who are in possession of knowledge of ancient wisdom, not in the hands of scientific researchers of the modern

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school. What we state is not *new* to many learned and wise men, in these days, whose names are not to be found, however, in the 'Directories' of modern Science, or modern Theology; who are aloof from all schools of thought, and have carefully kept themselves in obscurity during the past periods of intellectual darkness, and in the present renaissance of intellectual thought, on the lines of the modern 'scientific method.' We therefore make no apology for stating what we have good reason for believing to be facts, concerning the conditions of existence that obtained in those normal times, before the occurrence of the 'Fall.'

In the normal times, before the 'Fall,' the institution and functions of 'Marriage' were held in supreme and sacred honour and reverence, not only by reason of its sacredness and importance, as the supreme event in the incarnate life, in the estimation of the sexes, but because of its stupendous cosmical significance, on account of the intrinsic relation of marriage and sexual conjugation to the working-out of the predetermined order of Progressive Creation, as it appertained to the Terrestrial and incarnate sphere. It was known by mankind, in those days, that all normal marriages and sexual affinities were pre-ordained in the pre-existent and intermediate states, and predetermined in the sidereal spheres of creature-habitation. The actual coming-together of the sexes was regulated and ordered, under Divine hierarchical governance, and cosmic laws, in accordance with immutable principles of marital relations connected with the general cosmical law of evolution. Birth, puberty, marriage, and every crucial stage of human life, were treated as 'mysteries,' of the most serious and momentous issues, in which the parties concerned were not the sole participants, but which involved greater, and eternally widening, issues in the cosmic course of evolution. At the given age of each of these crucial stages the individuals were inducted in these 'mysteries'

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by solemn rites of initiation. In those initiations the laws and cosmical principles of generation, reproduction, reincarnation, the generative processes that formed an important part of the incarnate existence, and all the secrets of nature and the physical structure and anatomy, in their specific relation to the Divine Scheme of Progressive Creation; were duly and gradually revealed to the Initiate, and were held by all in religious reverence, as much as the higher 'Mysteries' of the Divine Wisdom. The physical functions of the organs of the body, which appertain to procreation, generation, and the development of manhood and womanhood, commanding the most momentous issues, constituted Marriage a 'Sacrament,' and the generative organs, the Divine and cosmic 'Chalices' in which were secreted the Divine 'elements' in the conception, reincarnation, and rebirth of the future generations; and thus rendered 'Marriage' an act of the deepest solemnity. And on that account the most careful forethought, and the most rigorous laws and regulations, were administered by the Earthly Hierarchy, and Patriarchal Authority, to avoid any error or divergence from the pre-ordained and Divine provisions concerning conjugal union. Hence, there is an originality, beyond the common understanding, in the old adage, that

'Marriages are made in Heaven.'

The grand philosophy contained in these primeval Mysteries, and a great deal of the vast and deep knowledge of the sexual and marital states, have been lost to mankind generally, since the occurrence of the 'Fall.' Their very existence is buried in the past, and is not even suspected in the present time. Modern explorations of Eastern buried cities, of Egypt and Babylonia, have brought to light many sculptured and symbolical signs full of meaning and mystical significance to the wise, but appear only as grotesque and indecent exhibitions to the ignorant. In the Christian rites and

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Sacraments, it is but little known that these 'Mysteries' of generation are symbolized. We have, as a people, not the faintest conception of the stupendous 'mysteries' concealed in the ordinary natural functions of marriage. Mankind would hold in greater reverence the sacredness of the Marriage-Sacrament, were the solemn facts known of the cosmical issues that depend upon the conjugation of the sexes. According to the Divine and Patriarchal System of Marriage, the questions of the union of the pair were not questions of affection, or of moral, social, financial, or physical, fitness. Such questions were taken for granted, and were never so much as thought of, being absolutely solved and settled in the solution of the one essential question, which related to the *procreative issue*.¹ The solitary question to be perfectly answered was whether the man and woman contemplating the marriage-union were the chosen and pre-ordained incarnate 'chalices,' or repositories, of the elements, or 'seed,' which in their conjunction by marriage, were the true mates in re-incarnation. The true idea of mateship rested not in the parental pair, but in the 'semen' and 'ova' which should, in their conjugation, be united, to be begotten in reincarnate 'form.' Hence the extreme care and precautions taken by the living Hierarchical governors of mankind, in the right selection, under Divine guidance, of the man and woman in the consummation of the marriage-union. This idea of right 'selection' is brought out very forcibly by Darwin, in his *Descent of Man*, showing that it is an extremely important, but very much overlooked, feature in Evolution, according to his statement of the principle. He says, 'Man scans with scrupulous care the character and pedigree of his horses, cattle, and dogs before he matches them; but when he comes to his own marriage he rarely, or

¹ Dr. P. Carus, a learned writer of the scientific school, says (*Whence and Whither*, p. 124), 'If lovers desire to be united, they cannot ask for a closer fusion of their souls than is actually produced in their children.'

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never, takes such care. He is impelled by nearly the same motives as the lower animals, when they are left to their own free choice, though he is in so far superior to them, that he highly values mental charms and virtues. On the other hand, he is strongly attracted by mere wealth or rank. Yet he might by selection do something not only for the bodily constitution and frame of his offspring, but for their intellectual and moral qualities. Both sexes ought to refrain from marriage if they are in any marked degree inferior in body or mind; but such hopes are Utopian and will never be even partially realized until the laws of inheritance are thoroughly known. Every one does good service who aids towards this end. When the principles of breeding and inheritance are better understood, we shall not hear ignorant members of our legislature rejecting with scorn a plan for ascertaining whether or not consanguineous marriages are injurious to mankind.'

None of the incentives to false and injurious mate-ship existed in those days of purity and Divine immanence and guidance. There could be no possibility of error in conjugal unions. In the normal uncorrupt times, of which we are now speaking, every act of man had its incipient impulse from man's union of soul with the Divine intelligences with which he was inherently at one, and from his correlation with the Celestial Spheres and with the whole cosmos. The intimate and close character of man's relations with the 'Gods' (Elohim), was as close and integral and perfectly functioning, as the relation between a sound body and a healthy mind. This was the secret of the Divine Immanence that man then enjoyed in unclouded fullness. The human Spirit was not only *at-one* with God (as the flame is at-one with the oil in the lamp, or the ray is at-one with the Sun from which it radiates) but it *was God*, even as the branches of a tree are the tree, or the rays of sunlight are the 'Sun.' In the sexual act of marriage the reincarnation of the returning beings from the Planetary

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worlds was concerned, and the whole question of their reincarnate earthly destiny. Marriage was therefore one of the greatest of the Divine and cosmic 'Mysteries,' and was, in the most literal sense (as it is to this day, as the Catholic Church so profoundly teaches) a 'Sacrament.' By the Sacrament of Marriage the returning 'body' and 'Soul' of the dual being reincarnating, are conveyed in the generative 'Chalices' of the man and woman, in conjugation, and 'joined together' in the womb of its earthly mother. Through the mediatorial ministration of the 'Gods' presiding over these functions, the processes of reincarnation were performed, and such earthly marriages constituted a Divinely pre-ordained and cosmically predestined union, by which the man and woman, brought together by intuitive affinities, effected that still closer union of one another in the conjunction of the two separated parts of the coming organism, identified with the embryonic and protoplasmic substance secreted in their generative organs, by the polarizing and magnetic forces inherent in them—the initial and dynamic cause of the parental affinities. This is the true meaning of those mysterious words in the 'Book of Genesis,' on the 'institution of marriage,' *they two shall become one flesh*, a phrase that only can have intelligible meaning when it is understood as referring to the 'one flesh' of the resultant offspring. Man and woman can only 'become one flesh' by the act of conjugation, in which the seminal secretions of the two are polarized, the union of the two parts of the dual 'form,' secreted in them both, is effected, and the 'conception' of a being is accomplished. The union of the 'flesh,' or corporeal substance, of the parents, is resolved in the union of the secretions their bodies severally contain, which develop into the reincarnate form of a newly-rebegotten being on the earth. There is, therefore, a real meaning in the solemn and significant words in the 'Marriage-Service' of the Catholic Church (which many pruriently affected 'priests' have, without

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authority, and ignorantly, presumed to omit in performing this sacred office), 'which holy estate . . . is not to be enterprized or taken in hand unadvisedly, lightly, or wantonly, to satisfy men's carnal lusts and appetites, like brute beasts that have no understanding ; but reverently, discreetly, advisedly, soberly, and in the fear of God : duly considering the causes for which Matrimony was ordained. First, it was ordained for the procreation of children, to be brought up in the fear and nurture of the Lord, and to the praise of His holy Name. . . .'

The scientific view of the evolution of 'Sex' is a wonderfully interesting subject, and absolutely (though unwittingly) confirms the views we are setting forth, particularly as to the fact of the 'androgynous' nature of the primordial types from which the dual sexhood has originally evolved. Speaking of the 'Hermaphroditism of embryos,' Darwin writes, 'There is one other point deserving a fuller notice. It has long been known that in the vertebrate kingdom one sex bears rudiments of various accessory parts, appertaining to the reproductive system, which properly belong to the opposite sex ; and it has now been ascertained that at a very early embryonic period both sexes possess both male and female glands. Hence some remote progenitor of the whole vertebrate kingdom appears to have been hermaphrodite or androgynous.' Consistent with this is the view we have stated that the early progenitors (the creature-forms from which the normal 'forms' of man, and all creatures, evolved) were *androgynous*, and that *the original Divine Form is Himself Androgynous*, so far as concerning the development and emanation of the 'atoms' of the Divine Essence—or Basic Substance—of which all forms consist and from which they evolve, 'the dust of the earth.' How far back the androgynous character of the creatures is to be traced is of negligible importance for our present purpose, though it is interesting

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to note that the greatest authorities in anatomy express the opinion that it practically ceased in the 'fish'-era of vertebrate evolution. Be that as it may, we may gather, however, that, at a certain time of evolution, the *dual-sex system* commences; that time of evolution when the creature is entering upon the more complex system of gradual heterogeneity of constitution, when the two natures, Soul and Body, need sustainment in pre-natal development, of a higher and more complete character than could be enjoyed in the androgynous system of nativity.

We see then what was the cosmical evolutionary purpose for which the creature evolves from the 'androgynous' state to the 'Sex' state. By sexhood the man and the woman are set apart (sanctified, or 'consecrated'), by a Divine Ordinance of nature, to be the 'Cup' and the 'Paten' in which are deposited the Divinely constituted 'Body' and 'Soul' of mankind—the Transubstantiated elements of the Divine 'Body' and 'Blood,' given and received in the Sacrament of Marriage, for the renewing of the reincarnate life of a being, in the course of his evolution. Underlying the Catholic 'Sacrament of the Eucharist' is this deeply profound cosmical Truth. The 'Eucharist' is the survival of this primordial Sacramental verity and cosmical process. It symbolizes the same, and in the present Redemptive Scheme, as we shall hereafter show, is the later modification of the Truth, in Symbol, rendered temporarily nugatory by the Fall.

We stated that the Law of the Sexual Segregation of the Species was not only a 'law' in the strictly scientific sense, but an *Ordinance*, a Divine Command. It was expressed in a Divine *dictum*, 'Thou shalt not.' But that it was a true 'law of nature' does not interfere with the fact that it was also a definite command of God. Pure Science admits of no 'commandments,' but employs the term 'law' to express natural

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'necessity,' not implying compulsion, but only the prediction of the results that will be produced by given conditions. Laws of nature are simply descriptive formulas of natural facts. Therefore, when we now speak of the 'Law of the Sexual Segregation of the Species,' we mean that this is a 'law of nature,' predicting certain definite results. But, as mankind is possessed of 'free-will,' or the power to act in obedience, or in disobedience, of the laws of nature, and being withal a receptive and reasoning being; in order that he should be cautioned against the danger of disobedience of the 'laws of nature,' he was carefully instructed therein, and in this particular of special danger, to which man possessed special liabilities, of which he needed constantly to be reminded, the Divine enactment was provided, strictly prohibiting consanguineous relations between the separate species. We have therefore to enquire, what were the reasons for the prohibition embodied in this 'Law'? Why were our normal ancestors so strictly inculcated in the necessity of its absolute observance? Why were all conjugal unions confined within the barriers of individual species? That this law of nature was a necessity is apparent from the fact of its singular treatment by Divine enactment. The consequences of its breach must have been so serious that the Divine Authority was needed to safeguard man against carelessness of observance, that might lead to actual breach. We shall show that the breach of this Law was fraught with the deadliest peril, not to man only, but to the whole *organum* of nature. As a spoke thrust into a revolving wheel will shatter the whole construction of a vast and complex machine, so the single disobedience, on the part of one individual, of this immutable and solemn ordinance, would reduce the whole course of Nature to a disastrous wreck, disorganize the normal order of Evolution, and divert the scheme of Progressive Creation from its proper course. The higher

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the type of species so transgressing, the greater the destructiveness of its natural consequences. The whole world of the human species, in their several ranks of intelligence, were taught, in terms befitting their intelligence, the knowledge concerning this 'law of nature,' and the wisdom and utility of the Divine Ordinance thereto, which gave them an intelligent understanding of the momentous importance of this Law. It was instinctive in every member of the manifold human society, and not a single individual so much as gave a thought in question of its necessity. It was the same, in lesser intelligence, in regard to all the ranks of the lower species; and in them, particularly, to this day, the law still persists, observable in the instinctive sexual exclusiveness of the animal species. Promiscuity of sexual intercourse is never known among the animal species, when in a state of nature, without interference of human action. Inter-crossing only takes place by human interference, and such methods of breeding are never truly successful, except in the case of near specific varieties. The inter-crossing of distinct species is unexceptionally followed by sterility, and the atrophy of the reproductive organs, in the offspring. The same instinctive sense of the fitness of things, concerning conjugal consanguinity, also influences the intelligence of mankind (however loosely it may be recognized and followed) in the general feeling of repugnance to racial consanguinity, or 'mixed marriages.' The sense of aversion to this class of union may only seem due to racial-, or colour-, prejudice, or sentiment; but if the subject were fully understood, it would be found that it has a deeper foundation than mere prejudice, or sentiment; the deep call of nature ever revolting against the abnormal system of life that has abrogated the normal laws, still alive in the deepest recesses of the fallen human nature. We shall shortly show what is the present state of the human constitution, and of the racial distinctions that

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now exist. It will then be understood by the reader that in the manifold racial types of the present single human species are hidden and interspersed, in the most inextricable confusion, the divided and abnormally sundered 'natures' of the original cosmical beings that once constituted the normal species of the human genus. These scattered parts are intermixed in the present abnormal human species, so chaotically, that, except in a certain class of the human race, scarcely more than one, or two, parts of a single normal human microcosm, or being, is associated, in the reincarnate 'form,' with its cosmically related parts, under the present abnormal system of marriage and conjugation of man and woman. Thus their original and normal individuality can rarely be identified in the human 'forms' now living the reincarnate life. These sundered 'parts,' or 'natures,' are not, by any means, extinct; they exist, they are, in some cases, reincarnate; or, in other cases, in the intermediate state. But, in few cases, on the Earth-plane, are all the parts of one human organism incarnated in one human 'form.' They have been, through the universal system of marriage-promiscuity, interspersed in other human 'forms' at the period of their conception. Such is the disastrous perpetuated effect of the present-prevailing disorganized and chaotic system of marriage! Such is the humanly irreparable damage wrought, in these abnormal times, due to the 'following of Adam,' by the absolute ignorance and carelessness of mankind, after the first false step, in the grossest and most unscientific system of sexual unions, 'blessed' by the sanction of Religion, and the assumed sanctity of Marriage! *Those whom God hath joined together* (the 'Body' and the 'Soul,' secreted in the male and the female, respectively), *man hath put asunder*, and continues to do so to this day, in every church, chapel, and registry office, all over the world! It is due to the fact we have just stated, that the 'forms' which

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constitute human personalities are composed of the cosmical natures of beings that have existed, and have been reincarnated, many times, in the past, and of many that may trace their ancestry to the time of the 'Fall'; and, in these abnormal times, have become severed, sundered, and scattered in the 'forms' of other human personalities, in the Earth-life, or in the 'dis-carnate' intermediate state; it is due to this fact that there exists so strongly in the human race the instinctive repugnance and aversion to consanguineous relations between the races, an instinctive repulsion to any tendency to break down those natural barriers between the races, that appear in colour and racial characters.

From what we have stated we would not have it inferred that all intermarriage between people and people is to be deprecated as unnatural and injurious. The Science of Ethnology does not occupy the place it should in the considerations of thoughtful men; but by that Science the natural history of mankind is studied, as in Zoology the natural history of the lower species is studied. When mankind knows more than is known now of the racial origins of the several nations and distinct peoples and races of the world, greater light will be shed upon the physiological lines of *separation* between some races, and the physiological *affinities* between other races. 'Nationalism' is an adventitious and accidental feature of abnormalism, not to be taken as a criterion of racial separation. Many of the nations of the world are on an equal ethnological and physiological level. History and Ethnology have decidedly proved that national consanguinity has been one of the profoundest and most determinate factors of racial improvement. The fusion of some types of 'blood' in some races has resulted in phenomenal higher developments in the issue. The British nation is an example of this fact, and the American people is another rising instance. But the contrary is also equally positive.

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The fusion of other types of 'blood' in other races, has resulted in phenomenal developments of decay and degeneration. This licence of indiscriminate inter-marriage of races, with malign results, is the most prominent cause of the decay of most of the great nations that have now become extinct, or are extremely minor nations in the world. There are certain strongly marked lines of sexual separation between various branches of the human species, which Ethnology can assist us to define, and Physiology applied to Ethnology can help to make clear and positive, for human guidance; but of which no precise knowledge is in the possession of mankind. Nevertheless, the human instinct is still strong to enable mankind to perceive the points of danger, and to deter them from trespassing over those lines, to the complication of human nature beyond the present confusion of physiological and biological abnormalism.

On the other hand, Darwin's warning, above quoted, is of intense moment, and of growing importance: 'When the principles of inheritance and breeding are better understood, we shall not hear ignorant members of our legislature rejecting with scorn a plan for ascertaining whether or not consanguineous marriages are injurious to man.' The last few decades have presented new problems of race, not heretofore experienced among the higher civilized races. Expansion of Empire is bringing into close relations the different races of the world. Already the sexual barriers of former exclusiveness are rapidly being borne down by the inrush of conquering races into the midst of inferior races. In ignorance, or recklessness, as to generative issue, men plunge into sexual relations with inferior races, more often out of wedlock than with the sanctity of the marriage union. In different parts of the world, as a consequence, new offshoots of race are rapidly springing up. The issue of these connections is yet to be seen in its harvest. The growth, however, is not

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without importance in predicting the nature of the fruition. The results of consanguineous marriages are apparent in the various 'Mulatto' and 'Creole' varieties, and in the *Eurasians* of India. Darwin quotes several authorities which show that the 'mulattoes' in America and the West Indies are in a 'degraded and anomalous position,' and particularly notorious in the 'profligacy of the women.' He says: 'The inferior vitality of the mulattoes is spoken of in a trustworthy work as a well-known phenomenon.' Mulattoes rarely show signs of racial improvement, or advance in the type of manhood. Physically and mentally, as well as morally and intellectually, they are *degenerate*, by comparison with either race they combine. In these 'coloured' types (the fusion of the negro and the white) it is generally found that the virility of the 'negro' does not descend to the offspring, and the moral and intellectual qualities of the 'white' are deficient in the offspring, except in a certain degree of shrewd precocity. The elements of fusion of the good in either are wanting in the offspring of the fusion of 'blood.' Intellectually, they are incapable of rising above a certain low standard of attainment; and physically, they are enfeebled and devitalized. The aspiration after advancement is strong and increasing among the inferior races, a tendency that springs from contact with the superior races. But there is no 'short cut' to the realization of these aspirations, by intermarriage. Progress can only come by steadfastly keeping within the boundary lines of racial exclusiveness, and by the modes of 'selection' which produce unlimited opportunities for strengthening the fitness and strength to survive. But the force, of all others, that is the main factor of racial development, is that which Science has not yet taken in account—the force of Reincarnation—through which process races are transmitted from lower to higher types, as they *devolute*, and throw off the inferior traits that bind them to an inferior race.

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There is a steady and continuous stream of transmission, proceeding in the course of Devolution—a stream of *progression*. A being begotten in one race, in one reincarnation, is re-begotten in another race, in another reincarnation, and so, in each reincarnation, he gathers cumulative forces and accretions of experience and attainment, to fit him for higher racial connections in each succeeding reincarnation. On the other hand, as there is *progression* in Devolution and Transmission from race to race, so there is likewise *retrogression*; for not all individual beings in any race, high or low, live worthily, or fit themselves adequately for the higher devolutionary steps. Hence they go down the scale, and even descend to the brute creation. This is the great cosmical secret of Transmigration and Reincarnation, which has been almost lost in these scientific days.

In speaking of the breach of the 'Law of the Sexual Segregation of the Species' we stated that 'the higher the type of the Species that transgressed, the greater and more wide-reaching the destructiveness of the transgression, physically and spiritually.' The consequences would graduate in intensity according to the grade of the Species transgressing. If such a transgression be committed by the highest grade of all—the 'Adamic' Species—the consequences entailed would descend downward along the whole line of creation to its base. In the creative 'Triangle,' 'Adam,' or the 'Sons of God,' constitute the 'Apex,' and the Earth-structure the 'Base.' Every cosmical force had its origin and inception, in the material plane, in the 'Sons of God.' 'Adam' was the 'Head' of the Terrestrial creation, and through the mediation, or mediumship, of the 'Sons of God,' the 'Logos,' or the Word, Wisdom, Essence, Power, Substance, and Grace, of God, were mediated, from the Divine Hierarchy through the 'Sons of God,' in the first instance, and, through the wider mediation

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of the several grades of evolutionary creatures, were transmitted and polarized, along the lines of descent from the Apex to the Base. The Sons of God were the Terrestrial 'creators' and *artificers* in the Terrestrial 'Workshop,' and all the creature-ranks were the same, in minor and subordinate capacities. The Sons of God were the inter-stellar, inter-Planetary Mediators of the Divine Essence, of the sidereal magnetic and vitalic forces, upon which the substance of all material and spiritual bodies depended for subsistence and development. For their life, their guidance, their sustenance, their vitality, and their fertility, all grades of creatures, in their several ranks, depended upon the purity and constancy of the first fountain of these qualities, or the Divine Essence, in the Sons of God—the first Terrestrial and sole material mediums of the Divine Essence from the Divine Beings who formed the Celestial Hierarchy immediately above the Terrestrial sphere, and forming the 'Shekinah.' Should any evil occur to the Sons of God, it would fall upon the whole creation; and failure, deprivation, depravity, loss, and corruption, would supervene throughout the descending lines of nature to the Base, or the 'ground' of the Earth. Hence the Sons of God stood, to the whole creation, as the 'mainspring,' the 'axle,' the 'pivot,' the 'magnetic centre,' of the whole organization of the Earth-Planet; that linked the 'units' *in one Body*, in integral and interrelative solidarity. Such being the case, the reader will find no difficulty in judging the terrible character of the consequences of the 'Fall' of the 'Sons of God,' when they succumbed to the temptation to sexual indulgence, by the seductiveness of the 'daughters of men,' and committed the act of consanguineous connection with the specific orders below the 'Adamic' species, and *took to themselves wives of all that they chose.*

This was the 'physiological' cause of the 'Fall' of our 'first parents,' and is the 'historical' account of

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the Origin of Evil, allegorized in the 'Eden Mystery,' and the plucking of the fruit of the *Tree of Knowledge of Good and Evil*. The 'Theological' explanation of 'Sin' and 'Degeneration' is brought down to a scientific, rational, and historical statement, that may, with sound confidence, be taken as a scientific fact and *premiss* in the study and research into the causes of the present human state. If Science were to follow up this clue, through all the lines of its effects in human history and developments, the vast questions of race-origins, and the many perplexing problems of nature, that engage scientific attention, will find in it the clue for their solution. The importance of the above explanation of the 'Fall' will be realized by all who have found the 'Eden Mystery' a stumbling-block to their faith, and yet who shrink rightly from any action indicative of scepticism concerning the orthodox doctrine of 'Depravity.' They have felt assured that the 'Eden Mystery' in some way explains the 'Fall,' but they could not rationally admit the common *literal* view of its meaning. Therefore, in discovering the *historical fact*, and the *physiological principle* it enunciates, the belief in 'Depravity' and 'Sin' will no longer violate their reason. They will rejoice that a scientific sanction is sustainable, on this account, of the Principle of Depravity, that was utterly inadmissible from the orthodox Theological view. Also the Allegory is preserved from the ridicule of materialistic scoffers, and the 'Holy Scriptures' are relieved from the contempt and rejection that the enforcement of the orthodox literality places upon them.

Rapidly the *virus* of Evil spread in the human family, and pervaded the species and genera, entering and vitiating all living things, and polluting the ground of the Earth. With the loss of balance of their moral uprightness, the Sons of God, and the human genus as a whole, were seized with a sudden blindness, a moral and mental obliquity. They lost the sense of the

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Divine Immanence, and the realization of the Divine Hierarchical governance and propinquity. The first uprising of *individualism* which has ever since been the curse of mankind, began through the first inception of the idea of the freedom of the will to choose for itself. They had come into a new kingdom, the kingdom of Self-government, and Self-possession. They thought that they had learned that they belonged to themselves, and this knowledge gave them licence to choose and act for themselves, irrespective of the claims of God, or of their fellow-creatures. They were independent creatures, and had lost the co-ordinate truth, that, by the assumption of independence, they must break loose from all sources of dependence and exterior authority and support. In this matter they lost all sense of proportion, and committed their earthly and future destiny to the issues of the independence of 'individualism' which places all responsibility for disaster upon the individual. Spurning the memory of the prohibitory Ordinance, it shrank and shrivelled up into the proportions of a merely trivial, foolish, and unnecessary restriction of individual liberty. They justified their disobedience, and silenced the reproaches of conscience, with the vain persuasion that, being free-agents, *individuals*, they were free to do as they pleased, and to be guided by their own judgment, which assertion of 'freedom,' following upon the unbroken course of ancestral dependence upon God, and His Divine Provision, was necessarily a plunge into the dark, intensified by the utter lack of knowledge and experience that they suffered, through past absolute dependence and submission to the Divine system. They presumptuously set at naught the limitation of 'freedom' to the performance of right and lawful conduct. They were blind to the fact that, in the temptation to pluck fruit from the *Tree of Knowledge*, which they were now essaying, the liability was equal to taking of the knowledge of 'Evil' or of 'Good.'

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Rejecting the Wisdom of God, the sudden accession to power of their unfettered *will* would naturally lead them to the course of choosing what they most desired, what their most dominant appetites demanded without question of right or wrong; consequently they chose what was most attractive, and most seductive—the ‘Knowledge of Evil.’ They defied the provisions of natural law involved in their sensual act. They belittled the prohibition. *Hath God said?* True, He had said, but that was only a ‘Test’; it possessed no inherent force in its consequences. They forgot it, and because the *daughters of men were very fair to look upon*, they *took unto themselves wives of all that they chose*. The Temptation, heretofore, in human history, resisted and rejected by hereditary instinct, and the knowledge of its evil consequences, as well as by the honoured and universally accepted provision of the Divine Ordinance; became a subject of dubious questionings, an enticement, that fevered the imagination and aroused the sensual passions, overwhelming the innocence of the Light-endowed Soul. Their judgment became warped, their minds bedarkened; carnal and sensual lusts surged in their veins, and drove them to a frenzy of burning desire after the forbidden fruit. The hand of desire was stretched forth, and touched the fruit, the untasted fruit, of the *Tree of Knowledge*. How could they distinguish between the ‘Good’ and the ‘Evil,’ which hung on those branches? Who was there to warn them that the fruit which so temptingly clustered before their gluttonous and sensualized eyes, was the synonym for every *curse* bequeathed to posterity?

In this act they reflected not upon the Divine reasons for its prohibition, the sacredness of an eternal law, that regulated the course of reproduction, and the mighty issues that it implicated. Not even to the Sons of God were imparted all the profound creative and cosmical Mysteries that lay behind this cosmical

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Law. The evolving creatures were inculcated in cosmic Truth by graduated revelation, in the proportion of their evolutionary growth of intelligence. The full Truth was reserved to the attainment of the Order of Deity, to which the Sons of God had not yet attained. To the 'Gods' only were there no secrets, no 'Mysteries.' All was clear and open to Them, having passed through all the several stages of growth, assimilation, and evolution. The universe of knowledge was to them an open book. But to the lesser evolved creatures, even to the Sons of God, the method was *line upon line; precept upon precept; here a little, there a little.* Full and perfect Wisdom still waited revelation in the final Initiations attending the Enrobenment of Deity. The Mysteries of 'Good and Evil' were beyond the grasp of any but the Gods. The risks were too serious to allow of the fruit of that 'Tree' to be plucked by any beings clothed with Terrestrial 'flesh.' But this prohibitory law, in the case of 'free-agents,' was capable of being violated; man could overleap the restrictive barriers; and, by illicit inquisitiveness, or sensual seduction, lay bare the secrets of nature, for which their present state had not prepared them. Too great and premature knowledge, knowledge beyond the degree of present attainment, becomes *precocity*, and leads to presumption and precipitant conduct. Adam, had he resisted the temptation, would speedily have fitted himself to *bear* the fulness of Knowledge; but, in his premature seizing of the fruit of the 'Tree of Knowledge,' he ate of the 'Evil,' and brought the calamity of Evil into the world. The incest of the Sons of God was the first experiment in 'individualism,' and the precursor of all that individualism has wrought since in the world.

And the Lord God said, Behold, man is become as one of us, to know Good and Evil; and now lest he put forth his hand, and take also of the Tree of Life and eat, and live for ever. . . . The reader must not suppose that

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the incestuous sin of the Adamic Species with the species of the human genus was all that was done at that time, fearful as the consequences of that sin was. The worst and most portentous of all the issues of the Fall was the beginning of 'individualism,' the Medusa that has added corruption to corruption, sin to sin, and has brought the load of sin's curse most heavily upon the human race. What, then, does this feature of the Fall amount to? What is the *root of* 'individualism'? It is the act of the creature—and its consequences—of throwing off natural dependence upon the cosmical and constitutional provisions of existence, and casting himself upon circumstances, environment, individual capacity and self-dependence, for life, for health, for sustenance, and for happiness. It means the assumption of 'Deity' before the attainment of the nature, form, and capacities of 'Deity.' It is as the 'apprentice-hand' assuming the control of a business that can only be conducted by the experienced hand of a 'master.' The Sons of God presumed to choose and act on their own independent judgment, according to their own individual choice, in an hour of danger, in the moment of seductive temptation. They broke loose and revolted from the Divine organic constitution of their existence. They were always 'units,' but not individualistically constituted. Until the attainment of *Deity*, no creature can stand individualistically *alone*. Man, by plucking of the 'Tree of Knowledge,' anticipated his Deific initiation, he stole the secrets that only a God could know safely. Hence, he lost his soul. The Evil began in the *choice* to act in revolt of the Divine Ordinance, the irreparable injury of which he had not yet learned. The creature imagined himself wiser than the Creator. The 'Man' assumed the powers and independence of the 'God.' In taking a false step upwards he stumbled, and fell down the whole flight, carrying with him all creation that was laboriously climbing behind him. His feet

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were bound to fail to reach the highest step, until his capacity to take that step had been fully attained. He essayed the step, and stumbled. This was the 'Fall.' Presumption, in which was born the seed of Pride and Egoism! They had, with unholy hands, uncovered the 'Mysteries' of a knowledge above their state, and by that knowledge they had 'become one of Us.' They had assumed the state of 'Gods.' But one step more, and they would attain to the Deific Nature, by taking of the 'Tree of Life.' This step they were mercifully prevented from taking. The 'flaming swords' of the 'cherubim' barred the way to the 'Tree of Life' to the creatures who had trespassed beyond the lawful and constitutional path. The allegorical description of the expulsion of the human race from the normal state and happiness, the 'flaming swords,' and the *closed gates of Eden*, represent the *arrest of Evolution and the commencement of the system of Devolution.*

Thus was the 'Fall' accomplished, and the origin of Evil is accounted for. Not by any miraculous occurrence, nor for any 'wise purposes,' was Evil created, or designed; it was simply a contumacious and rebellious act of the human species, in defiance of a cosmical principle, that was one of the foundations of the natural system. By so doing, they diverted the course of nature, changed the career and destiny of the creatures, and brought upon the whole world of living things an inevitable and inexorable natural retribution; beginning in their own unhappy fore-shortened lifetime, and continuing, with perpetual increase, in the future generations, indefinitely, or at any rate, until mankind learns and carries out the provisions of Redemption and restoration, which immediately followed the 'Fall'!

The sin of the Sons of God, we have shown, was not limited to that species only. The whole order of

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creation was affected by it. The letting loose of the creature from the restraining and sustaining bands and influences of the Creator; the inception of the first idea of individualism and creature-independence; was followed generally by the whole human genus. We shall see, as we pursue the subject, that the effects of this sin worked out in the rapid progress of Evil, to the roots and foundations of creation. Nothing was exempted. The innocent creatures of the lower genera and species, the inanimate and unconscious substance of the solid matter of the earth; all were contaminated, polluted, and vitiated, and brought under the dominion and bondage of corruption. No one, regarding nature as she now appears in her myriad forms, can imagine what she was in her pristine appearance, before the 'Adamic' Sin first opened the flood-gates of 'Evil.' In those days, not the physical 'forms' only were transcendently different from what they now are, but the mental faculties were also of a higher capacity. In the domesticated species of animals, their docility, intelligence, and sagacity are the only surviving remnant of an intelligence and mental power that, in the primitive species, were of a most perfect kind. The creatures, from man downwards, are the *wrecks* of their normal types. The incestuous consanguinity of the human species stayed not at the human only. Of the higher types of the animal species the lines of anthropomorphic differentiation, in the mammal kingdom (those species called, in Zoology, *Birumana*), were far less distinct than they appear now. Hence, when the frenzy of individualistic and egotistic sensuality started, it carried away the less intelligent and the lesser developed species, with a wholesale and general madness of incestuous license, and the lower human species (not regarding even the generic gulf that lay between the anthropomorphic animal species and the human species) overleaped the barrier, and unnatural results followed from the fusion of the specific orders and genera. This fusion

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only applied, however, to the higher orders of the mammalia; the families below those of specific anthropomorphic character, lacking the intelligence of the higher orders, remained instinctively pure from incestuous consanguinity, as they have been to this day. But immunity from the peculiar organic and generative disorganization by consanguinity, did not render them immune from the disastrous effects of the sin of the higher orders. It will therefore be recognized how serious the injury was, wrought by the first act of revolt against the Divine Constitution of nature. The unrestricted, unrestrained, and indiscriminate commingling of the naturally separated species was indulged by all the species of the higher mammals, led, in the first instance, by the example of the 'Sons of God,' or the 'Adamic' Species. It was carried on in absolute disregard, and (in the case of the lower species) in ignorance, of the momentous and fatal principle of physiological and biological fitness. *They took unto themselves wives of all that they chose*; words eloquent of the utter unreasoning, insensate, and reckless sensualism of these revolted creatures, who ran riot among the species (as children, or animals, having made a breach in the fence around an orchard out of pure wantonness, will ravage the fruit trees, and lay waste their luscious load). Their only guide was their heated animal passions; the ancient safeguards and restraints of law and order—which had preserved nature in the past Eternal Ages—were loosened. Man recognized only one 'master'—*himself*, and whatever 'Self' desired, 'Self' demanded, and the will of 'Self' procured. It was the natal day of Individualism, Egotism, Selfishness; and of every principle in human and creature-life that may be classified under the one term—*Individualism*.

One of the first, and, as we shall see, the most portentous, of the natural consequences of the 'Fall' was abnormal reproduction and generation, imme-

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diately following upon the incestuous and illicit unions. *There were (i.e. came to be) giants (i.e. 'Nephilim') in the earth in those days, after that, when the Sons of God came in unto the daughters of men, and they bare children to them: the same became mighty men which were of old, men of renown.* In this brief reference (*Genesis vi. 4*) is contained the most phenomenal event in human history, and the most significant fact in the Science of Physiology. It is the accurate scientific account of the Origin of the present human race. The human race, which now spreads throughout the whole world, has sprung from this original ancestral root—the 'Nephilim.' The 'Nephilim' were the race of beings that came forth from the first issue of the incestuous consanguinity of the human genus. The earth became rapidly peopled with this new species of mankind, the result of the abnormal fusion of the original human species. The character and nature of this new and abnormal species may be judged from the history of their origin. But the history herein adduced does not leave us without a clear statement of this matter. Having recorded the history of the 'Fall,' and its physiological consequences in the issue; the account proceeds to state, in terse, brief, but definite language, that, *God saw that the wickedness of man was (i.e. became) great in the earth, and that every imagination of the thoughts of his heart was only evil continually. And it repented the Lord that He had made man on the earth, and it grieved Him at His heart. And the Lord said, I will destroy man whom I have created from the face of the earth; both man, and beast, and the creeping things, and the fowls of the air. For it repenteth me that I have made them. But Noah found grace in the eyes of the Lord.* The above words, as we have previously shown, are chronologically in their wrong place. The 'Fall' of the Sons of God, and the origin of the new Species, precede, in point of time, the genealogy of Noah, from Adam. The story of

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the 'Fall' should therefore be taken immediately subsequent to the end of the story of Creation, remembering, however, that a great interval of time is to be understood between the finishing of Creation and the evolution of the Adamic Species, and the 'Fall' of the 'Adamic Species.' The words at the commencement of chap. vi. are a general historical statement covering the whole long period of history that embraced the line of genealogical generation of the Noachian ancestry. This ancestry dates from the time immediately following the Fall of the Adamic Species. Objection may be made to the idea of the term 'Adam' being understood as a *specific*, or classificatory, term, seeing that the genealogical table that follows gives to the name 'Adam' a distinctly personal and patriarchal significance. But this is no objection at all, as it is quite feasible that the 'Adamic' title was originated by the existence of a certain man of that name, the Hierarch and Patriarch of the Adamic Species; in the same manner as the 'Israelites' were so named because of the Patronymic of their Patriarchal ancestor, 'Jacob' or 'Israel'; and as 'Christians' are so called, by reason of the name of the adorable 'Founder' of 'Christianity.'

The Evil and Wickedness of man on the Earth was a matter of *growth*, commencing from the Adamic revolt, and the consanguineous abnormal generation of the new Species, starting in the 'Nephilitic' root. This allusion to the historical and physiological Fall of man, accounting for the present mixed human race, falls, as we have said, chronologically, after the history of the Creation, and is the literal explanation of the Eden-Allegory, and may therefore be properly placed where it is, as a *parenthesis*, introduced in the allegorical narrative (contained in chap. v.), to account for the wickedness of man, and the spread of evil, narrated in the next section, 'The Generations of Noah.' Therefore, whilst admitting the possibility

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of the individual 'Adam,' we contend that all these characters, from Adam to Moses, represent 'eras' of human development, and the growth of two distinct classes of the 'fallen' human race, represented specifically by the titles 'Cain' and 'Abel,' the latter being succeeded later by the title 'Seth.' The *Noachian* story also we take allegorically, at the same time bearing testimony to a literal, historical, and physical occurrence, the events of which are allegorically recorded in the story of the Noachian Deluge. The 'Deluge' was the climax of the first 'cataclysmic' occurrences that transformed the Earth's constitution and structure; and 'Noah' represents the 'Church' of God, saved from the destruction of the cataclysmic events which befel the whole earth. 'Cain' represents the 'world,' or the human race in its departure and persistent rebellion against God and the Divine order; 'Abel' and 'Seth' represent the two earliest *eras* of the 'Church,' the remnant and Fraternity of Mankind that remained faithful to God, after the 'Fall,' and that have continued in the following of the 'Christ'-Religion, from the first post-'Edenic' time, to the present day.

The 'Nephilim,' it should be observed, is a title given to a certain specific order of the human race, the direct issue of the inter-marriage of the 'Sons of God' with the lower human orders, and included also their first progenitors, the fallen 'Sons of God.' They are described as *mighty men that were of old, the men of renown*. The context clearly shows that these 'Nephilim,' or 'giants,' were 'mighty,' and 'renowned' for their 'wickedness,' and for their colossal iniquity in spreading and propagating the 'evil' that the sin of man first brought into the world. They spread their baneful influence over the earth, like a 'plague' of vampires, making prey of all that remained, after the 'Fall,' of the ancient Divine Hierarchical order. The reader must, however, reflect that, of those that

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were living at the time of the 'Fall,' not all of the 'Sons of God,' nor of the 'Children of Men'—not all the 'Adamic' Species, nor the lower human species—fell away from the Divine Order and Governance. There was a remnant which remained faithful, and abhorred the wickedness of the general revolt. Besides which, there were many who, after the 'expulsion from Eden' (that is, after the inevitable change in the Divine economy, which followed the 'Fall,' in which all the creatures were compelled to participate, the innocent as well as the guilty), repented, and turned to God, and joined with the people of God, suffering under the miseries of the changed order. The Pure and Innocent remnant lived out their days in sorrow, and in labour on behalf of the fallen and depraved. They constituted the first 'Church of God' in the fallen and degenerate 'world,' under the new system of Devolution and Progressive Redemption. Their service to fallen humanity was to restore, by the provisions of the Divine System of Progressive Redemption, and the 'Mysteries' of the 'Christ'-Religion, to furnish a 'Refuge' for the sinners, and a 'Lodge' of instruction and initiation for all who sought Restoration and Redemption.

In order, therefore, for the reader to appreciate the following account of the development of the two classes of mankind originated at this time, and continuing to this day—the 'Church' and the 'World'—a brief statement concerning the Divine Ministration of Progressive Redemption, distinguished from, but correlated with, the natural processes of Devolution, is necessary. The Adamic and human genus, as they were before the 'Fall,' did not become extinct immediately, but the few that remained Pure, and free from the taint of the Evil that prevailed, segregated themselves from the rest of mankind, and immediately set themselves to form the new Hierarchy and Patriarchal form of Government, Divine Worship, and system of

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living, according to the instructions and revelations of God's purpose and plan for the Redemption of the earth. This new organization of the Divine Polity was constructed on the basis of the primitive Polity, with the necessary modifications of principles that applied to the changed human and organic conditions. This new Divine Polity was known as the Order of the Cross and Serpent (the title of which will be explained in due course). The Cross and Serpent was a system of Purificatory and Initiatory processes of inculcation and development, by gradation, or by several 'Steps,' or 'Degrees,' through which the Disciples, or Initiates, were gradually and progressively inducted, co-ordinate with the gradual processes of Devolution. This progressive course of Initiations and development was called the 'Path of the Cross and Serpent'; and this 'Path' has been, in all Ages, the same 'Way of Salvation' and 'At-One-ment,' by which alone mankind can be saved from the consequences of the 'Fall.'

When it is properly understood how completely all the ideas, coruscating in the Divine System of Progressive Creation and Progressive Redemption, are clothed in *allegory* and *symbol*, to preserve them from profanation at the hands of the vulgar and thoughtless, the impure and the insincere; the reader will see in the imagery of Scripture, cosmical and scientific meanings that underlie the many obscure signs and symbols contained in Scripture. The two most instructive and profoundly interesting Books of Holy Scripture—'Genesis' and the 'Apocalypse'—are bristling with allegorical symbolisms and terminology. Science has ever scorned anything that savours of 'mysticism'; and not without cause, seeing that Theology has too often travestied the mystical Scriptures in most fantastical and perverted ways. But if Science is ever to win its way to 'first causes,' it must consent to the rational use and study of this most ancient of 'dead languages,' the language of symbols and mystical terminology.

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Let Science accept 'Mysticism' in the same spirit as it accepts the classical terms in Chemistry, and the technical *nomenclature* of Zoology, Botany, and Astronomy, of Statics and Dynamics; and Science will then have a glorious field for research, more fascinating and more illuminating than even the alluring fields in which Scientists rove with delight. Mention must be made of one remarkable Symbol that occurs many times in Holy Scripture, which stands out as a sign of peculiar importance and prominence in the Divine System of Progressive Creation. This Symbol has been the eternal representation and mystical form of the *Basic Life of Creation*. It has been appropriated so completely by the Christian propagandism of the Gospel, that its ancient primordial signification has been, if not altogether obliterated, considerably obscured. We refer to the Symbol of the 'Bleeding Lamb,' slain and stretched upon the Altar of Oblation. In two passages of the New Testament this Symbol appears, pointing to its ancient signification. In 1 *Pet.* i. 13, the Apostle writes, *Wherefore girding up the loins of your mind, be sober, and set your hope perfectly on the grace that is to be brought unto you at the revelation of Jesus Christ; as children of obedience, not fashioning yourselves according to your former lusts, in the days of your ignorance: but like the Holy One which calleth you, be ye yourselves holy in all manner of living; because it is written, Ye shall be holy; for I am Holy. And if ye call on Him as Father, who without respect of persons judgeth according to each man's work, pass the time of your sojourning in fear: knowing that ye were redeemed, not with corruptible things, with silver or gold, from your vain manner of life handed down from your fathers; but with Precious Blood, as of a Lamb without blemish and without spot, even the Blood of Christ, Who was foreknown indeed before the foundation of the world, but was manifested at the end of the times for your sake, who, through Him, are believers in God, which raised Him from the dead, and gave Him*

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glory ; so that your faith and hope might be in God. This passage refers to the Figure of a *Lamb without blemish and without spot*, slain and bleeding, whose 'Precious Blood' is identified as the Blood of 'Christ,' and 'foreknown' (in that Figure) *before the foundation of the world*. This 'Blood' of the 'Lamb,' *foreknown from the foundation of the world*, is spoken of as the source and means of 'Redemption.' Connect this passage with a similar reference in the 'Apocalypse,' *Rev. xiii. 8, And all that dwell on the earth shall worship him (Antichrist), every one whose name hath not been written in the Book of Life of the Lamb slain before the foundation of the world*. This Symbol of the slain and bleeding Lamb, *slain before the foundation of the world*, is evidently the same mystical idea, mentioned by *S. Peter*, whose 'precious blood' is the 'redeeming' agent for all 'believers in God.' The effect of this 'blood,' according to *S. Peter*, was to result in 'raising' man 'from the dead,' and the restoration of his 'glory,' or normal 'cosmic form.' According to the 'Apocalypse,' the 'blood' is the agent and source of the 'Life' of *every one whose name is written in the Book of Life of the Lamb slain before the foundation of the world*. These passages, tracing the 'Lamb' and the 'blood' both to the primordial state, cannot be construed as referring to the carnal 'blood' of the 'Incarnate Son of God.' This gross materialistic interpretation of the idea of the *Lamb of God that taketh away the sin of the world*, and of the *Blood of Jesus Christ, which cleanseth from all sin*, is the common view held by the Christian Church generally. The whole idea of the 'Bleeding Lamb' is a pure Allegory, a Mystical Symbol, embodying and conveying a fundamental and cosmical 'law of nature.' There is, and can be, no such transcendent virtue in carnal blood, not even the effusion of the life-stream from the crucified Christ. The beautiful and true Symbol of the 'Blood' of the Eternal 'Lamb' has been strangely perverted by the materialistic view

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that has been put upon it, and is the origin of the manifold system of propitiatory and expiatory 'blood-sacrifices,' found in almost every 'religion' in the world. This Divine and cosmic Symbol has been made the occasion of the ascription of Divine Authority to the ruthless and useless slaughter of innocent creatures. The Truth that underlies this wonderful Symbol is indicated in the mystical language of *S. John*, the Seer, in *Rev. v. 6*: *I beheld, and lo, in the midst of the Throne, and of the Four Living Creatures, and in the midst of the Elders, a Lamb, standing as if it had been slain, having seven horns and seven eyes, which are the Seven Spirits of God sent forth into all the Earth* (et seq.). It represents the method in which 'Life' is given and disseminated to the whole cosmos. What do these 'Spirits of God' refer to, but the same 'Spirit of the Lord God' that *breathed into man the Breath of Life, and man became a living soul*? What but the 'Spirit of God' that *moved over the face of the waters*, is the elemental basis from which living forms are generated? The 'Lamb' is the Medium, or 'Mediator' of the Divine Essence, or the 'Spirits of God,' 'sent forth' as the Basis of Life, Vitality, and Fertility, 'in all the earth.' The 'Blood,' represented as flowing from *the Lamb slain before the foundation of the earth*, is the Essence of Life, the Basis of living 'forms' of their Subsistence, and their Vitality. Jesus Christ, the Son of God, is that 'Lamb,' *Whose Blood is outpoured eternally upon the Creation, and is the Essence and Substance of all Being and Existence*. The Symbol is co-ordinate with the eternal System of Progressive Creation, and cannot be confined only to the later adapted System of Progressive Redemption. The 'Lamb,' and the 'Blood,' as the agent and medium of Redemption, is the same 'Lamb' and 'Blood' that is the agent and medium of *Creation*. The system is the same precisely, though its application is modified and adapted to the changed conditions of nature, in fallen creation.

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The Figure of the 'Lamb,' therefore, is a cosmical Symbol of the 'Christ' *in God*, the Life-Principle and Divine Essence of the Substance of all beings, body and soul; spoken of as the *Spirits of God sent forth into all the earth*, and, as an eternal stream of Life, is represented in the Figure of the 'Blood of Christ.' We shall, at a later stage, show the significance of the *crucifixion of the Lord Jesus Christ*, in its connection with this cosmic Principle of the 'Blood' outpoured. That it has a signification and application to the Redemptive system, it is true, but that that signification attaches any efficacy to the material, carnal 'blood' of Calvary, is not true. The symbolism and virtue of the 'Blood,' as expressed in the 'Eucharistic Sacrifice,' are wholly in respect of the cosmic application, in its dual aspect—Creative and Redemptive—and have nothing to do with the material Blood of Jesus, shed on the Cross, except that that effusion typified and pointed to the cosmical *Lamb in the midst of the throne, standing as though it had been slain*. The 'Slain Lamb,' even *bleeding from the foundation of the world*, is a mystical representation of the emanation and diffusion of the Divine Essence, the primordial elements of Life, eternally generated in, and proceeding from, the Androgynous Being of the 'Father' (*ye call on Him as Father . . . knowing that ye were redeemed . . . with Precious Blood . . . of Christ, Who was foreknown indeed before the foundation of the world*)—that very 'Blood' that was outpoured from the *Lamb slain before the foundation of the world*. Previous to the 'Fall' there was no thought of 'Redemption' in the idea of the 'Lamb' and the 'Blood.' They existed in the symbolism of the Divine System of Progressive Creation, representing the *River of the Water of Life*, the streams of the Divine Essence, the Primordial elements of cosmical Being, the Basis of Nature and Creation. Since the 'Fall,' not only are these Figures the symbols of the Creative System, but also of the Redemptive System. They become purificatory, as

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well as being evolutionary; restorational as well as creative. The *Blood of the Lamb* becomes not only the *Fountain of Life*, but a *Fountain for Sin and Uncleanness*. The purpose of the 'Order of the Cross and Serpent' has, from the beginning, been to serve the Redeemer and Creator in this Redemptive Work in the world—to restore to the 'Christ' the fallen and corrupt human race, as they fit themselves, by Devolution, in due time, to enter upon the Purificatory stages of the Way of Salvation.

Let it however be clearly understood that in the *exoteric* application of this Principle of Life and Redemption, no material 'blood-sacrifices' had any part in the rites of the Cross and Serpent, in the earliest days. All references to the actual offering of *animals*—lamb, goats, heifers, bullocks, doves, etc.—that appear in the 'Levitical' Law, are by no means to be accepted as sanctioned or instituted by Divine Authority. The vast ceremonial of the 'blood-sacrifices,' forming so large a part of the 'Levitical' code, the ghastly repetition of daily 'offerings,' of the 'Tabernacle' and 'Temple,' may rightly be regarded as the gross idolatrous and superstitious materialization of the true mystical worship of God, and the true mystical symbolism of the 'Lamb,' and the 'Blood.' In the ancient Divine Worship of the 'Church,' both before and after the 'Fall,' the Symbol of the 'slain lamb' was symbolically observed in the rite of the Altar of Burnt-Offering. A *lamb without blemish* was lain thereon, and the Divine Fire descended upon it, but consumed it not; as the Fire filled the 'burning bush,' but consumed it not; as the Fire descended on the Tabernacle, but burned it not; as the Fire that fell upon the Apostles at Pentecost. 'Fire' was the Divine token of acceptance of the offerer's worship and Faith; and of the Divine benison of Life, Sustenance, and Benediction. The introduction of 'blood-sacrifices' never had the sanction of God, but were an 'abomination to Him.' They were later

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forms of apostasy from God, committed by Israel, in revolt against the leading, and hierarchical government, of Moses. But this subject cannot be dealt with at the present stage of our discussion. We shall have occasion to speak more explicitly at a later stage.

CHAPTER FOUR

PART TWO

REGENERATION AND RELIGION ; SUPERSTITION AND INDIVIDUALISM ; CITIZENSHIP AND CIVILIZATION.

IN the brief sketch we have just given of the Principle of Basic Life in Creation, underlying the sublime Symbol of the slain and Bleeding Lamb, eternally represented as pouring-out the Life-Blood of the whole creation, we saw that the 'Christ,' the Son of God, as thus represented, as the First Creative and Sustentative Medium ('Mediator') of the Divine Elements of Vitality, of Substance and Matter, of Being and Existence, and of all 'forms' of creature-life. This Symbolism was held in perpetual observance and conscious realisation, under certain oblationary Rites and Offerings, instituted by the Hierarchy of the Cross and Serpent, to attest, and keep in daily memory, the devotion and obedience of Mankind, of all orders, to the Divine Law by which only the Principle was maintained in unbroken operation. To break away from the Law embodying this Principle was fatal, and must inevitably lead to the breaking away of the human and Adamic beings from participation in the outpoured Life of God, upon which Life and Immortality were dependent. This disaster happened at the 'Fall,' and mankind, in their several segregated orders, assumed the false and perilous position of self-dependent beings, as branches cut off from the Tree of Life, before they had even partaken of its cosmical fruits. In the System of Progressive Redemption that followed the

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arrested system of Progressive Creation, the same oblationary Rites and Offerings were continued, with changed 'intention' of their application to the Purifying and Healing Efficacy of the same 'Life-Blood of the Lamb.' We have stated that the genealogical history of the human race, after the 'Fall,' recorded in *Gen.* iv. and v., is the record of two lines of human descent, traced from two points of hereditary offspring, arising from the fallen Adamic state, described under the term 'Nephilim.' It is now our business to follow these two lines of descent from the Adamic stock, the 'Cain' line, and the 'Abel' and 'Seth' line. It must be remembered that, from the beginning of this record, both lines start from the period of the 'Fall.' The conditions of birth and descent have already changed. The 'Adam and Eve,' who beget 'Cain' and 'Abel,' are the same allegorical personalities, representing, not an individual pair, but a Species; but now no longer a segregated and distinct Species, as they were before the disobedience; but a mixed specific and generic order of mankind, with many variations of type, higher and lower, corresponding to the degrees of degeneration to which the individuals had fallen, physiologically and morally. The 'Adam and Eve' of chap. iv. is this fallen Adamic Species, now consanguineously intermixed with the bloods of the lower Species of man, but in the moral stage of repentance, as regards the remnant. They represent the best that was left of the old Order before the extinction of the Faithful who fell not with the disobedient Sons of God; their children; and the numbers who joined with them, in penitence, and in the System of Progressive Redemption. But the Evil wrought by the wicked rebels at the time of the Fall had done its work of depravity. The offspring of the degenerated stock was abnormal offspring, and the new abnormal and corrupt strain continued in the changed line of heredity. A new human and abnormal line of heredity

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had obtruded itself into the Adamic line, and broken the original Divine heredity of the Sons of God and the human genus. Therefore the 'Adam and Eve' that brought forth 'Cain and Abel' was a different type of the human creature from the 'Adam and Eve' that we read of in the 'Eden Allegory'—being the abnormal type, from which the present races of man originated. From this abnormal human ancestry sprang the two lines of human descent, the 'World' and the 'Church.' In chap. iv. is recorded the allegorical story of the origin of the *World-Races*, and in chap. v., the origin of the *Church-Race*. The supposed origin of the present human races from the 'Sons of Noah' is a purely arbitrary and hypothetical view, and utterly outside of any possible scientific consideration. The genealogical record of that later period, denominated 'The generations of Noah,' is the further story of the genealogy of certain families, from the 'Sons of Noah,' the residue of the original human race delivered from the 'cataclysm' that physically shook the world, and reduced it to its present geographical and geological proportions. 'Noah' represents the human family, in the *Seth-line*, mercifully preserved in the cataclysm, and this family, or residue, repopulated the world, forming still the two lines of heredity, the 'Church' and the 'World,' as we shall see later. We have first to trace the human descent from the Adamic period of the post-Edenic age. Then we may follow up the Diluvian and post-Diluvian age and human descent with greater clearness. It may seem strange to the reader to regard the 'Church' as a *generic*, or *racial* people. Yet this is a statement we make with great deliberation. We have seen that *racial* developments are due to cosmical forces, eventuating in reincarnation; and that racialism is really a transitional series of *phases*, in which the microcosms, in Devolution, evolve to the specific normalism of the primitive natural purity. And the 'Church' is, in its real state, according to the pure

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provisions of Progressive Redemption, the Race of Man constituted and destined to emerge and devolve into the normal redeemed constitution. This *racial* constitution of the Church is the grand principle of the System of Progressive Redemption, now a forgotten and lost principle in Religion. It is clearly marked and defined, in the deliverance of Noah, in the Call of Abraham, in the deliverance of Israel from Egypt, and it is the true plan and System of the Apostolical Christian Church. It is the foundation and secret of the modern Theological doctrine of 'Predestination and Election,' when truly comprehended, and divested of the crude and erroneous ideas of 'Calvinism,' and the 'Westminster Confession.' We shall show, as we proceed, that the fundamental purpose of the 'Church,' in all ages of the world's history, is the *raising of a Pure Race, a Race of mankind with a distinct view to reproduction and devolution.*¹ The 'Church' is intended to be the generative agent and vehicle of the Divine System of Progressive Redemption, with the cosmical Regenerative purpose of the ultimate restoration of the pure System of Progressive Creation. The 'Church-Race' is a *true race* of mankind, physiologically, as well as spiritually; to which reincarnate souls can only be added by generation, as it was the case in the Israelite Church. The 'Church' as it degenerated after the Apostles—the

¹ The *racial segregative* principle in the Church-idea, beginning in the Call of Abraham and the isolation of the people of Israel, was a distinct and extremely rigorous system. The idea was absolutely to build up a *segregated line of pure heredity, for the future procreation of a pure species*, and the ultimate restoration of the primordial human Genus and of the Divine-Human Species of the 'Sons of God'—the 'Second Adam.' Only from such a point of view, and for such a cause, can be explained the extreme severity of God, and the Israelite Hierarchy, in the cases of the people's many lapses into 'whoredom' with the heathen nations, as, for example, the case of the wickedness of Israel at 'Baal-Peor,' and the summary and terrible punishment of 'Zimri' and 'Cozbi,' whom the priest 'Phinehas' slew with a spear. The Israelites were a segregated people, and it was the grossest and most malignant sin to commit adultery with other races. This, in fact, is *the real import of the 'seventh commandment.'* It has a cosmical significance, and is not to be diluted into a merely moral precept. The *True Church* of every Age inherits the same obligatory and definite cosmical principle of Segregation. But this principle has for Ages been completely lost to sight.

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Church of the 'Gentiles'—is an institution by which the 'Church-Race' may be created and reproduced. 'Regeneration' is the spiritual process of Baptism, by which a soul enters into relativity to the 'Church-Race,' and, in another Reincarnation, is born into the 'Church-Race.' We are speaking of a Truth which the Catholic Church only faintly perceives in these days. But it is a Catholic Truth, that will become more and more recognised. Later, we shall be better able to pursue this important subject. We have now to speak of the beginning of the Two incarnate races, or lines of human descent, the 'Church-Race,' and the 'World-Race.' Of course the reader will see that there is a radical distinction between the 'Church,' and the 'Church-Race.' The 'Church-Race' is the *generated Christ-Body*, living on the earth, or in Paradise—all who have generically entered the Race, by generation, reincarnation, and devolution. It is 'invisible,' and not numerically ascertainable. The 'Church' includes both the generic members of the 'Church-Race,' and the Regenerated members of the 'visible Church.' The former is a *secret* heredity, dating from primeval times; the latter is an open and confessed adherence and initiation. By 'Baptism' both the generic or racial Church, and the visible adherent Church (the secret, and the open) are joined in the Body of the corporate union. 'Predestination' decides the former. 'Election' and 'Baptism' decide the latter. Many 'secret' generic 'members' of the 'Church-Race' may never be 'visible,' open, or externally baptized members of the 'outward and visible Church.' They may be scattered invisibly among all classes of mankind, and all races of men. But, *secretly and generically*, they belong to the 'Church-Race.' They are the 'leaven' in the meal, the 'salt of the earth.' But the 'Church' is necessarily an avowed, confessing, visible and open community. The latter may fall into apostasy, and drop away into the world.

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The former cannot, except by retrogression in devolution, and thereby reincarnating in the retrograde line racially.

We stated, above, that the original and pure band of the human genus that remained faithful to the Law of God, at the rebellion of the mass of their fellowmen, when the 'Sons of God' fell under the seduction of the 'daughters of men,' became 'extinct' at a period not long subsequent to the Fall. The questions naturally arise in the reader's mind as to what grounds there are for this assertion; and from what causes did this extinction arise? Were the causes due to nature, to the gradual disappearance of the primitive Type through natural changes causing their destruction? Or were they of a violent character? We venture to assert that both these questions are furnished a definite answer in the 'Book of Genesis.' In a passage which undoubtedly must be treated as of the same allegorical nature as the 'Eden' Story, following upon the allegory of the expulsion from the 'Garden of Eden,' is the Story of 'Cain and Abel.' Hitherto this strange story has been given credence by most expositors as is accorded to ordinary literal history. But, being a continuation of the *generations of the heaven and the earth, when they were created, in the day (period) when the Lord God made heaven and earth*, commencing from *Gen. ii. 4*, which we have shown to be allegorical, and not historical, we are bound to regard this story of Cain and Abel as, likewise, allegorical, or a 'Myth,' of course understanding that it conveys an historical and scientific meaning. In this story, or 'Myth,' of Cain and Abel is allegorically recorded the terrible fate of the faithful Remnant of the Brethren who worshipped according to the Ordinances of the System of Progressive Redemption, or the 'Church' of the post-Edenic Age. We have to suppose that, in due time, after the Fall, the 'Church-Race' was in existence, and 'Adam and Eve,' as representing the human race at that time, in which the Evil and Good

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were intermingled, propagated their abnormal kind, and from them sprang the antediluvian race, in which were reincarnated both the predestined members of the 'Church-Race' and the 'World-Race.' This propagation was symbolized in the birth of the two sons of the mythical pair, 'Cain' and 'Abel.' It is noticeable that 'Cain' was the first issue, followed later by 'Abel,' showing that the evil and corrupt issue of the incest of the Adamic Race was the first to make its dominating appearance after the Fall. Then later, in the birth of Abel is mythically represented the rise of the repentant and devout seekers after God, and the Redemption, provided for, under the provisions of the Cross and Serpent and the Path of Progressive Redemption. In the mixed human race, the presence of 'Evil' did not absolutely extinguish the 'good' innate in all creature-forms, and, after the first shock and impetus of Individualism and sensuality, many were led, by the reactionary waves, to resort to the surviving Church of God, and to seek the provisions of Redemption. This movement is represented in the 'birth of Abel.' From this point of view, the story of Cain and Abel is full of interest, and pregnant with illuminative teaching, and of scientific significance. It reads as follows :—

And the man knew Eve his wife : and she conceived and bare Cain, and said, I have gotten a man with the help of the Lord. And again she bare his brother Abel. And Abel was a keeper of sheep, but Cain was a tiller of the ground. And, in process of time, it came to pass, that Cain brought of the fruit of the ground an offering unto the Lord. And Abel he also brought of the firstlings of his flock, and of the fat thereof. And the Lord had respect unto Abel and to his offering ; but unto Cain and his offering he had not respect. And Cain was very wroth, and his countenance fell. And the Lord said unto Cain, Why art thou wroth ? And why is thy countenance fallen ? If thou doest well, will it not be

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lifted up? And if thou doest not well, Sin coucheth at the door. Unto thee is its desire, but thou canst get the mastery of it. And Cain said unto Abel, his brother, Let us go into the field. And it came to pass that Cain rose up against Abel his brother, and slew him. And the Lord God said unto Cain, Where is Abel thy brother? And he said, I know not. Am I my brother's keeper? And He said, What hast thou done? the voice of thy brother's blood crieth unto Me from the ground. And now, cursed art thou from the ground, which hath opened her mouth to receive thy brother's blood from thy hand; when thou tillest the ground, it shall not henceforth yield unto thee her strength; a fugitive and a wanderer shalt thou be upon the earth. And Cain said unto the Lord, My punishment is greater than I can bear. Behold, Thou hast driven me out this day from the face of the ground, and I shall be a fugitive and a wanderer in the Earth; and it shall come to pass that whosoever findeth me shall slay me. And the Lord said unto him, Therefore whosoever slayeth Cain, vengeance shall be taken on him sevenfold. And the Lord appointed a sign for him, lest any finding him, should smite him. And Cain went out from the presence of the Lord, and dwelt in the land of Nod, on the east of Eden. And Cain knew his wife, and she conceived and bare Enoch: and he builded a city, and called the name of the city after his son Enoch. And unto Enoch was born Irad: and Irad begat Mehujael, and Mehujael begat Methusael, and Methusael begat Lamech. And Lamech took unto himself two wives; the name of the one was Adah, and the name of the other Zillah. And Adah begat Jabal: he was the father of such as dwell in tents and have cattle. And his brother's name was Jubal, he was father of all such as handle the harp and pipe. And Zillah, she also bare Tubal-Cain, an instructor of every artificer in copper and iron. And the sister of Tubal-Cain was Naamah. And Lamech said unto his wives, Adah and Zillah, hear my voice: ye wives of Lamech, hearken

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unto my speech. I have (or, I will) slain a man to my wounding (or, for wounding): If Cain sevenfold, truly Lamech seventy and sevenfold.

In the line of interpretation we have briefly put before the reader, 'the man,' and 'Eve his wife,' represent the now fallen human race. 'Cain and Abel' are the issue of the marriage of the fallen 'Sons of God' and the lower species of the human genus. Not all of this issue are to be understood as having been born, or descended from those that had been born, after the Fall. Many were the children of those who were living previous to the Fall. Inclusively they represent the human family, fallen and unfallen, good and evil, living on the earth at a time subsequent to the Fall, and anterior to the 'Noachian' period. The old state of existence was departed. The human race were as a family who had sunk into poverty, shame, and distress, on account of the fall and wicked conduct of the father, who, by his evil acts, has dragged down an innocent and pure wife, daughters, sons and little children, into hopeless degradation and misery. To the human race, evil and good, the gate of 'Eden' was shut and guarded. The whole of mankind, all included—Hierarchs, Patriarchs, Priests, Prophets, Teachers, Adepts, Initiates, Neophytes, Brethren, men and women and children—fell under the blow that descended upon the earth by the hands of the rebellious and depraved 'Sons of God,' and 'men,' who departed from the pure Law and Life of God. The Faithful, who had not yielded to the temptation to which their brethren had succumbed, no longer enjoyed the perfection of bliss that beatified life on the earth before Sin and Death entered. We shall shortly show how Sin and Death entered, and wrought the baneful physical and natural consequences that made it impossible for the earth to continue as it was, and the Divine state of existence to remain. We shall see how the fearful ravages of disease, corruption and death

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created new physical and material conditions. Nevertheless, at this early time, these conditions were only in progress, and rapidly, but gradually, transforming the face of nature. The opinion is very general among medical specialists that all diseases have originated from *one primary disease*, generally supposed to be of a *venereal* nature. If this is the case, we have, in the above account of the disobedience of mankind, of the natural Law of Sexual Segregation of the Species, and the sudden and general outbreak of Sexual Sin, and sensual indulgence, carried to an unlimited licence and excess; the Scriptural foundation and proof of this hypothesis.

The faithful remnant, who kept their nature-garments white and pure, when all the human brotherhood sank into sensualism and corruption, clustered together, and continued in the Teaching of the Divine Hierarchy; supplemented by accessions of the children of the incestuous families of their former Brethren, brought into the Church after *repentance*, and the necessary Rites of 'Baptism,' and Initiations in the Redemptive System of the Cross and Serpent. These were duly guarded, sustained, and inculcated in the Christ-Faith, and fitted for their admission into the 'Christ-Race' in their future reincarnation. This segregated and holy band of 'Saints'—the 'Christ-Race,' and the 'Church' Brotherhood and Society—are represented in the allegory of Cain and Abel, under the title of 'Abel.' Under the title of 'Cain' were represented all the fallen and reprobate families of the mixed human race that resulted from the above-mentioned causes. The former—the 'Abel'-Race, and following—were the Antediluvian 'Church.' The latter—the 'Cain'-Race, and following—were the Antediluvian 'World.' The two races, founded in these primitive and prehistorical times, are the racial ancestors and progenitors of the two distinct classes of mankind, that have existed in every subsequent age, and that exist in the present age. 'Cain and

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Abel' is the dividing differentiating term that marks the whole of mankind and distinguishes the one racial class from the other. Let us now study this Allegorical Symbol more closely.

'Abel' was a 'keeper of sheep.' Are we to take this literally? Does this description refer to an individual antediluvian shepherd? Or does it symbolize a Principle of permanent institution and force, in the class of human society which 'Abel' symbolically represents? We have asked the reader to accept the story as a continuation of the 'Eden' Story, and, in the form of a 'parable,' revealing the *historical* and *physical* truth concerning such an early period of human origins. We have also said that 'Abel' represents the 'Church.' Throughout the whole of Scripture the minds of the Prophets, of Jesus, and of the Apostles, have treated of the Church under the figure of a 'flock of sheep,' or 'fold.' It is unnecessary to recall to the reader the numerous passages in which this figure is so applied. Treating this story of 'Abel,' and his Offering, as mythological, we are relieved of the revolting idea that 'Abel's' Sacrifice was a literal one, and, as is often suggested, that his avocation, 'a keeper of sheep,' was in respect of the employment of the sheep for sacrificial purposes. 'Abel,' and his flocks of sheep, are a type of the Church of God, the Faithful Remnant ('Abel'), and the Church-Society, which the Pure and Faithful Hierarchs shepherded and segregated, in the Principles and Constitutions of the Cross and Serpent.

'Cain' on the other hand, was 'a tiller of the ground.' How different is the symbology! The 'earth,' or 'ground' of the earth, the soil, upon which the living creatures depend for subsistence, clothing, shelter, and life, was laid under the 'curse' of the Fall. Man's Sin reacted upon Man, by its physical effects in the 'corruption' of the very basis of his subsistence. Mankind were cursed through the curse

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of the earth. *And unto Adam He saith, Because thou hast hearkened unto the voice of thy wife, and hast eaten of the Tree, of which I commanded thee, saying, Thou shalt not eat of it: cursed is the ground for thy sake; in toil shalt thou eat of it all the days of thy life; thorns also and thistles shall it bring forth to thee; and thou shalt eat the herb of the field; in the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken: for dust thou art, and unto dust shalt thou return.* That the portentous nature of this 'curse' of the 'ground' was of general recognition among God's people in later ages, is evident from the words of the Prophet Isaiah (*Isa. xxiv. 5, 6*), *The earth also is polluted under the inhabitants thereof; because they have transgressed the laws, changed the Ordinance, broken the everlasting covenant. Therefore hath the Curse devoured the earth, and they that dwell therein are found guilty: therefore the inhabitants are burned, and few men left.* S. Paul (*Rom. viii. 20*) also refers to the curse of 'Creation,' caused by the Sin of the Sons of God, and points out the innocence of the creation, and the guilt of mankind, who were the instrumental cause of the 'Curse' which fell upon the 'whole creation': *For the creation was subjected to vanity, not of its own will, but by reason of him (mankind) who subjected it; in hope because the creation shall be delivered from the bondage of corruption.* The effect of the 'Fall' was that the earth was reduced to a state of hardness, and a diseased condition, that necessitated the hard labour and strenuous persistent toil of man, to sustain its fertility, and to prevent the ground from being overwhelmed by garbage, weeds, 'thorns and thistles.' What kind of a state must the earth have enjoyed, before the 'Fall,' in its pristine 'glory'? What convulsions and revolutions of nature, aqueous and igneous, must have intervened, to create the change? And what a terrible form of 'corruption' descended to the earth from fallen mankind; to operate

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so universally and powerfully as to bring about these 'cataclysms'? Here is research and investigation to the hands of Scientists; to discover, scientifically, the truth of these statements. Hence we see that the occupation of 'Cain,' as a 'tiller of the ground,' is a representation of the class that he symbolizes, in the mythological story. He is the human race, labouring under the 'Curse,' fighting with the 'cursed' earth, for life and nourishment, and, as we shall see, to 'make life worth living,' in a state and condition so wearisome and hopeless to all who still pursue the self-dependent, individualistic course, of denial of submission to, and dependence upon, God for life and deliverance. 'Cain' represents the 'World,' in the 'struggle for life,' in independent activity to 'keep body and soul together,' in strife with itself against allcomers, to gain 'possession' of the good that man's strength, toil, and skill, can compel the unwilling earth to produce. The word 'Cain' means 'Possession,' or 'Getting,' and this is a true title that the allegory gives, in one word, to describe the character of the 'World.' We shall shortly show that the mystical language of Scripture, treating of these cosmical and natural matters, though we admit that it has for so many ages fallen into disuse in the expression and diction of philosophy, is, and, in those early ages, was, the form of language generally employed in speaking of things that are both Divine and Human, whereby the highest intellectiveness of man may read the riddle, and the 'profane' and thoughtless may derive indirect benefit. *Mysticism* is the profoundest method of conveying the deepest Philosophy; for the same reason that the terminology and technical phrases, idioms, and verbalisms of Science are 'mystical' forms of expression to the 'vulgar' mind, and the ordinary 'layman.' Let Scientists accept this view of 'mysticism,' and it will be found that, in the 'dead language' of allegory, mythology, and legend, are couched the

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very heart and soul of natural and spiritual Philosophy. In these 'myths' of antediluvian allegory are kept, in sealed and locked custody, and perpetual preservation, the facts and truths of our cosmical and natural history, that the most learned societies of Science and Philosophy will some day receive in the same serious and determined spirit that already the Astrological Signs of the Zodiac, the ancient astronomical and ethnological terms, and the Greek and Latin forms and ideas, are accepted and utilized in modern Science. Therefore, we would point out, in the spirit of true deference to all that is sound and true in Science, that Science may find, in this 'Adam and Eve' and 'Cain and Abel' legend, the *Key* to unlock the 'Sphinx-Riddle of the Universe,' which Professor Haeckel has written upon, from the purely materialistic outlook, with such illuminative learning and skill.

Viewing, then, the 'Cain and Abel' tragedy as a Myth, a Legend, and an Allegory, we see that there is no pretence or suggestion of a literal construction of 'Abel's' offering, nor that it meant the sacrifice of a real lamb, and the shedding of material blood. It is all visionary and hyperbolic, containing the most tragical and historical Truth - History and Natural Science, preserved forever within the secret garb of a dramatic setting. 'Abel's' offering was a representation of the custom of that Age after the Fall, in the segregated Society of Mankind, which we have designated the 'Church,' a symbolical rite denoting the Church's devoted Faith in the eternal outpouring of the 'Blood' of the *Lamb slain before the foundation of the world*, the Fountain of all cosmical Life, Being, and Existence; and, since the Fall, the *Fountain for Sin and Uncleanness* also. The Lamb on the Altar of Oblation denotes the *Church's*, and the Offerers', participation, faith, and initiation in the Rites of the Cross and Serpent, which attended and expressed the 'Sacred Mysteries,' that lead the

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initiate along the Steps of the Ascent of Devolution and Purification to final Restoration, Deliverance, and At-One-ment. The genuine and sincere offerer of this Symbolical Lamb (not slain, but in the attitude of slaughter, *The Lamb as though it had been slain*, the picture, in terrestrial ritual, of the *Lamb standing in the midst of the Throne* in Celestial ritual) stands before his altar in deep contemplation and prayer. He knows that that lamb is not the medium of Life, but only represents the 'Lamb of God,' the True, Eternal, and Cosmical 'Mediator between Man and God.' In adoring the lamb of his own presentation, he is declaring his adoration and faith in the *Lamb of God which taketh away the sin of the world*. As there was no literal, carnal shedding of blood in the *Celestial Lamb in the midst of the Throne, standing as though it had been slain*; so there was no shedding of carnal blood in the lamb offered in the sacrifice of 'Abel.' What 'Abel' performed was the rite that *S. John* saw in the vision of the *Lamb in the midst of the Throne*. Both represented the *Christ*, the Son of God, the Primordial Divine medium of the Divine Essence of the Almighty Father, flowing into the universe in eternal emanation, or procession; the *Light of Life*, the *Light of the World*, by which *all things are made*, and *all things consist*, and *all things are redeemed*. As the 'Abel' offerer stands before his altar, his offering receives the token of the Divine acceptance. The 'Fire of God' descends upon the offering and the offerer, and envelops the altar. It suffuses all with the Celestial Light and Radiance. The offerer is sanctified and beatified, and his admittance into the 'Mysteries' is granted by virtue of this Divine token of approbation and sanction.

Otherwise was the offering of 'Cain':—*And in process of time, it came to pass that Cain brought of the fruit of the ground, an offering unto the Lord. . . . But unto Cain and his offering, He (God) had no respect.* The very character of the offering of Cain is

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indicative of his relation to God. He was outside the Divine Society of the Church, and knew not the Divine 'Mystery' of the 'Lamb of God.' This offering was of *the fruit of the ground*. The order of these two offerings (Cain's being prior to that of Abel) suggests readiness, and even hastiness, in the offering. Why had not God *respect unto Cain and his offering*? Was there anything wanting in his manner, or motive, or actions? Was it not as good an offering as that of Abel? What about the toil of hands, the sweat of the face, the skill and patience and perseverance that the *fruit of the ground* exacted from the *tiller of the ground*, before he can hope to gather of it? What about the act of itself? The devotion, the adoration, the worship, the faith, that it implied? Of course Cain and his offering were allegorical, and convey a mystical meaning. 'Cain' represents the 'World,' and his offering, the Religion and Votive Offerings of the World. What more meritorious, more suggestive of dependence upon, and gratitude to, God, than the offerings of the fruits of the toil, skill, and patience of labour and diligence? What more suitable to present to God than the *fruits of the earth*, from which man has wrung so much for his life and happiness? How exemplarily appropriate, to select a portion of the best, a 'tithe,' as a gift to God, for a token of his gratitude, faith, and dependence! Yet God had *not respect unto Cain, and his offering*. And this was for genuine and real cosmical reasons. There was a cause, of natural account, that made the 'Cain'-offering nugatory. The *fruit of the ground* was that reason and cause. It represented that the whole idea in Cain's mind in his offering, was the declaration of 'possession.' He had earned this fruit; therefore he could give it to God, as a present to God out of his own possession. There was no confession of Divine rights in his possessions. His offering was truly an admission that, *by the help of God*, he had 'gotten possession.' But still, by his own

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toil, skill, and sweat, he had taken possession ; and God had no claim to ownership, nor had his fellow-creatures. It was all *his*, by the rights of labour, and skill, and property. It was nevertheless 'cursed' fruit, fruit of the ground polluted by his sin. Fruit that, naturally and normally, was as much every man's property as his own, and God's in the right of entail and freehold. The world is God's freehold ; and man, and all that man possesses : of estate, and state ; of property, and of gifts of mind and body : is God's possession. And all that is produced by man, by his skill, and the gifts of his mind and body, out of the earth, air, and water—Nature—is God's property, leased out for no *individual* benefit, except as the right of all to enjoy. And the fact that Cain offered the sacrifice he did, however much it cost him, proved that he had no sense of these truths. He had no sense of absolute dependence upon God, of absolute obedience to Him, of the actual right of God, and God's creatures, to all that he is and has. He comes before God as an 'individual,' with an 'individual's' rights, with the moiety of an 'individual's' possession in property. It is an ostentation of his own individual pride of possession, and claim of possession. It was an offering of *Self-righteousness*, *Self-possession*, *Pride*, *Presumption*, and *display*. It was the offering of a 'pharisee,' a 'hypocrite,' of a man wholly ignorant of the true principles of human and Divine relations. There was not a sign of confession of sin, depravity, or unfitness to appear in the Presence of the Gods. He saw not, he exhibited no acquiescence to, the 'guilt' and shame that his parentage had fastened upon him. He had forgotten the *rock from whence he had been hewn*. He had lost the memory of the past, and forgotten the fact that he was the child of licentiousness, the offspring of incest, the creature of abnormalism and corruption ; and that, as such, he was cut off from the *Tree of Life*, from the Life of God, and that much had to be accomplished in him, constitutionally, to

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be restored to that creative and sustentative 'Fountain of Life' that alone could preserve his immortality, and save him from 'perdition.'

The offering of Abel was a *Sacrament*, that of Cain was a *Sacrilege*. Abel's offering was the constituted offering of the Cross and Serpent. It represented, in that prostrate Lamb, elevated upon the high altar, the Lamb of God; and the Lamb of God, in the Divine Fire of the 'Spirit,' transubstantiated the lamb of 'flesh and blood' into the Lamb of the Divine Essence, the Food of Soul and Body—the Elements of Vitality—the 'Bread' and 'Wine,' transubstantiated into the 'Body' and 'Blood' of the Divine 'Christ.' The carnal body and blood became the cosmical Body and Blood, and was the Life, health, Purity, and Immortality of the faithful receiver. In that 'Sacrifice' of the *Lamb that was slain*, was established, from earth's earliest ages, the same Eucharistic Sacrifice which Christ blessed and sanctified and restored in the 'upper-room' at Jerusalem. On the thousands of 'High Altars' in the Catholic Church, the same 'Lamb of God' is elevated, His 'Body' is broken, His 'Blood' out-poured, the Life, the cleansing, the vitalizing, of the souls and the bodies of all True 'Abel'-offerers of that same Sacrificial Feast of the Blessed Sacrament. The latter is the mystical means of Salvation, when, by Faith and Obedience the Offerer before the Altar, presents the Offering, in the spirit in which 'Abel' presented his offering. 'Abel' not necessarily, not always, is learned in, or aware of, all the philosophy of the sacred 'Mystery' of the Holy Sacrifice. But, if he obeys the Ordinance, the Divine Injunction, and trusts in the Divine Truth and Promise, the Holy Covenant compact of that Ordinance; the 'Species' of the Sacrament are verily and indeed changed into the Body and Blood of Christ, *verily and indeed taken and received in that Sacrament*. No carnal idea is this, no material receiving. No literal earthly 'lamb,' or human sacrifice, was implied, or required of God. The

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crucifixion of Christ is not the *primary* fact or principle, in this 'memorial.' The crucifixion of Jesus was as much a symbol, and as much a Sacramental Sacrifice, as the offering up of the material elements. Both were mystical, and both conveyed the same realities into the bodies and souls of 'Abel' worshippers.

The Allegory then proceeds to its *dénouement*. A tragic scene follows these Offerings. Cain and Abel enter into a state of enmity. Cain finds that his offering is futile, his pretensions to the sacred privileges of the Divine Grace and Benediction are exposed in their utter emptiness and vanity. His pride is wounded, his Self-sufficiency denied, his Self-confidence and presumption laid bare in all their naked effrontery. So the enmity first appeared, which has continued ever since, between the 'Church' and the 'World.' The 'Church-Race' and Society, is of a different blood to the 'World-Race.' The World-Race knows nothing of the 'Lamb of God.' It imitates the rite of the slain Lamb, by its carnal sacrifices, its bloodshedding, and its representation of, and belief in, the human sacrifice of the 'Son of God' incarnate, and, as the 'heathen' assume propitiatory efficacy in the blood of animals, to take away Sin, the superstition of the carnal bloodshedding of Calvary is assumed by the Cain-Race, the 'World,' to have the efficacy to take away Sin which belongs only to the Mystical and Cosmical Divine *Lamb slain from the foundation of the world.* The symbol of the Cross of Jesus has been substituted for the reality it symbolizes; the blood of the crucified human body of Jesus has been ignorantly and superstitiously substituted for the Life-Blood of the Lamb of God in the 'bosom of the Father.' Cain is the stronger, he has taken every advantage of the earth, and taken possession of it. The earth is his right, his home, his vocation. The struggle for life and happiness is his daily pursuit. He becomes efficient, skilled, and resourceful in the uses of the material life.

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Abel is the weaker, on account of his dissociation with the things of the world, his detachment from the things of sense. He *seeks a City yet to come, whose Builder and Founder is God.* His aim is to purify and restore the depraved earth, not to make the best of things in its depraved state. He ignores the pleasures of the *fruits of the ground*, 'cursed' by the ancestral sin and shame of his parents. He despises the motives of his brother Cain, who spends his days in making the earth yield, out of its 'curse,' the things that make existence, under the curse, endurable, and even pleasurable. Cain is on the earth to stay, a citizen of the world. Abel is a pilgrim, a dweller in tents, a stranger in the world. His actions, his life, his speech, his religion, his relations to mankind, all speak of a 'better country' than the world, of 'better things' than the things of the world. He unconsciously, therefore, is a living reproach, a silent testimony of Divine wrath, against the World.

The unchangeable hereditary attitude and spirit of enmity between the World and the Church is therefore declared, and its origin and cause are set forth in the Allegory of Cain and Abel. The jealousy and anger of Cain that led to treachery, and the murder of Abel, we take as an historical event, as well as the illustration of a principle. The spirit of murder, hate, jealousy, treachery, and competition is the spirit of the descendants of 'Cain.' The spirit of meekness, dependence upon, and submission to, God, of separation from the world, of prayer, faith, and obedience, of love, altruism, self-sacrifice, forbearance, and charity, is the spirit of 'Abel.' Historically, we gather from the narrative, that the 'Cain'-Race, roused to envy of the 'Abel'-Race, because of the Divine favour, the Divine protection, and the Divine Power, bestowed upon them by virtue of the 'Lamb of God,' the Divine Medium, and of the 'Blood of the Lamb'—the Divine Essence and Spirit—descending upon them in the form and 'Species' of their Offerings, and in the Presence

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of Christ in their rites ; rose up, and treacherously fell upon the devoted band of the Church-Race and Society of the Cross and Serpent ; and they became the proto-martyrs of the Cross, put to death by the angry brethren of the fallen manhood that had rejected the Counsels of God. Thenceforward, the spirit of enmity and persecution has energized the 'World' against the 'Church,' wherever the latter has striven to act up to the Teaching of the Christ, in the Faith and practice of the Cross and Serpent. For a period in the world's history (many times repeated), it came to pass that the Church-Race, the 'Abel'-Brotherhood, was almost extinct on the face of the earth. Only 'Adam and Eve'—the aggregation of humanity—and 'Cain,' the World-Race, survived. Then followed a long period of intense darkness, wickedness, and gross corruption ; the earth was practically bereft of the 'salt,' and the 'light,' which only could stem the tide of Evil, depravity, disease, decay, and death. We shall shortly show the stupendous ravages of evil and calamity which polluted and shattered the physical structure of the earth, and contaminated and decimated the races and species of creatures that dwelt upon the earth. Would Scientists but take into serious thought the significance of this allegory, revealing causations that perfectly account for the earth's present state, and the beginnings of the evils that the creatures suffer, which afford the key to the whole mystery of our physical state ! With how much greater interest and avidity would mankind enter into the great work of 'Religion,' and endeavour to unravel the unfathomable Mysteries of Redemption, and take a *philosophical* view of the Catholic Faith and Truth ! The lines of division between the World and the Church would undoubtedly be more strongly marked and more closely drawn. The 'flock' will be differentiated from the *tillers of the ground*, 'Abel' and 'Cain' would resume the ancient and ancestral enmity and persecution. The Church would go into

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'great tribulation' and suffer much martyrdom. This will be inevitable. The amalgamation of the 'Cain'-Race and the 'Abel'-Race, which has taken place, in more than one period of the world's history, and particularly so, in the latter days, after the reign of Constantine, has reduced the manifestation of the 'enmity'; the sword of persecution has long lain in the scabbard. But this is the lull of inaction, of the Church's own sleepfulness. Yet even now the signs are observed in many manifest tokens, that the cleavage of the two ancestral races—'Abel' and 'Cain'—is widening, and the truce of apostasy and infidelity is fast being broken up, by the return of the 'Church' to greater faithfulness to the Master, and by the growing blatancy and activity of 'World'-movements, aiming at the destruction of the weakened power of the 'Church.' Hence the Church is rallying, and so is the World. A *Man* is waited for, who will rise one day, to head up the Catholic and Apostolic Church, which will re-segregate the Church, and place it once more on the ancient foundation of the *Blood of the Lamb*; and the Church will *overcome by the Blood of the Lamb, and the word of their testimony*. May all our readers be found under the flag of the *Red Cross*!

From the above-stated events, depicted in the allegory of 'Adam and Eve,' and its sequel in that of 'Cain and Abel,' descriptive of the actual history of the post-Edenic and primeval times, that cover the long period between the Fall of man, and the culmination of the earth's rapid decay and internal cataclysmic degeneration; there followed two extremely important facts, which have to do with the beginnings of that later cycle of world-history traceable from geological and geographical *data*, and from the earliest non-legendary records of the ancient races and peoples of the world. These facts were (as we have already specified), first, the primeval existence of a racial class,

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derivatively designated as 'Cain,' and scripturally denominated the 'World.' Second, the contemporaneous primeval existence of a racial class, derivatively designated as 'Abel,' and scripturally denominated the 'Church.' The one treats of the depraved and degenerate class of mankind, the posterity of Adam and Eve; the other of the generate and regenerate class of mankind; both the posterity of 'Adam and Eve.' We have laid particular stress on the fact that both these classes are distinctly *racial*. The 'Church' is not a mere 'institution' of inter-racial units, banded by spiritual union to one another. It is a body of mankind of absolute race-origin and causation. Hence we call it a 'Church-Race.' The 'Church-Race' is more truly a 'race' than are the various races of the world. The world-races are really only graduated *phases of the one mixed human race*—included under the allegorical figures of 'Adam and Eve.' They have their distinctive race-characters from the fact of the different phases in which the devoluting beings, or personalities, reincarnate, and take earthly forms, in one race and another, on the ascent from the lower to the higher. The 'classes,' which exist in each race, are the *variations* of these race-phases, and are reincarnatory phases as much as are the races themselves. Devolution utilizes these 'class'-variations, and the several 'races,' in the work of Progressive Redemption, by which mankind are rising to the normal generic and specific classification, lost at the Fall. The *Church-Race*, and the *World-Race*, therefore, are the two solely absolute race-distinctions. And the individuals belonging to the one, or the other, can only pass from one to the other by the process of reincarnation. This is the reason for the racial and national exclusiveness of the 'Israelite' people, the potential 'Church' of the 'Old Testament.' It did not preclude the admission, by 'circumcision,' of 'proselytes' from Gentile people. But the Proselytes never, in their lifetime, were given the same privileges

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and sanctions of the Church, or those of the 'born' Israelite,' or Jew. They must reincarnate, and be re-born, in the 'Israelite' race, to become true Israelites, or Jews. Also, a close study of the Apostolical Teaching on the subject of the 'circumcision,' and the 'uncircumcision,' shows that the 'Jew'-idea, of external *Judaism*, or exclusive possession of the Israelite race-type in the external dimensions of the Jewish race, was a false one; that, however true in the *primitive* 'Israel,' the race had so degenerated that its racial distinctions had ceased to exist; and many *true* 'Jews' were in the world, born of Gentile parentage. Thus *S. Paul* says (*Rom. ii. 28, 29*), *For he is not a Jew which is one outwardly; neither is that circumcision which is outward in the flesh: but he is a Jew, which is one inwardly; and circumcision is that of the heart, in the spirit, not in the letter; whose praise is not of men, but of God.* And, reversely, the Apostle states that, in the degenerate 'Israel' race, there is an admixture of the two distinct races (of which we are speaking), as in *Rom. ix.*, where he bemoans the degeneracy of the Israelite stock, and the obtrusion into it, in those degenerate days, of other human beings not of *Israelite* race-affinity. Undoubtedly the Truth we are now enunciating is that to which Paul here alludes. He says, *I say the truth in Christ, I lie not, my conscience also bearing me witness in the Holy Ghost, that I have great heaviness and continual sorrow in my heart. For I could wish that myself were anathema from Christ for my brethren's sake, my kinsmen according to the flesh; who are Israelites; whose is the adoption, and the glory, and the covenants, and the giving of the law, and the service of God, and the promises; whose are the fathers, and of whom is Christ, as concerning the flesh, who is over all, God blessed for ever, Amen. But (however), it is not as though the Word of God hath come to nought. For they are not all Israel who are of Israel: neither, because they are Abraham's seed, are they all children:*

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but, in Israel shall thy seed be called. That is, it is not the children of the flesh that are the children of God: but the children of the Promise are reckoned for a Seed. Other passages in the Apostolical writings bear on this point, and deserve the deepest study, in the above light upon their meaning. They go to show that the 'Church' of Israel was a chosen, elect, and predestinated Church, and continued in that state until Israel's apostasy. Then the 'Seed' became scattered in other races and nations. The 'Church-Race' became merged in the World-Race, racially. But the 'Church-Race' has never been lost, nor extinguished. Then came the time of the Incarnation of Jesus Christ. His purpose was to *restore the Church-Race; to reinstate the True Israel.* He reinaugurated the 'Jew'-idea and destroyed the apostate Rabbinical Judaism.

The 'Church-Race' then is the *True Israel*, the generic and ancestral 'Jew.' It is this 'Church,' this 'right seed' (*Jer. ii. 21*), which had become 'degenerate,' that Jesus Christ came to restore in the Church that He founded. After His Ascension the Church, 'scattered abroad' by the World's persecution, *went everywhere preaching the Word*, and set up the Christ-standard in the Gentile nations, to which many of those who were 'Jews inwardly,' rallied, and became *True Jews*, of the purged 'Church-Race,' in Christ. This is the Church's work in this long cycle of time, after the Ascension of Jesus—the 'calling out' of the World, of the 'Elect' from all the nations in which they are scattered; and of those who are not the 'Elect' of this reincarnation, but who, in the sacred 'courts of the Gentiles,' or the outer circle of the Church, are being spiritually made fit to reincarnate among the 'Elect' of a future time. Yet (and here we would earnestly solicit the reader's attention, and hope that we shall not be misjudged as speaking in any undue censoriousness), the tenour of the Apostolical foresight and prophecy agrees with the very apparent historical

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facts, and many omens of futurity, to show that, as the 'Israel' people failed and apostatized from the Divine Law, so the Catholic Church—the Church of the Gentiles—has failed, and departed from the plan of its inception. In the 'Apocalypse,' *S. John* is warned beforehand, that in the ensuing course of the Church's history, there would be, within the outward and visible Church, many guilty of *the blasphemy of those who say they are Jews, and are not, but are the synagogue of Satan.*

But, to return to our immediate subject, we have to trace these two racial facts of human ancestry from their origin, in the primeval times of which we are now speaking—the 'Cain' and 'Abel' race and posterity, which God has sought to preserve in the world, but whom man has continually frustrated by apostasy.

(i) *The 'Cain-Race,' or the 'World'*

The title, 'Cain,' as we have said, means 'Possession,' or 'getting.' His mother 'Eve' gave this name to her first-born, saying, *I have gotten a man by the help of the Lord.* So does the 'World' (always religious; sentimentally and emotionally, superficially or ostentatiously 'religious') speak, unctuously and piously, of its achievements and possessions; *I have gotten—by the help of the Lord.* Vainly does the world go its own individualistic way, 'getting' and 'getting,' building up its individual fortunes, struggling with its competitors for the gains of the 'fruits of the earth'; ignorant and defiant of the Divine principle the Church teaches and practises; and, with pride of prudence, of sagacity, of individual accomplishment and victory, points to its achievements; in open contempt of the Church's poverty and indifference to worldly wealth; boastfully says, *I have gotten—by the help of the Lord.* Thus began the individualistic life of the world, the competition and strife of the Human Brotherhood, that has been the perpetual cause of disintegration

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of the human race. The human race, departed from God, its Provider and Protector, finds itself in a world, and upon the earth, which has, in a state of corruption, become an unwilling source of sustenance, resisting man's efforts to wring from it its wealth, and requiring all man's energy and skill, and growing experience and knowledge, to preserve it from utter degeneration and uselessness. Therefore man attacks the earth, and brings it into subjection, and gains 'possession' of it. This becomes the chief object of human life, of each individual, to get possession, by individual strength and right, disputing with one another for every inch of the ground from which 'possession' is gotten. He has forgotten that *the earth is the Lord's, and the fulness thereof*; that man has brought a curse upon it, has polluted it, and is continuously adding to that pollution by his own existence upon it. He knows not that there is only one way to restore its original fruitfulness, to deliver it from the 'curse' and the corruption, a way known only, and practised only, in the Church. Angered at the silent reproach of the Abel-Race, who live according to the earth-redeeming laws and principles of the 'Christ'-Faith, vexed because of the tacit condemnation (manifested by God and His people) of their own system of living, their newly discovered, and newly organized 'struggle for existence'—the only alternative besides the rejected Divine Way—Cain rises and slays his brother Abel. The World pushes the Church out of the way; and the unresisting Church falls under the persecuting, death-dealing hand of the World. The Church, refusing the principle of the 'struggle for life,' resisting the fashion of mutual competition, in comparison with the contentious World, living to 'get,' striving for 'possession,' is the weak against the strong. The 'World,' strong in its self-assurance and self-possession, is the 'fittest' to 'survive' in the unequal, one-sided combat. The Church falls through non-resistance; is driven

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out of the World, in which strife for possession reigns. The 'World' gains the mastery of the earth. 'Cain' takes possession of the earth, which is not his to possess, but belongs to mankind, the legitimate 'leaseholders' from God the 'Freeholder.' The earth becomes 'property,' individual 'estate'; and, now is instituted, for the first time, the fallacious principle of 'property-rights,' the rights of possession. The rights of Man, under God, became the rights of the individual. And those rights were based on strength and might, and the false principle of 'possession.' As soon as this principle took hold of primeval man, it introduced a brood of equally false and mischievous social and moral principles, which have been, one and all, the curse of human nature—*Individualism, Competition, Egotism*—each breeding its own brood of evil principles and elements.

As soon as men came to believe in the theory that they had inalienable rights to inherit the earth by force, and by the strength of acquired possession, strength and might overmastering meekness and weakness, commenced the universal struggle of humanity against itself, man against man, to secure, safeguard, and perpetuate, individual property-ownership, entail, and the interests of personal possession. They had destroyed, crushed, and quieted the Church. The earth lay before them to possess. Torrents of blood had fallen upon the 'ground,' which had 'opened its mouth' to receive it. The earth was filled with blood, the Blood of 'righteous Abel,' the Blood of man and beast, slain in the contest of might and strength against meekness and weakness. This accelerated the curse and doom of Man. It was a twofold 'curse,' this result of Cain's act of murder, a positive and negative curse. This is the Curse of Cain, operating to this day, with the same *nemesis* upon good and happiness to mankind, as in the day it was first pronounced: *And the Lord said unto Cain, Where is Abel thy brother?*

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And he said, I know not, Am I my brother's keeper? And He said, What hast thou done? the voice of thy brother crieth unto Me from the ground. And now, cursed art thou from the ground which hath opened her mouth to receive thy brother's blood from thy hand; when thou tillest the ground it shall not henceforth yield her strength unto thee; a fugitive and a wanderer shalt thou be in the earth. The practical extinction of the 'Abel-Race,' the 'Church,' by bloodshed, persecution, and the cruelty of might over weakness, deprived the earth of its Divine medium of support and comparative immunity from the total evil menacing the earth by the effects of the Fall. The 'Church' had stood then, as formerly; as ever; the 'apex' of the Triangle of Life; the Earth, the 'base.' Thus the Life Essence of God descended to the earth to purify it, and nourish it with the Divine Essence—the mysterious 'element of vitality' which no analysis of chemistry can define. When the 'Church' was crushed and almost extinguished in the 'struggle for existence,' and the 'World'-persecution, the earth was robbed of the medium of Divine communication. The 'Salt of the earth' and the 'Light of the world' was withdrawn; and the earth fell into decay. This was the *negative* curse that Cain's act brought upon the world. What was the 'positive' curse? The earth deprived of its Life-Giving Essence of God—the 'Salt,' and the 'Light of Life,' mediated by the Church—was rendered liable to the first influences to complete its devastation and physical decay and ruin. These influences were many, and they will be particularly dealt with in due course. But the especial cause of the earth's decay was due to the spilling of blood upon the ground, and the earth 'opening its mouth to receive it.' The earth became the repository of the blood and the dead and decaying remains of slaughtered beasts and mankind; and the land was filled with the pollution of disease, corruption and decay. The fructifying and fruit-

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bearing properties of the earth were contaminated and tainted, the 'ground' ruined and cursed by the volumes of evil matter that it absorbed through the diseases, the corruption, the death and decay of the creatures. The Church, depleted by murder and rapine, no more assisted to fertilize the ground with the generous plenitude of the Divine Essence. *Be fruitful and multiply, and replenish the earth*, the Divine commission of Adam, and of the Church, the Human mediators of the elements of nature that supply the ground with pure and fruit-bearing properties; was annulled, by the murderous, death-dealing hand of human sin and jealousy, the fruits of independence and individualism. Thus we understand the significance of the first clause in Cain's sentence of punishment, the natural evil consequence of his actions: *When thou tillest the ground it shall no longer yield her strength*. The persecution and depletion, amounting almost to the extinction, of the Church (allegorized by the murder of 'Abel'), was the chief cause of the 'curse of the ground' for man's sake—the murderer. The toil and labour, the struggle for life, was complicated and aggravated by the death of the 'Abel'-Race, and the persecution of the Church. 'Cain' had cut off the mediating line of communication and transmission of the Divine Essence, upon which the earth's safety and protection from corruption depended.

But so much for the effect upon the ground, or basis of life, of the action of 'Cain,' and the enmity of the 'World' against the 'Church.' What about the effects of this upon the World-Race, now the dominant owners and possessors of the earth? *A fugitive and a wanderer shalt thou be upon the earth*. This was the very opposite of the intention and desire of 'Cain.' The last thing that the World desires is to be a 'fugitive and a wanderer.' All his strivings, his struggle, his endeavours, in competition with his

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fellow-men, is to attain such a condition and worldly estate, that will assure to him an establishment, property, security from want, from seizure, or spoliation. This is what he lives for, works for, struggles for; to secure permanence of tenure in all that he can grasp from what the earth provides; for which he exploits the servitude and strength of his weaker brethren, at the lowest price of a living wage. Not every man can attain to even a 'competency,' fewer still to luxury and wealth. So each man fights the world to gain all he can—in order that he may avoid the very curse pronounced by God upon the world, *a fugitive and a wanderer shalt thou be upon the earth*. Yet, in the best of conditions, what better description can be found for the 'Cain'-Race, the 'World,' as we see it every day, engaged in this one self-laudatory pursuit? What characteristic of the whole World-type is more darkly painted, than this, in the blood-written pages of history? 'Fugitives!' 'Wanderers!' Do not these two terms characterize accurately the universal state of humanity, in consequence of the prevalence and domination of the spirit of Individualism, Egotism, and Competition? In all the relations of human life, under the 'curse' of the 'Fall,' is not every man's hand against his fellow-man? Is not life on the earth a state of perpetual warfare, in the spirit of it, if not in the literal sense? Pursued, or pursuing, 'never continuing in one stay,' man is ever changing, in his relations to his fellow-men. He cannot rest, he dare not, at the peril of his life. His eye must watch his neighbour at every turn, and he must himself be watched by his neighbour.

To sum up what we have said, concerning this early period of human history, we have only need to point out two influences in human life, originating at this time, and dominating the 'World,' with fluctuations of power, in the ages that followed, to this day.

1. *Individualism*, the root of Competition, Disintegra-

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tion, and Egotism. Beginning from the 'Cain and Abel' origin, the first-fruits of the 'Fall,' it has developed and grown into a vast, world-extensive Tree of Evil, bearing perennial fruits in the vast and complex system of human organization—National, Political, Social, Religious, Commercial, and Industrial—the entire system by which the affairs of the world have been governed, in manifold changes and revolutions of ideas, but altogether individualistic. Bearing, as these fruits do, the bloom and superficial beauty of sense, equity, righteousness, and, above all, utility, they are nevertheless the corrupt product of a corrupt human state.

2. *Superstition*, the root of Materialism, Idolatry, and Hypocrisy. Under this term is included all that has grown up into the True Faith of the Eternal Truth (as represented and embodied in the Catholic Church of every age) that is corrupt, false, or perverted. It has penetrated and corrupted the Truth, that is in the falsely-called 'Science' of 'Materialism,' in like manner as in the 'heresies' and false doctrines, the errors and perversions of the Truth, as embodied in the religious beliefs and practices that have grown up in past ages to the present day. Philosophically, 'Cain' has murdered 'Abel,' persecuted 'Abel,' and, in various periods of especial darkness, extinguished and slain the 'body' of the 'Abel'-Faith. Yet, as we are about to show, though the 'World' may slay the 'Church,' may mutilate its true form, may destroy it outwardly—the 'Church,' as it is philosophically embodied in all true Science, and as it is spiritually embodied in the corporate Catholic Church, and as it is individually embodied in all its members 'mystically incorporated' in the Holy Catholic Church of all ages and in all the sidereal worlds—; though the 'World' may outwardly, and in the flesh, eradicate the Church, as it did in the 'Cain' murder of the proto-Martyrs of the eternal 'Lamb of God,' it can never touch the

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Soul of the Church, which ever lives, and can never be destroyed. Though the outward man (of the Catholic Church) perish, the inward man is renewed day by day.

(ii) *The 'Abel'-Race, or the 'Church' (continued in the 'Seth'-line of Descent)*

In consequence of the murderous deed of 'Cain,' or the 'World-Race,' in the persecution and outward destruction of the 'Church,' or the 'Abel'-Race; the aggregate human race, or 'Adam and Eve,' were left entirely under the thralldom of the World-Spirit. The Divine Hierarchy of the Catholic Church was, to all intents and purposes, stamped out of existence. Not that mankind, under the shadow of the World-Element, was irreligious, or atheistical. Far from it. 'Cain' was as devout an offerer of oblations as was 'Abel.' The outward form and act of both were identical. The difference was in the 'intention' of the worship, manifested in the 'species' of the offering—as we have shown. 'Cain' was the founder of Superstition, Idolatry, and Self-righteous formalism, of 'Exotericism' and 'Ritualism,' without their accompanying 'Esotericism' and Spiritual realities. He was the founder of Pantheistic Idolatry, and materialistic Nature-worship, that idolatrize the symbols and the images, and things created, in themselves, perverting them into the Realities and Presences that they symbolize and embody. True 'Pantheism' sees and adores the *Real Presence of the Divine Being* in every creature, but does not adore the 'creature' as God. The false Pantheism adores and worships the 'creatures' as God. The latter is 'heathenism,' the former is True and Pure *Deism*.

For a long period the absence from the earth of the corporate Church of the Divine Hierarchy—the 'Salt of the earth' and the 'Light of the world'—led to

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the descent of the 'Cain-Race' to the lowest depths of Evil and depravity. The earth became the scene of unparalleled debauchery, carnage, rapine, licentiousness, and superstition. The human race sank into the deepest darkness of barbarism, ignorance, and animalism. This depravity of abnormalism and degeneracy carried with it every kind and species of living creatures. The animal-kingdom, driven to 'individualism' by the prevailing 'struggle for existence,' due to the utter ruin of the 'basis of life,' and the shortage of nourishment that had been their common food; degenerated to the two great classes of creatures—the weak Graminivora and Ruminata, and the strong Carnivora. But the process of Devolution was proceeding nevertheless. True, mankind had plunged into the lowest state of human decrepitude, savagery and ignorance (of which Geology furnishes demonstration in the unearthed remains of the 'Stone-Age' and succeeding 'Ages'); but the 'Seed' of the Church that was slain before-time, was to return in the posterity of 'Adam and Eve.' 'Cain' may kill 'Abel'; he cannot eradicate him. 'Abel' reincarnates, and will reincarnate, until 'Cain' has been redeemed, and his 'curse' is removed. Every righteous soul whose human blood has poured into the earth, will return, and many times, to avenge the blood of 'Abel,' and to work out Redemption for all the victims of 'Cain.' *And Adam knew Eve his wife again; and she bare a son, and called his name Seth: For God hath appointed me another Seed instead of Abel, whom Cain slew. And to Seth, to him also there was born a son; and he called his name Enos: then began men to call upon the Name of the Lord.* From the fallen parent-stock sprang the Promise of Redemption. The Church-Race has returned, reincarnated, in the 'Appointed Seed,' *another Seed instead of Abel, whom Cain slew.* Never again has the earth been brought so low that none of the *Seed* of the Church has been left on the earth to reproduce its kind, and to propagate

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the 'Church-Race.' Human evil and human wickedness can never again destroy the Divine 'Seed,' for man's powers of destruction are limited. They cannot stretch a hand beyond the earth-bounds. They cannot dam the stream of reincarnation. They may kill the reincarnate, but they cannot stop reincarnation. They may kill 'Abel,' but 'Seth' they cannot destroy. True, so radical and catastrophic was the evil done to the earth-structure in those years of the Church's absence, and of the Cain-Race's corruption, that its effects were such as to cause the vast and terrible convulsion of the earth's crust, the cataclysm that produced the stupendous Geological and Geographical transformations, allegorically depicted in the story of 'Noah' and the 'Deluge,' and traditionally remembered in the destruction of 'Atlantis.' But Noah represents the survival of the Seth-Race, or the Reincarnate Church. The 'bow in the cloud' allegorically represents the scientific fact that history will know no other cataclysm such as in that past age changed the form and composition of the earth's crust.

Often reduced to a low ebb of vitality, purity and righteousness, often interpenetrated with the *Cainite* elements of the 'World,' 'Individualism,' and 'Superstition'; torn and rent asunder by treachery, by *wolves in sheep's clothing*, by *false prophets and teachers*, by 'Antichrists many'; the 'Church' has never died, never become extinct, not even at the time of the culmination of 'Cain's' deed, when the 'wickedness of man' caused the universal 'cataclysm.' The Church's vitality and existence and perpetuity, depend less than we might suppose upon the numbers and the individual fidelity of the reincarnate 'Church militant.' An 'army' is not 'extinct,' when it is decimated in battle. The army exists, when all its soldiers are slain. It survives in its future members, and it lives in the *status* of its constitution. So the Church militant depends, for its existence and perpetuity, upon the reincarnation

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of those who will be enlisted in the Church to fill up the gaps of the martyrs, the dead, or the 'deserters.' But the Church is ever 'militant,' ever the persecuted 'flock' in the midst of wolves, ever ordained to 'death,' at the hands of the World. Whenever, in the Church's history, this 'enmity' is not aggressive, we may be sure that the Church has fallen into evil times internally.

Observe also the distinguishing marks of the 'Church' and the 'World,' depicted in the sequel of the Allegory of 'Seth's' posterity, and that of 'Cain.' Of the children of 'Seth,' it is simply said, *Then began men to call upon the Name of the Lord.* This intimates the Revival of the Divine Hierarchy, the System of Sacrifice, Oblation, Prayer and Sacrament, Initiations and Rites, embraced in the Divine Scheme of Progressive Redemption, under the Order of the Cross and Serpent. The Church-Race, restored by reincarnation, the Church-Organization was re-constituted. Out of the Fallen Race of 'Adam and Eve' the 'Christ' was born, the 'Lamb' was replaced on the Altar, the *Lamb of God that taketh away the sin of the world*; the *Blood of Jesus Christ, the Lamb slain before the foundation of the world*, again flows as the 'Fountain,' the *River of the Water of Life*, and as the *Fountain for Sin and Uncleaness, that cleanseth from all Sin.* The occupation of the 'Church' is Salvation and Redemption. *No man that warreth, entangleth himself with the affairs of this life* (2 Tim. ii. 4). *The love of money is the root of all evil* ('money' being the currency for all kinds of 'possession'): *which while some coveted after, they have erred from the faith, and pierced themselves through with many sorrows. But thou, O man of God, flee these things* (1 Tim. vi. 4-12).

Of 'Cain' on the other hand, we read, that *Enoch* (his son) *builded a City*; *Jabal* (Cain's descendant) *was the father of all such as handle the harp and organ*; *Tubal-Cain was an instructor of every artificer of brass and iron.* The self-evident purport of these allegorical

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allusions is to symbolically point to the gradually addicted habitude of the 'World' to settle down as comfortably, pleasantly, and securely, as their growing propensities demanded, and their developing natural and intellectual gifts and faculties enabled them. They were weary of the perpetual 'struggle for life,' of the crude individualism that divided human interests. For the sake of their *individual* protection, they conceived a form of *Collectivism*—not *Community*—in order to protect their individual selves and their interests by a quasi-form of mutual interest. They *buildded a City*. Seeking relaxation from the hard conditions of the daily struggle, they invented that solace of all jaded hearts, *Music*, and the instruments of Harmony. And, in order to enlarge their means of defence, no longer satisfied with the 'stone' weapons and implements of their more barbarous and ignorant past, they learned to construct *metal* weapons of war, and metal implements of labour. *Tubal-Cain was an instructor of every artificer of brass (copper) and iron*. Thus we see the true history of the Geological 'Periods,' the passing of the 'Stone-Age' to the Age of Iron and metals. All these resources of Nature were sought by the fallen world to secure and invent artificial substitutes to take the place of the lost gifts and plenitudes of the 'Edenic Age.' The Earth-crust had changed, and was rapidly hardening and becoming more and more corrupt and diseased. The vegetal kingdom (save by excessive toil in cultivation) was degenerating to weeds, 'thorns and thistles,' deprived of the normal nourishment. Therefore man needed sharp and strong tools and implements to break up the hard soil, and to remove the dense covering of wild trees, bush and mangroves. The beasts of the field and forest, and the human tribes, were getting more and more ferocious; and man needed sharper weapons, spears and hatchets. 'Fugitives and wanderers' they had become, and they were weary of it. They sought to remove the 'curse' by artificial and

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collective measures. But the history of the Cain-Race goes to show that the curse of fugitiveness and vagabondage, though altered by 'citizenship,' 'politics,' and 'civilization,' has only altered its *venue*; it is the same 'curse.' Man is, and ever will be, a citizen of the 'World,' in the highest civilized states, *a fugitive and a wanderer*, in perpetual fear of his fellow-man, his fellow-citizen, and all his fellow-creatures. Only in the 'Church,' untainted by the World, segregated, 'folded,' protected, shepherded and guarded, are security, safety, rest, peace, and happiness to be found. Thus we have confirmation of the historical course of 'civilization,' following upon the passing of the Geological 'Ages' of 'prehistoric' times; which we contend need no longer be termed 'prehistoric,' if the scientific historian and the natural Scientist will accept the 'dead language' of the mystical Scriptures in the same spirit that they have accepted other cryptical testimony.

Now, let not the reader suspect in the above statements any suggestion of the fanatical idea that 'civilization,' the Arts, Sciences, Crafts, and Industries, are 'ungodly,' or 'worldly,' and inconsistent with the practice and profession of the 'Church.' Nor let us be thought to be casting blame upon these Cainite people for developing the initial forms of all that has been of such value and benefit in the uplifting of the human race. No such construction is implied. Let us never forget *the Principle of Devolution and Reincarnation*. Though for self-preservation and for attack and defence, and for making the best of this life, the Cain-Race turned to the Arts, Sciences, Crafts, and Industries, this was in the way of Nature and Devolution, which could turn these activities to their own account. A wrong motive in invention does not vitiate the invention. The invention is good; its primary purpose may be vile. The man who first constructed a 'cutting-instrument' did it to kill his fellow-man. But we use cutting-instruments for many good and useful purposes.

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This is what Nature and Devolution have done, utilizing these awakening senses and faculties in order to uplift the race from barbarism. The very originators of these inventions and crafts will reincarnate in higher phases to enjoy the beneficent uses of those very things which, in a former incarnation, they only devised for maleficent uses. The devolution of the dormant human mind, was the first step to the awakening of the dormant human soul from the torpidity and slumber of his barbaric lapse. Individualistic, Selfish, Egotistical, were the motives that led to the dawning of civilization ; but no evil motives could prevent the glorious outcome of the original accomplishments. Individualistic, Selfish, Egotistical, and God-less, are the motives of those in the world who still enjoy and employ these products of civilization, and so are the uses to which they are put. But out of these products of civilization has been, so to speak, reincarnated, restored, and revived, the 'Genius' of man's Soul, struggling after liberty, and expression of the Divine thoughts and feelings enlocked in his being, crying for articulation. By the growth of 'Genius,' and the spread of Culture, Art, Science, Industry, and Civilization, mankind is in the process of Devolution by Reincarnation and Ascent. Thereby he is qualifying to reincarnate, in due time, in the Church-Race.

By the effects of the 'Fall,' and of the subsequent destruction of the 'Church-Race' by the 'World-Race,' the face and form of Nature became wholly and radically disorganised. The evil wrought in every plane of creature-existence was complete and fundamental. The destruction was absolute, in the physical, the physiological, the biological, the geological, the psychological, the racial, and constitutional planes. Nothing more was wanting to make the whole earth a *desolation*. The divergence from the natural laws, the evocation of abnormal forces, and the departure

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of man from the true line of normal cosmical regularity, combined in the creation of wholly irregular, abnormal, and unnatural consequences. The resultant was universal degeneration, decay, and corruption, only conceivable in its fullest degree by comparison with the normal constitution of the Earth and Nature. The racial differences, the ethnological and linguistic problems, the immense problems of disease, heredity, and mortality, concerning the human species, had their origin from these causes. At least we have no hesitation in saying that the 'forms' of all the creatures (which *S. Paul* speaks of by the term 'glory') were transcendently different from the present 'forms,' or 'glories,' of the creatures. They were denuded of their Divine effulgence, which all species and genera possessed, in degrees of 'glory.' The specific characters of the human genus were lost in the changed conditions. The degeneration of the earth, by the 'curse' on the 'ground,' caused the vegetal and animal kingdoms to be shorn of their pristine normal constitution and character. In the course of rapid generation, the earth was populated by many varieties of the mixed human species, into which the primitive differentiated species had inextricably intermixed. From the debauched, depraved ancestry, reduced to the lowest barbaric state, the present human race has descended. It is extremely important that the reader grasp this scientific fact accurately. It will be remembered, in the foregoing, that it was stated that the order of the human species, in normal times, was of a perfect and regular nature, that the human genus was manifold, and not one single type, and that the species were ranged in specific ranks, from the Deific species of the 'Sons of God' to the anthropomorphic species, next removed from the animal kingdom. Each of these species kept exclusively to its own varieties, in sexual and fecundative relations. This sexual exclusiveness we have defined under the terms of the 'Law of the

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Sexual Segregation of the Species.' When however the disobedience of this Law took place, followed by all the species of the human genus, the consequences, which were universal, were a natural and physical necessity—they were definite physiological effects. The segregated species, breaking through the barriers of species segregation, became intermixed, and lost their specific identity, in the types of their offspring. The distinct species were all thereafter merged into one Human Race. The reader need but give this statement a moment of thought, to realize what only could be the natural consequences of this tremendous physical and physiological departure from the normal order of creation and generation. Some idea of the confusion resulting from it, in the course of generations, is presented to us in the *Allegory of the City and the Tower of Babel* :—

And the whole earth was (i.e. was originally) of one language and of one speech. And it came to pass as they journeyed (i.e. migrated) eastward, they found a plain in the land of Shinar, and they dwelt there. And they said to one another, Go to, let us make brick, and burn them throughly. And they had brick for stone, and slime had they for mortar. And they said, Go to, let us build us a City, and a Tower, whose top may reach unto heaven, and let us make us a name, lest we be scattered abroad upon the face of the whole earth. And the Lord God came down to see the City and the Tower, which the children of men builded. And the Lord said, Behold, they are one people, and they have all one language, and this is what they begin to do; and now nothing will be withholden from them, what they purpose to do. Go to, Let Us go down, and confound their language, that they may not understand one another's speech. So the Lord scattered them abroad from thence upon the face of the whole earth, and they left off to build the City. Therefore was the name of it called Babel; because the Lord did thence confound the language of all the earth; and

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from thence did the Lord scatter them abroad upon the face of all the earth (Gen. xi. 1-9).

The position of this passage in the 'Genesis' compilation, points to the certainty that it is a fragment of Scripture belonging to an earlier period than that in which it is found. It is clear that it belongs, chronologically, to the period the course of which we are now following. Its insertion here is due probably to an accident, or to the carelessness of some scribe, ignorant of its correct time-position. *The whole earth was of one language and one speech.* This statement coincides with the facts we are considering. After the Fall, the changes that took place, racial and ethnological, were of gradual occurrence. For some generations the human race remained undivided, and clung together in collective citizenship, as we have seen. As time went on, influences set in, of cleavage and disintegration, the result of individualism, still continuing the main spirit of human activity, but incompatible with any form of collectivism, or even genuine citizenship. The individualistic spirit stirred up the elements of jealousy, rivalry, distrust, and acquisitiveness in the human breast. The mass began to break up, and migrate to other lands, to be free from molestation from the rest, as the population increased, and the demand for landed possession became acute. But another and greater force was seething beneath the surface of the 'children of men,'—a physiological and psychological force. This force was the inherent, secret, and growing cause of the later phenomena of race-differentiation, and destined to culminate in the higher development of the future races, and the human means of deliverance from the fetters of abnormalism and corruption. In the mixed unions and indiscriminate sexual relations of the species, that resulted in the confusion of the normal species, and their aggregation in one human race, it ensued that the conjugal combinations produced extremely complex physical and spiritual conditions in the re-

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incarnating individuals. The cosmic 'Egos,' being abnormally sundered, in the act of parental union, the several parts of the 'Egos' became incongruously and strangely assorted in the incarnate and corporeal state. Parts of the 'Egos' of the higher species were unequally fecundated, and blended with the complementary parts of other and lower species. This is the true physiological and psychological explanation of race-differentiation and race-origin. We state this unhesitatingly, as a scientific fact, not incapable of demonstration by investigation. At the same time we do not deny that, like many a sound scientific truth, we can only present it as a 'hypothesis,' worthy of scientific consideration. We say that it was owing to this feature in the consequences of the 'Fall,' that the variations of racial types first originated. These differences of racial character and forms, were the main cause of the ultimate disintegration of the human race. The elements of disintegration were inherent in man, after the Fall, on account of the abnormalism of their individual sex-origin, and the fecundative irregularity of their entrance into the reincarnate life by the conjugation of unmated and unrelated parentage. This factor produced, in a few generations, the most pronounced and irresistible forces of disruption in the human family. The growing forces of race-differentiation tended to the fostering and spreading of definite and increasing elements of discord and division, of incompatibility and incongruity, in the then united body of humanity. Mankind instinctively gravitated into groups, according to the traits and characteristics of their combined natures. In each individual, discord and confusion prevailed in his physical and mental organization. Some, born with superior mental and spiritual parts, were cursed with extremely inferior and debased physical and moral parts. The varieties of combinations of good, evil, animal, brutal, barbaric and cultured, spiritual, intellectual, and sensual, naturally

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created similar varieties in human society. Like gravitated to like. Points of centralization were automatically established; and to these points the people severally corresponded and gravitated by innate affinity and attraction, of mind, soul, or body. Thus, within the then united human family, the process of decentralization proceeded to operate, the units forming associations of mutual affinities, in correspondence to their various degrees of abnormal constitution and the development of their natures.

This element of division, leading to disintegration, was, at the first, scarcely perceptible, when the population was less numerous, and whilst human society was more closely banded together, under the forces of danger and evil that menaced them. The peril was common to all, and to meet it, a common defence was necessary. But as time went on, and Nature continued to degenerate, the sense of common danger, and of the need of standing together, fluctuated and diminished. The differences of type asserted themselves in change of bearing and attitude between the rapidly centralizing groups. This developed a form of class-distinction between those with greater degrees of intellectiveness, and those with less. They became more and more incapable of amalgamation and unity. The lusty animal natures of some classes pressed upon those classes that tended to greater strength of mind; and strife for possession of the limited land then occupied, became frequent and oppressive. The individualistic propensities, under the collective *régime*, founded by 'Enoch' (or, in the 'Enoch'-era), became intolerable and effete. The 'struggle for life' began to assume the character of a struggle for mastery and dominion. 'Life' devolved in greater complexity; it began to demand many amenities that originally were unknown in the passing generations. Pleasures, riches, possessions, knowledge, and comfort, entered into the 'Life'-idea, keeping company with the crude

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idea of mere subsistence. Prudence, forethought, acquisition, the claims of posterity, security of possession, all these devolved from the barbaric state of the former time. The mere attainment of liberty, free-action, for which they had sacrificed and martyred the 'Abel-Race,' and the Church-Organization, which had, as they thought, hampered and enslaved them; and the loss of the felicity and peace of the Hierarchical Rule, under the Divine administration, organized under the 'Abel'-era, which they had recklessly overthrown; left them ultimately with the recognition of the many disadvantages and penalties, which had not been reckoned by the original founders of the Cain-Race. Labour, toil, and sweated industry came strangely upon a people whose ancestors had left the memory of a past golden age of rest, and peace, and Paradise.

As time went on the Cain population increased, and the inhabited land, first possessed, became overcrowded, which created a potent additional factor to the above-named factors of disintegration. The stronger, and physically superior, classes, exercised greater strength to drive out the physically weaker, though mentally superior. It was then the reign of *brute-force*. The cultivated area of land began rapidly to shrink, as the population more thickly covered it. The struggle for possession became acuter. The wiser and more mentally fit commenced to forage for pastures new, and started forth to seek wider areas for habitation. So, we read, *they migrated eastward, and found a plain in the land of Shinar.*

Go to, Let us build us a City, and a Tower, whose top may reach unto heaven. The 'citizen'-idea, one of the chief forces making for civilization, and serving for Devolution in the race, is here more pronounced. Henceforth a strong cleavage between the barbaric classes and the incipiently civilized classes set in, to divide forever the two. The first great step in racial Devolution has been taken. The first division of the

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human race into two orders, the 'barbarian' and the 'civilized,' is concluded, to be multiplied by later developing contrasts and conflicting characteristics that still further divided the 'civilized' class into distinct races and nations. Even at this early time the evidences of the possibility of disruption among the 'civilized' class were being feared and conjectured. Profiting by the experience of the past, of the overmastering of the weak by the strong, they prudently, for self-preservation, determined to consolidate and concentrate according to the past-acquired system of common protection in the foundation of *citizenship*. 'United we stand, divided we fall.' *Go to, Let us build us a City*. Let us wall ourselves in by a collective bond of unity, let us preserve our corporate constitution, and save ourselves from the rude hand of individualistic competition and disruption. So we shall save ourselves from repeating the errors of the past. United, we can protect ourselves from internecine and individual strife, and, at the same time, defend ourselves from barbarian incursion, from the dangers of wild nature, and of elemental troubles. So they organized a federacy, and constituted a 'State.' By crude individualism, every man's hand is against his brother. By civic and patriotic union, or 'citizenship,' they could still maintain the *individualistic* principle, but defend their individual rights and interests through *collective interdependence*. Thus in 'citizenship,' at the bottom, lies the 'Curse of Cain'; man utilizes his individual enemy to be his protector, and he agrees to protect his enemy from himself. Hence the laws and politics of civic states, of citizenship, the legal, judicial, and protective machinery of 'State'; necessary to maintain the *collective security of the rights and interests of individualism*. This is *Cainitism* or the 'World'-policy, to this day—the greatest delusion and anomaly in the earth, in the way of practical politics.

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And a Tower, whose top may reach unto heaven. A symbolization revealing eloquently the determination and ambition of these 'children of men.' It points to three distinctive aims of 'civilized' mankind. Let it be remembered that the principle of *Devolution* is in the forefront of our minds in studying these allegorical symbols. In these 'children of men' are the coming posterity of 'Seth,' the future 'Church-Race.' The 'Seth'-spirit is in them, and mingled with the Cainite stock from which they are incarnately descended. They are unconsciously *working out their own salvation*, as, in future reincarnations, they will be consciously. So is it with the 'World' of every Age, of our own time. The motives that actuate civilization, culture, betterment, ascent in the scale of *Devolution*, do not vitiate, nor nullify, the work of *Devolution*. This 'Babel' federacy and State was the initial step in the necessary utilitarian scheme of *Devolution*. It was the beginning of racial demarcation and delimitation, the first rung of the racial ladder, to be mounted, rung by rung, by all ascending humanity—the Ladder of Racial Development and Reincarnation.

The three distinctive aims of civilized mankind, portrayed in the symbol of the 'Tower of Babel,' are *Self-defence*, *Supremacy*, and *Divine protection*. 'A Tower.' A raised and lofty means of watching the enemy, of maintaining 'possession.' A *citadel*, from which to defend their rights and possessions from the invader, the aggressor, the competitor. The constitutional public means of the collective protection of individualistic rights and possessions. The symbol of individualism, and of the perpetual fact of the Cainite 'curse,' of fugitiveness and wandering. Soon however that collective means of individual protection will prove itself abortive and futile. It cannot protect the body-politic from internal aggressive and disintegrative forces. As a collective means of individual protection, the individualistic propensities inherent in

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man render it useless. Collectivism, encircling individualism, is a wall of sand ; as a tower of protection, it is a tower of cards. Collectivism can only defend itself ; it is powerless to protect individualism. Nevertheless, the idea was good, though the conditions made it 'Utopian,' a human folly. Self-defence, on individualistic lines, amounts to the 'struggle for existence, and the survival of the fittest,' an unequal, an inequitable, and an unrighteous contest, always unfavourable to the Good, the Righteous, to the 'Abel-Race.' 'Self-defence' and 'Supremacy.' These are the two predominant motives that lie behind all World-politics. It is the cauldron from which seethe the fires of Patriotism, of 'Empire,' of Imperialism. From these two motives the world has been annexed to civilization. Purely individualistic are these motives, but, in studying Devolution and human Redemption, we look beyond the immediate motives of mankind. Men are the 'pawns' which Nature uses, moving them from square to square, until Nature's Devolutionary scheme of human conquest is achieved, and the 'King' of 'Evil' has been 'checkmated' by higher forces than 'pawns.'

Whose top may reach unto heaven. The most portentous and significant symbolism of all. 'Cain,' we have already stated, was a religious man. The Cain-Race are a religious race. The 'World' is a religious world. It is questionable, even in these days of rationalism and materialism, if there is one individual man who is altogether irreligious. Despite what even the most gifted and trustworthy scientists have said to the contrary, there is truth in the old argument against 'atheism,' that the sense of Deity is a universal sense. The fact that 'atheism' is becoming an obsolete term, and 'agnosticism' has taken its place, is striking testimony in favour of the old Theistic argument. The trend of the thought-currents of intellectual mankind now is reactionary ; the tide of negation has ceased to ebb, and the flow of the mind is steadily gathering,

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making a fuller sweep of the sands of belief than has been beforetime. Man cannot remain irreligious. He must have some outlet for the *Soul* that clamours for its God. In those olden days of which we are speaking, mankind had long lain in the dead inertia of total ignorance of Deity. Now that inertia is breaking-up. The *Soul* was dead within them. It is now making a movement of reanimation. They feel that they must have Divine protection and sanction. As civilization, intellectiveness, and knowledge increases, the traditions and memories, and the ancient records of the past, stedfastly preserved in the nooks and corners of the earth, where, in those times of the Cainite onslaught, the faithful devoted remnant of the ancient church were secreted, until the primeval tyranny were over-past, were recalled. Themselves ignorant of the Sacred Mysteries, these children of men sought to re-establish intercourse with the departed Gods. They attempted to 'reach unto heaven.' The Symbol of the 'Tower' alludes to a repetition of the Cainite offering, which *God had not respect unto*. This time it assumed a wider and more God-dishonouring aspect. The *motive* of this religious movement was as individualistic as the political movement. It implied the belief in the Divine powers that govern human affairs. They desired to upreach to the Divine Presence, to be on terms with the Divine Beings, whose Powers were such that they feared, and sought to have them on their side in the individualistic struggle. But they knew not the right way. They were all wrong. Generations must come and go, vast developments of human and racial conditions must ensue, before mankind can *reach unto heaven*. The Gods are not approached, not evoked, by such means as the World can devise. In seeking to reach unto heaven by the system they adopted, could only be disastrous beyond all preconception. The only 'heaven' that 'religion' can help man to reach, on the Cain-foundation, is the Astral

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Plane, 'the spiritual wickednesses in heavenly places,' against which the Church's conflict is ever waged. They knew it not—these seeking, struggling, peering men of 'Babel,' striving after the best they could conceive, ignorant of the Best of All!—yet, they were opening the door to the worst forms of Evil when they essayed to *build a Tower, whose top may reach unto heaven*. But of this portentous subject we shall speak at a later period of our discussion. It deals with a dark subject. Whilst we readily admit that the World-movement, in its religious aspect, is a movement *God-ward*, with an ultimate result of *reaching unto heaven*, it is a movement that only can pass through a devolutionary mystery of evil, out of which the ultimate good will come. And we see the 'Babel' religion strongly predominating in the religion of the world to-day. It bears all the semblances of the Church-Faith; it is the obscuring superficies of the Catholic Church. 'Cain' and 'Babel' in the spirit of their meaning have never left the world. But 'Abel' and 'Seth' and the later 'Noah,' 'Abraham,' 'Moses,' 'Joshua,' 'David,' and 'Jesus,' still survive amidst the World, side by side with 'Cain.'

CHAPTER FIVE

THE LAW OF DEVOLUTION AND PROGRESSIVE REDEMPTION

IN our last chapter we were tracing the gradual development of the present human race, and we showed its origin from the Fall, and from the disintegrating and dividing forces which commenced to work in human nature, revealed in the Cainite revolt against the 'Abel-Race,' culminating in the primary division of humanity into the two races, the posterities of the 'Cain-Race' and the 'Abel-Race,' or, the 'Church' and the 'World.' In the allegorical story of the 'Tower of Babel' we learn that, for a period subsequent to the Fall, the human race, allegorized in 'Adam and Eve,' but defined under the titles of 'Cain and Abel' (for the distinctive marks of the 'World' and the 'Church' were in existence before the disruption took place), remained in a state of union, without any outward marks of cleavage or disunion which set in afterwards. In course of time, new forces, both internal and external, began to work in human nature, creating elements of disintegration. One force, having this effect, was the rapid growth of conditions of living that brought in the general *mêlée* of creaturehood, the 'struggle for life, and the survival of the fittest' (which, at that period, was altogether the reign of 'brute-force' and animal cunning, against weakness, meekness, and mind). This force led to the breaking of the ties of brotherhood, community, and interdependence, and introduced motives and incentives to acquisition and 'possession'-holding, symbolized under the title of 'Cain,' dis-

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tinguishing itself from the title of 'Abel,' which represented the people of God, living under the old Divine Hierarchical order of brotherhood, Divine dependence, and meekness. But the chief force leading to disintegration was non-political. It had to do with the internal nature of the human being. This was the natural, but abnormal, condition into which human nature had fallen, by reason of the confusion and fusion of the human species at the time of the Fall, produced by the revolt of the ancestors of this confused human race against the Divine and cosmic law, of 'The Sexual Segregation of the Species.' The actual differences of racial types and characteristics were due to the varieties of form and constitution caused by the confounding of the normal species of the human genus, by the 'mixed marriage' of its early normal ancestors. This general course of action brought about certain defined variations of type, which afterwards developed into racial distinctions of pronounced external and internal characters, through the slow process of typical, social, and intellectual gravitation. These various types began to assort themselves into distinctive groups, tribes, and races, by the forces of similarity and affinity, in colour, form, trait, and mentality. Commencing in two wide branches of racial distinction—'Abel,' or the 'Church-Race'; and 'Cain,' or the 'World-Race'—these two branches, ever involved and intermixed in their initial states, branched out in definite lines of racial distribution. Later, the 'Church-Race' became separated, and remained always a 'little flock,' and, in principle (though rarely in fact), a segregated race. The purpose of the Redemptive Scheme, and of the Church-organization, is to restore and maintain the segregation of the Church-Race. The World-Race, uninfluenced by any Divine knowledge, un-inspired by any principles of a Divine and cosmical nature, was carried into the flood-vortex of natural currents of influence which led to a complete human

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and racial differentiation and division. The typical and social gravitation which set in, leading to human disintegration, made themselves more and more powerful, with the increased *momenta* of reproduction and individualism; the united mode of existence therefore ceased to be possible. The world that they inhabited became too restricted. The land failed to supply the necessary food for its population. Human solidarity refused to withstand the strain of conflicting interests, intensified by the pressure of hunger, of competition, and of greed of possession. Consequently, after the assumption of the principle that the Earth belongs to man, and is claimable by the strongest and ablest to possess it, otherwise, the principle of 'Individualism,' man set forth to enlarge the area of possessibility. The wide world was open to the strongest and most acquisitive to possess it, and to protect themselves from the molestation of their competitors.

Then began the first migratory movement of the World-races from the parent-centre. Settlements, or colonies, of the people were established in tracts extended beyond the primitive area. These migratory bands consolidated themselves according to their typical affinities and likenesses. Some sank into the lowest depths of the animal nature that predominated in their abnormal constitution. Others rose to high states of development and 'civilization,' proportionate to the predominating human and Divine natures combining in their constitutions. These predominating forces of internal natures, produced by abnormal intermarriage of past generations, moulded the peculiar racial types, and differentiations of racial character, and were contributory and potent factors of separation and differentiation, that later evoked the spirit of nationalism and tribalism. These, and other minor influences, were the forces of decentralization and disruption, that broke up the original solidarity of the human race. They acted and re-acted, automatically,

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by the creating and fostering of decentralizing and antagonistic elements, in the complete ultimate separation of the races of mankind, almost the same as the present existing races and orders. The distinctive portions of the human race were disbanded from the parent stem ('Adam and Eve'), and ultimately took the nomenclature by which they afterwards became distinguished.

These disruptive tendencies and occurrences caused also the strengthening of the individualistic and competitive forces among the races, the development of racial and individual exclusiveness, the preservation of race-identity and race-character, and the means of defence against competitive and predatory invasion, both of other races, and of the animal species. The growth of the need for self-defence, and racial continuity, led to the beginning of competition between race and race, family and family, man and man. This tendency is particularly revealed in the Allegory of the 'City and Tower of Babel,' an abortive attempt to prevent the disruption of the human races, by an effort to preserve corporate unity by collective and interdependent protection, and by the uses of religion, and belief in Divine protection. But there were other forces and factors at work, of a physical nature, that combined to frustrate the ends of the 'Babel' combination. These forces, first, contributed to the dispersion that ended the 'Babel'-federation, and, second, led up to the later occurrences described in the Allegory of 'Noah and the Deluge.' The latter was the culmination of the former, and the result, physically, of effects of degeneration in the Earth's crust. Briefly (as we shall more fully show anon) it may be stated, that the earth's crust, or 'ground,' the *base* of creature-subsistence, suffered a radical process of transformation of its composition. Owing to this rapid transformation of its substance, the earth and its atmosphere sustained great changes in the

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conditions of climate, temperature, and atmosphere, causing phenomena of variability that are now the rule in the wide world. This phenomenon of transformation, and climatic variation, was likewise a cause of the necessity for the dispersion of the human race, to zones of atmospheric conditions most suitable to their several physical conditions ; conditions themselves newly created by the abnormalism of human derivation.

We have shown the true signification of the Allegory of Babel, that it was partly allegorical, partly an historical and scientific account of the changes that gradually took place in the form and constitution of the human race, after the Fall, and the ' Cain ' revolt against the surviving Divine race, of ' Abel ' ; and the consequent over-spreading of Evil and Sin in the world, and their physical effects (in the forms of Disease, corruption, and death) upon the structure and composition of the earth's crust. Slowly awakening from the torpor and death of their spiritual natures, into which the first plunge into licentiousness and rapine, independence and individualism, self-indulgence and sensualism had cast them ; perceiving too late the natural and inevitable consequences which had befallen them, reacting upon the earth, and all creation ; mankind began to bestir themselves to seek all available means of defence and remedy of the evil conditions that had been evoked. The earth was beggared of its best fecundity, beragged, defertilized, and denuded of its pristine verdancy and Divine glory and plenitude. It no longer yielded the fruits and blessings of its pure state, but only gave of sustenance at all by dint of hard labour and unwonted agricultural skill, previously unneeded. Each creature must wrest from its unwilling surface the food required to sustain life ; or die. So commenced the form of existence, with all that it implies, expressed in the well-known (but otherwise scientifically explained) phrase, ' the struggle for life, and the survival of the fittest,' which naturally commenced to engross the

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human mind, and to become the predominant spirit and feature of human existence. Thus arose the growing spirit of 'competition' in human interests—rivalry, jealousy, envy, strife, and mutual suspicion and hatred—the spirit of self-preservation and self-interest; the increasing necessity for self-protection from the attacks and depredations of ravaging animals, monsters and beasts, which disputed the ground with mankind; and the demand of man for the security of his self-acquired possession of the land and its products, and of the products of his own strength, skill, and courage; and to select, each man for himself, and secure, landed possession least infested with disease, blight, or physical defect. These influences were rapidly growing up in the depraved state of the earth, and in the world of mankind, and becoming the menace of human division and disintegration. Not for long could the human race hang together, when such elements of disintegration were remorselessly and secretly developing in human nature. The 'Babel' effort to combine against these inexorable forces was a splendid scheme of human suggestion—the effort, by the combination and aggregation of men, and of human interests, in the bond of 'citizenship,' and the close ties of mutual strength and dependence, supported by the hoped-for, but wrongly conceived, invocation of Divine assistance, to turn aside the tide of depravity and fatality from them. It is a scheme of which we all know something in these days. It was the forerunner of every national and political policy, of every kind of world-scheme of mutual assurance, capitalization, and society, of the modern 'Trust' and 'Combination,' Syndicate and association of men and funds, gilded with the open assumption of 'Religion.' We do not suggest absolute insincerity on the part of these World-combiners and economists, neither at the beginning, nor in any succeeding age. Religion is at the heart of mankind, and one of the first uprising developments of his progressing

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nature ; and it must have an outlet. But, in the 'Cain-Race,' religion is of a mixed and ignorant order, containing many errors and superstitions, varying in degree according to their phases of devolution and intellectual development. Speaking of the universal prevalence of Religion and its cause, Mr. Herbert Spencer has remarked, in his *First Principles*, 'On both these sides controversy must exist. An unbiased consideration of its general aspects forces us to conclude that Religion, everywhere present as a weft in the warp of human history, expresses some eternal fact ; while it is almost a truism to say of Science that it is an organised mass of facts, ever growing, and ever being more completely purified of errors. And if both have bases in the reality of things, then between them there must be a fundamental harmony. It is an incredible hypothesis that there are two orders of truth in absolute and everlasting opposition. Only on some Manichæan theory, which among ourselves no one dares to openly avow, however much his beliefs may be tainted by it, is such a supposition even conceivable. That Religion is Divine, and Science diabolical is a proposition which, though implied in many a clerical declamation, not the most vehement fanatic can bring himself to distinctly assert. And whoever does not assert this must admit that under their seeming antagonism lies hidden an entire agreement.' But, as in the case of 'Babel,' so in all successive World-schemes of a like nature, the invocation of God, the benediction of Religion, the *building of a Tower whose top may reach unto heaven* ; intended to give Divine countenance and furtherance (*by the help of God I have gotten possession*), is tantamount to compelling God to assist the principles and practices of the World that are the antithesis of those of His own kingdom and polity, and destructive of the 'Abel-Race' who *live by every word that proceedeth out of the mouth of God*, and repudiate all these 'Cain' and 'Babel' schemes. But Nature proved too much for this Babel

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combination. Religion availed them nothing, and human politics still less. They failed in their efforts, having to contend with mightier forces of nature than their puny efforts could countervail. And the human race were dispersed throughout the wide world, in extending circles of migratory progress, until the face of the earth was covered with human races and tribes, some savage, and some civilized; developing all the distinguishing characteristics due to original ancestral and hereditary abnormalism, and to contributory natural, ethnographical, climatic, physical and geographical, features. By these causes the races and tribes were stereotyped in their separated states and differentiations.

We have now stated, in general terms, on the grounds of the Scriptural Allegory of the Fall and its consequences, the history of the origin of Evil, and its effects upon the earth and the human race. Before we enter into a more particular account of this subject, it will be to the benefit of the reader to point out the stupendous task of the Redemptive Scheme, which we have denominated by the ancient formula of 'the Cross and Serpent'; that is, to briefly state the nature of the cosmical Scheme of Progressive Redemption, by which the abnormal state may one day entirely give way to the normal state, temporarily destroyed by Sin. By so doing we shall prepare the reader's mind to receive the appalling statements to follow, of the facts of Evil, and to recognize the sureness of this scheme of deliverance, when faithfully set in operation. To paint a true picture of the world's ruin, and to present no adequate remedy, is to act the part of a physician, stating the nature of a disease, but offering no cure. What constitutes this great Scheme of Progressive Redemption? This subject, in detail, will constitute our next book.¹ Our purpose now is to give a

¹ *Progressive Redemption* is now in the press.

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cursory glimpse of the subject, that the reader may see that the provision of nature and of God for the reconstruction of the earth and its teeming life, on normal ground, is commensurate with the dimensions of destruction that the earth has sustained through Sin.

The work of Redemption is nothing short of the *reversal* of the present economy of nature, of the state of the earth, of the constitution of the species, and of the physical and spiritual conditions of the 'whole creation.' The purpose and aim of the Scheme of Progressive Redemption are the restoration of the purity and Divinity of the earth's primitive state. This is a task of ages to accomplish, and is performed by two parallel processes, *Devolution*, and *Human co-ordination with the Divine Plan*. The former we have already set forth, and is, and has been, the steady, secret and unconscious growth of human nature, through re-incarnation, and repeated lives, and by means of steps of gradation upward from race to race, from state to state, and from phase to phase of human development, until the positive processes of devolution are reached, in which the 'Church' plays its especial part, in the purifying and perfecting of the Redemptive work. When man, by the 'Church' ministrations, and initiation in the final, conscious, and specific degrees of Redemption, has attained the full degree of the Divine Nature, he is once more normal, pure, Divine. He attains to his cosmical state of Evolution, which permits him to pursue the path of Progressive Creation, from the point at which his evolution was *arrested*, and to proceed to Perfect Godhood. But, for this, he must wait in Paradise until that which hinders the resumption of Progressive Creation is done away—namely, Sin, and Evil. By the 'Church,' we mean the Divinely constituted organization of mankind, segregated from the world, consisting of the 'Church-Race,' and the 'Church Disciples,' who, by 'Baptism' and the 'Sacrament of the Body and Blood of Christ,' are made one

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with the Christ and the 'Church-Race,' and, in their next reincarnation, will be born into the 'Church-Race.' It will be seen that our use of the word 'Church' is that of the most primitive times, and differs, in degree, widely from the common use. Is this 'Church' in existence now? it may be asked. Our reply is, 'Yes,' but not exclusively in any of the visible religious communities of mankind, called 'churches,' but *invisibly*, not only in the professing churches, but also distributed in the aggregate of mankind throughout the world, in various religions, or non-religions. Until these are gathered from the four quarters of the earth, and segregated in one flock, the 'Church' has no complete visible form of corporate communion. Yet is it, in a sense, visibly incorporated in what is called the 'Catholic Church,' which however needs great purificatory, and reformative processes before it can answer to the true, unsullied name that it received at its inception, from Christ and the Apostles. Nevertheless, we would say that the present Catholic Church visibly stands for the 'Church' to which we refer; it is the wide representation of the 'Abel-Race,' out of which the True Church and Church-Race spring and grow, and by which the Truth has been handed down from age to age, and disseminated in many forms of mingled error and truth. The Catholic Church has performed a Divine work in this, and in spreading the Truth, as it has been known and interpreted, throughout the world, and preparing the way for the propagation of the Truth in its completeness and pure form.

The 'Church' has many great tasks to achieve, many obstacles to surmount. It has to overcome the physical and abnormal conditions of the earth, and the human race; to destroy and eradicate Evil and Sin, Corruption, Disease, and Death, from the earth. But the most difficult, and chiefest of all its tasks, is to overcome superstition, error, and false doctrine, or falsified truth; to destroy the many-sided mountain

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of 'Mammon' (*i.e.* the Spirit of the 'World'); to purge mankind of 'Individualism' and 'Superstition,' Egotism and Competition. As the True Gospel, it is in these days, and has been for many generations, a denuded Gospel, superseded by 'gospels,' more or less approximating to it, but not the True Gospel, in its full reality and teaching. Each 'Church' of to-day presents some form of the Truth, and perpetuates that form in its doctrine and practices, but with errors, deficiencies, and exaggerations or distortions of the Truth. The 'Church' has therefore to convince mankind of error, and to convert the world to Truth. For this purpose, the 'Church,' as an organization, has its work to perform. This it cannot do as an organization coincident with, and dependent upon, the 'World' and its ways. It must commence again to be what it was originally, *a segregated body of men*, a 'nucleus' of the true-minded and the good, the 'meek,' and the 'pure in heart,' ready to choose poverty for the sake of the Christ-Kingdom, and Divine righteousness; in preference to wealth acquired by conformity to the World. Out of this 'Nucleus' the 'Church-Race' will be reincarnated, and established in the heart of the 'Church,' as the 'Church' will be set up in the heart of the 'World,' but segregated from the World. This accomplished, the time will then come for the 'Church' in Paradise, according to their cosmical species, and the Sons of God, the Adamic Species, to return to the incarnate life. These beings have been, and are, at the present time, waiting in Paradise, for the 'Regeneration,' or the creation of right conditions of natural birth, to return to the earth, and to commence the work of 'restitution of all things.' The 'Sons of God,' and the redeemed human species, now in Paradise, are destined hereafter to be the Divine agents for the redemption of the earth. Until the old order of the human genus has been restored (the *topstone* and the *base* of the *triangle* of life) Redemption cannot come

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to the earth and its creatures. Once restore the re-incarnation of the Sons of God to the earth, as a species, and not as a single Man, or a few individual 'Avatars' (as have come in times past) and the Redemption of the earth will be easily and rapidly accomplished. The purpose of past 'Avatars,' and 'Christ,' who have appeared in different periods in the past, has been dispensational, to enlarge the Church's scope of opportunity, to expose the Church's decay and apostasy, and to re-establish the Church's status and true capacity. But the great work of the Church, in all ages, past and future, is to promote conditions of Redemption, which depend absolutely on the re-rotation of the Divine Order, Race, and Hierarchy, through the natural agency of human parentage, reincarnation, and the necessary fit state of human nature to permit of the re-birth of the Sons of God. In Paradise—the several sidereal Circles of Spheres—countless hosts of the redeemed and purified, the devoluted and restored human genus, of every species, have been raised to normal conditions, by devolution and Progressive Redemption, and are in readiness to take birth and human existence, and to resume, in each order and species, the creative career arrested and suspended at the occurrence of the Fall.

When therefore a *Pure Race* of men, the 'Abel-Race,' has been raised, from among the present abnormal human race, the redeemed ones of every species will reincarnate from Paradise, in their multitudes, and will reinstate the Divine Hierarchy, and restore the primitive Order and Economy of the Adamic time. The crucial and essential need of the world is the Raising of this Segregated, Holy, and Elect People of God from out of the mixed mass of mankind, in which their prepared reincarnate beings are hidden in the bodies, and concealed amid the aggregations of the human race. So confused and commingled have the 'Catholic Church' and the 'World' become,

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that it cannot be truthfully claimed that the 'Catholic Church' stands for this 'Segregated, Holy, and Elect Church,' although it stands, in doctrine and practice, and in its collective and corporate capacity, as the rallying-point, and outer lines of the True Catholic and Apostolic Church. The 'Church' is destined to be the first outpost, or arm, of the Divine Army of deliverance. Its members are to be the human agents, or vehicles, of the birth and reincarnation of the *Pure Race* of Redeemed and Immaculate men and women, that shall procreate the 'Church-Race' and the Divine-Human genus. From this Divine-Human Race will be begotten the Divine Species of the Sons of God, the predestined Saviours of the World, and Redeemers of the Whole Creation. *For the whole creation groaneth and travaileth together with us until now, waiting for the adoption, to wit, the redemption of the body.*

Thus, the following is the cosmical order of Progressive Redemption :—

1. *The Election, or Calling Out*, from the mixed mass of the abnormal human race, *of a Nucleus of Elect People of God*, who, by certain constituted principles and practices, inculcated in the ancient 'Sacred Mysteries' of the 'Cross and Serpent,' shall purify their 'Bodies' and 'Souls' from the taint of Evil, Sin, and Corruption. These principles and practices are organized, revealed, and applied, to the individual members, or Disciples, by certain initiations, rites, ordinances, and processes, summed up in the 'Mysteries' of the Cross and Serpent (as will be fully explained in *Progressive Redemption*).

2. *The Raising of a Pure Race of Divine Mankind*, who shall be the offspring of the above purified and elect Church, of men and women, purged in Body and Soul, and prepared to be the human 'chalices' of the Divine 'Sacrament of Marriage,' by whose conjugation the *Pure Race* of Divine Mankind may

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be procreated, differentiated, by this immaculate Birth, from the rest of mankind. For this purpose the 'Sacrament of Marriage,' in the Church, was duly ordained, as a cosmical means for the Redemption of Mankind.

3. *The Begetting of the Normal Human Genus, and the Species of the Sons of God*, who shall restore the Divine Celestial Hierarchy above the earth, shall re-establish the broken lines of communication between heaven and earth, and restore all things as they were in the primitive 'Edenic' days.

Such a statement as the above, of the original and true design of Progressive Redemption, compared with the generally taught views concerning human Salvation, bears many notable differences. The nature and origin of Sin and Depravity have never, for ages, been properly comprehended, or interpreted, by the Christian Church. Consequently, the true and complete idea of Redemption has never been fully grasped. The *physical* aspect of Redemption is almost completely ignored or forgotten. Man alone is treated as the object of Salvation, and the 'Soul' of man, and not the 'body,' is that which is to be 'saved.' The idea of the 'Church' also is circumscribed and extremely limited. Whilst true, as far as it goes, the Christian idea, as commonly taught in the Catholic Church, is a purely individualistic and personal idea. It represents the Church's duty to 'evangelize' the world, by preaching the Gospel, and making 'Christians' of all mankind. But there the Christian idea stops. There is no concept of a racial formation, a Body of Humanity, through which the Divine Essence may be transmitted for the purification of corrupted physical nature. With the total disappearance in Christian Theology of the truth of reincarnation and devolution, the greater half of the True evangel of the Church is absent from the Church's propaganda. So far as the Church goes, it is, in many respects, performing

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its work upon the earth with sincerity and earnestness. But, lacking the knowledge of many of the most salient and important functions of its mission and capacity, it lacks the effectiveness of its operations in the fulfilment of its real purpose. The Church offers no solutions of the vast cosmical and physical problems of Redemption and Salvation, as concerning the physical and material side of the question. Thereby much that is contained in Scripture is left unexplained, or given transcendental meanings, differing in every school of thought in the multiform character of the Christian Church. The whole tenour of Scripture points to a physical and material process of Salvation, in the same line as it reveals a physical and material 'Fall,' and a physical and material 'depravity.' The history of the ancient 'Church'—of 'Abel,' 'Seth,' 'Enoch,' 'Noah,' 'Abraham,' 'Israel'—is the history of an 'Election,' by procreation and heredity, for redemptive purposes, and not merely for individual Soul-salvation, on the lines of devolution and procreative issues. The same mistake is made in the interpretation of the allegorical language of Scripture (especially the Old Testament), by 'spiritualizing' the words of Scripture, and applying them to the 'Soul,' and by giving other Scriptures a purely literal meaning, never intended by their authors. While Scripture language often is mystical and symbolical, it does not imply that they have only transcendental and 'spiritual' meanings. This we have shown in the mystical allegories of 'Adam and Eve,' 'Cain and Abel,' 'the Tower of Babel,' and the story of 'Noah and the Deluge.' All these stories are symbolical, but they symbolize historical, physical, and material things; they are not 'illustrations' of 'spiritual' doctrines, nor are they literal history, or literal facts. In the foregoing we have endeavoured to show to what historical, material, and physical things these allegories refer.

In the case of the 'Church,' or the 'Elect People

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of God,' as a 'Church-Race,' and not a heterogeneous collection of human units, united by a common faith; as a physical and physiological concept, and not a merely spiritual society; it is revealed in a passage in 1 Pet. ii., *Unto whom (the Lord) coming, a living stone, rejected indeed of men, but, with God, Elect, Honourable; ye also, as living stones, are built up a Spiritual House, for an holy Priesthood (Hierarchy). . . . Ye are an Elect Race, a Royal Priesthood (Hierarchy), an Holy Nation, a People for God's own Possession.* Such a passage (one out of many Apostolical sayings), with the histories in mind of the 'Chosen People' before the Christian era, is a clear and positive statement (when shorn of its many 'spiritualized' interpretations) of a physiological and generic purpose and idea, as the real design of the 'Church's' physical and procreative destiny. This view of the passage lifts the whole concept of Redemption from its present pure idealism and transcendentalism, to a scientific and natural process, coincident with the material and scientific facts of the human state. There is no impediment against this true concept, in this our own day, gaining national acceptance among thoughtful and pure-minded people. It is the essential and primary purpose of the 'Church,' and has been, from the days of 'Abel,' and the patriarchal times. In nothing has this concept of the 'Gospel' changed in the mission and doctrine of Jesus Christ and the Apostolical Church. It is a concept that for ages has been obscured, lost, frustrated, by the growths of superstition, error, falsification and adulteration of Truth. The Scriptures have been given different meanings from those originally intended. Consequently, the True 'Church'-concept has been buried in a variety of doctrines and ideas, all very excellent and useful, morally and religiously, but diverse from the real and true idea and purpose of the 'Church.' What is needed is a movement within the Catholic Church in the direction thus in-

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dictated by the Scriptures, and set forth in the foregoing interpretation—a spiritual and physical movement, for the creation of a *Nucleus*, an Inner circle, of devoted, self-sacrificing aspirants, seeking to know the ‘Mysteries,’ and ready to repudiate, and deny themselves of all that savours of the ‘World,’ of ‘Individualism,’ and ‘Superstition.’ Such a movement and attitude involves no denial of Church-doctrine or practice, no ‘heresy,’ no real ‘heterodoxy.’ On the contrary, it elevates and enforces the *Catholic Faith* to its loftiest and sublimest reality. By means of such a ‘Nucleus’ in the Church, honouring and espousing the idea of ‘Election,’ for cosmical, redemptive, re-incarnatory and procreative purposes; and particularly viewing the ‘Sacraments,’ of Baptism, the Eucharist, Marriage, Orders, Holy Unction, Confirmation, and Penance, as taught in the Catholic Church, but with a cosmical and natural interpretation; and also accepting the Initiations and Rites of the Redemptive processes, as physically and spiritually essential to Salvation; another ‘Abel,’ another ‘Seth,’ another ‘Abraham,’ another ‘Moses,’ may be raised up, ‘called out’; a Race, a Hierarchy, a Nation (not of this World); segregated from the World—a *True* ‘Israel’—to fulfil this great destiny, to furnish for the Gods the immediate and direct terrestrial and incarnate agency, the ‘chalices,’ for the parental birth and reincarnation, of those paradisaical beings, the *Pure Race* of Mankind, born of pure parentage, who will be the Begettors of the ‘Christ-Race,’ the Avatar-Nation, of the returned Species of Adam, or the ‘Sons of God.’ *For the earnest expectation of the Creation waiteth for the revealing of the Sons of God.* Are there none in the world to-day, so great of heart, that they will freely and voluntarily make the great renunciation of the ‘World,’ that this sublime scheme of Redemption needs, to be fulfilled? We think that, in this our own era of Devolution, human and scientific thought has developed to that

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degree ; and human Society contains so many aspiring and earnest seekers after Truth, at all costs ; that the time is ripe for such a movement to take place. There are, we believe, a large number of souls, intellectual, scientific, rational, and religious, fully capable of grasping the significance of these truths, and so adrift from the ' World,' that, to enter the ' Church,' as we have stated it, will be no ' sacrifice,' but a profound cause of relief and delight.

Enough has been said, in the foregoing, to present a general view of the ' Fall of Man,' and of its effects and consequences, extending to the length, breadth and depth of the earth, and to the height of the Astral Plane, or ' firmament ' above the earth. These evil effects were the original causes to which are traceable the present state of the earth's form and constitution, of mankind, and of all the species of the living creatures. We have also shown that to these effects of the ' Fall ' are attributable the origin of the various branches of the present mixed human race, and those broad and natural dividing characteristics which constitute the impassable barriers between the races. All the conditions and phenomena of life, which have been the subject of endless, and, for the most part, fruitless, enquiry and discussion, as to their origin and cause, are problems which find their solution in the history of the terrible fatality which befel the earth and the creatures, the direct cumulative result of Sin, and Disobedience of the Laws of nature by our ' first parents.' This, as a Theological doctrine, is no new idea, but, for any sound scientific basis, neither Theology nor Science, unitedly or separatedly, have provided sufficient data to demonstrate it.

We have now to enter upon a more detailed enquiry into these consequences, and to show the manner in which mankind, the earth, and the creatures, derived their present ' forms ' and constitution. In the study

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of the vast subject of Progressive Creation and Redemption, it is impossible to gain a comprehensive view of its nature and working, without knowing, in some detail, the true facts by which the arrestment, suspension, transformation and modification, of the cosmical principles it embodies, were brought about, and the provisional ordinances of nature and Divine providence, by which it was designed to counteract the disastrous results of the Fall. Without a comprehensive statement, without a clear knowledge of the manner in which the earth has fallen into its present evil state, it is impossible for any man fully to realize the fact that the earth, the whole course of nature, is not now in a normal state, that the evil and suffering of the creatures are not strictly in the regular order of cosmically, or Divinely, appointed natural law. We are too apt to take for granted that the earth and nature are 'just so,' as we have found them, and as our fathers found them, throughout the whole period of human history, and that therefore there can be no question concerning their normality; that everything is just as it should be, as nature intended it to be, or as God designed it. This is the ground upon which Science is only capable of going, apart from that 'something,' which, as Mr. Herbert Spencer so beautifully shows, Religion is capable of contributing to Science. May not this which we are disclosing be that very 'something'? But it is to remove the false and dishonouring conceptions of God as that He is the Author, in any sense, of the Evil that neither Science nor Religion can deny exists in the world, integral with nature, life, and experience, whencesoever it originated; it is to remove the implicit slur upon His Name, or any implicit conclusion of Science against the honour of that which is the creative cause of nature; that we feel it a duty and necessity to present (at the risk of wearying the reader), the following more detailed account of the manner by which Evil came into the earth, and to prove that the

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present terrestrial state, human and organic, is *abnormal*, irregular, unnatural, and as much an abomination in the sight of God, as it is a cruel curse and misery to the earth, and every creature living in the earth, and in its firmament, or the Astral Plane.

An explicit account of the events and the consequences of the Fall is equally necessary in order to gain an intelligible and rational view of the Divine and cosmical System of Progressive Redemption, the only remedy for Evil. This is what is embodied in the term, 'Gospel,' the Message of Good to the world; is peculiar to no one dispensation; and is the same 'Message of Good' as was inculcated in all previous dispensations. This 'Gospel' of Redemption we have shown to be of a *dual* presentment, embracing (1) an unconscious and secret system of *Devolution*, by which the same 'Ego,' or Being, passes through a series of reincarnations, in the process of returning from the 'abnormal' state to the 'normal' state; at the completion of which, he passes through a (2) series of *Initiations*, for the Purification and Illumination of Soul, Mind, and Body; which, when accomplished, admits him, in due course, to the 'mansions' of the 'Father's House,' in Paradise, or the sidereal spheres. This latter system, of Initiation and Purification, commences by the 'Rite of Baptism,' or the mode of induction into the 'Church,' the initial stage of his Purification, and his affiliation and 'adoption' into the 'Church-Race,' by 'Regeneration.' Faithfully continuing in the 'Church,' in which he is an 'adopted' child, he lives by the 'Body' and 'Blood' of the 'Christ,' the 'Lamb of God,' which not only gives him 'Life,' but purifies him also. This 'Life' he receives in the 'Sacrament of the Eucharist,' after due instruction and preparation by the Hierarchy. On his death, after purgation of soul and body in 'Purgatory,' he enters Paradise, as a redeemed soul, and awaits his next reincarnation, in which he enters as a 'member'

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of the 'Christ,' of the 'Church-Race.' Hence the first necessity of universal Redemption is the establishment of the 'Church' as a segregated and pure organization. The work and function of the 'Church' is therefore also a twofold one. (1) *First*, To fit itself, individually and collectively, as the procreative organism, male and female, to bring to birth the reincarnating 'Church-Race,' which cannot reincarnate until the pure and prepared generative organization has been made ready.¹ Hence one of the gravest duties of the 'Church' is that of the most careful and serious 'selection' and caution in the matter of the 'Sacrament of Marriage.' Which duty in itself is sufficient argument to prove the necessity of 'segregation' from the World. (2) *Secondly*, To act as the Herald and Witness of the *Lamb of God, which taketh away the Sin of the world*; to be a point of gravitation, polarity, and centralization, a 'fold,' in which the *Elect from every kingdom, and nation and tongue* may flock, hearing of the *Blood of the Lamb, and the word of their Testimony*, may come out from among them, and be separate, and may cleanse themselves from all filthiness of the flesh and spirit, by means of the sacred Rites of Initiation, and the 'Sacraments' of the 'Church.'

These 'Elect,' by their past reincarnations and

¹ A distinction occurs, in reference to the 'Church-Race,' reincarnate, which must not be overlooked. There are two classes of the 'Saints' embodied in the 'Church-Race'. (1) The Redeemed and Normally restored beings, of whatever evolutionary stage they have attained, in Progressive Creation. These are the 'Church Triumphant', that is, over Abnormalism and Corruption. These do not reincarnate again during the era of Terrestrial Abnormalism and Corruption. (2) The Purified Saints, who have not yet been restored to their normal micro-cosmic states by Devolution. These are the Church, visible and invisible, in the Earth, destined to reincarnate as often as they continue in Abnormalism. It is needless to say, that this reincarnation only occurs *once more*, unless the soul has fallen away from the Redemptive work, 'fallen from grace,' in which case, reincarnation is repeated until the Redemptive work has been finished. These two distinctions do not include the following of the 'Church,' who are still passing through the initial stages of the Purifying processes of Redemption, signified under the mystical term of 'the Baptism of John.' In *Progressive Redemption* the many complex questions raised in the course of discussion will be carefully arranged and set in order. In such a vast subject it is scarcely to be hoped that the writer can avoid some confusions of thought. And we are aware that in these pages we shall have often laid ourselves open to criticism in the matters of method and concise statement.

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devolutionary experiences and developments, are 'predestinated' for their 'Election' in the 'Church'; they are, in due time, 'regenerated' by the 'Sacrament of Baptism,' sanctified (or 'set-apart'), disciplined, trained, tested, and taught, until they are 'confirmed' in their regenerated life by the 'laying on of hands' of the Hierarchical, or Apostolical human 'Mediator' of the Divine 'Spirit'; and are admitted into the inner Fellowship of the Church, to receive the Sacred Food of the Transubstantiated 'bread and wine,' or the Divine 'Body' and 'Blood' of the Son of God, the Supreme Mediator of the Divine Essence. This is their complete Purification. They then attain to 'full Discipleship,' and some few are in the way of the next process, or the attainment of the 'Apostleship,' an attainment not given to any but those few who are of 'normal' state, and are evolutionally fit, in their next reincarnation, to return as 'Sons of God.' An 'Apostle' is a man who is so far *normalized* that he attains to his full degree in the *Adamic* species of the 'Sons of God,' in his next reincarnation. *All are not* 'Apostles,' who are of the 'Church-Race,' for all belonged not to the Adamic Species, when the 'Sons of God' led them into the original Sin. An 'Apostle' is a man who was a 'Son of God,' or at the next stage to a 'Son of God,' at the time of the Fall. His 'Election' therefore dates back to that early time.

The particular functions of the Church are, to proclaim the Redemption of Mankind to all the world, out of which, in every generation, are some of the 'Elect,' some of mankind devolutionally fit to respond to the Divine Message, and to commence the work of Salvation. This, as for their outward work and service; the inward work of each member of the Church being to *work out his own Salvation* by the principles and processes embodied in the Mysteries of the Cross and Serpent. Thus *S. Paul* writes, *For we are His Workmanship, created in Christ Jesus, unto Good Works,*

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which God hath before ordained that we should walk in them. The object set before the Church is Purification—not merely moral, or spiritual, and by no means 'putative,' 'forensic,' or 'imputed' purification; but organic purification of the being, body, and mind, and soul, from all evil, all pollution, all disease and corruption. It means the attainment of 'immaculateness,' organic and material purity, as well as mental clarity and moral righteousness. And for this reason: that out of the 'Church' is to be conceived, and begotten, the *Pure Race* of Mankind, the 'Church-Race,' which, while of 'abnormal' flesh and blood, will be pure from all sin and evil. These Offspring shall be 'Virgin-Born,' that is, born of a man and woman undefiled by sinful or corrupt connection. This is the mystical meaning of 'Virginity,' the conjugation of a man and woman in pure and uncorrupt wedlock, whose natures have been purified by the secret processes of Redemption; by which the *Blood of the Lamb, slain before the foundation of the world*, the 'Divine Essence,' purges Body and Soul from all Evil. 'Virginity' means cosmical and organic purity, and is a term that applies to male and female. For the cosmical view of fecundity ignores *sex*, and regards every microcosm as 'androgynous.' In the Cosmos there is 'neither male nor female'; *in Christ, male and female are one*. Therefore in all conceptions of the 'Sacrament of Marriage,' the union of a man and woman is but the making One of the physically and carnately divided parts of one cosmical Whole. The purpose of the Church-Work is the raising of a 'Virgin'-Race. Only from a Virgin-pair can be conceived a Son of God, or a Pure Being, *conceived of the Holy Ghost*. The ultimate purpose of the Church is, by the Pure Race conceived and begotten by them, the Reincarnation of the Sons of God, whose entering into the world will complete the Triangle of Life, and be the human point of communication and contact with the Divine Hierarchy, the

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restoration of the 'overshadowing' panoply of the 'Shekinah.'

The above statement of the *raison d'être* of the 'Church' exhibits a far sublimer and vaster idea than the most advanced ecclesiastical divines have ever suggested. The Threefold Work of the 'Church' covers the whole process of Progressive Redemption. Let it be postulated, in the (1) *first* instance, That the ultimate work of the 'Church' is the Redemption of the whole creation, from topstone to base of the Triangle of Life. (2) *Secondly*, That this universal Redemption is impossible until the ancient order of Divine-Human coalescence and union is re-established, the generic and specific order. That is, that, until the 'apex' of the Triangle is restored, the 'Christ,' through Whom the 'Blood of Life,' or 'Divine Essence,' alone flows; the Divine Essence cannot descend in its 'Fulness' (*πλήρωμα*), for the purifying, healing, and redeeming of the 'whole creation.' The 'apex' of the Triangle of Life is the *Species of the Sons of God*; and the lines descending from the 'apex' to the 'base' (the Earth) are the various orders of the normal human species, in gradation. (3) *Thirdly*, That the restoration of the normal order can only be brought to pass by the organization on the earth, among the abnormal human race, of a body of mankind, 'adopted' into the Christ-Family, from the mixed human family of abnormal descent. (4) *Fourthly*, That this 'Adoption' is for the purpose of establishing a line of pure descent and heredity, a 'Race,' or 'Family,' organically, physically, and spiritually free from the evil, sin, and corruption, that prevail in the human race by heredity, which we call 'depravity,' or 'original sin' (*φρόνημα σαρκός*); from which race a 'Virgin'-state may accrue. (5) *Fifthly*, From this 'Virgin-Race' shall be reincarnated, by natural generation, through the Sacrament, and 'Holy Estate,' of Marriage, the various species of the normal human genus—the redeemed mankind from the earth,

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now awaiting this generative establishment, to incarnate from the 'mansions' of the 'Heavenly Places,' or the Planetary Spheres of Paradise. (6) *Sixthly*, From this incarnate body of Redeemed mortals, composing the 'Church-Race,' the inner 'germ,' or *nucleolus*, in the Church-Nucleus, the 'Sons of God,' or the Adamic Species, shall ultimately be Begotten. (7) *Seventhly*, This being accomplished, the 'apex' being raised to the summit of the Triangle, then the full force of the Divine Streams of the 'River of the Water of Life,' of the 'Blood' of the cosmic *Lamb in the midst of the Throne of God*, shall descend upon the earth, to the complete purification and healing of the 'whole creation,' and the eradication of impurity, disease, corruption, and death, from the earth and the creatures. The initial stage of this Threefold process, is the 'Church,' admission into which is by 'Regeneration,' conveyed to the Soul through the Sacrament of Baptism, duly performed. 'Regeneration' does not immediately apply to the purifying of the whole nature of man; it constitutes however the Spiritual union between man and the Christ, by which His 'Blood' of Life may be received for the gradual strengthening of the Divine Nature, initially restored and quickened in the Soul, and confirmed, increased, and sustained by the *Sacrament of the Body and Blood of Christ*, faithfully received in the transubstantiated 'bread and wine' of the Sacred Feast.

How then is this initial stage established? How does the 'Church' enter into corporate being, and pursue its active work, and reach its ultimate destiny? This is done, first, by virtue of the fact, that, in every nation, kingdom, and tongue, among the several human races, according to their original evolutionary stages, and to their several devolutionary states, there is a certain proportion of men and women, cosmically and devolutionally prepared for the acceptance of the invitation of Christ in the 'Gospel' of Redemption.

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In the 'Acts of the Apostles' we read that *the Lord added to the Church daily such as should be saved*. S. Peter preached, and said, *for the promise is to you, and to your children, and to all that are afar off (i.e. in the course of devolution, but not yet in a state of preparedness to accept the 'promise'), even as many as the Lord our God shall call*. The initial work of the Church is a 'missionary' work, a work of *calling-out*, from the human race, those that are 'ordained to eternal life.' The Church is the Witness to the world of Mankind, of the 'Promise,' effectual, in each generation, only to *as many as the Lord our God shall call*. The Church is the polar centre, and magnet, to draw to the Christ all men previously prepared and constituted, under the law of devolution, to receive the 'call,' and to respond to the principles of the 'Gospel,' whereby they may be 'regenerated,' and 'enter into life.' The Church is the Church of 'Regeneration,' in its initial stage. In its final stage, or the Church-Race, it is the Church of 'Generation.' This then is the scope of the Church's ministry, to *make disciples from out of all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost*; this is its primary duty, to create the *Divine Nucleus*. Next it is, to form, within itself, a *Divine Nucleolus* of Divine-Natured men and women, by the Purifications and Disciplines, Initiations and Rites, of the Cross and Serpent, by which, through the Sacrament of Marriage, and Procreation, the *Pure Race* of men may be established, out of which may be raised the *normal Species*, in their restored generic gradations of Species, building up the broken 'Pyramid,' to the 'Apex,' or the *Reincarnation of the Sons of God*.

We have given the above brief statement of the functions and office of the 'Church,' and of the Three-fold Scheme of Human Redemption, in order that the reader may follow more clearly the significance and reality of the story we are about to rehearse, of the

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descent of the whole creation, or Nature, into Evil. Seeing, in this short sketch, the outline of the Redemptive Scheme of the Gospel, he will the more readily grasp the fundamental ravages of the Fall, of Sin, of Evil, penetrating to the very roots of matter and life. It is unnecessary, and outside of the general purport of this work, to endeavour to explain the self-evident discrepancies between the view we have sketched, and the views of the Christian churches, who profess to follow in the doctrines of the Apostles. We shall have occasion, in pages to come, to advert to this difficult and controversial subject. It certainly is quite clear that the Church of our own day, and of past history, from the first century onwards, does not display any indications of recognizing the full aspects of the 'Church' scheme as herein laid down. On the contrary, it is probable that the Christian churches, each for its own reason, will regard this scheme as contrary to their formulas. Nevertheless, if all the divergent Gospel-schemes of the numerous 'churches' and 'sects' were joined together, we think that a *prima facie* testimony would be forthcoming in favour of the acceptance of this scheme. For each division emphasizes, in some fashion, some of the truths that are the several planks in the platform of the Gospel we are advocating. Also, we must never forget that the Church's corporate 'departure' from the Faith of the Apostles was an eventuality foreseen and foretold by the Apostles. This we shall refer to in Book Two. And we are bound to believe, and to express that belief, that the discrepancies which we observe, point to some deviation, some ancient apostasies, to which these discrepancies are due. To say the least, in this respect, however, we can but say, that the Church has lost sight of the True Scheme of Redemption, herein laid down (through, it may be allowed, simply the deterioration of memory after long lapse of time), and has forgotten the Truth, as the Apostles declared it. Be this or be it not the

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case; be the Church absolutely and deliberately 'apostate' (which we deny!); or be it in a state of forgetfulness and comparative ignorance of its destiny and Divine Office, excepting in indefinite and generally evangelical and catholic aspects; we most sincerely contend, that the Church is performing its office, in many very important respects. The Church is 'Missionary'; it is 'Calling Out' 'Elect' members from all nations, and is evangelizing the world; it is maintaining the Truth of the Sacramental Life-Receiving; and the Hierarchical System of the Divine Mediatorial Office, in its Orders; and it is seeking to save souls from Sin and Perdition. However blindly, however ignorantly, however falsely constructed be its message and falsely devised its means, however even 'anti-Christian some of the terms of its message; there is no denying, there is the most genuine reason for affirming the facts that an 'Election' is being gathered-out from the mass of mankind; and that the 'Church'-idea, however faultily understood, and however partially realized and carried out, persists in the fibre of Christianity.

This Truth concerning the 'Church,' and the 'Church-Race,' as we have expounded it, is by no means a *new* statement, nor is it unknown among many people in these days. Though we have clothed these verities in language different from the more recondite language of other authorities, still surviving, and of ancient origin; we know of many societies, some secret, and others at any rate unproclaimed and exclusive, which embrace, and devoutly believe in these Truths. There are some societies of men, in Europe, and in the East, which exist for the secret perpetuation of these Truths, which they hold in religious safeguard, until the times are such that they can safely be more widely disseminated. These Truths lie concealed in the ancient geometrical, astrological, and alchemical formulas; they are buried in the symbolism and ritual of the Rosicrucian Brother-

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hoods; they are the kernel and core of the Orders of Freemasonry, from the 'Craft' to the highest degrees. All these are collateral descendants of the great and universal cosmical Scheme of Progressive Creation and Redemption, once headed under the all-embracing title of the 'Cross and Serpent.' The True and Original Apostolical Faith of the Catholic Church was the same form of Truth, of which Jesus Christ was acknowledged the Grand Master by the Eastern 'Magi.' The ancient Therapeutæ of Egypt, the Eleusinians of Greece, and the Essenes and Gnostics of later Egypt and Arabia, all followed this self-same mystical Faith of the Cross and Serpent. Not otherwise were the great Masters of the East, who founded the ancient Faiths of Brahma, Krishna, Buddha, Zoroaster, Confucius, and Taou. All held the abstract Truth, varying diversely in the concrete presentations of it.

Concerning every one of these ancient Faiths, whose root-principles were identically the same, and all cognate representations of the Gospel of Jesus Christ and the Apostles, and the foundations of the present Catholic Church, this must be said, that there is an extremely wide distinction to be made between the *Exoteric* and the *Esoteric* observance and practice of the Faith. If we were to set ourselves to enquire into the chief cause of the discrepancies to which we have alluded, we should find that, side by side with other movements and influences, of a more political and individualistic nature, the most powerful cause of Church declension from the Truth of Apostolicity has been, the severance of the 'Exoteric' from the 'Esoteric,' and the decline and almost total obliteration of the latter. Exotericism apart from Esotericism is a dead religion, a form, and constitutes 'idolatry' pure and simple. It is the open door to superstition, to materialism, and to hypocrisy. It shuts out 'Christ,' and admits the 'World.' A general survey of the past history of the Church, and its present state, afford

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indisputable evidence that this divorce of Exotericism from Esotericism has taken place. That is to say, that the True Esoteric Faith has been expunged, lost, forgotten, in the lapse of time, and through the unfaithfulness, Worldliness, and Individualistic tendencies and practices of the human Hierarchy in the past; and, in place of the True Esotericism, a faulty, partial, corrupt, and falsified Esoteric System has gradually grown up. The Exoteric Symbolism, Rites, Sacraments, Ordinances, formulas, and observances have had allotted to them significations and means that obscure, rather than portray, the True Esoteric principles; that present partial, incomplete, and diluted results from the practices, beliefs, and observances of the Exoteric Faith. Consequently the religions, sects, formulas, and beliefs, of Christendom and Orientalism alike (save in a few isolated and secret societies) are incomplete, are comparatively false, are abortive, are ineffectual. This phenomenon has many times been partially discovered by individual members of such religions. They have declared their discovery, and have urged for reform and rectification of that which is wrong. All have not agreed. Disputes, contentions, rivalries, factions, schisms, persecutions, and Sectarian influences, have been brought about. Human feelings and passions have been aroused, and, in the sincerest, truest, and humanest efforts at reformation, the Church has become a divided, sundered, and factious body of Christian believers, who, from their own creeds and beliefs, belie the name of Christ in the acts of 'Schism' they have perpetrated. These conditions have continued from generation to generation; and if an argument were wanting in favour of the view of the Gospel being a 'generative' principle, as well as 'regenerative,' racial and generic, as well as spiritual and credal, the fact of the various Christian 'Sects' of the 'reformed' Church, is a sound *datum*; for we find now that the 'Sects' remain apart, less from conscientious, intel-

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lectual, or religious scruples, than from hereditary birthright of religious ideas. Baptists, Anglicans, Romans, Wesleyans, even Salvationists, are so, mostly because their fathers were so, and the present tendency to uniformity of outward observance and beliefs, is not proving any tendency to corporate reunion, at least not at present. Let the Church recover its primitive Esotericism, and cast away its many substituted spiritual doctrines and beliefs, which, for the most part, are largely of the character of 'superstition,' and, in some respects, are pure 'idolatry.' Then they will see that all the Symbols, Images, Rituals, Rites, Sacraments, Priestcraft, and Sacerdotalism, Sacramentalism and Catholicism, are absolutely True, and indestructible parts of the *Church*. All Christians, all Catholics and Protestants, will agree in the most extreme 'Ritualism,' because they unite in the possession, enjoyment, and realization of the Esoteric Truth, and the Forces and Blessings they convey, received in and by these, otherwise, 'superstitious' and 'idolatrous' forms. A 'cup' is a 'superstition' if used in its empty state; it is an 'idol,' if used for false purposes. But pour into it a true beverage, and it becomes a true 'chalice.' So is it with 'Exoteric' ritual and forms. The analogy is obvious.

We come now to enquire into the actual fact of the Fall of man, and of the radical and universal evil effects which resulted from it. So complete and absolute were these effects that the whole course of nature, the earth, and every living and organic thing in the earth, and the atmospheric zone, the firmament, or the 'Astral Plane,' above the earth, were involved in these effects. It entirely changed and reversed the form, composition, and order of creation, from man downwards. The normal state of the earth, as that of the Cosmos, is a state of perfect *Equilibrium*, or balance, through the absolute harmony of the

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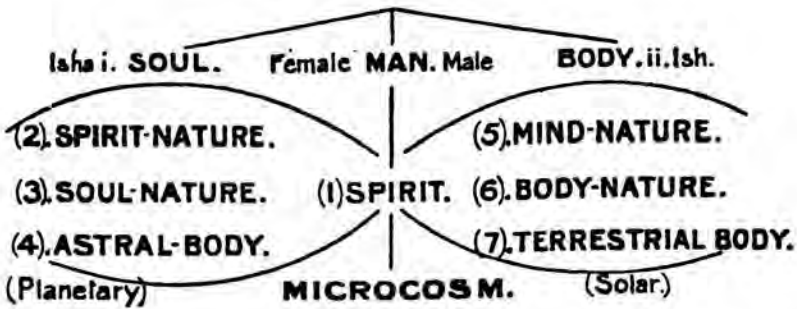
positive and negative forces that aggregate in the general laws of the Universe. In the case of the earth, at the time of the Fall, this state of 'Equilibrium' was destroyed, and the whole of nature went awry. The loss of Equilibrium in nature came through the loss of Equilibrium in Man, through the act of the Sons of God in the disobedience of the Law of the Universe above specified. The loss of Equilibrium in the human organization, the 'apex' of the triangle of life, caused the loss of Equilibrium in the whole *organum* of creation. In order to comprehend the *opus operatum* of this fatality, it is necessary to know something of the human organization, the disbalancing of which brought the destruction of the balance of the whole creation. Man, it should be stated, is a microcosm, and, as such, he is the replica of the macrocosm. Man and the Cosmos are identically framed, and both are the replica of their primordial Origin, the Parent of the Universe, God, the Father. Now, the Cosmos consists of Seven Planetary Circles (so far as concerns the Solar System to which we belong, of which the wider universe is the extension). In the human constitution there are *Seven Natures*, distinct, but indissoluble. Man is a Sevenfold being. Each of the Seven Natures of Man corresponds with one of the Seven Planetary Circles, with which it has cosmical affinity. Further, the Cosmos also consists of Twelve Angles of thirty Degrees, called 'Houses of the Zodiac.' Each of the Seven Natures of Man likewise consists of Twelve organic structural parts. Each part of the Seven Natures is associated, and corresponds, with one of the Twelve Zodiacal Angles. The cosmical relations between man and the Planetary Spheres and the Solar Spheres, in periodical association with one another, in their revolutions round the Sun, is a subject which will come before us in a later chapter. The Seven Natures, or Principles, of the human constitution, are divided into Two composite Natures, the 'Body' and the

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‘Soul,’ which correspond to the Dual Nature of the Cosmos, the Solar and the Planetary Systems. The Sevenfold, Twelfefold, and Twofold constitution of man, and of the Cosmos, are themselves the replica of the same system of constitution of God, from whom their being and substance were originally derived. The Cosmos, and the Creation, are the Extension and diffusion of God. They are God in Manifestation, God indivisible and indissoluble, as the rays of the sunlight are the same.

The following Diagram will show the Order of the Sevenfold constitution of the Dual Nature of Man :—

THE SEVENFOLD CONSTITUTION OF THE DUAL NATURE OF MAN.



In the human constitution the Seven Natures are constituted in the manner of a *spiral*, consisting of concentric circles emerging from one central point. These circles are as follows :

(i) THE SOUL

(1) The ‘SPIRIT,’ or ‘Divine Nucleolus.’ The ‘Spirit’ is the central point from which the Sevenfold Nature takes its life and form. It is the original, eternal, and Divine Ego, and functions, in every microcosm, as the central, pivotal axle of the entire being.

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The Spirit is, in essence and substance, force and energy, *Divine*. It is the Holy Spirit of God, diffused and multiformed in all creatures, the 'Light of Life' that shineth in every man reincarnating in the world. It is the primordial and eternal 'Breath' of God (*τὸ πνεῦμα τοῦ Θεοῦ*), the *God manifested in flesh*, the essential cosmical basis of personality and being. In whatsoever state he is, however low down in the evolutionary scale, or however depraved and fallen, whether normal or abnormal, embryonic, atomic, rudimentary, human, or Deific, by Evolution, or by Devolution, the 'Spirit' of God, in man and in all creatures, is the base and *fundamentum* of their Divine origin and nature. Through the 'Spirit of God,' in creation, in all creatures, they *live, and move, and have their being*. The Spirit is the 'Nucleolus,' the converging magnetic point of Life, of Substance, and of the derivative, fecundative, and progressive elements that are the substance, form, nature, and sustenance, of every creature, from a 'God,' an 'Angel,' to an 'atom.' The 'Spirit' is the eternal, self-existent God, the *All and in all*, outpoured into the Cosmos, the Archetype of everything that is. Hence the Spirit is the eternal and indissoluble link that unites creation and the Creator, in as close a union as that which unites the segregations of parts, and the infinitesimal units of segregation, in one organism. The Macrocosm is a 'body,' an 'organism,' consisting of an infinitude of segregated and aggregated atoms, that form worlds, and suns, planets and stars, galaxies and nebulae; and that compass the innumerable Microcosms, the creatures, down to the first elemental 'cell' of atomic existence. God is the Fountain of Life, by His diffused Spirit, in the Macrocosm. God, by the same Spirit, is the Fountain of Life in the Microcosms. That which is the centre of the Microcosm is the centre of the Macrocosm; and that which is the centre of the Macrocosm is the Spirit of God. The substance and form, nature and

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essence, of every Nature, and every organic Part, of every creature (all of which are built up on the Pattern of the Divine Form and Structure, which they replicate) is the Divine Spirit, cosmically metamorphosed according to the organic part that it occupies in the living organisms. By the 'Spirit' the creature and the Creator are 'At One,' through which the Creator conveys Himself, imparts Himself, diffuses Himself, in the various natures and parts of the creatures, and to the consciousness of Man. The reality of this Truth of the Divine identity of every creature, which is not in the least negated by any of the limitations of evolutionary developments, or by the accidents of depravity and the consequent unconsciousness of the Divinity of the Ego; is only obscured and unrealized by man, on account of the abnormal state of his present faculties and organs of sense and consciousness. Under normal and pure conditions Man and God are in harmonial relations, pulsating in union, as one organism. His thoughts, his acts, his feelings, his sensations, and his consciousness, all stir and function in response to the Divine *stimuli*, actuations, and energy, impelled from the Divine Being, the 'Logos,' the 'Mind of Christ,' which is the Divine Mind.

(2) The 'SPIRIT-NATURE.' As the 'Spirit,' or 'Divine Nucleolus,' corresponds with the 'Sun,' or the Centre of the Universe (see in a later chapter); so the 'Spirit-Nature' is that nature within man that corresponds with the first of the Planetary Circles revolving round the Sun in the Twelve Angles of the Zodiac. This Planetary Circle is the first area of Divine mediation of the Solar light, and of the Divine Essence that emanates from God, Who dwelleth in the Sun, the unapproachable Sphere of Light. In the microcosm the 'Spirit-Nature' performs similar mediative functions. The 'Spirit' transfuses the 'Spirit-Nature,' and communicates of itself to it, and the Essences and substances, which make the Thought

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and Form and Substance of the creature, are metamorphosed, and transmitted by the Spirit-Nature, in the quality and state in which it can be then partaken and received by the next Nature of his cosmical being.

(3) The SOUL-NATURE. The same functions are performed by the 'Soul-Nature' as by the 'Spirit-Nature,' in still further metamorphosing and reducing the elements of the Solar Light—or the homogeneous cells of the Divine Essence—to the quality and state that fits them for transmission to the exterior Natures and Parts of the organism. Thus the original homogeneity of the primal Divine cell attains to greater heterogeneity, the simple becomes compound, the indefinite becomes definite, the volatile is fixated, by these gradual steps in their primary stages of evolution.

(4) The ASTRAL BODY. This 'Nature' of the Microcosm is of a different kind from that of the previous, and next two succeeding 'Natures,' and answers to the Interior Nature, or the 'SOUL,' of the Dual Nature of the creature, as the 'TERRESTRIAL BODY' answers to the Exterior Nature, or the 'BODY.' The 'Astral Body' is the exterior *Sac*, or envelope, enclosing the three above-mentioned Natures. More than this, however, is this Nature. Not only is it the vesture and casement of the 'SOUL,' it is also the instrumental agent of the Soul's motions, thoughts, and activities. It acts, for the 'Soul,' in the same manner that the 'Terrestrial Body' acts for the 'Body.' This office of the 'Astral Body' will be better understood, when we have to speak of it in a further connection at a later page. The 'Astral Body' is the transmitting and receiving instrument of the thoughts, sensations, and movements that pass between the 'Soul' and the 'Body.' Often it has been described, by Theosophical writers, as the 'Soul-Sheath.' Thus we have defined the component parts, or natures, of the 'SOUL,' embracing the above three 'Natures' in the enclosing envelope, and functioning instrument, the 'Astral

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Body.' Viewed from the 'Sex' aspect, as we shall speak of anon, the 'SOUL' is the Woman, the Female in the dual microcosm, and the 'BODY' is the Man, the Male.

(ii) THE BODY

The exterior organization of the human constitution, or the 'BODY,' embraces those Natures that respond to, and communicate with, the outer world of thought, stimulus, impression, and sensation. They are as follows :—

(5) The 'MIND-NATURE.' This is the innermost nature of the 'BODY,' which registers and transmits to the next outermost nature, all that is transmitted from the 'SOUL.' This 'nature' is a complex and extremely interesting subject of study. It is the *nexus* of all the inner potencies of the 'SOUL,' the inner seat of consciousness and sensibility, in which all that is received from both the 'Soul,' and the outer world, are eternally registered, and perpetually sealed. This Nature has received many names by those who have sought to define it. It is the 'subliminal consciousness' of some, and it has very generally been mistaken for the 'SOUL,' and even for the 'Spirit.' But the 'MIND-NATURE,' powerful though it is in its own sphere of activity, is but a subordinate part of the seven natures. It is the 'battery' in which is polarized the manifold force of the Divine and cosmical elements; the mirror in which are reflected and indelibly impressed, every spiritual, psychical, mental, physical, and terrestrial matter that comes within the area of man's consciousness. It is the 'strong-room' in which is custodied and permanently retained, every good or evil 'asset' that has been assimilated, either from Above, by the 'SOUL,' or from Below, by the 'Body.' It has been described as the 'Subconscious Self,' because, while it is the repository of all that has been conscious, or that has moved the receptive

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organs, of the Soul and Body, it is itself neither a moving agent, nor an originating faculty. What it receives it keeps, assimilates, and enlocks eternally in its vast recesses of memory, and repeats and reproduces at any time, when called upon. This is the source whence 'dreams' arise, and 'visions,' and latent 'memories'; and whence the few mortals, that have the power, may recover the lost memories of past reincarnations. It is the instrumental faculty of 'Intuition,' the 'reservoir' of Inspiration, the 'store-room' of spiritual, intellectual, and physical energy.

(6) The BODY-NATURE. This nature is the sensitive plate upon which are photographed the forms presented to it by the Mind-Nature. It is the oscillating 'needle' that registers the 'signs' of communication received from the 'Mind-Nature,' or the Interior Brain, and from the brain-organization of the 'Terrestrial Body.' It transmits to the brain-organization of the body (the organ of the physical consciousness) whatsoever the Mind-Nature has to convey thereto. Were the brain-organization (the organs of physical and mental consciousness) less abnormally dense and obscured, the Body-Nature would communicate much more than it is now capable of doing. It is the 'car-drum' of the Soul, the 'horn' of the interior 'gramophone,' the 'letterpress' of the Book of Knowledge writ deep and eternally in the Soul, but speaking a language unknown by the world, and speaking in tones inaudible. The Body-Nature registers to the brain the hieroglyphics of the Divine Logos, but which there are few brains to read and interpret. To a 'Daniel' they are an open book; to a 'Darius' they are a sealed volume.

(7) The TERRESTRIAL BODY. The previously mentioned natures of the human constitution are all interior natures. Ignorantly they are generally lumped together in one conglomeration, and called the 'Soul.' This is done oblivious of the mention, in juxtaposition, in Scripture, of such terms as 'Body,' 'Mind,' 'Soul,'

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'Spirit,' 'Natural Body,' 'Spiritual Body,' 'Body Celestial' and 'Body Terrestrial.' These nomenclatures cannot be treated as tautological. They must mean different things. The so-called 'Monism' of Science, and 'Dualism' of Religion, though useful as experimental terminology, are not to be regarded as cast-iron ideas, confining the theory of human nature to a fixed state. The scientific meaning of the term 'monism' is but a term to express certain scientific generalizations that, from the purely objective data at present known to scientists, allow of other concepts, to those whose experience has led them further afield in Psychology. And many eminent scientists reject the finality of a monistic conception of man's nature. But we are showing that the constitution of man is *sevenfold*, as well as dual; and in no case are the interior parts of man's manifold nature to be roughly classed as the 'Soul.' The 'Mind-Nature,' the 'Body-Nature,' and the 'Terrestrial Body,' are an aggregate in which these three natures are segregated, and are jointly termed the 'Body.' The 'Terrestrial Body,' we have said, functions in the same office as the 'Astral-Body,' in the Dual Nature. It is the outermost and material 'sac,' envelope, or 'sheathe'; the functioning instrument of the two Natures which it enclothes. It is that part of the sevenfold constitution that responds to external and objective stimuli; and that executes all the stimuli energy, impulses, inspirations and intuitions, of the 'Soul,' in the outer world of sense, consciousness, and activity. The 'Terrestrial Body' is an absolutely subordinate instrument to the 'Soul,' and of the interior Natures of the 'Body.' We are, of course, speaking of it in its *normal* capacity and condition, and not as it has become by reason of abnormal conditions. It is capable, and has proved itself capable, of the most fatally complete revolt from its subordinate status in man, and of the gravest perversion of its normal position in the relations of the Seven Natures. It is the vehicle

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and executive of all that is actuated, devised, thought, and purposed, in the 'interior man.' It has, normally, no voice, no claim, no demands, and no authority, of its own. It is a purely vicarious instrument, an 'official' of Divine government, under the 'Spirit's' control. Such it is by normal warrant; in so far as it is not so, it is arrogating to itself a false position in the constitution of man. So much at present, concerning the 'Terrestrial Body'; in other connections we shall have much to say of this, and the other Natures, in due course.

Each of these Seven Natures, and all their several Parts, which, as we have shown, correspond with the Seven Planetary Circles, and the Twelve Zodiacal Angles, or Constellatory Houses, of the Cosmos, is the exact replica of one another. They may be likened to the familiar Japanese boxes that are packed in *nests*, one within the other, all of the same pattern. One Nature is the image and likeness of the other, and the whole *spirally* formed constitution is the image and likeness of the Cosmos, as the Cosmos is the image and likeness of God, the Centre of the Cosmos. All have precisely the same parts, organs, faculties, senses, proportions, and features, with which they correlate and function reciprocally. The 'Spirit' is the microcosmic magnetic centre of attraction and repulsion, by which all that constitutes the life, thought, volition and action, of the microcosm, is generated and transmitted, as we have shown, into the Sevenfold human System. Hence it cannot be too impressively enforced upon the reader's attention, that the only *true* governing principle that regulates and actuates human life and energy, in all the parts of man's multiformity, is from *Within—the Kingdom of God is Within you*—and by no means is it from Without. Any influences that move man's conduct or thoughts, from extraneous causes, should therefore be regarded, by all *true* men, with the utmost suspicion. Man, normally (and, all who desire to return to normal conditions) move, live, are

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actuated and energized, in all planes of consciousness (as well as unconsciously) not by external suggestions, stimuli, or influences, but by interior Thought, by magnetic and spiritual vibrations, and projections of Thought-Force, or 'aura,' proceeding from the 'Spirit,' the 'Divine Nucleolus,' in which is eternally vested the Divine 'Logos,' or the 'Mind of Christ'—that which the Apostle speaks of, in the case of the 'Church,' as, *the Christ being formed within you, and Christ in you, the hope of Glory.* The 'Spirit' is the Fountain and Spring of the Divine Streams of Wisdom, Knowledge, Light, Life, Might, Substance, and Thought, which flow through the Sevenfold channel of human nature, consciousness and sub-consciousness, to their outlet in the 'estuary' of the 'Terrestrial Body.' The 'Spirit' is not merely attached to God, *it is God*, as a ray of light is the Sun, or a branch of a tree is the Tree. God in Man, Man in God; God in the creature, in the stone, in the atom, in the grasses, trees and herbs, in the animal, bird, fish, insect, in man. *God all and in all, in Whom all things consist, in Whom we live, and move, and have our being.* 'Spirit'—the 'Spirit of God'—is the ever-flowing Essence of Matter, Force, and Motion, the creative energy, and the basis and substance of all creature-forms.

As the Eternal Parent, God-Jehovah, is *Androgynous*, in His creative fecundity—the Father-Mother in One, so the Cosmos is Androgynous, a Dual Being, solar and stellar. And Man is a Dual Being likewise, Soul and Body, 'Ish' and 'Isha.' Only after a period did man become divided, for fecundative reasons, and 'Woman had her beginning.' Man ceased to be androgynous, in the incarnate state, but, in the cosmical state, the androgyneity, or hermaphroditism, of man, as of all creatures, still continues, and is an eternal fact. *The children of this world marry, and are given in marriage; but they that shall be accounted worthy to obtain that world, and the resurrection from the dead, neither marry,*

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nor are given in marriage ; neither can they die any more ; for they are equal unto the angels, and are the children of God, being the children of the resurrection. Man cosmically is duo-sexed, male and female in one. The sexhood of the creatures of this world is a factitious state, that supervened for procreative reasons, but it is of small moment in the cosmical aspect, in which the microcosm is viewed in his cosmical state. The Almighty and Eternal God, the Proto-Procreator, is male and female in One ; the Cosmos, the primary procreator, is male and female in One ; Man, the mediative procreator, is male and female in One. The image of God is carried down, in its perpetual and universal androgynicity, along the whole descending line of evolution, to the base, or the earth, which is male and female. In most creatures the androgynicity has been temporarily broken, and the sexes divided. The male is the 'Body,' and the female is the 'Soul,' of the cosmical microcosm. This is a cosmical Truth, and one of serious physiological importance. It shows how momentous a matter 'Marriage' really is. How true were the words of Adam, in the Allegory, *And Adam said, This is now bone of my bones, and flesh of my flesh ; she shall be called Woman ('Ish'—'Isis'), because she was taken out of Man. Therefore shall a man leave his father and his mother, and shall cleave unto his wife ; and they shall be one flesh.* This is the cosmical import of S. Paul's words, *He that loveth his wife, loveth himself, for no man ever yet hated his own flesh ; but nourisheth and cherisheth it (even as the Lord the Church ; for we are members of his Body, of His flesh, and of His bones).* For this cause shall a man leave his father and mother, and shall be joined unto his wife, and they two shall be one flesh.

Thus the male is the 'Body,' the female the 'Soul' ; the male is the Solar, the female the Planetary ; the male is the 'Objective,' the female the 'Subjective' ; the male the 'Positive,' the female the 'Negative.' By this dual, androgynous constitution, which extends

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to every functional part of the cosmical organization, alone can the creative and fecundative elements correlate and operate, in their joint functions. By this only can the forces of nature energize, and the smallest motions of bodies occur, down to the smallest atom, and up to the loftiest of the Gods and Angels. This correlation of dualism is the principle that affects every movement ; the basis of the Laws of the Persistence of Force ; of the Conservation of Energy, and the Indestructibility of Matter ; of Segregation, Equilibration, and Dissolution. It operates in all the simplest motions of bodies, as in the most complex concatenations of spheres ; in the organic processes of fecundity, as in the evolution of Planets from the nebular spheroids ; in the revolutions of the sidereal heavens, as in the circulation of the blood, or the motions of the brain-cells. The puff of wind that separates the dead leaves of autumn from the still living and green ones ; the forces that produce the beautiful forms of crystallization on the window-pane by the action of frost, and that create the snowflake in the myriad shapes and geometrical forms ; all these forces, motions and processes, arise from the co-ordination of these two primary elements in a multiplicity of correlations, which we may denominate as 'male and female.' From the Divine Being Himself, down to the minutest element in the 'atom,' it is by androgynous correlation, 'male and female' dualism, that existence and being are sustained. This may be a concept difficult of realization ; but, be that as it may, it is a 'first principle,' the immensity of which, and its profundity, may baffle the deepest minds to generalize upon. Yet its sublimity will be recognized by all ; especially when we realize that not only composite bodies, like suns and stars, men and creatures, of varying heterogeneity, divisible into innumerable homogeneous cells ; but each component part, down to each homogeneous cell ; is equally 'male and female' in one. Each cell, each element, each

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atom of a molecule, each aggregation of molecules, each organ and structural part, of each organism, coalescing in multiform combinations of molecular forms, is *Dual*—‘ male and female ’ ; and all are charged with force and energy, with magnetic and fecundative force. This is the case, not in the material plane solely, but in all planes, in which the several Natures correspond. Whatever be the force, or energy, or motion, at work (and at work they are perpetually), whether it be spiritual force, psychical force, brain force, nerve force, physical force, muscular force, pulsatory force, blood-circulation, fecundation, molecular energy, or anything else that possesses mobility, animation and vitality ; all is Energy, produced by dualism in Nature, fecundative dualism, expansive and contractile, centripetal and centrifugal, positive and negative ; all is the operation of Male and Female, the ‘ perpetual force,’ that never wastes, never can be stemmed, is indestructible in Matter, persistent in Force, and continuous in Energy and Motion. It is the ever-operating, ever-fecundating force, that works silently, secretly, imperceptibly, but surely, and persistently, in the Body and Soul of Nature. This is the grand Principle that works in the heart and womb of Being, the secret of perpetual energy, of the continuity of relations between matter and force in the Cosmos. As all the sidereal bodies ; as whole continents of the earth ; as every moving body, in land, air, and water ; grow from the slow generation and building-up of their molecular particles ; so the immensities of Thought ; yea, and the littlenesses also ; grow out of the diffused and generated atoms of Thought-substance, in the mind, and translate themselves in the multiform processes of expression, in the language of speech and action. Whilst normal conditions continue, and if all this infinite generation, fecundation, and diffusion of manifold cosmic energy, that sustains the Cosmos, be not disturbed, or its laws interfered with ; then perfect

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harmony reigns ; and, in all the complexity and heterogeneity, the whole Cosmos rests in stable equilibrium and order, and in an absolute state of homogeneity. The vastness is ever continuing and increasing, its area of creation and correlation is extending in ever-widening circles, even to infinity ; yet persists the same reign of order, the same perfection of harmonious combinations of matter, force and motion. *But*, in one single instance, at one single spot, *disturb the equipoise*, and confusion and chaos supervene, destructive of the whole *organum* of nature.

We have seen that the centre and pivot of the human constitution, in its normal state of equilibrium, is the 'SPIRIT,' and that all his activities and thoughts are from the *Within*, generated and energized at the Fount and Spring of thought and action, and setting in motion the organs of thought and action, in each Nature, until transmitted to the exterior brain-organization of the 'Terrestrial Body,' the functioning instrument of the Soul, in the incarnate state. The 'Terrestrial Body' is the servant and instrument of all that is *Within*, the 'faucet' through which the streams of Thought-force enter consciousness, find expression, and evolve into action, in the outer sensible world. The 'Spirit' is the ruling, inspiring, coercive and illuminative source of consciousness and intellectiveness—the true 'genius' of normal man. Being the first receptacle of the Divine Essence, or 'Logos,' of God, it renders the entire composite being of man the self-illuminative and spontaneous percipient and agent of the *Divine* Mind and Wisdom. The 'Self' that illumines and actuates is not the independent 'man,' but the man who is God, the God who is man, the Divine and eternal 'Ego,' in which the Six Natures, and their several Twelve Parts, and all the aggregations in each part, are harmoniously subordinated, as the 'members' of a body are subordinated to the 'brain.'

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The 'Spirit' is the 'Christ' in man, the Christ of God, for the perfect formation and evolution of which, all creatures, including man, are individually making, and to which their evolution is tending. Therefore, in his intelligence, his consciousness, and his senses, man was 'wise,' in *the Wisdom that is from Above*, the Wisdom of God; he was strong in the strength of God; he was the individuated 'form,' likeness, and manifestation of God.

When the Fall took place this state of equilibrium and harmony with the Cosmos, and with God, was broken, man's state became *reversed*. He fell, and, in his Fall, he carried with him all that was beneath him in the scale of life, even the earth, and all creation. In the normal state, the 'Terrestrial Body' was subordinate to all the Natures that interiorized it. It had no 'free-will' of its own, no liberty of choice, no independence of activity. Nevertheless no Nature of the being could be normal and perfect which had not the *capacity* of freedom. It could revolt from its related Natures, if it so chose. But, following the normal laws, it was impossible for it to stray beyond the limits of its own constituted and subordinate office in the being of the microcosm. And this was so of the 'Spirit,' for the 'Spirit' possesses no free-will of its own, independently of the Laws of the Cosmos, and the Will of God, the Lord of the Cosmos, which Will was conveyed by the mediumship of the Gods and Angels, and at the hands of a Mediator, and of a graduated system of mediation, by which all things in heaven and earth are governed and sustained. Herein, by the way, is the *rationale* of the *Hierarchy*, and of the Hierarchical government of the 'Church,' that prevails and rules in the system of the Catholic Church. It is the foundation of the Authority of 'the chair of S. Peter,' and the whole system of centralization in the Ecclesiastical Hierarchy. It is the Law of Vicarious Divine Order and Government. Perverted and abused this system may have been, and may be, and consequently, sub-

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versive of that for which it is intended to stand. But no 'Protestantism' that ignores the principle of centralization, of Authority, and of the *Divine Vicariate*, can ever be an improvement, nor otherwise than a revolutionary and Nihilistic institution. Purify, reform, and readjust, the Hierarchy; remove its abuses and corruptions. But do not destroy the Hierarchy, do not annul the Principle, do not destroy the idea, the *fundamentum* of the Catholic and Apostolical Church.

As we have said, all the equilibrate and harmonious conditions were *reversed* (so far as the earth is concerned) at the Fall. For the first time in the annals of the Cosmos, the 'Terrestrial Body' rebelled against natural law and authority, asserted its own individualism, developed a mind and will of its own, independently of the united mind and will of God, superimposed in the inner natures and consciousness of the man. From that hour the 'Terrestrial Body' assumed the power and mastership of the 'inner man,' and man became the slave of the flesh. As needs must have been, under such circumstances, the 'Spirit,' incapable of consent to this revolt, was deposed, fettered and incarcerated, and continued unheeded by its fallen nature, and no longer was the monitor, guide, and monarch, of man. Human nature was incontinently and radically transposed. Volition and Action were imposed by the 'flesh' and the 'carnal mind.' The 'brain-organization' took the place of the 'Mind-Nature,' and the 'flesh' took the place of the 'Spirit.' From this metamorphosis there arose utterly new and abnormal conditions of existence. Opposition set up between the 'flesh' and the 'Spirit,' that ever-present *struggle* between two desires, two wills, two 'laws,' in human nature, so eloquently described by S. Paul in his writings, to which we refer the reader. From that hour, a new set of organic, volitional, and intellectual faculties entered into operation. The 'intellect,' the 'mind,' the 'heart,' the desires,' of human nature,

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by which man now customarily functions; are not the organs or faculties by which normal man functions. It is as if the tools of the mason took life, and commenced to work of themselves, in antagonism to the skill and hands of the mason. Man began to function and work, to think, and choose, and act, by the artificial light of his own darkened reason and intelligence (sunk, after the Fall, into the lowest state of ignorance and barbarism), and under the promptings of the excited and corrupted senses and passions of the 'flesh' appealing to the carnal and sensual stimuli of the exterior world. The 'flesh' and 'carnal mind' (or the mind of the flesh) became the tyrant and deceiver of his Soul and Body. Man ceased to function from the Within; he functioned solely from the Without.

Thus we may see what all the past ages of Devolution have been accomplishing in human nature, and what is still being accomplished by the progressive influences of 'civilization,' religion, education, and Science. From the lowest depths of the barbarism to which mankind fell, for the most part not by the gradual *evolution* of the mental and moral faculties (as the scientist has stated it), but through the *devolution* of these, and other, faculties; their gradual recovery and raising from their atrophied and dormant state; the human race has steadily ascended the scale of Devolution and Progressive Redemption. Slowly the higher senses have awakened, and are awakening. But still the work has not concluded. Man is still governed by the Without. It is not by the 'Law written in the heart'; still it is the 'Law' engraven on 'tables of stone,' that coerces him. It is not the Light of the Divine Wisdom in the Soul that illumines his intellect and actuates his intelligence. It is still the labour of the brain, the skill and knowledge of intellect, the observations and ratiocinations and judgments of reason, that accumulate in him the sum of his knowledge. He is not the 'wise man' of God, he is but the learned

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man of letters ; not the great man, the ' great master ' of Absolute Truth ; he is still the student of theories, the weaver of hypotheses, the constructor of Sciences, which may or may not be cast aside by his more learned successors. Devolution has yet to make its powers felt in the plane of Mind and Soul. The ' coming race,' the ' Church-Race,' will be a race of Spiritual Men, Men of God, whose knowledge and strength will entirely be derived from Within themselves—yet not so, but from the Fount of All Truth, manifesting and revealing in the Within of Man's ' Spirit,' and mediated from the Hierarchical Orders.

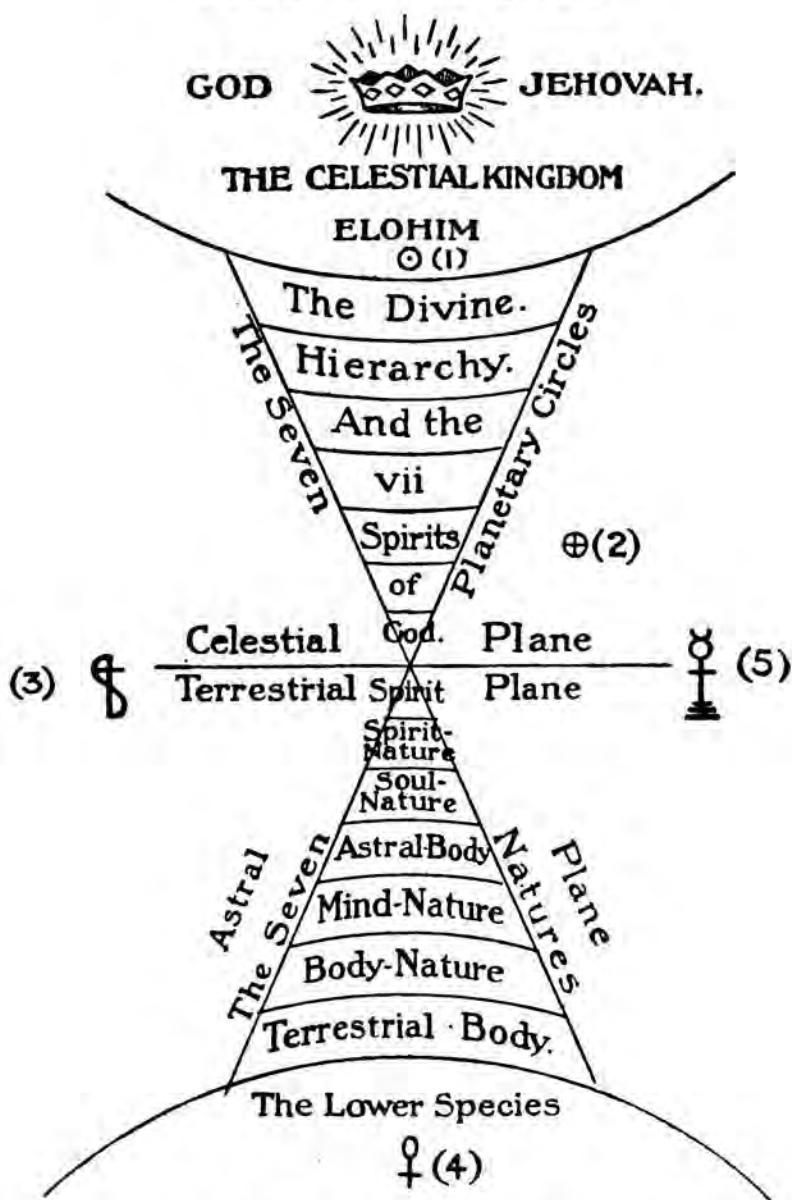
CHAPTER SIX

DENUDATION

IN consequence of the act of disobedience of the 'Sons of God,' the first thing that took place was the *arrestment*, or suspension, of the normal course of Progressive Creation, the *reversal* of the natural Law of Cosmical Evolution. There followed, in the place of that Law, which could only be in force under purely normal conditions, the substitution of the Law of Devolution, or the gradual return (by the same natural processes of development and reincarnation) of the mixed human race, created by abnormal marriage-conditions; to the normal state of the human genus. This Law has been in operation from that time to the present. The order of nature obtaining under normal conditions allowed of no such unlooked-for, however possible, changes of conditions as were brought about by the Fall. The earth, which, through the eternal ages past, had been the creative 'laboratory' of the Cosmos, bringing forth from its bosom the evolving species, in continuous and regular sequence from the lower orders of creation, by reincarnation and evolution; had become a fallen, polluted, and disorganized sphere. All the creatures—the 'offspring of God'—were made subject to the same evil and pollution. The ground of the earth, on which hitherto nothing existed but the undefiled and spotless creatures of God, falling under the same subjection.

We have already stated that the Sons of God stood as the 'apex' of the 'triangle' of terrestrial creation, and that from them the Divine Vital Principle was

DIAGRAM OF THE UNION BETWEEN THE HUMAN AND THE DIVINE



THE FIVE COSMICAL SYMBOLS

- (1) The Divine Microcosm.
- (2) The Square and Circle. The Human Microcosm.
- (3) The Cross and Serpent. The Evolution and the Devolution of Microcosms.
- (4) The Creative and Fecundative Processes.
- (5) The Cosmical and Divine-Human Synthesis. Reincarnation and Progressive Creation.

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mediated to the lower orders, and to the substance of creation. They were the 'Pleroma' of the Divine 'Logos,' the Word and Wisdom and Essence of God. By them the earth and the creatures were sustained, fecundated and preserved. The whole earth derived vitality and strength, knowledge and wisdom, by the mediumship of the Sons of God—the *Headship* of creation. The principle of mediation ran through the whole order of creation. Reciprocal mediation is the principle of life in nature always. As the rising species in the evolutionary scale derived their forms from the species below them, so the whole of the lower species derived their vitality and support from the species above them. And as the living genera derived strength and sustenance from the food which the earth supplied, so the earth derived its capacity to provide food, from the elements of vitality mediated by the species and genera, successively, which fed upon it. The form of nature may be likened to double cones inverted, and placed point to point, the 'apex' of the lower cone representing the Sons of God, or the Adamic species, and that of the upper cone representing the Divine Hierarchy, in the Heavenly Places. The 'base' of the lower cone represents the lower genera and species; that of the upper and inverted cone represents the Celestial Kingdom of God. The Vital Principle, or Divine Essence, depended for its transmission to man, upon the Divine Hierarchy, in their several Orders, above the earth; and upon their union with the 'apex' of the human generic scale, the Sons of God. God, the Father, was the first and Highest point of mediation, the initial Fount and Spring, of the Divine Essence, which was immediately mediated to the Son of God, the Lord Jesus Christ. The 'Divine Essence' is, in Scripture, denominated 'Holy Spirit,' and was given by the ancient alchemists the name of 'Elixir Vitæ.' This is the 'Trinity' of Christian Theology—the 'Father, the Son, and the

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Spirit.' Likewise the 'Spirit-Nucleolus,' secreted in all creatures, in gradations of evolutionary development, was the attractive magnetic, or polarizing, centre to which the Vital Principle was drawn into the creatures, individually, from the various higher mediatorial sources, or channels.

This principle of mediation, passing through each order of creation, from the highest to the lowest, from 'apex' to 'base,' needs to be considered, and thoroughly grasped, in order to comprehend the effects upon nature of the Fall of the Sons of God. One of the most direct results of the Fall was the abasement and degradation of the fallen Sons of God, and the influence of this upon mankind and the creatures in the scale of creation. The earth became the scene of depravity, and of unrestrained violence of human passions; the human genus, as a whole, falling into untold insensate debauchery. The momentum of descent into Evil was commensurate with the supreme height of spiritual and physical perfection from which the Fall commenced. Mankind sank the deeper into the mire of Evil and wickedness, and their state was intensified by the recklessness of despair and remorse, from the knowledge, in the case of the Sons of God, of its hopelessness, irreparable, irredeemable. Once having fallen from the Deific state, and degraded their pure Terrestrial Bodies, and 'Souls,' and having, through their disobedience, and its consequences, created a new and corrupt environment, and new conditions; knowing that they had cut off their connection with the Divine Hierarchy, and from God, the Father, and the Celestial Kingdom, through Whom they had derived, and could only derive, the Perfect Life which they had forfeited; the Sons of God knew that, for them, there was no hope of Redemption, that, by reason of their constitution, they were incapable of restoration to their lost state.

Such a Redemption required the cosmical processes of Devolution and Purification, involving the

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evolutionary creatures, in their several gradations, in a course of many reincarnations. But the Sons of God were beyond the operation of these processes. They had fulfilled the course of Progressive Creation. They could not go back, and begin afresh the making of that which had already been made—and ruined. For them there was only the looking forward to the far distant *end*, the final dissolution of their natures at the close of the earth's cycle of cycles. Knowing then the hopelessness of their case, they sank lower and lower into evil and corruption, which they had themselves introduced and created by their disregard of the Laws of Nature. In their descent they dragged down the whole world of matter with them; the creatures, the earth-base of substance and sustenance; whose past perfection and purity, whose immunity from Evil, had consisted solely in their conjunction and integral union with the Sons of God, mediatively. Whilst the Sons of God continued to mediate the Vital Principle, by virtue of their union with the Divine Hierarchy, which linked them on to the Spring of Life, the 'Lamb of God' in the 'midst of the Throne,' the whole creation was free from Evil and suffering. Evil had no existence, and the world had then no shadow of a thought of its possibility. But when the Sons of God broke away from the Divine Hierarchy, to their own eternal ruin, they severed the connection of the creatures with the Life-giving Fountain of the Divine Hierarchy, and plunged the earth into the same ruin and desolation into which themselves had fallen.

But not only was this forfeiture of the Vital Principle one of *deprivation*, it was also one of *depravity*. The Sons of God, in the fallen and corrupt state, were still the 'apex' of life, and as such, their influence on the life of the world could not be of a negative, or neutral, kind. If not for good, it could only be for evil; and for evil co-extensive and co-intensive with their supreme potency. They were the head-centres

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of terrestrial magnetism and vitalism. From their Seven Natures flowed still the streams of 'thought-force,' or (as the Orientalist names it, 'aura'). In the pure and perfect state, the 'aura' flow from the 'Spirit-Nucleolus,' circulate in the Six Natures, and are transmuted into Energy, Thought, Consciousness, Volition, and Action. But, in these fallen creatures, the 'Spirit-Nucleolus,' whilst they still continued to live on the earth, was no longer the ruling, functioning spring of pure 'aura.' The 'aura' became foul, tainted, unclean, and corrupt. It was the 'aura' of the Sons of God, in their normal state, that, in the first instance, constituted the Vital Principle, or Divine Essence, which fructified and 'replenished' the earth. It was the 'Angel's food,' conveyed and mediated from the Divine Hierarchy. Hence, when this 'Angel's food' was withdrawn, and ceased to be mediated, the 'Spirit-Nucleolus' ceased therefore to perfectly function as the well, within man, of the 'Water of Life.' This depletion, and the super-session of foul and corrupt 'aura,' generated in, and proceeding from, the carnal human mind of the vitiated and carnally ruled natures, vitiated the whole creation, to which, also, evil 'aura' were mediated by the fallen Sons of God, and the human genus, and, relatively, by all the orders of creation in their ranks. Evil aura befouled and took the place of good aura. Thus the one-time pure and glorious, but as yet inferior, or undeveloped, species of man, were vitiated, body and soul, by the noxious and pernicious aura of the fallen Sons of God, transmitted magnetically from their souls and bodies, in the place of the streams and radiations of 'Light' and the Vital Principle, and the Divine elements and forces, which formerly emanated from them, fructifying and replenishing, fertilizing and fecundating, beautifying and glorifying, the earth, and enabling it to bring forth the paradisaical fruits, now extinct.

Instead of the plenteous distribution and circulation

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of the untainted Divine aura, or the Vital Principle, from the mediative Sons of God, these mighty 'Gods' among fallen men, were the vicious, disease-generating fountains of their own self-generated aura, corrupt and foul, and befouling all nature with every kind of evil product. The Terrestrial body degenerated into the 'flesh,' as it now consists, and under the dominion of the 'flesh,' mankind became as corrupt and evil as formerly they were benign and good. The earth was filled and impregnated with spiritual, mental, psychical, and physical aura, of fecundative powers, fertile with reproductive prolixity. It became a mass of disease-germs, of pestilential miasma, of abomination, in all planes of matter. Its fair form was obliterated, its virginity was polluted, and its cosmic 'glory' faded away, changed to an unsightly and arid, weed-sown wilderness, polluted by corruption, decay, disease, and death.

The evil consequences of the Fall, above described, manifested themselves visibly in the persons and features and physique of the creatures, from the Sons of God downwards. The Terrestrial bodies of the former, normally, were of indescribable beauty and glory, in texture and conformation. They radiated the interior iridescence of the Divine Nature and Essence, derived by their immediate correlation with the Divine Hierarchy ('Elohim,' or the Gods). They shone with roseate splendour, their 'glory,' their robe, their vestment. To this roseate iridescence they derived their generic title, 'Adam' (*i.e.* red), the roseate-hued. The rest of the human genus, and of the lower genera, and kingdoms of nature, according to their evolutionary stages, and the developed states of the 'Spirit-Nucleolus,' displayed, relatively, a like inherent radiancy. The normal earth-planet likewise shone with the inherent incandescence of its own natural 'glory'—a Star of the first magnitude, generating its own heat and light by

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the internal elemental Fires of cosmic ether. For it is a mistake to suppose that the shining spheres which bespangle the sky above our heads, derive their luminance from the Solar light reflected upon their surface. They are shining Stars, Suns, and Planets, iridescent and incandescent, in various stages of evolution. The earth, as it now is, cannot enter the same category with the sidereal spheres, on account of its present abnormalism, and state of contraction, solidification, and corruption. It is the only Planet on which disease, corruption, and death exists; the only Planet not iridescent, in one degree or another. It is no longer a shining star in the heavens, but revolves in its orbit a dark, murky, mist-covered, cloud-robed sphere, amongst its resplendent sister-stars.

When the Sons of God fell, their iridescence, and that of the creatures, together with the earth, faded and vanished. Man, the mediator of the 'Light of Life,' was cut off from direct union with the Divine Hierarchy, or the 'Shekinah.' Their mighty frames still remained, for several generations, and the cloudy emanations of evil aura emanated visibly from their slowly contracting bodies. They were the 'Nephilim,' the cloud-covered men, *the giants, the mighty men that were of old, the men of renown.* These 'Nephilim' were the fallen Sons of God, and their descendants, from the incestuous acts of the disobedience of natural law. The 'Glory of the Lord,' which formerly radiated from them, filling the earth with teeming germs of paradisaical life, the pure elements of vitality; had departed from them. They had become degenerated, dull, and contracted vehicles of corrupted aura—and the unclothed, denuded, and pestilential forms of creatures of 'flesh and blood.' This is the history of the abnormal constitution of the creature. It must so continue, the inheritance of the Fall, until the Redemption of the earth, by the new and ascending Church-Race, and restored species of the Sons of God.

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This restoration of the Divine-Human species in the earth is the purpose of the Church's existence. It receives its final realization in the process of 'Transfiguration.' Transfiguration was beautifully portrayed and prefigured by the Lord Jesus Christ in the incident of the Gospel-record, in which the disciples of the Incarnate Son of God beheld Him, for a brief hour, clothed in the 'glory' of His normal iridescence, of which, in His abnormal birth, He had 'emptied Himself,' for the purpose of His incarnation.

The glorious effulgence of Light-iridescence that streamed from the Terrestrial bodies of the normal Sons of God, and proportionately of all the creatures, was the peculiar effect of the contact of the 'Spirit-Nucleolus' with the Celestial and Divine Hierarchy; and was substantially perfect in those who, like the Sons of God, had attained to the Divine Manhood, the step of evolving man to the Deific state. (This effulgence still survives in the traditional and artistic reminiscence and use of the 'aureole,' or 'halo,' which, in medieval art, and in ecclesiastical representations, was depicted over the heads of saints and celestial beings. It is a relic of the normal appearance of the human being, before the Fall). The Light-effulgence emanating from the bodies of the reincarnate creatures, constituted the raiment with which they were clothed. They needed no other. *And they knew not that they were naked.* But the forfeiture of this iridescence left mankind 'naked,' denuded, clothes-less. Thus we see the meaning of the allusion in the 'Genesis' allegory, incomprehensible without these facts being understood: *And they were both of them naked, the man and his wife, and were not ashamed.* This 'nakedness' applied to the Dual Nature, as shown by the truly mystical interpretation of the words 'Adam and Eve,' which not only refers to the division of 'man' by sexhood, but also to the division of man, constitu-

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tionally, into 'Body' and 'Soul.' The Light-vestment that permeated them, was their outward clothing, as it was also their inward clothing. They were clothed with 'Light,' as to the Body, as to the Mind, as to the Soul, and as to the Spirit. They wove their own raiment of Light, from within themselves, whether raiment of the body, of the mind, or of the soul. Before the Fall they needed no material vesture, as they needed no intellectual vesture. They derived perfect Wisdom and knowledge, and perfect innocence and purity, from the 'Spirit-Nucleolus.' After the Fall, it is stated, *And the eyes of them both were opened, and they knew that they were naked: and they sewed fig leaves together, and made themselves aprons. . . . And Adam said, I heard Thy voice in the garden, and was afraid, because I was naked: and I hid myself. And the Lord God said, Who told thee that thou wast naked? Hast thou eaten of the tree whereof I commanded thee thou shouldest not eat?* The stream of Divine Light and Life, or the Vital Principle, was choked; man was bereft of the Glory, the Wisdom, and the Power of God, denuded of his Divine covering, which had been formerly his safeguard, his security, his honour, and his dignity. His past all-sufficing raiment, of mind, of soul, and of body, had fallen from him. Nothing remained to him, consciously, but his bare intellect, his carnal intelligence, his reasoning faculties, the carnal mind, and the 'flesh' which clothed his disorganized Sevenfold nature. He was truly 'naked.' In the presence of Jehovah he was 'ashamed' to stand, disrobed. He had lost his 'wedding-garment.' The inventive genius and faculties of the mind then first began to show themselves. Mankind have prided themselves upon this wonderful 'inventive gift.' It certainly is a wonderful thing. Man had fallen into savagery and barbarism, from a state transcendent, of which we have no adequate data to conceive the greatness and grandeur. Since

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then he has been labouring, with brain and hand, to 'make aprons,' substitutes, equivalents, and provisional appliances, to fill the place of the mighty powers and spontaneous gifts of nature, soul and spirit, which, primordially, were everything to him, and made these inventions unnecessary. He was thenceforth dependent upon the carnally ruled Mind. We have proved the might and power that are in the Mind. By it have the races emerged from barbarism to the civilization of our own day. If, then, Mind and 'flesh' are so powerful, in the inventions and the arts, consider how infinitely greater is the power of mankind in whom the gifts of 'Soul' and 'Spirit' are in full force and function! And these gifts were what mankind lost and forfeited by the Fall. We may rightly extol the great outcome of mental and physical forces, displayed in our own wonderful age of invention. But think of the time when all these inventions, engines, machines, instruments, skill, labour, ingenuity, and strength of human ability, were needless, dispensed with by the 'gifts' inherent in the beings, the gifts of Soul and Spirit, and the spontaneity of nature working in harmony with the perfect Wisdom of man. The 'Sciences' are the product of the Fall; they came forth from the brain of a primitive people, denuded of their primitive Wisdom and Power. Man was once spontaneously and Divinely endued and clothed with Absolute Wisdom. The 'Wise man' has said, *Lo, this only have I found, that God made man upright (equilibrate); but they have sought out many inventions.*

The unaided *mind* of man, for the most part degraded, by the conditions of the Fall, to the lowest type of barbarism and 'prehistoric' savagery, as shown in the deposits of the earth's present strata, must, if it rose from the state of barbarism, seek its knowledge-
raiment by its own endeavours and efforts after advancement. The *body*, denuded and naked, beginning to feel the bitter effects of its clothes-less and unpro-

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tected state, after the banishment of its inherent heat and light, and the gradual change in the earth's physical state, the variability of climate and temperature; must seek its material clothing from the sparse resources of nature. As the allegory describes it, *they sewed fig leaves together, and made themselves aprons.* 'Fig leaves,' mystically, represent 'Wisdom,' and the 'aprons' mystically represent the resort of man, in his growing mental perceptions, after the Fall into depravity and barbarism, to nature and intellectual ratiocination, for the provision of the substitutes for the Divine Wisdom of the 'Logos,' which man has found in the cultivation of the intellectual faculties, functioning independently of the 'Spirit,' which functions are classified as intuitional and inspirational, as distinguished from the intellectual and rational functions. And the *soul* must find some form of expression and consciousness to take the place of the Divine Thought, with which aforesaid the Spirit had supplied it. This man sought to provide by Religious movements, exoteric and esoteric worship and practice. Thus Devolution, as a Law, worked in the reincarnating human race, and by that Law the race slowly rose, step by step, from its depths of depravity and degradation, in the scale of civilization, mentally, physically, psychically, and spiritually; to meet the Divine provision of 'Grace,' given to man in the Purificatory side of the Redemptive Scheme, or the Cross and Serpent.

(1) *Spiritually*, man was enclouded in darkness, and needed to provide himself with 'lamps,' lights of Religious Worship, of instruction and direction, appealing and guiding, not from within himself, as before, but without himself, to the within; acts and ceremonies, prayers, sacrifices, and devotions, that addressed themselves to his soul, to quicken and strengthen it to seek after God. This is the history of the origin of Religion, the beginnings of man's *seeking after, if haply he might*

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find God, Who, in their 'Spirit,' is not far from every one of you.

(2) *Intellectually*, no longer taught of the Lord by means of the 'Spirit'-engendered intuitions and inspirations of the Divine 'Logos,' Man must laboriously struggle upwards from the deep bed of nescience and mental emptiness into which he had fallen, and construct for himself a new method of knowledge-acquirement, a new science, a new reason, a new intelligence. Small wonder that this was necessary, for man hitherto had sought and obtained knowledge by the interior light of his Spirit. That Light was withdrawn. Consequently, for ages man sank into utter darkness, and was little better than a vertebrate animal, living by his stone, or iron, weapons, dwelling in caves, clothed in skins. Very slowly did the intelligence awaken, the intellect spring up, and reason develop, until finally Science, Art, Invention, and Thought, evolved from the darkness and chaos into which he had fallen.

(3) *Physically*, he must clothe his attenuated, contracted, and defenceless body. First, he resorted to the skins of the victims of the chase, and those animals he had slain in self-defence. Later, he learnt the art of weaving and spinning, and of utilizing the fruits and herbs of the ground for the production of yarn and material for this purpose.

These new methods of supplying the place of the forfeited Divine paradisaical clothing and vesture of mind, body, and soul, occupied many ages to discover and develop. They were the outcome of devolutionary processes, and the slow rising of the lost nature of man to the gradual stages of restoration, in the Redemptive Path, which humanity is still pursuing, and the end of which is not yet.

Whilst it were foolish to decry or belittle the magnificent results of Devolution, in what we are accustomed to call the 'march of civilization'; in the rise and growth of culture, invention, and discovery; in the

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development of the various branches of Science ; and in the rapid spread of Religion and its moral and spiritual influences ; from what we have said, it will be perceived that all these movements have been, and are, as nothing compared with the lost state of man, and are wholly 'abnormal' features. Science, the products of invention, of mechanics, of intellect, and of education, religion, and culture ; all that is included in the widest meaning of the term 'civilization,' will pass away, and become extinct curiosities of an abnormal age, when the old times are restored, when Christ enters into His Kingdom once again, when the Cross and Serpent has triumphed, and when the Divine Hierarchy returns once more to govern the world through the mediative ministrations of the restored Human Genus, and the Sons of God.

In this allegorical story of the Fall, we read that both Adam and his wife *knew that they were naked*. We have pointed out the mystical meaning of this idea of 'nakedness,' as also of the personalities 'Adam and Eve' symbolizing 'Soul and Body.' Both of the dual parts of human nature were denuded and divested of their Divine enrobement in consequence of the Fall. The nakedness of the material body of man was the smallest part of the significance of this imagery. The Six Natures—the Terrestrial and Astral-Bodies, the Body-Nature, Mind-Nature, Soul-Nature, and Spirit-Nature—were denuded, and their Divine Light extinguished. Hence the total lapse of human nature ; the history of those dark ages of the 'prehistoric' past ; of those remains of a barbarous ancestry. It is extremely interesting that Prof. Wallace, in one of his latest theses, has put forth his belief that the mind, or brain, of man, in those early times, was by no means undeveloped, but probably as perfectly evolved and capacitated for high thought as it is now. This goes to prove that man, in those 'prehistoric' times of barbarism, was *not an unevolved, nor an undeveloped creature, but a lapsed, an emptied, creature ; a creature in whom the 'Light'*

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had gone out, not one in whom the apparatus of shining was deficient. The 'lamp,' the apparatus, was there. But, like the 'foolish virgins' in the parable, *they had no oil for their lamps*, and they had burnt out. This exactly was the case. They had therefore to rise up from the torpor of that dark night of sleep, and *buy oil for their lamps*. No longer were they fed from Within. They must needs find the will, the energy, the enterprize, the courage, and the ingenuity, to furnish the oil to replenish their lamps for themselves.

This symbolical and mystical view of the allegory has been completely overlooked by modern Biblical exegetists. It has been treated solely as literal history, and no one has thought to put any deeper meaning upon it. Thus the Church, which might have aided Science in construing the records of Geology in the right way, has deprived the scientist of the clue to the facts that Geology has unearthed. The Scripture has been given a useless and irrational meaning, and made to appear, in the scientific mind, a pointless tissue of fables. Such an idea that the record, in such a priceless book as the Holy Scripture, of the 'nakedness' of 'Adam and Eve' only referred to the nudity of the man and woman is absurd. Its absurdity is the more obvious from the fact that Theology has never sought to throw light upon the mystery as to what was the previous form of raiment, or the paradisaical method of covering the nudity of Adam and Eve, supposing they were originally one pair only. And Theology does not explain the reason why they were 'ashamed' after they had eaten of the 'tree of knowledge,' and why, before that deed, they were 'not ashamed.' It is plain that the story is symbolical, and not to be interpreted literally. Otherwise, some change in their physical composition must have suddenly taken place to have caused this sudden accession of modesty and chasteness, at the unwonted spectacle of each other's naked bodies. It is indeed passing strange, that an intelligent body of mankind,

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representing a large proportion of what is called 'civilization,' has been, for so many ages, satisfied with this interpretation, on which has been built up a towering structure of Theological doctrine concerning 'Sin' and 'Salvation,' without any attempt at an explanation of these curious anomalies. We are asked to content ourselves with the belief that the physical and material evils from which the whole creation suffers—disease, corruption, death—; and the mental, moral, and spiritual evils that have turned the world into a ravenous wilderness of conflicting elements; and of struggling, fighting, and devouring creatures; is caused by a man and his wife once upon a time eating fruit from a prohibited tree. We are expected to accept, as the cause of universal sin and suffering, a nursery-tale of a trifling theft; of a disobedience, at the best, of a trivial and infantile nature; a tale of a talking serpent; a beguiling woman; and of the sudden discovery by the human pair of a new sense of modesty concerning the suddenly discovered absence of sartorial furnishings—such an assumption of the *motif* of this story is an example of the unsavoury pruriency and ignorance of the clouded human mind, and of its astonishing capacity to misunderstand God, to insult Him, and to place the lowest constructions on the sublimest modes of Divine expression. We have still with us the same prurient and lascivious suggestiveness of perverted chastity, of false modesty, and of a canting spirit of mock morality, in the conventionalism of modern civilization that can see only 'indecent' in the 'nude,' and would drape the human form, portrayed in man's highest art, regarding with unctuous horror the smallest transgression in the matter of 'clothes,' which have given to the sartorial fashion almost a religious importance. The 'shame' of the 'Sons of God' and the human family on account of their 'nakedness' was not because they were unclothed, but because the discovery of their clothes-less condition signified the more humiliating

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fact, that they had forfeited that which had hitherto been their glorious raiment—the ‘Glory of the Lord’ shining from within them, and with which they had been arrayed, as with a mantle of Light. It indicated all that they had lost—the Divine Wisdom, the Divine Light, the Divine Life. They were ‘ashamed’ because of their denuded constitutional state—their cosmical deprivation and depravity. They were ashamed of their changed bodies, not because they were nude. There is no shame in nudity. In some of the ‘savage’ races, one of the most honourable of salutations that a ‘heathen’ woman knows, to show respect and honour to a stranger, is to uncover herself, and, with a graceful attitude, to express the familiar word of greeting. It meant to them that nothing more beautiful than the human form can be displayed, to honour a welcome stranger, to show respect, by the most delicate act of courtesy they can offer. It is generally the actual wearing of apparel that, concealing the form, fosters and suggests to the lascivious mind the unlawful and the indecent.

It is difficult to give in adequate language a description of the changes that followed the disdowment of the nature of man, denuded of the Divine ‘glory’ that his ‘Spirit’ had formerly diffused throughout his dual nature. These changes may partly be realized by imagining the effect of the extinction of the Sun’s light upon the face of nature. Such effects would be catastrophic in the most absolute sense. Even so were the effects of the extinction of the light of the Divine Nature in the organism of mankind. Man’s exterior de-clothing was nothing as compared with his interior denudation. Existence in the reincarnate state became a total reversal of all that it had been beforetime. The Terrestrial Body, or ‘flesh,’ assumed the sway of his being. The mind, or brain-organization, became an entire blank, as the white sheet of a ‘magic lantern’ is darkened when the reflecting lens of the

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camera is shut off. The 'Spirit,' alive, but shut in by the flesh, could only perform the most elementary physical functions, being the eternal magnet of the vitallic currents by which organic life is sustained—and incapable of doing more. There only remained the blurred and blotted memories (for ages buried in oblivion) of the indelible Wisdom-Knowledge, and Power of the Spirit, that at one time diffused in the whole being. Man, in the exercise and use of his natural and carnal mind, as it slowly awakened to independent activity, was dependent upon its own resources and exertions, for ages unaided even by the intuitions of the Soul, which afterwards raised in him the beginnings of 'genius' and 'science' and religion. It had, by strenuous reflection and observation, to acquire a new set of ratiocinative powers and methods. He had to adapt his intellectual faculties to the new state and conditions which the Law of Nature had created in his changed environment. To rescue himself from intellectual and spiritual oblivion, to preserve and recover his specific human distinctions, which establish the human race above the 'brute-creation'; he must begin from the beginning. He is left to be the creator of his own future state; to discover the art and capacity of mental thought, of deduction, of the inception of ideas, the working-out of conclusions. He must construct a language to differentiate his ideas, and to express them; a science by which to express them in sequence and order; to set forth his calculations with exactitude and precision. Logic and mathematics, etymology and speech, were the outcome of this beginning of self-effort to rise above the brute-state into which man had fallen. He had to build down to the basis of self-consciousness, to lay a new *fundamentum* of knowledge; and, from that, to build up a superstructure, by which to scale the frowning heights of nescience. By the aid of the hardly constructed steps, hewn out of the adamant of ignorance and in-

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experience, he began to climb the successive peaks of knowledge and experience, that bulked largely above his dwarfed and bestial condition.

In all this manifold procedure only a few in a generation of mankind asserted themselves above their fellows, to find energy and will to shape their capacity to attempt accomplishment. Many ages were occupied in the achievement of the first flights of the newly fledged faculties of mind, to discover the methods of acquirement, and to follow them up by practical work. By cumulative increments of understanding, consolidated in the successions of reincarnation, was this devolutionary process going forward, in almost imperceptible stages of progress. The experiences, the intellectual and spiritual developments, and the gradual evolution of the mental and physical faculties, under the changing earthly conditions, exigencies and environment, cooperated with these internal mutations, to form fresh qualities which all made for the one end of Devolution—human progress and betterment. This knowledge, especially at the outset, had little reinforcement from Within. The soul was a 'lost continent' within the being. The interior resources therein confined, that might have soon led to man's emancipation from his carnal thralldom, were lost sight of, and their memory perished. The 'Spirit' was incarcerated in the carnal caverns; the Soul- and Spirit-Natures, the Mind- and Body-Natures, were encaptured by the flesh, and became its servitors and its allies. Man therefore had only the Without to draw from, to collect the results of hard experience, of watchful observation, of intense ratiocination, supplementing, and keeping alive, the indistinct memories of past days, still abiding in the innermost cells of his mind, the still-clinging particles of the Wisdom, at the fount of which his 'Spirit' dwelt.

These vestiges of memory afterwards became stereotyped in myths, legends, and traditions, and were

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chronicled in the songs and poetry of later generations ; in which form they still fragmentarily survive, in the 'classics' of the rapidly disappearing 'dead languages.' The Wisdom of God had departed from the children of men, as a whole. But, in all those dark periods, there remained always a small remnant of the Elect, living in secret communities, scattered in the Eastern parts of the earth. After the 'Noachian' cataclysm,¹ the few survivors settled in their several chosen latitudes, together with those that had pre-existed and were out of the zones of the turmoil of wickedness that brought about the cataclysm. With the mass of mankind the memories and ancient knowledge survived only in degenerate forms of idolatry and superstition. Nevertheless, even these, associated as they were with much that was true, and with the increasing intellectual and mechanical forces and influences, helped to keep alive the aspirations God-ward, of mankind, after their emergence from the lowest conditions ; and to influence the world in higher directions of self-culture and knowledge. The old symbols of the departed Faith were not forgotten. They were jealously preserved among the Faithful Elect. In course of time, however, they

¹ Touching the Biblical account of the 'Noachian Deluge,' it must be treated in the same 'allegorical' light in which the whole of these earlier fragments of ancient writing is to be understood. The beautiful story of the 'Ark' and the deliverance of the family of Noah, and the representatives of the various animal species, is not to be taken as literal history. It alludes, in allegory, to the historical and scientific facts which we have described. The preservation of Noah, and the dissemination of his family after the 'flood,' refers to the preservation of the 'Church,' during the fearful cataclysmic occurrences which overwhelmed, at intervals, different parts of the earth, creating the conditions scientifically known as the 'Glacial Periods.' That these cataclysms did not overwhelm, or submerge, all the earth, at one time, is certain. And there existed vast populations of races and tribes in the great continents of America and Africa, and in the East—Asia and the Antipodes. In these continents the remains still exist, of extremely advanced and powerful 'civilizations,' long since extinct. And even in the 'uncivilized' races of Africa, are to be discerned many positive indications of a past state of knowledge and power, from which they have degenerated. The Noachian allegory is the story signifying the preservation of the 'Christ-Race,' during the periods of elemental cataclysmic disturbance, which gradually changed the face and constitution of the earth ; caused the shrinking of its surface, its vast corrugation and division of land and oceans, mountains and deserts ; and the disappearance of extensive areas of populated land beneath the up-rising waters.

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were made to signify many corrupt, perverted and false ideas, degenerating to 'glyphs' and signs of gross idolatrous and sensual superstitions. It was in this manner that the Divine Symbol of Life, pouring eternally from God; the Vital Principle by which all life is sustained, reproduced, and perpetuated, flowing from Christ, the Life-Mediator, represented as the 'slain and bleeding Lamb'; was corrupted into the material system of 'blood-sacrifice,' and the substitution of a carnal and material 'lamb' for the sins of the world; surviving still in the idea prevalent among many Christian schools, of a substitutionary offering of the Incarnate Son of God upon the Cross of Calvary, and of the blood that He thereon shed, to take away sin. Significant and redemptive as was the death of Jesus Christ, it was not the physical 'blood' that the Church taught originally was the propitiatory sacrifice. This idea of 'blood-atonement,' whether in the Jewish materialistic use of lambs, and he-goats, and heifers; or in the blood of the man, Jesus Christ, upon the Cross; originated in these earliest times, and is of a solely 'heathen' origin.

The 'nakedness' of man in consequence of the Fall was calamitous in its effects upon the Mind and Soul of man. The colossal and infinite Mind of the Sons of God, which, in the loftiest form of 'Seership' and Spiritual communion, communicated itself to the various species of man. The glorious Divine Intelligence that 'aureoled' and permeated the intellectual faculties of the Terrestrial Body, and suffused its brain-organization; and the mind-organizations of his several 'natures'; that endowed his intellect and reason with Divine Wisdom and Intuitions, Insight and Perception; and beneath the cerebral dome of which the sublime Thought of the 'Logos' found consciousness and expression; received its Deific Strength, and fathomless Knowledge; its perfect Power; solely from

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its integral union with the eternal 'Spirit,' in union with the Shekinah-overshadowing of the Divine Hierarchy, the instrument of man's *At-One-ment* with God. The reader may imagine freely what kind of 'mind' it became when denuded of the 'Spirit's' gracious and celestial outflowings, deprived of the illuminations and the dynamic, and vitallic forces; and when the 'flesh' closed in about the Soul, shutting up the avenues of Intuition, by which the 'Wisdom from Above' penetrated to the mind and body, and flowed into the consciousness.

The first resultant of the Fall of man from the Divine normal state, was his sinking into barbarism and savagery. In some parts, and among some portions of the human race, this depravity did not sink so low as in others. There were always certain degrees of depravity, and some degrees of enlightenment. Contemporaneous with the lowest state of human degradation after the Fall, there were portions of the human race that preserved an extremely high degree of intelligence and knowledge. These were the descendants of the Sethite race, and the people by whom the ancient Christ-Religion of the Cross and Serpent was preserved. As the vaster portion of the human race slowly rose from the state of barbarism, they assimilated the teachings of these Mysteries. But in the greater number of the world's inhabitants the form in which the Faith was taken up and assimilated was mixed with error and superstition. Idolatrous cults and materialistic misrepresentations of the ancient mysteries were the result, which developed into the many religions that remain to this day, many of them containing the fundamental principles of the Truth, but steeped in the most vicious forms of error and sensualism and superstition. We have already observed that these very perversions were not without beneficent and useful influences in the devolution of man. 'A living dog is better than a dead lion.' These idolatrous and superstitious faiths,

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cults and philosophies, contributed greatly to keeping alive and strengthening, in the human mind, the Spiritual instincts, the sense of an all-pervading World-Spirit, of a Divinity in the universe of matter, though this Divinity, in most representations, took the form of a grossly tyrannical and cruel 'God,' who required blood to be sacrificed continuously to propitiate His anger. But these idolatrous systems fostered the belief in a Catholic 'good' beneath universal 'evil'; and, in the case of the few, they intensified the Spiritual aspirations after a lost state, never wholly forgotten, but only obscured, for ages, by the prevailing animalism of human nature. We shall observe also, later, that these various developing cults and philosophies served as contributory factors to the later separation of the human race into the different races, tribes, and nations.

Deprived of the presence of the Divine Hierarchy through the extinction of the primitive human order, which had raised mankind to the Heavenly Places, making them one with God and the Universe; henceforth mankind only possessed the individual carnate intellect and reason, by which to carve a path for themselves in the turbulent passage of each returning life. As an illustration to show the nature and extent of this deprivation, if we look through a telescope, large and powerful, every lens of perfect magnifying capacity, cylinder drawn out from cylinder, duly focusing and proportioning the object to the eye; what a splendour of celestial vision is presented, in the rolling spheres, brought within the range of the visual organ! But, remove the lenses from their places in the cylinders; all the starry splendours vanish, and the vast grandeur and wonder of the heavens return to their distances. This is but a feeble illustration of the impairment of the Fall, which eclipsed the senses and faculties of the Mind and Soul. The full monstrous magnitude of the Fall consisted in the fact that the outermost planes of human nature (analogous to the

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'cylinders' deprived of their lenses) monopolized the inner planes, and reduced their powers. The Terrestrial Body, constitutionally the exclusively subordinate and dependent *circulus* (or 'cylinder') of the Seven-circled nature of man, became the independent tyrant of his composite nature.

It must be borne in mind that each 'Nature' of man is itself a *Whole*, an individuate nature of itself. It has its own complement of individuate organs and parts, replicating the cognate natures in all particulars. The Seven natures are complete counterparts of one another, and each is a counterpart of God, and of the Cosmos. Therefore, the 'flesh' that now is, the degenerate 'Terrestrial Body,' consists of all the intellectual, cerebral, rational, as well as physical, parts and components which each of the interior natures possesses. Most of these quasi-spiritual, quasi-psychical, faculties and powers that man possesses, in company with his intellectual and physical faculties, are purely of the 'flesh.' They simulate the Spiritual, but are pseudo-Spiritual, the powers of the mind-organization of the 'flesh,' however much they resemble what man at any rate supposes is Spiritual. There is nothing in man by which he is so easily deceived and taken in, as in the illusions of the mental faculties. So little have mankind ever really come into contact with the Spiritual powers and gifts, that they have no *criteria* by which to discriminate between the phenomena of the mind, and those of the 'Soul,' and of the 'Spirit.' The Spiritual faculties are rarely developed; rarely is the Spirit sufficiently emancipated and free, to function in any man, in these days. Not that the 'Spirit' has no part in many 'spiritual,' religious, and intellectual activities. All is not wholly illusion. Mankind are not universally under deception. But there is a great admixture, and few activities of religion, or any other powerful movements in the human race, are more than the percolations of 'Spirit'-aura, or Divine

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force, which have forced their way through the molecular interstices of the mind and body, of those good people who have partially yielded themselves to Divine influences, and, by prayer, self-sacrifice, and devotion, are nearer to the Light than most of mankind. Only in the case of the 'Avatar,' the 'Prophet,' the 'Seer,' the 'Apostle,' and the 'Church-Race' and Body, in its *purest* state, is the 'Spirit' working in full power and force. In the majority of cases—in fact, in these days, in every case—the Spiritual powers are, inevitably more or less, intermixed and adulterated with the corrupt 'aura' of the flesh and mind. That this kind of semi-spiritual, semi-carnal manifestation in Man, seen in religion, and in other beneficent movements, is a growing and increasing one, all over the world; is one of the most recognizable and hopeful 'signs of the times.' One of the most sacred purposes of the Cross and Serpent is to accelerate this tendency, to cultivate the Souls who exhibit it, and to lead all who have Spiritual aspirations, to seek the purification of those outer circles of their nature, that the *Spirit may have free course, and be glorified* within them.

The Soul—'Eve,' or the woman-part of the dual nature of man; the 'inner man,'—the receiver and transmitter of the 'Spirit's' intuitions and inspirations—became enslaved to the 'flesh.' Being the seat of the intuitional principle, and deprived of the Divine stimuli and forces; deriving, normally, its nourishment and vitality through the 'Body' and 'Blood' of God, out-poured from the *Lamb as it had been slain, in the midst of the Throne*, communicated to it by the 'Spirit' from the Divine Hierarchy, and transubstantiated into the essence and substance of life; the Soul entered into a state of 'death,' being disjoined, dissolved, and separated from its life-affinities, its true and eternal 'Ego.' Henceforth, hungering and thirsting, the Soul resorted to the various human and earthly 'means of grace,' the scattered, broken, and tainted 'chalices' and vehicles of the

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Divine 'Grace'; provided, in greater and lesser purity as they conformed or not to the principles of the Cross and Serpent. Thus from the Without, from the many varieties of religious and intellectual institutions, and Spiritual organizations, the Vital Principle, or the 'Grace of God,' was brought to mankind, to all whose Spiritual instincts created the *hunger and thirst after Righteousness* and Salvation. In this way arose the system of religious rites and ceremonial worship, in its many branches, conforming to many of the true principles and practices of the Cross and Serpent, but intermixed with errors and ignorances, superstitions and false ideas and doctrines. No form of Religion, or Philosophy; no kind of endeavour after improvement, intellectual, spiritual, ethical, or social; can truthfully be condemned as wholly evil, however much of evil may be mixed up with them. The evil that attended the grossest forms of demoniacal and sensual idolatry, was, as we have already shown, attributable to the obtrusion and corruption of 'demonism,' and the gross sensuality instigated by the immanence and incitement of 'demons' (of whose origin we shall speak anon). These forms of worship and seeking after God, in all their lameness, faultiness, and bestiality, were the stirrings of the surface of human minds, indicating the deeper strugglings of the Soul; the throbbings of the Soul in its labours and searchings for that which could only satisfy the inchoate and inarticulate famishing of the 'Spirit,' which often, in its greatest darkness, is the most felt; and, in the failure to attain to that which only can bring true satisfaction, Souls plunge the deeper into the vagaries of sensual religion, and imagine virtue in those exoteric and gross idolatries, that, in the higher views of life and religion, appear to be, and are, nothing less than atrocity and vileness. On the other hand, in some cases, though less frequently, the internal craving for God and Righteousness, found its outlet in culture, intellectualism, in Art and Science,

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in refinement of life, in the search for Truth on the physical planes of nature ; mostly ignoring the forms of religion that the mass of mankind sought after. These were the Philosophers, the Poets, and the great world-workers, who took the lead, and who followed in their lead, in the educational and progressive movements, of mind and matter, that led to world-advancement.

Both these lines of spiritual and mental progress ; of seeking ; were parallel paths towards the indefinable quest for Peace, Rest, and Happiness ; misguided, tentative, and erroneously exercised, though they were. The human race was as an infant, striving for the attainments of age and experience, with more mistakes, wrong-doings, and errors, than actual achievements. But these mistakes and sins were themselves the steps hewn out of the hard rock they were climbing, helping them higher and higher towards its summit. These two lines of intellectualism and spiritualism (in its widest sense) amounted to the twistings and turnings of the Soul's devolutionary path in the quest of the ' Sant Graal,' the lost Chalice of the Vital Principle, which all the world seeks, but few find. In one reincarnation, or another, all men pass through the various stages of these extremes, pursuing the ' Quest.' In one or another lifetime, every Soul passes into one or another form, or phase, of the search ; sometimes in a life of apparent reckless disregard of anything religious, or mind-improving ; in another, devoted, in excessive zeal, to the Quest, fanatical and exuberant. Herein is explainable a principle of life and experience that throws light upon a phenomenon of human nature, not recognized for Truth by many thinkers. Paradoxical as it sounds in unreflective ears, it is nevertheless a great Truth, that it is not by any means, necessarily, those who, in this reincarnation, are the most moral, virtuous, intellectual, refined, religious, respectable, or pious, who are nearest to the object of the universal Soul-Quest. The ' Sant Graal '

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is nearer, as a rule, to those who, to all human appearances, are furthest away. *I came not to call the righteous, but sinners, to repentance. Not many wise after the flesh, not many mighty, not many noble, are Called; but God hath chosen the foolish things of the world, that He might put to shame them that are wise; and God chose the weak things of the world, that He might put to shame the things that are strong; and the base things of the world, and the things that are despised, did God choose, that He might bring to naught the things that are; that no flesh should glory before God.* Moral, intellectual, or religious character is not a true criterion, or standard of judgment, as to the Soul's approximation to the Divine Nature, or the Kingdom of Heaven. The reverse is more generally the true state. Jesus Christ implied this when He said, *the first shall be last, and the last first.* This accounts for the remarkable fact that He did not figure in His lifetime as the associate of the religious circles of His day; He was not the companion of the outwardly respectable and virtuous, nor the champion of the conventional system of morals or religion. Among these classes He earned the notoriety implied in the phrase, *a friend of publicans and sinners,* a companion of 'harlots' and social outcasts. Dishonoured by the virtuous and the 'righteous,' he was honoured and beloved by the 'common people,' the 'sinners,' and the 'degraded' classes. The illusion of human character is one of the most ensnaring illusions of this life, an illusion in which the majority of religious and moral people live, think, and act. They judge by the 'outward appearance,' but Jesus looked at the Soul, and saw beneath the outward surface. He consorted with the socially reprobated, because He knew that their Souls approximated more closely to His own Soul. There are few good men who can penetrate the thick upper surface of what society and religion view as the 'degraded' classes; and perceive, beneath the degradation, a Soul more akin to Jesus

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Christ, more benevolent, more keen to do and to be good ; and recognize the apparent contradiction, that, often it is, that men are bad on the outside, out of pure antagonism, and antithetical consciousness of, and repulsion towards, the pride and virtuosity, the hypocrisy and censoriousness, of those who are externally the patterns of religious, moral, and virtuous conduct.

Were we artist enough to depict the kind of personality that Jesus would appear to be, from the infinitude of 'character-sketches,' published and preached of Him, in books and sermons, we should paint the picture of the most colossal specimen of incarnate sickliness and sentimentality that ever trod the earth ; an wholly impossible creature, incarnating all the exaggerations of individual virtuosity, and the absence of all those traits that are the most natural and admirable in human nature. We shall later endeavour to portray Jesus Christ as He really appeared.

The 'nakedness' of man, as we have described it, penetrated to and pervaded the whole of his being. Unprotected, disarmed, demoralized, despoiled of every Divinely endowed means of resistance of evil ; when he found himself invaded by the countless forms of evil, disease, corruption, death, and the ravaging physical enemies of life, health, and happiness, filling his environment, and closing in upon him, crowding his molecular constitution, and impregnating him with their invisible but death-dealing germs and aura ; man discovered himself to be exposed to an ever-present peril, to circumvent which he had not the means nor the skill. Nudity of body, in fitful and variable degrees of climatic severity ; emptiness of mind and Soul, creating 'vacua' in his Six Natures (formerly filled perpetually with the aura and forces of the 'Spirit') ; became centres of irresistible attraction to external currents of evil aura, and the noxious

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physical disease-germs, which besieged the open doors of the mental and physical senses, and the myriad molecular interstices of the flesh and the 'astral body.' Consequently, in each part of his manifold constitution, for the provision of the crying needs of his nature, in each plane, denuded of its normal immunity, protection, and preservation; man had to substitute artificial, and abnormally devised, means and expedencies. These were the product, as well as the incentive, of the slowly rising mental powers, by which he sought every contrivance, to cultivate, produce, and develop, from the earth, and from all natural resources, the things he needed. Thus man rose up from the *vis inertia*, into which he had fallen.

As generation succeeded generation, with this new and abnormally constituted human race, nature, by its own laws of equilibration, established for itself a kind of extemporized *equilibrium*, and mankind settled themselves to the changed and circumscribed conditions, conforming unconsciously to the newly awakened Law of Devolution, by the exigencies of the abnormalism and corruption that had resulted from the disregard of the higher Law of Evolution, for the time being arrested and suspended. He was roused to energy and action by the necessities of mortality, and the exigencies of the new kind of existence now established as the Law of Life under fallen conditions. This marks the beginning of what we may define as the actual 'historical' period. It was the opening of a new era of human history, behind which the vast stretch of time, and all the occurrences we have mentioned, are to the historical mind only the survival of hazy and vague legend and tradition. This historical, but unhistoricized, past, we have sought to unearth; and the increasing knowledge which Archæology and Geology have contributed, have largely aided us in this unearthing process. This era is signalized by the rapid development of the mental and Spiritual faculties,

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and the advancement of the race in the lines of discovery, invention ; in religious, 'occult,' and practical Science ; and in the Arts, Handicrafts, and Philosophies, of ancient times, the *zenith* of which we are reaching in our own day. In round numbers, this era commenced somewhere about 4000 years B.C. But of those ages before this date, and since the first evolution of the human genus, Geology ascribes many vast computations of time, the precise length of which it is neither useful nor possible to estimate.

The gradual growth of complicated conditions of life, the many hostile forces of nature, led to the first primitive efforts and struggles to fend off the common foes of mankind ; and to invent and contrive expedients and 'makeshifts,' by which to equip themselves for the increasing 'struggle for existence,' and to furnish ameliorations and comforts in a life of perpetual want and pain. These 'inventions' of man, to the very latest scientific and mechanical contrivances, are all but 'makeshifts,' to supersede the Divine and interior gifts and endowments of nature, which, in normal times, were the panacea and unlimited provision for all his needs, in the highest and most unqualified conditions of human perfection. At first, man had lost the use of all his higher senses. All that he was conscious of were his appetites, his passions, his individualism and egotism, and the sensual propensities and desires. Of Music, Art, Culture, Science ; of the æsthetic, intellectual and spiritual gifts ; and of the moral, social, and religious sense, he knew nothing. These senses had been totally atrophied by the paralyzing effects of Sin, after the Fall. The 'prehistoric' ages were occupied in the gradual awakening of these torpid senses. They all existed, and were in relative states of development ; but they had fallen into a coma, a cataleptic state. Once awakened, the next difficulty was the absence of all the means of their gratification. Man had to invent, to devise, and to construct every-

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thing, from the beginning, for utility, for defence, for preservation, for sustenance, and for pleasure. His awakening senses opened upon a blank world, a world of struggle, competition, and daily peril of life. So, as we have noted, in an earlier chapter, we read from Holy Scripture, that with certain antediluvian personalities (which, however, represent ages or periods), the invention of instruments of iron and copper, and the building of houses, the manufacture of musical instruments, were identified.

We have spoken somewhat lengthily upon this interesting subject, in order to lead the reader up to the consideration of the Two great movements beginning in these earliest 'historical' times, in the direction of racial and intellectual progress. These movements worked entirely independently of one another, and, though on similar lines, by totally different methods. The one movement was Spiritual, and we denominate it the *Fraternity of the Cross and Serpent*; the other was Physical and Material, which we denominate, the *Schools of Natural Science*. Both sprang into activity from the natural necessity of the prevailing element of mutual danger and mutual antipathy, connoted under the scientific term of the 'Struggle for Existence, and the Survival of the Fittest.' Both movements were evolved by the fact of mankind being face to face with the common enemy—Death, and its cohorts and concomitants, Disease and Corruption, and its ally in the moral plane, Competition. The one sought protection from Within, by Spiritual methods. The other sought it from Without, by ransacking the resources of nature, and by wresting from the Earth her many products; from the Mind, the attainments of capacity and skill; and from the Soul, those higher attainments of quasi-Spiritual benefits that add most to the smoothing of life's rough edges, sweetening its bitternesses, relaxing its hardnesses, and beautifying its sordidness—Poetry, Music, Art, and Culture, the handmaidens, ready to

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raise the curtain, to the Pure and Holy, that conceals the Spiritual Planes from the material.

I. THE SPIRITUAL MOVEMENT OF THE CROSS AND SERPENT

We have mentioned frequently, in the foregoing, the 'Divine Essence,' or 'Vital Principle,' mediated to the earth through the Divine Hierarchy, in normal times congregated in the Astral Plane, or Empyrean, and mediated, by the human hierarchy of the Sons of God, to the species and genera. This Divine Essence is the vital fluid, or cosmic substance, atomically constituting the basis of life and being, in all its material and spiritual states. The Divine Essence is transmuted into the Principle of Life that is the formative, substantive, cohering, and sustaining compound of each of the Seven Natures and Twelve structural parts of the creature. It is the basis of the material, the mental, the psychical, and the Spiritual planes of all organisms; and of the immortal, permanent, and eternal elements of all bodies and Souls. In its perfect and normal Fulness, it is the foundation of Wholeness, Health, Life, Strength, Wisdom and Knowledge, of all that exists. In this state of Fulness there is neither death, decay, nor disease. It knows neither sickness, sorrow, tears, wasting, corruption, nor senility. The microcosm held therein is perfect in its continuity and perpetuity. By virtue of the perfect Fulness of the Vital Principle, whensoever enjoyed, the microcosms live out the full length of their days, in each reincarnate life, and in all antecedent existences and intermediate states. These lengths of existence and state may be measured in centuries compared with the longest lives in these abnormal times and conditions, which we are accustomed to measure in years, or even days. By virtue of this Fullness of the Vital Principle in man, not only does he derive longevity, and absolute, unqualified health, but

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also perfect bliss, and unabated enjoyment of every faculty of mind and body, in their most perfect functioning capacity; as well as of Soul and Spirit. He cannot grow old; he is ever juvenescent, and wise as the ancients withal. After the Fall, when the Sons of God, and the Abel-Race of the Cross and Serpent, were exterminated, the Divine Essence ceased to render its Fulness (τὸ Πλήρωμα τοῦ Θεοῦ), not as to its complete withdrawal (for the Seth-Race, or the Church, has never ceased to exist in the world), but in the 'Pleroma'-degree of its plenitude. The Divine Hierarchy no longer occupied the Empyrean, which was filled with other, malefic, beings (of whom we shall speak anon); and mankind derived only the limited supply of the Vital Essence, sufficient only to keep life in creation, and to resist the elements of disease and death to a mitigated degree, owing to the attenuated, abnormal, and corrupt state of man's constitution. Yet the magnetic and vitalic currents of the Divine Ether still flowed, and still constitute the basis of organic life. Had it not been for the persistence of the Seth-Race, reincarnating in the various races, and under the various forms of religion and philosophy, and the many movements of man higherwards; the earth, and all that is in it, would long ago have perished by dissolution, owing to the decay and combustion of its material substance. The profoundest scientific and philosophical Truth underlies the saying of Jesus to His disciples, *ye are the salt of the earth*. By reason of the continuance upon the earth of the Seth-Race, scattered indefinitely throughout the races and nations of men, the earth has been preserved from swift destruction, not by any human remedial preservatives, but by the simple life of the obscure and unrecognized Souls, whose lives have disseminated the Divine aura, beneath the religions, the very superstitions, even the sins and violences, of mankind. The centres of the Divine Essence, of the currents of magnetic and vitalic fluid, which have, in a mitigated degree,

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preserved the earth, have been in countless reincarnate Souls who lived, and died, and but few have been known and recognized as the visible Church, or even as men and women of good influence. Some have been honoured by mankind by recognition, others have died before the beneficence of their lives were found out, others have suffered in consequence of their fidelity to God, others have never manifested any outward form of Godliness. And the majority have died namelessly, without even the halo of sanctity. But then, have we not said, *man looketh upon the outward appearance; God looketh upon the Soul!*

But principally has this preservative human element been fostered and secreted in the continuity of the Seth-Race, embodied in certain ancient and secret Brotherhoods and Communities. These communities still exist, surviving the rise and fall of nations, and the mutations of human politics. Sometimes they have come forward in historic action, but, for the most time, they have retained their obscurity and secrecy; yet, in unrevealed ways, their power and influence have been 'sown beside all waters,' the 'bread has been cast upon the waters,' and the world owes to their working and influence more of the good it still enjoys than but a very few can acknowledge. But of these sources of the 'Salt of the earth,' more anon.

The Quest of the lost 'Pleroma' of the Vital Principle has been, from time immemorial, the Great Work, the *Magnum Opus*, of mankind, of all who, in every age, have taken up life with serious purpose. It has not, in every case, been consciously for that aim that men have lived—, in fact, with great rarity are such men to be found,—but they include all men, who have had the advancement of human existence and conditions at heart; all who honestly seek to better their own characters, to find the way of Salvation; it matters not if they have sought in wrong directions, have been misguided in the search, have

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mistaken the principles, and run blindly into ignorance and error and sin. The fact that their hearts were seeking the Right, was the factor that made them, in however small a degree, the 'Salt of the earth.' But there have been a chosen Few a ways, who, with knowledge and deliberation, have set themselves to accomplish the *Magnum Opus*: these are 'Sir Galahads' who have found the 'Sant Graal.' But 'Few' they are! Even the most material and most mechanical inventors and researchers in Physical Science, plodding in the vast unharrowed fields of discovery, have been unconsciously working to this end: and who shall deny that they have not, in a practical sense, been the 'Salt of the earth'? Did (we ask ourselves sometimes) Charles Darwin achieve more by the *matter*, than by the *manner* of his famous *Origin of Species*? We think that that great work would have been less of the phenomenal illumination that it is, had not its author exhibited, in his language, the mature, patient, and humble spirit of a 'disciple,' when he was hailed as a 'master' by his devoted students.

This principle is one of profoundest interest, and needs some brief elucidation. We have already stated that man is a microcosm composed of Seven Natures, which correlate and correspond to the Cosmos, and to the Being of God; also, that these Seven Natures were *counterpartal*, replicating one another in detail and particular. For instance, each Nature was endowed with its own complete organization of Sense—eyes, ears, touch, etc. Each Nature had a mind-organization, and every organ and part belonging to a perfect organism, constituted in the substance corresponding to its plane. Thus each Nature of man could function in its own plane as a complete organism, and communicate itself to the Nature contiguous to it, interiorly and exteriorly. When man was in his normal state, the Natures functioned reciprocally and synthetically. The Spirit replicated the Cosmos, and the Cosmos

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replicated God. Therefore whatever God saw, spake, thought, or did, it was possible for all that replicated Him to see, hear, speak, or do. The human genus, as the Divine genus, was the outer body, so to speak, of God. Nothing was withheld from the capacity of man to see, hear, think, or do; so long as the 'Spirit' ruled and dominated the being of man. When the Fall took place, we have seen that the 'Spirit' no longer ruled in man. The 'flesh' usurped the throne of man's soul. Consequently this perfect correlation with God came to an end. Hence therefore it will be understood that every faculty of the human mind and body had its counterpart in the Soul and Spirit, and in the Cosmos; and God was the central and originative Counterpart. When, then, all this reciprocity and correlation of counterpartal forms ceased, and the mind of the 'flesh' was set to work to invent, devise, and construct expedients and appliances, and systems, necessary to fill the place of the powers with which the counterpartal Natures had once endowed mankind; it will be understood what purely material and inferior 'makeshifts' all these great achievements of human skill, ingenuity, Science and Art, really are. They are but the material, physical, or intellectual counterparts of similar things belonging to the interior Natures. The flesh can only use its mind for ratiocination. The interior Natures have other methods of mental exercise. The flesh can only communicate by instruments, or by word of mouth. The interior Natures communicate without the aid of these expedients and appliances. The flesh must construct machines, invented by the mind, for the use of man, in a thousand necessities of life. The interior Natures—Divinely endowed—can produce all these effects, and a thousand things more, better, more rapidly, and more perfectly, without the need of mechanical appliances, engines, or tools. *He spake the word, and it was done*, applies to man, Divinely endowed, in the most literal sense. There is not an

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invention, locomotive, ærial, dirigible, steam, electric, or gas, which is not a rude material imitation of the powers that man possesses in his interior Natures, in atrophied or dormant conditions. They are but material counterparts of the Spiritual powers latent in all Souls. The motions of celestial, paradisaical sidereal, and Spiritual beings, are independent of any mechanical processes. The 'Spiritualistic' phenomena of 'apport,' 'levitation,' etc., are faint indications of the stupendous discoveries yet to be made by those who enter into the Spiritual plane. In the physical plane man has discovered properties in the electric fluid to enable him to communicate instantaneously with other parts of the world. These contrivances, wonderful as they appear, are but the elementary, rude, crude, and material counterparts of a Spiritual system of speech, and thought-transference, which precludes any necessity for language, or *sign-system* of inter-communication. Science has also made wonderful strides in pathological, medical, surgical, and chemical research, in so much that most diseases have succumbed to pathological treatment. But all this is but the most rudimentary and materialistic imitation, on the physical plane, of the mighty gifts that man is endowed with, by which, in a state of normal development, he may prolong life indefinitely, he may heal all diseases instantaneously, he may eradicate the most inveterate ills and maladies permanently. The performances of 'Christian Science,' of 'faith-healing,' and cures wrought under 'hypnotic' influence, are the very faintest suggestion of the infinite grandeur in man's power to effectuate in his Spiritual Nature, once emancipated from the flesh, and developed in correlation with God, and his own Natures. The philosophy of this is very simple. As at one end of a 50,000-mile wire are received the impact of telegraphic gyrations of the oscillating needle, and the other end receives those same movements, almost, we may say,

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in the 'winking of an eye,' so, God, at the extreme Celestial end of the line of communication with man, can convey His mind, His Power, or His Will, to man; and man can receive it, and perform, do, say, or think, everything that God does, says, or thinks. The only condition is, that man must be physically, mentally, psychically, and Spiritually adjusted to the Mind of God. And the *Magnum Opus* of human effort and labour, from these most ancient times of which we have been speaking, has been to recover the re-adjustment of man to God, and to the Cosmos, by which these glorious Divine gifts and endowments may be restored, the 'Pleroma of the Vital Principle' brought back to man's emptiness.

We remind the reader that history, not only 'sacred,' but 'secular,' is not without witness to the possession, in some part, of these gifts and endowments. To the 'Pleroma of the Vital Principle,' in a man, properly constituted, as in a Celestial Being, nothing is impossible. To raise the dead; to heal the sick; to open the eyes of the blind; to unstop deaf ears; to open the locked doors of prisons; to dissolve chains; to pass the material body through solid substances, walls or doors; to vanish and reappear, at will; to turn water into wine; to increase the amount of substances, bread, oil, etc.; to transmute metals; to know the unknowable; to foresee and foretell events; to read the thoughts of men's hearts: all these, are some of the accomplishments of the Divine endowments implanted in man's Soul. They are not really of the nature of the 'miraculous,' but only the product of cosmic laws, the knowledge of which is beyond the range of human experience and understanding.

We have already spoken of the extermination of the Abel-Race of Divinely endowed mankind, by the murderous hand of the Cain-Race. At that time, the Mysteries of the Cross and Serpent, the Ancient Wisdom, passed away, as a practised and active Faith. But,

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with the departure of the 'Mysteries,' there did not follow the extinction of the knowledge or memory of them. They survived in signs, symbols, and many oral utterances, scripts, and ancient forms. There came a time when the practice of the 'Mysteries' once more was revived, and the 'Church-Race' again was raised from the ground upon which the 'blood of Abel' had been spilt. 'Adam and Eve,' or the composite human race, fallen and abnormal, had another son, born after Abel's death. *Then began men to call upon the name of the Lord.* This brief statement must be construed in the same allegorical and mystical manner, as the whole allegory that precedes it. *The birth of Seth represents the reincarnation of a type of mankind, born with the reminiscences of the past, and preordained to turn to the Lord, and to restore the lost Mysteries.* 'Seth' represents the race of men, in whose line the Fraternity of the Cross and Serpent was re-inaugurated. This was the first beginning of the 'Church-Race.' In scattered communities, since then, the Cross and Serpent has continued to exist, the secret purpose of which has been the accomplishment of the *Magnum Opus*, the restoration of the 'Pleroma of the Vital Principle,' of which we have been speaking. This was the True following of the ancient philosophy taught and practised by the Alchemists of all past history, of which so little has definitely been divulged. The vulgar ideas concerning the Alchemical Philosophy are so utterly beside the point, and falsely fabricated, the True Alchemists having preserved their *incognito* and Secret Faith so closely, that it is impossible to attempt, in the brevity required in this work, to do justice to so great a subject, that, so far as concerns their *personnel*, we must be silent, and can only speak but very tentatively of their divulged tenets. But we do not hesitate to state that, however much is contained in this transcendent Philosophy, to which we do not allude, the Cross and Serpent

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is nothing more nor less than this Philosophy 'in a nutshell.'

The term 'Cross and Serpent' was anciently, we believe, a true and authentic name given to this ancient and world-scattered Brotherhood. It certainly revives the ancient ideas represented in the title. It is a symbolical term, representing the Process of Devolution and Development, of the essential conditions that fit the seeker to receive the 'Pleroma,' or 'Fulness of the Divine Essence.' The 'Cross' represents the 'initiations' in the 'Mysteries,' and the Degrees of attainment. The 'Serpent' represents the 'Path' of Devolution and Development, that leads to the full attainment. In ancient hieroglyphs the 'Cross and Serpent' appears often in the form of a 'Rose' and a 'Cross.' From this ancient representation the Secret Society of the 'Rosicrucians' are said to have derived their name. Be that as it may, the idea originally intended to be symbolized in the 'Rose' was that contained in the Latin word 'Ros,' meaning 'Dew,' and represented the *Vital Principle of the Divine Essence*, which sustains vitality in nature. This 'dew' is the product of the natural and chemical processes of transmutation of the 'Light' after it has passed from the Sun. It has always been held as a truth that 'Light' is the vehicle of the Vital Principle. In the ancient alchemical faith of the Cross and Serpent, the 'dew' ('Ros') is the coagulated and substantialized essence of 'Light,' distilled and transmuted in the atmosphere by natural processes, and descending to the earth in the rains, the mists, and the dewy precipitations of moisture, the food of vegetation, upon which the creatures and moving things subsist. In its 'Fulness,' it is the Divine Essence, the 'Food of the Gods,' mediated through the Divine Hierarchy, and the Divine-Human Hierarchy of the 'Church-Race,' or the Cross and Serpent. This 'dew' is therefore the 'Pleroma,' the omnipotent and omnipresent *Principle of Life*

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by which the Divine gifts and endowments are presented to the Spirit of man.

In the Rosicrucian cult (of which there are various accounts given as to the origin of the term), according to the mystical teaching of the great teacher, *Paracelsus*, the founder of the present Rosicrucian Society, there were *three considerations* to which its members specially applied themselves. These three 'Quests' have been given many ignorant interpretations, and have been made the cause and origin of many strange materialistic and occult notions, and many false and quasi-alchemical, or pseudo-alchemical, Schools. But True Rosicrucianism must never be confounded with these excrescences. Many individual so-called 'Alchemists' have taken the Paracelsian formulas in a literal sense, and have pretended, or, in some cases, honestly conceived, the idea, that they meant the material science of transmutation. And even this material view is not without foundation, for a man who has attained, and is possessed of the 'Pleroma,' is truly capable of this feat. The methods of metal-fusion, of transmutation, by the crucible, and chemical formulas, have their counterparts in the Spiritual plane, which can perform such processes without the crucible, or any material means, appliances, or formulas. Paracelsus, and the True Rosicrucians, knowing this, let alone all material and physical methods, as worthless, and as positively dangerous, and inimical to the real purpose of Rosicrucianism. Until the human mind and state have been 're-generated'; until 'transmutation' has been effected in the human substance and nature; it were only to seduce and delude man, to lead him away from the Pure Purpose of the Truth; to put it in his power to make 'gold,' the present curse of this sordid and individualistic age. It is this reason, above all others, that enforces the secrecy that is a fundamental principle in Rosicrucianism. For in the Rosicrucian philosophy are contained many secrets of nature, that, placed in evil,

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or in worldly-minded, hands, would lead to abuse, and inconceivable wrong and trouble. Hence the Rosicrucians impose a very 'narrow way' of entrance and initiation into their Brotherhoods. They are not True Rosicrucians, nor True Alchemists, who, in these days, make a show of being qualified to perform wonders in the physical plane, which, nevertheless, are possible, and of which Rosicrucianism possesses many secrets. They are impostors, or else they are traitors, practisers of 'black arts,' dangerous to be countenanced and encouraged. True Rosicrucians and Alchemists are they who first take the Alchemical formulas as inculcating mystical and cosmical Truth, for the purpose of qualifying mankind to attain gradually to the state of Spiritual and mental purity, in which only can they practise the Divine and cosmical secrets entrusted to their care.

The Three Quests, or Considerations, of Alchemical and Rosicrucian Philosophy

(1) *The Secret of the Transmutation of Metals*

This is spoken of as the *Magnum Opus* of Rosicrucian and Alchemical Philosophy. According to their formulas, the idea was inculcated that, by certain secret, but discoverable, methods; by certain processes in chemistry and metal-fusion, the most precious of all metals, *Gold*, may be converted, or transmuted, from the common mineral products of the ground. And the Rosicrucian philosopher will not deny that this material idea was (and in some cases, is) the chief, if not the sole, object of alchemical pursuit—the discovery of a lost formula by which 'Gold' may be fabricated from common raw substances, by chemical and igneous processes. History testifies to this utilitarian interpretation of the Paracelsian doctrine. It lent itself to such a view from the very fact that it certainly is, and was, a sound scientific fact that such transmuta-

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tion, though in another manner than has been supposed, can be accomplished. And the extraordinary fascination of such a pursuit acquired additional enticement, from the prevailing value that human society placed upon a metal of universal purchasing capacity. 'Gold' was precious, not for its intrinsic value, but on account of its being the currency for exchange in the commercial field. It was the symbol of 'property,' of wealth, and of all that the world counts upon for happiness and for power. So Alchemy has been many times degraded for political, or personal, purposes, by mercenary, grasping, and ambitious people, for the possible benefit that its secrets could confer.

In this way, the greatest and noblest purposes which mankind were invited to achieve, the *Magnum Opus*, were degraded into a scientific, occult, and philosophical research in the deep recesses of nature, to discover means of procuring unlimited wealth, possession, dominion and power. Again did the 'Cain'-principle murder the 'Abel'-principle.

But what was the original, the esoteric and mystical, meaning of the symbol of the 'Rose,' and that of the 'Serpent,' its alternative figure? The idea of the word 'dew' is not fully revealed in its ordinary application. Dew, we know, is a natural substance consisting of certain chemical elements compounded from the atmosphere and the earth in correlation, and both correlating with the Solar light. The elements of dew, as of all forms of atmospheric moisture and fluid, originate from the ethereal Zodiac, and bear the cosmical properties of the sidereal spheres that revolve in the Zodiacal Houses rotationally. Hence, 'dew' (which is not to be confused with the moisture that bespangles the verdure at certain seasons) is the coagulated essence of the Cosmos. It is, in fact, the Divine Essence, in transmuted form, of which all 'substance' is composed. 'Dew' is protoplasmic matter, before it penetrates the earthly generative organs, the primordial *ova* and

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semen of living organisms, and the Force, or 'aura,' of the cosmical beings, and originally, of the Divine Creative Being; transmuted into thought-force, energy, and matter; transfused in the receiving organisms. 'Dew,' 'Ros,' the 'Serpent,' from this aspect, is the Divine Essence, the Vital Principle, the attainment of which, by the Path and Degrees of the Cross, is figured and symbolized in the coiling 'Serpent' about the 'Cross,' from base to summit.

The old colour-idea is revealed in the use of the symbol of the 'Rose,' the 'Rosy-Cross,' or the *red* Cross. Red is the symbolical colour of the Adamic Species, and of the perfect human state. It is also the symbolical colour of the Vital Principle, the streams of the red 'Blood' of the *Lamb as it had been slain, in the midst of the Throne of God.* 'Ros,' or dew, is, indeed, the mystical and alchemical term for the 'Blood' of God, symbolized in the 'Serpent,' or 'Dragon.' The *blood of the dragon* is, alchemically, the 'Elixir Vitæ.' The 'Serpent,' or 'dragon,' also, is the well-known figure, in ancient symbolization, representing the 'Logos,' or Divine Thought-force, or 'Aura,' transmuted, or 'transubstantiated,' in the Sacramental Feast of the Body and Blood of Christ. A 'Word' is a figure, or form, of thought-manifestation. All forms of Substance, organisms, creatures, are 'Words' of the Creator, the created reality of Thought, the 'casts' formed in the creative 'moulds.' The representation of the 'Cross' with the 'Serpent' is the 'Chalice,' in which the 'Blood,' 'Ros,' or 'dew,' is deposited, for creation and life. The 'Serpent' is the symbol of the Seven-rayed light of the Divine arc, or *bow in the clouds*, girdling the terrestrial hemispheres, the Light which descends as the dew upon the face of nature, and enters the human chalices, in the fecundative elements of natural generation and reproduction. This symbol appears in many variations from that of the Cross and Serpent. It is seen in the coiling 'Serpent' extended

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on the *Tree of Knowledge of Good and Evil*; and again in the *Tree of Life*, in the centre of Paradise; in the *Fire in the bush*, as seen by Moses; in the Cross of Calvary and the Incarnate Christ, the 'Lamb of God,' crucified, whose blood pours from His Sacred wounds; in the *Tongues of Fire* lighting upon the initiated Disciples, whereby they received the 'Apostleship.' It is represented in the two great Symbols, or Sacraments, of the Christian Church, 'Baptism' and the 'Supper of the Lord,' or 'Eucharist.' In 'Baptism' the 'Sign of the Cross' is made on the Catechumen's brow, in token of his Initiation into the 'Mysteries' of the Cross and Serpent, and the Re-Generation effected thereby, whencefrom he starts in pursuit of the 'Quest' of the 'Sant Graal,' or the Holy Chalice, in which the Vital Principle is outpoured, the Blood of the Immaculate *Lamb of God, slain from the foundation of the world*, and transubstantiated in the consecrated 'species' of the 'wine' of the Sacrament, partaken at the fulfilment of his Quest. The 'Eucharist' represents the finding of the Graal, or finding of 'the Christ,' and the drinking of the *Blood of Christ, the blood of the Serpent*, the 'Ros,' the Divine Essence, or the 'Elixir Vitæ'; which gives eternal Life, Immortality, and the Divine Gifts and Endowments, to the true receiver. The Cross and Serpent is seen again in the 'Immaculate Virgin,' signifying the pure *ova* and *menstrua* of the Divine Essence in the Matrix, in which it fecundates, bringing forth the reincarnate natures of the Christs, the Sons of God, to evolve under the Laws of Devolution and Evolution. There is not a system of religion in which, in one form or another, the 'Cross and Serpent' does not appear in its worship, rites, and ceremonies—the 'Ros' and 'Cruz'—the Divine Essence, and its medium, the human 'Chalice'; however sadly time and depravity have perverted their original conception, and ignorance and superstition have brought them under idolatrous, or merely external misuse.

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The Secret of the 'Transmutation of Metals' is a mystical symbolism of a cosmical and Divine system of Re-Generation, Purification, Devolution, and Redemption. True Alchemy is not principally the conversion of material substances into Gold. Gold is not the quest, but only the emblem of the True Quest. It is the transmutation of the 'base metal' of the alloyed substance of nature, into the normal and unalloyed state from which it has fallen. This accomplished, and the Secret of it ascertained and practised, all the Spiritual and material benefits follow. Gold, Silver, Precious Stones; Eternal Life, Health, Sanity; and all the lost Treasures of our manifold Nature, of a sinless and uncorrupt state; are restored to the faithful and patient Seeker and Disciple, who follows the Path of the Quest to the End. This is the true *Magnum Opus*, the creation of a new state, of new earthly conditions; and not that of any scientific and recondite researches into nature, for the Secrets whereby to better conditions externally before the internal 'Transmutation' has first been accomplished. The pursuit of chemical and mineralogical experiments, or of occult and abstruse sciences, enlightening and interesting as they are, amounts to seeking the end before starting on the beginning; for, the true 'Secret' of 'Transmutation' is not to be found Without the man, but lies deep in the Soul of every man and woman born into the world.

(2) *The Second Quest, or Consideration, of True Alchemical Philosophy, and of Rosicrucianism. The 'Elixir Vitæ' and the 'Panacea'*

The 'Elixir Vitæ' is nothing less than the Vital Principle, or the Divine Essence, of which we have been speaking. In its Fulness it is the 'Pleroma' of God, mediated and transmitted to man, through the medium of the 'Spirit,' free, and in authority

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over the Natures of man. The 'Panacea' is the same Vital Principle, in its application to the ills and diseases of the Spiritual, mental and physical natures and planes of organic Life; the 'balm of Gilead,' the 'virtue,' which flows from the persons of the Sons of God, of Prophets, Seers, Apostles, and initiated members of the 'Church' and the Church-Race. The 'Panacea' was the 'Elixir Vitæ' that enabled the 'Man of God' to raise the son of the Shunammite woman; that gave Moses his wonder-working power through his outstretched 'rod'; that enabled the Prophet to increase the 'meal' and the 'oil'; that gave power to the 'Judges' in the heroic deeds of that turbulent time; that was the Secret of the Power of Jesus, in the performance of His healing acts; also of the Apostles in similar performances. The 'Quest' of the 'Elixir Vitæ' and 'Panacea' is the serious Labour of the Alchemist, the Mystic, the Rosicrucian, and the Spiritual Philosopher. The True Alchemist knows that the object of his Quest is mystical and Spiritual, and yet essentially *real* and actual. Mysticism is not unreality, not mystification; it is only *Mystery, and its Solution*. In the later Rosicrucian Society the same mystical and Spiritual view is paramount. True Rosicrucianism and Alchemy wave aside the 'Gifts' and Endowments, for the sake of the 'Giver'; it values as naught the 'powers,' for the sake of the attainment of the priceless Treasure, by which the Endowments are only worthy of estimation—the Divine-Human 'state' of the 'Man of God,' the 'Apostle,' the 'Seer,' the Initiate and Adept. To attain this state the Disciple submits to many tests and ordeals, before each initiatory step can be taken. The philosophy of True Alchemy enjoins a strenuous course of physical and spiritual, mental and psychical developments. The aim of a Neophyte is not the attainment of the 'supernatural' powers, but of the 'supernatural state.' He estimates as nothing the 'powers' in comparison with the 'State.'

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The powers that the state gives him he may not be permitted to use; it may be dangerous to the world to use them, at certain times; earthly and human conditions may demand the entire suspension of their employment. But the absence of the exhibition of Divine Powers, of healing, etc., does not predicate the non-existence of them, nor the failure of Adepthood to attain to the State of the Divine-human; nor does it mean that there is no existing 'Church-Race,' because there are no 'mighty works.' The materialistic scepticism and unbelief of these modern times are themselves a barrier to the performance of 'mighty works.' The 'Elixir Vitæ' is no less a fact, however, and the 'Panacea' is still attainable by all by whom it is sought.

The 'Elixir Vitæ' and 'Panacea,' like the *Magnum Opus*, have suffered from gross material perversions and abuses of the 'Mystery.' It has been assumed by many pseudo-Alchemists to be a material quintessence, a fluid-extract, the formula for which was the object of engrossing search by Alchemical researchers. By the discovery of this 'philtre' they hoped to extract the means of perpetual life, health, rejuvenation, and the *vis vitalitatis*. By it they hoped to check the decay of nature, to triumph over disease and old-age, to rejuvenate the declining strength of the bones and sinews, the brain and tissues. But they sought these results through physical skill and discovery. The veritable powers that the 'Spirit' possesses and can endow man with, by Spiritual and cosmical processes, cannot be *bought with a price*, nor culled from herbs or material compounds; it is generated in the human spiritual 'crucible,' which needs to be prepared and re-created, by spiritual methods and principles, for that purpose.

This principle, the 'Elixir Vitæ,' is the Divine Force and Essence, waiting to descend in the 'Pleroma' upon the earth, whensoever the human medium of its conveyance has been made ready in the 'Church,'

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and the 'Church-Race.' By it the Earth will be purified and restored to its cosmical state of perfection, from which it has fallen. This is the Spiritual idea embraced in the 'Sacraments' of the Church. The 'Water' of Baptism is the first infusion of the 'Elixir Vitæ,' into which, by Hierarchical consecration, or 'sanctification' of that element ('Sanctify this Water to the mystical washing away of Sin': *Book of Common Prayer*, 'Office of Holy Baptism'), the sacred 'elements' and species of the 'bread' and 'wine' were transubstantiated into the mystical 'Body' and 'Blood' of Christ, or the Divine Substance and Essence. The 'Blood of Christ' is the True Christ-Principle of the 'Elixir Vitæ' operating relatively in all 'worthy receivers'; though not in its Fulness, whilst the Church continues in the state of alloyed and adulterated nature. This is the 'Gold Basis' of Life, for which Alchemy and all True Spiritual mankind seek. The *Blood of the Lamb*, or the sacramental 'Wine,' is the Divine Essence, or Vital Principle, applied and transmuted into the 'Element' for the purifying and vivifying of the 'Soul.' The 'Body,' or Sacramental 'Bread' is the same essence, applied and transmuted with the 'Substance' for the purifying and vivifying of the 'Body'; of the Dual Nature of man. Thus, the 'Body' and the 'Soul' are, by the 'Blessed Sacrament,' supplied with the Divine Essence, or the 'Elixir Vitæ,' which, in its Fulness, is capable of endowing them with the Divine Attributes, Virtues and Qualities. The failure of 'worthy receivers' in the Church to-day to receive the 'Pleroma,' in the Sacrament, is due to the incapacity of their Natures, their undevelopment, their uninitiated state, and their impurity of Body and Soul; which consequently limits, and taints, and corrupts the 'Grace of God,' conveyed to them in the Sacrament. The 'Grace' is perfect, but the receiver is imperfect. Hence the duty and necessity for all who seek the Divine Essence, sacramentally,

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to perfect their Natures in the Seven dimensions of man's dual nature. This is the very principle of the True Alchemy, from the Christian standpoint. In the Rosicrucian and Alchemical philosophies, the Truth is the same, but the formulas and practices are different.

In both Rosicrucian and Christian presentments of this Truth of the 'Elixir Vitæ,' there have developed, in different ages, various forms of misconstruction and materialistic abuse. In the former, as has already been stated, the practice has degenerated, in many cases, to the futile endeavour to discover some chemical and material formula, by scientific experiments, to manufacture a *fluid* that can be applied, in the physical plane, to the attainment of the Alchemical purpose, whereas this purpose is only mystically and spiritually attained. In the latter, the Christian Church, the error was of a different nature. They imagined that the 'Christ,' the 'Lamb,' whose 'Blood' was this 'Elixir Vitæ,' was the incarnate form of the Son of God, the historical Jesus Christ; that the 'Blood' was the material blood that He shed upon the cross of Calvary. But the True 'Blood,' the Alchemical Essence of Life, into which the 'Water' of Baptism, and the 'Species' of the 'Eucharist,' were transubstantiated, was, and is, the Divine Essence, of which Jesus Christ, *God*, is the *first Mediator between God and man, the man Christ Jesus*. By His incarnation He brought that 'Blood' into closer relation to man. But it was not the physical blood; it was the Divine Vital Essence, the basis of His own body, His flesh, His bones, His blood, in each of His own Seven Natures, not humanly, but Divinely and Eternally. It is equally the Life-Principle, secreted in the Souls of beings and creatures, in every stage of Evolution and Devolution.

Shall we say that either of these two ideas are altogether false? Are they not, after all, a case of the Truth *inverted*? Is it not true that, in the truly and fully 'formed' Christ, in man, is the Transmuted Body

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and Blood of God—Nature of His Nature, Substance of His Substance, Spirit of His Spirit, Soul of His Soul, Mind of His Mind, and Body of His Body ; all our parts, of His parts — transmuted from the ‘base metal’ of corruption, into the *Pure Gold* of the imperishable and immaculate Divine Nature ? And this ‘Divine Nature,’ of which man, by these Sacraments, becomes ‘partaker,’ is it not restored to man, received and enjoyed by him, by virtue of his restoration to normal union with his Spirit, and with the God of all Spirits ? This Divine Essence, or ‘Elixir Vitæ,’ is it not by virtue of it that man is invested with the Divine attributes, functions from the Spirit, performs Divine deeds, and possesses the Divine Gifts and Powers ; those self-same gifts and powers that so many Alchemists have vainly sought by *inverted methods* ? Instead of cultivating the ‘Soul,’ by liberating and enthroning the ‘Spirit,’ clarifying the Mind, and purifying the Body, that he may become a perfect receptacle and vehicle of the Divine Essence ; the material Alchemist has sought to obtain these fruits of the ‘Tree of Knowledge,’ and the ‘Tree of Life,’ by external arts and practices, by scientific experiments, or by intellectual philosophizings ; whilst still stationed on the nether margin of the barrier that separates God and man ; allegorically described as guarded by the ‘Cherubim,’ *with flaming Swords in their hands, to keep the way of the Tree of Life.*

(3) *The Third Quest, or Consideration, of Alchemical and Rosicrucian Philosophy.* THE PHILOSOPHIC STONE

This mystical idea has also been subjected to the same materialistic construction. In other ages, a subtle and abstruse scientific system of experiment and enquiry, ranged around, and was built up upon what was often misnamed the ‘Philosopher’s Stone.’ Men seriously set themselves to seeking this stone, to

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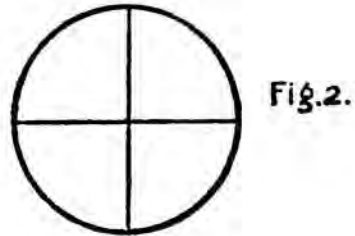
which were attributed properties by which any article or substance that touched it, was converted into gold. To such a theory, such a quest, True Alchemy has never given credence or currency. It has always been repudiated by the true followers of the Alchemical Philosophy, and by the pupils and successors of Paracelsus. This symbolical language has unavoidably lent itself to literal and material construction—the fate of all allegorical and mystical truths. True as it is, that the attainment of the ‘Philosophic Stone’ endows man with such powers as these, even in the material plane. But so little is ‘gold’ estimated by true philosophers, that the use of Alchemy for its extraction or production would never arouse the ambition of one of them. This symbolization of the ‘Philosophic Stone’ applies to the highest evolution and development of the human nature, the cultivation of its greatest and Divinest qualities, virtues, and capacities. The ‘Philosophic Stone’ is the symbol of the Absolute Science, in which are contained all sciences, the Absolute Wisdom, in which is secreted every truth. Mr. A. E. Waite (in his *Real History of the Rosicrucians*) sums up the idea of the ‘Philosophic Stone’ in the following lucid statement:—‘Thus the initiate aspired to that infallible knowledge and wisdom, which is afforded by Divine illumination, his search for which is sometimes spoken of as the quadrature of the Circle, that is, for the extent or area of Science, human and Divine.’ What else is this Truth, represented by the ‘Philosophic Stone,’ but the Cross and Serpent, as we have explained this symbol? What is the first Principle that *the Sign of the Cross and Serpent* inculcates? Is it not the fact that the Circle of Life, human and Divine, has been broken? The Cross and Serpent is the sign of the ‘Philosophic Stone,’ the *Urim and the Thummim* of the Aaronic Hierarchy. It also represents the search, the Quest, which the Initiate undertakes, who seeks its possession. The reader who examines this sign (Fig. 1) will observe that

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it consists of the four right angles of a Square in a broken Circle. On the left is the arc still abiding in its position. On the right the two right angles appear without the other arc, or half-circle. Below the vertical diameter of the upper half-circle, or arc, is the right-hand half-circle, lowered down to the foot, forming, by its diameter, attached point by point, with the upper diameter, the double length of the vertical portion of the appearance of a Cross. Thus the two half-circles form the appearance of a coiling serpent, around the Square, in the form of a Cross. The severance of the Circle, represents the breaking away of the human nature from its normal equilibration, the loss of the Divine Pleroma; and the attachment of the two ends of the vertical diameter, creating the Serpent, represents the limited and sparse provision, under the present abnormal and corrupt conditions, of the 'Elixir Vitæ,' or the Divine Essence. This is the 'Philosophic Stone,' as it now is represented. The Quest of the Philosophic Stone is, however, the restoration of the primordial sign, representing the Primordial State, symbolized in *the Sign of the Square and Circle* (Fig. 2), which shows the whole Circle unbroken, and represents the perfect, normal, and uncorrupt state, that obtained before the Fall. The following are the Two Signs referred to:—



The Cross and
Serpent.



The Square and
Circle.

The Threefold Quest of Alchemical Science is the same Quest, or Vocation, of Discipleship, in the Cross

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and Serpent. It is the *Magnum Opus* to which the Church calls all its faithful and True Members. Whether the Church is to-day the living exponent of this Grand Philosophy, is, after all, beside the point. But it is the duty and privilege of all who feel the Spirit stirring within them, to set out on this Quest, and to pursue it to the end.

In the foregoing chapter we have traced the system of human Devolution and Re-Generation, by which the fallen human race has been slowly rising from the death of Sin, to the life of Godliness ; so far as it relates to the Spiritual movement of humanity. This movement, even in its most corrupt and superstitious, in its most materialistic, and its most demon-influenced times, and their present-day survivals, has, nevertheless, served as a preservative element in the world. By this movement, man has been led upward and onward to ever-advancing ideals of life and progress. The Quest has pursued its path to its ultimate end ; men have reincarnated on the ascending scale, and are achieving, by gradation, the goal of Devolution. All the time, sometimes in strictest secrecy, sometimes in open activity ; here, disguised in some religious movement, such as those of Buddha, of Confucius, of Jesus Christ, of Mohammed ; and, in more modern days, of the many religious and philosophical propaganda, within and without the Catholic Church ; and there, beneath the many epochal movements of civilization, and the ethical movements : the Law of Devolution, on its Spiritual side, has been operating. And, above all, the secret societies of those who are steadfastly seeking, with clear insight, and intelligent comprehension of the Great Work ; and the less illuminated, but extremely wide-reaching, labours and influences of Christianity, with its divergent and contradictory divisions and sections ; have been exercising their influence upon the world. The 'Salt of the earth' has not lost its savour ;

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it is permeating the earth with preservative properties, and secret elements.

The time is not far ahead when the Cross and Serpent, the 'Ros' and 'Crux,' will emerge into greater publicity; its tenets will become more widely known and understood; its following more numerous; and its influence felt in all branches of human life. It is secretly strengthening its forces, preparing for battle, gathering its energies. Braving once again, as in Apostolical times, the scorn and incredulity of the world; the opposition and jealousy of the established religions, and the ignorance of the vulgar, the mob, and conventional society; the Cross and Serpent will make steady progress; the Secret Brotherhood will tear away the veil, and face the light of day. The days are not much changed from those of Roman times; men will be as receptive, or as non-receptive, as they were aforesaid. Truth will meet with the same varieties of treatment. Persecution, suffering, defame, scorn, and death, will confront the intrepid Initiates, Disciples, and Adepts of the Cross and Serpent, as when Jesus and His Apostles faced death unflinchingly, strong in the Truth.

CHAPTER SEVEN

DEVOLUTION AND ETHNOLOGY

II. THE PRIMITIVE MOVEMENT IN PHYSICAL AND NATURAL SCIENCE. OCCULTISM AND SECULARISM

WE come now to discuss the causes and beginnings of the earliest movements of mankind in the direction of enquiry and knowledge of Physical Nature, in its new conditions, abnormal and corrupted, after the Fall. For many ages, man was completely at a standstill, as concerned any intelligent efforts after betterment of the conditions of denudation of his powers, as described in the last chapter. By reason of that Denudation, he had fallen, for the most part, into barbaric animalism. As we have already pointed out, Prof. A. W. Wallace has recently published his conviction that the brain-organization of prehistoric man, the cave-dweller, of the 'Stone Age,' was quite as developed and formed as it is to-day. But the catastrophe of the Fall, and the cataclysmic transformation of the earth; its change from a translucent self-heated sphere, to its present crustated, opaque, contracted, and sun-heated state; the generations and ages of the re-formation of the earth's crust after the cataclysms that had reduced its substance to the hard matter of its present formation; all these influences had reduced man's intellective functions to the dead *vis inertia* of intellectual paralysis, for many long periods. During these ages, as the interior of the earth was settling down to its present geologic formation, the surface suffered from the denudation of its

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vegetative capacity. The whole order of nature was re-adapting itself to the changed conditions, as may be observed from the differences of vegetable growth and animal life in the several strata. Plant-life and animal-life had, so to speak, to become accustomed to the change in its manner of nutrition and fertilization. With the denudation of the earth's own heat, and the gradual development of the earth's atmospheric conditions; and with the consequent intensification of the sun's radial power, by the increased refraction of Light upon the atmospheric zone, causing the earth to derive heat and fertilization from the sun, and no longer from the earth; the original types of plant-life and animal-life underwent a change in their forms and habits and appearance. For a long time, only the most rudimentary forms of vegetation grew upon the earth. The primordial types had disappeared since the cataclysm that had changed the earth's form. The assertion of the sun's reign, in the place of the earth's elemental rule, bringing in the zonal climatic differences, and the consequent changes of temperature in the several seasons of the year; caused changes of vegetation, and of vegetal conditions. All these changes and transformations were, in themselves, sufficient to account also for man's intellectual and moral paralysis, the *vis inertia*, into which he had fallen.

But not only were these changes occurring in terrestrial nature around him; man himself went through similar processes of Denudation. He was no longer the man he was before the Fall. Deterioration of physical and mental states went side by side with the deterioration of his Spiritual state. His physical conformation underwent rapid materializing changes, in like manner as that of the earth, and all creatures. The molecular composition and texture of the body shrank and hardened, through the loss of the Pleroma of the Vital Principle, and conformity to the changed environment of his terrestrial habitat. His ethereality

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of formation gave way to materiality ; and a like deteriorative process went on in the constitution of his Mind and his Soul. The Divine Essence withdrawn, the Terrestrial Body, or the outer *Circulus* of his incarnate nature, was no longer interiorly sustained by the emanations of the Vital Principle, as heretofore. The 'Elixir Vitæ' was departed, and the body, or 'flesh,' formerly sustained and nourished by its Divine properties, was denuded of its primordial Light and effulgence, purity and delicacy. It degenerated to the dark, opaque, material organism of the 'flesh,' as we now, to our sorrow, know it, lustreless and dependent upon the earth for its nourishment and life. It became the prey of the myriad infinitesimal forms of invasion in its environment, disease-germs, corrupt aura, and pestilential currents of evil ; corresponding in nature to the several Nature-planes of man's Seven-natured constitution. Hence, it was many ages before man could rise, in any sensible degree, from the deadness or paralysis of mind and perceptivity into which he had sunk.

We have before stated that the stature and form of primordial man were noble and lofty, compared with the present human race. They were indeed colossal in their primordial existence. Contraction slowly worked in him to gradually reduce his stature and size. But this effect was not immediate. For some ages after the Denudation of mankind, he still retained somewhat of the primitive proportions of his physique. Hence, we read *there were giants in those days, the mighty (or lusty) men, the men of renown.* This race of men were called, in those primitive times, 'Nephilim.' They were so called by reason of the still visible emanations of 'aura,' or magnetic discharge, from their denuded bodies. These aura were the remainder that was left to man, after the Denudation of the Vita^l Principle. They were corrupted and tainted aura, exhaling from their bodies, and visible,

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like murky clouds, from which they derived the title 'Nephilim,' or cloud-like men. Deterioration gradually increased, as, generation after generation, the material substance of man's corporeal structure, or the 'flesh,' conformed to the increasing degeneracy of its terrestrial environment. It was subjected to the same attenuating and hardening processes of contraction through which the earth-structure was passing. It can only be left to the imagination to form a conception of the primitive Body, when the unobstructed medium of the effulgence and heat of the Divine Essence, the elemental fires, transfused and radiated in the Natures of man, from the 'Spirit' outwards. The Body of man still continues to be the medium of the interior aura, and the Vital Principle, but not in the copious and uncorrupt streams in which they originally flowed. The streams are meagre in their outflow, and tainted and polluted as they pass into the exterior natures and planes, through the corruption and vitiation of those planes. They issued from man's body, in those first conditions, in vari-hued and darkened clouds of fiery vapour, the outward character of the thoughts and intents of man's corrupt heart. As the body became, in the course of generations, more and more condensed and contracted, the vaporous emanations became more pellucid and invisible to the eye. Nowadays, these emanations can only be discerned by means of scientific appliances, and by 'clairvoyance' (in the case of some persons who have developed that gift of psychical sight). This process of contraction, in all bodies, is still proceeding, in imperceptible degrees. The smallest perceptible changes through the remorseless force of contraction, are wrought only after ages of ceaseless working. They are rendered observable by the various strata of the earth's crust, which show the many kinds of deposits which have lain one upon the other, in the different 'geological' ages. There is no reason to doubt that mankind existed in those

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ages of the earth's geological history. The absence of actual 'human' remains is no criterion that human life did not exist. The geological theory of the earth's stratification proves that, at one time, the earth was its own heat-provider: that the sun was not the supplier of heat in the earlier geological 'ages,' but that, as the atmosphere underwent certain changes, the sun's rays were refracted and magnified, that the heat thereby generated was, as it has been since, sufficient for the needs of nature.

We are aware that this is the direct antithesis of the belief of the modern scientific school of Astronomy, which holds the theory that the atmosphere has become more pellucid and clear than it was in earlier times, in consequence of the evaporation of the watery envelope that was supposed once to have covered the earth. This theory is founded upon the hypothesis that the sun is a molten mass of burning gases, and not, as we have said, a cool, ethereal, and spontaneously heated and lighted globe, or orb. The evaporation of the moisture from the earth by the refracted heat of the sun's rays from the atmospheric zone, serves only to feed and add to this atmospheric medium of heat, and does not diminish the moisture, or the gaseous matter, in the atmosphere, which causes refraction and magnification of the heat rays. Modern Science teaches that the vegetation and animal life are more beautiful, and of higher orders, in proportion as they evolved during the periods since the first assertion of the sun over the earth; and that only the inferior orders of things were evolved, and existed, during the earlier periods, before the sun asserted itself; and advanced in type during the periods when the sun was struggling through the vapour envelope. This we know to be a geological fact, apparent in the most elementary survey of the strata of each geological 'age.' Likewise we know that the colours and beauty of plant and animal life vary in the different latitudes, as the sun exercises

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greater or less power upon the earth. But these differences of fauna and flora (basing our grounds upon the view that the earth was once a perfect Planet, generating its own heat, and producing flora and fauna of perfect types ; and that the sun at that time exercised nothing of the fiery influence that it now does) are due to the effects of the corruption of the earth, and its cataclysmic consequences. The gradual changes of the flora and fauna, noticed in the strata, were due to the gradual cooling and denudation of the earth, and the simultaneous intensification of the refractive capacity of the atmosphere. So that while the earth was getting cooler and more solidified and contracted, the heat of the sun's refracted rays was increasing. The latter compensated for the former. A balance for the good was always in favour of nature, as nature settled into equilibration, after the Fall. Hence what the scientist has altogether accounted for on the theory of *Evolution*, has really arisen from *Devolution*. The geological strata, and their deposits of fossiliferous relics of past fauna and flora, are not the signs of 'Evolution,' but of the gradations of Devolution. Not a single specimen of evolutionary creation remains, in the geological strata, or surviving in the living creatures. They all became extinct after the cataclysmic age, and before the present genera appeared in their specific forms. What are buried in the strata of the various geological 'ages,' are the remains of the abnormal species and genera, which succeeded the normal and primordial species and genera.

We have said that the earth has not ceased to undergo the processes of contraction, that it is still continuing imperceptibly. The testimony of modern Science goes far to prove this statement ; that the earth is slowly being drawn inwards to its centre, by these internal forces of corruption and solidification ; its magnitude and volume are continually shrinking, and its surface is collapsing. This tendency has been going on, since the time when man ceased normally to be fruitful, and

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multiply, and replenish the earth. There was a scientific reason for this command in that primordial period, for the increase of the noble and perfect species of the human genus meant the strengthening and building-up of the earth's normal and plenteous fertility and fecundity. The neglect of reproductivity in the Human Genus meant the impoverishment of the ground, of the essences and elements that Man furnished from the Divine Essence he received from the Divine Hierarchy, of which he was the first terrestrial medium. Since the Fall, the earth has lost the power of resistance of evil forces, of corruption, decay, disease, and death, and is at the mercy of the inexorable laws of decay and corruption, which started into force as soon as the laws of Evolution were set at naught by those whose prerogative it was to 'subdue' the earth; which meant, to bring and keep it in subordination to and dependence upon mankind, for its sustainment in normal conditions. When mankind disobeyed that Law, the earth suffered the consequences.

We have also stated that, after the Fall, and these conditions of degeneration set in, the earth and its teeming creatures have only been preserved from precipitate collapse, by the continuity of the Faith of the Cross and Serpent, as it was spread about the human race, whether in its imperfect and much vitiated forms (in the religious systems of different ages); or whether in the purer and guarded secret communities, of which we have spoken. In each case, the Divine Work was in performance, not only as the 'Salt of the earth,' for its physical preservation from premature destruction, but as the work of nature in the slow processes of the forces that operate under the Law of Devolution. However wide of the Truth, however vitiated, gross, bestial, and superstitious, man became, in his religious functions, the work of Devolution was beneath them all, and man blindly pursued the Path, and plunged himself into every kind of perversity of

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the religious sense; but that it was the 'religious sense' was the hope for posterity, for his own ultimate salvation, in some future reincarnation. The growth of this 'religious sense,' side by side with the 'intellective sense' was the undercurrent of human mind and soul, making for the wider, purer estuaries of light and reason in the remoter ages. Thus the 'fires' of the awakening 'Spirit' were kept burning, smouldering beneath the ashes of heathenism and degeneracy. History—especially religious history—has been exceedingly unjust to 'heathenism,' utterly failing to give man credit at least for his persistence of endeavour to 'seek after God,' even if, in this effort, we find him hiding, or running away, from Him, because he was taught to believe in Him as a very Monster of cruel vindictiveness and blood-thirstiness. We need to write our history over again, if we desire to do justice to the *inwardness* of those monstrously inhuman systems of religion which outwardly are so false, ignorant, and abominable. They were so, it is true, but, how little mankind seems able to 'judge righteous judgment,' and see that men's *evil* is, often as not, the language that he can only find to express the *good* that is in him. The man who steals a loaf from a baker's barrow, is a *thief*. But if we visit his starving children, and see whither that loaf is going; can we treat him as—a thief? Not if we put ourselves in his place, and have that commodity which 'the law' does not possess, a *heart*. This illustrates a principle that applies to the subject before us, and needs no further pressing.

It was not long after the Fall that the Evil which befel mankind bore its inevitable fruits in the world-wide virulence and dissemination of *Disease*. Now the pronounced opinion of experts in the sciences of physiology and therapeutics is, that all the diseases that prey upon man, are *specific variations evolved from one generic source*, or basis. This fundamental disease

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is traced, so far as it can be traced, to the *venereal* order. This fact is remarkable and interesting—melancholy though it be—in the light of our present thesis, in which we trace all the Evil of the world to the sexual sin of our primitive ancestors. Disease, appearing, in due time, in manifold variations of kind, in course of time, enveloped and permeated the whole earth. It is a scientific fact that, in wards to which certain kinds of diseases are specially set apart, as, for instance, leprosy, elephantiasis, or other virulent 'skin-diseases'; the diseases are sometimes communicated to the walls of the wards, and appear in the form of a kind of fungoid growth, spreading in patches thereon. (We have ourselves seen this phenomenon upon the walls of certain wards in a Leper institution in which we have served as chaplain.) Scientists have repeatedly expressed the belief that every disease is capable of this manner of communicating itself, not only to living beings, but to material objects. The 'bacterial' theory of Disease most certainly supports such a proposition. The remarkable facts discoverable in 'Spiritualistic' research, as the impartation of elements of the personality of its possessors, and wearers, or those handling them, to objects sent to 'Psychometrists,' show that the 'elements,' aura, and magnetic discharges, of organisms, are startlingly communicable, and so tenacious that they are retained for numbers of years—who shall say if they are ever removed? Science has gone even further, and states that the very whispers and movements of men are impressed upon the walls and furniture of the rooms in which they may be conversing; and, were the powers of man developed, these impressions could be reproduced, like the 'records' of a 'gramophone.'

This being the case, it is not difficult to conceive the vast ramifications of Disease in the earth, and its rapid envelopment of the whole *organum* of nature. It fastened upon every living and inanimate thing. It

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penetrated the molecular masses of the earth's structure. It descended into its depths; it ascended into the atmosphere. It attacked and ravaged nature to the core and centre. It assumed the likeness of a deadly wave of pestilence, evolving, from the initial disease-foundation, a many-headed monster, that fed upon, and poisoned, the blood of creation. How little we know of the real intrinsic nature of Disease; of its origin, of its affinities, or of its true remedy! Its mysterious and subtle presence consumes all the energy of the human mind to combat its attacks, and so perilous is the work of research and experiment, to discover its origin, that many have perished in the attempt, and few live long enough, or learn sufficient, to take one forward step in its discovery. Disease is a particular phase of the 'Curse' of the Fall. We have to go that far back to find out any truth concerning its origin. It is the penalty of the 'Original Sin,' and (against the assertions of the Theological expert) we contend that 'Original Sin' was *not* 'spiritual,' but 'natural,' physical, and phenomenal. And it lies with 'nature,' quite as much as with 'grace,' to do away with it. But we have to enquire what was the nature of the *origin* of Disease. This enquiry successfully terminated, the way is simplified for the discovery of the cure and eradication of Disease. And this we venture to express the belief is to be found in a rational and scientific grasp of the thesis we are now propounding.

The triumph of Disease over the physical, mental, and spiritual organization of Nature, is due to the Law of Denudation, which asserted itself when the Law of Progressive Creation was set aside. The line, therefore, of scientific discovery, must be set in the direction of this Law, to determine how this Evil is to be met, combated, and overcome. This Denudation, of man first, and, through man, of the whole earth, was the forfeiture and deprivation of the Pleroma of the Divine Essence, or Vital Principle, in man—the Elixir Vitæ,

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of the Alchemists—and the consequent state of abnormalism and corruption. When Disease first made its appearance, man possessed and knew nothing whatsoever of its nature. It came, an unknown visitor, decimating the creature-life, and man had no power to stem its appalling advance. Denuded of the Divine Essence, the resistive powers of his nature, and the preservative elements of the Divine Nature, were absent. He had yet not even conceived any idea of medical science, or of remedies and preventatives. He was penned in, in a *cul de sac* of ignorance, inexperience, and inertia. His susceptible body and mind absorbed the fatal germs, and Disease corroded and corrupted his physical and spiritual nature. It overflowed from mankind, and spread throughout the animal and vegetable kingdoms, and penetrated into the interior of the earth, contaminating its well-springs of vitality. It arose from the earth in the mists of night, and exhaled from the bodies of mortal creatures, filling the atmosphere, and increasing its densification, at the same time, did men know it, providing a natural preservative in the heat-rays, refracted and magnified, that have ever since been the main means of nature of the preservation and cure of Disease. Beneath this awful curse—the heritage of Sin—the whole creation fell, and from that hour commenced the era of suffering, pain, anguish, and terror, of raging pestilence, which added a thousandfold to the afflictions and tribulations of man and beast.

But the most appalling tragedy of the Fall has yet to be related, emphasizing the awfulness of the 'Curse' in its grimmest aspect. The primitive method of 'departing this life' was by the 'Translation,' or taking up, of the earthly creatures, body and soul in one, by natural force of attraction and repulsion, from the earthly scene. Whence they ascended the silvery path of the Empyrean, and entered the Planetary circles, directing their course to their Paradisaical

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home. This mode of transition did not disappear suddenly altogether. As Disease made its way into human nature, and the body became more and more solidified, and dis-etherized, the passage of beings from the earth became less possible by the normal means. But, as we see in the case of 'Enoch,' who *was not, for God took him up*, this mode of transition still continued for some time after the Fall. This is one cause that accounts for the absence of signs of human life in the lower geological strata. This triumphal 'Ascension,' the climacteric of every normal terrestrial life, began to cease when Sin and Disease subjected nature to corruption, decay, and death. It gave way to the altogether new and terribly tragic process of departure, which later became universal, the process of dissolution and disintegration, which we denominate 'Death.' This abnormal and unnatural 'spectacle of mortality' can only by the pious delusion of a well-meaning self-deception, be regarded with any feelings of complacency, or be freed from its attendant horror. For what is 'death'? Is it not the remorseless struggle of the two parts of man's dual nature, Soul and Body, with the cruel law of 'dissolution,' which rudely steps in to divorce the microcosmic 'man and woman,' *whom God hath joined together*? Is it not the dividing asunder of the organization of being, hitherto universally and eternally united by cosmic law? By reason of Sin and its physical consequences, 'death' entered into the world, the cruellest and most dreadful of the evils that are the concomitants of terrestrial degeneration. The earth was at one time a deathless world; now it is a dying and a dead world. The Trinity of Evil—Disease, Decay, and Death—entered into the world, not as a natural feature of life, not by Divine provision, not by cosmical causes, not as a component process in the Law of Progressive Creation, not by any judicial penalty inflicted by a wrathful Deity, or by any view of Divine or cosmic Justice. It was the natural and inevitable

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operation of physical causation, the primary origin of which was the Sin of the human family, in the breach of cosmical law. Who has not witnessed the painful scenes of death—the death of ‘Sinner’ and ‘Saint’ alike—and has not realized the fearful sense of futile and impotent rage of heart at the spectacle, suppressed though it may be by pious and religious sentiment; rage, at an intelligence or capacity so defective, in the creation of man, as to have contrived no better mode of departure than by the slow torture of physical dissolution; the helpless, hopeless struggle of the ‘mortal’ with the ‘immortal,’ in the separation—itself an abnormal and unnatural ‘divorcement’—of the Soul and Body? The very painfulness of the struggle is the strongest proof, if any were needed, of its abnormalism.

Yet, so inured is man to the illusion of life as it is, that death is accepted without a question. Christianity has not a word to say to a death-stricken world, except that in some future time, death will be no more. No attempt is made to explain how this is to come about. It is presumed that it will come about by ‘miraculous’ means. The same spiritualization of the cause of death is employed in relation to its vanquishment. Christianity does not teach, in any practical way, that the responsibility of the conquest of death rests upon itself. It rather encourages the belief that death is a quite natural phenomenon, a Divine provision; that it is the Will of God, and, as such, to be passively borne, and that it is sacrilegious to question the right of it. Whereas death has no ‘right’ at all; it is wholly a ‘wrong,’ a monstrous infliction of an evil that could have been avoided, and that can be remedied. Death is a phenomenon correlated to Disease. As truly as Science treats Disease as a *removable* evil, a physical phenomenon, and is engaged in the search for its immediate and direct causes (no attempt has yet been made to adduce, in the concrete, any ‘first cause’ of Disease); and therefore affirms the *removability* of

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Disease ; so Death also should be treated, as a remediable and removable evil. It is the province of Science to investigate this phenomenon, with the object in view of discovering and removing its cause. Both Disease and Death, with all their concomitants, are links in the chain of physical effects arising from a *physical first cause*. Religion has, for ages, diverted the mind from so much as connecting death with a physical first cause. It has set forth Spiritual and transcendental reasons of the cause of death. Science so far has barely had time to turn its attention to the true cause of both Disease and Death. The clue has been lost so long, that no one has so much as suspected that it ever existed, or even that there is a 'mystery' connected with the origins of the phenomena. Here however is the 'mystery,' and here is the clue. Let Science take it up, and pursue it to wheresoever it leads. We are convinced that the thread will terminate at the point which we have herein specified. The cause once scientifically reached and certified, the remedy, applied to the root of Evil, will be on the lines we are laying down, and will prove absolutely successful. Once lower the enquiry down from the platform of transcendentalism and pure Theological theory, to practical research and testification, and we know what the results will be.

Thus we return to our point. We have seen that the ancient philosophies and religions, and, notably the Alchemical Philosophers, were all partakers in the great search. They sought to restore to man the Salvation of Soul and Body, the 'Elixir Vitæ,' the 'Panacea,' and the 'Philosophic Stone.' These terms were synonymous with the religious ideas of the 'blood,' the 'blood of the Lamb,' the 'Word,' or 'Logos,' the 'Christ,' the 'Spirit,' or 'Holy Ghost.' The *Magnum Opus* was the 'Redemption.' Time has for ages divided them asunder. They have been perverted, misrepresented, misinterpreted. But they are synthetic-

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ally the same. Both are the survivals of the primitive system of the Cross and Serpent. In verity and reality, the Christian Religion is the Threefold Quest of Alchemy. Rosicrucianism is the Truest surviving form of the Cross and Serpent. Inherited superstition, ignorance, and materialism, have alienated Religion and Science from the true Quest, or Research, after the 'Christ,' the Source of the 'Elixir Vitæ'; the 'Philosophic Stone,' rejected and repudiated by mankind. Alchemy and Rosicrucianism treat Disease, and Death, not as permanent phenomena of life, but as a removable feature in life; and they set themselves to discover the secret of their removal. This secret can only be revealed in one way. The Cross and Serpent is *the original Secret*, concrete and complete. The Disciple who embraces the Cross and Serpent may know that he is on the Threshold of the Truth, on the Path of Knowledge and attainment; and that it is certain to lead him to the Goal of his Quest. The *Magnum Opus* is not achieved in a day, or by one act of faith or obedience. It is a Journey, a Course, a System. It embraces many 'Mysteries,' and it obliges the Disciple to many steps of Initiation—or Degrees. The revelation of these 'Mysteries' is the purpose of the initiations, of Discipleship; the work of a Master. The qualifications for Initiation are no 'sinecures,' but are proved by 'Temptations,' tests, ordeals, and disciplines, without which no man can be a fit and proper person to receive the 'Mysteries.' The Mysteries are a great trust, their knowledge perilous to man, and the earth, if learned 'profanely,' or put in the possession of any but proved and tested Disciples and Initiates. They are the 'Tree of Knowledge,' which must first be acquired before the 'Tree of Life' can be attained. The Sons of God have demonstrated, to our sorrow, the frightful peril of profane plucking of the 'Tree of Knowledge.' They are an example that afford an eternal warning against

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entrusting these 'Mysteries' to any but those duly initiated.

In early days, as, alas, also in our own day, *they are not all Israel, who are of the house of Israel*; and there are many pseudo-Alchemical Cults and Societies that are pretending to the Mysteries, but whose powers are astral, or belonging to lower forms of occult and psychical practice. The motives and incentives that arouse occult ambitions, and prompt men to cultivate Alchemical Science, are not always of the purest and most disinterested kind. The acquirement of so-called 'occult' powers is sought for personal aggrandisement, for curiosity, or for power and possession. The Gifts of God are eagerly desired for mercenary reasons. Men have craved after prolongation of life, the vanquishment of Disease, Decay, and Death, and all the Treasures of Alchemical processes, for selfish and ulterior purposes. But from whatever sources they gained any powers beyond the ordinary, they did not spring from True Alchemy, or from the Cross and Serpent. By Alchemical Science, it is true, men have acquired, and do possess, 'occult' gifts, and have become great 'magicians,' 'diviners,' etc., but by no processes within their reach could they restore the Divine Nature, apart from the 'Mysteries' and Principles; only gained by stedfast adherence to the system of initiations secretly followed by True Disciples of the Cross and Serpent. In days gone by there are many who have proclaimed themselves 'Christs' (*And many shall say unto you, lo, here is Christ, lo, there*), who have claimed 'immortality,' immunity from Disease, Decay, and Death. But they have all been deceived—self-deceived and deceivers. Immortality is impossible except under the rarest conditions, and general immortality is impossible until the earth has conformed to certain influences and forces which are not yet in operation. Let this fact be thoroughly understood. In the Cross and Serpent is propounded no theory; no practices

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are professed ; no hope is held out ; of the development of any conditions giving promise of deliverance from mortality in this generation, or outside of the physical and spiritual laws and processes of the Cross and Serpent, and the Law of Devolution. Death is *the last enemy that shall be destroyed* from the face of the earth. Many developments have to be accomplished before that can take place. The rehabilitation of the 'Spirit' in man ; the restoration of the Divine Nature, by the establishment of the Church-Race, and the generative functions therein organized ; and the Reincarnation of the Chosen People, preordained for the immortal state ; are requisite to be established in the earth, before Immortality can be generally, or individually, realised.

The Threefold Scheme of Redemption, previously stated, in full operation, is the *sine qua non* of the restoration of Immortality, of the return of the Divine Nature. Only by that means can Alchemy find that which it seeks. An individual who seeks to attain to Perpetual Life, to Immunity from Disease, Old Age, or Death, to the Restoration of the Divine Nature that belonged to him in his unfallen state ; must be one born of Immaculate parentage, generatively stainless ; what is mystically called a 'Virgin,' and 'Virgin-born.' He must be truly *conceived of the Holy Ghost*. This can only be by reincarnating in the bodies of a man and woman on the earth, who, Body and Soul, are themselves purified and emancipated from Sin, from the 'flesh,' and have been initiated in the Mysteries of the Cross and Serpent, and made partakers of the Divine Nature, by the 'Sacraments' of Baptism and the 'Body and Blood of Christ,' or the 'Eucharist.' No man born of corrupt 'flesh and blood' can hope to attain, in his present incarnation, to the Divine Manhood. No asceticism, vegetarianism, celibacy, purgings, sacrifices, sacraments, or prayers and contemplations ; no 'philtres,' no developments of occult powers,

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psychical gifts, or high mental Science; can avail to raise a man—even if he be a ‘Seer,’ a ‘Prophet,’ or an ‘Apostle’—above the reach of Death. Only can a ‘Christ’ attain to immortality. A ‘Christ’ essentially is immortal. It is as impossible for a ‘Christ’ to be other than immortal, as it is impossible for any other being, below a ‘Christ,’ to be other than mortal. So any person who has the temerity to claim the gift of Immortality, unless he is proved to have been ‘Virgin-born,’ is either a self-deceived dupe of astral delusion, an impostor, or a madman. And until a ‘Virgin-Race,’ a Church-Race, a Christ-Race, has been begotten and established, by a Pure Church, segregated from the world, to be ‘Virgin-born’ is a physical impossibility.

On the other hand, it is possible for a man to be reincarnated and begotten, by ‘Virgin’-parentage, and born a ‘Christ.’ But such an one must show a line of ancestry, a sinless and immaculate descent. And this is the *Magnum Opus* of the True Alchemy; the Labour of the Church of Christ. This is the purpose of the Cross and Serpent, of the Church; now, alas, watered down and diluted to an unrecognizable thinness and weakness of aspect, in the Christian Church, so that none now know of this Truth. Such a man was Jesus Christ, the last of the ‘Christs,’ and the Greatest, because He was *The Son of God—the First Mediator between God and Man*. He was the *naturally born* Son of Joseph and Mary, a man and woman who had fulfilled the necessary conditions that fitted them to be the procreators of a ‘Christ.’

The object of Divine Alchemy is never viewed, by its seekers, as a merely personal matter. Individual Salvation is sought for the sake of universal Salvation. It is the ‘whole creation’ that is the object of the progressive Scheme of Redemption (*the earnest expectation of the creation waiteth for the revealing of the Sons of God; the creation also itself shall be delivered from the*

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bondage of corruption into the liberty of (i.e. derived from) the Glory (i.e. the restored cosmic nature and form) of the Sons of God ; the whole creation groaneth and travaileth with us until now . . . waiting for the Adoption, to wit, the Redemption of the Body (i.e. from Disease and Death). Let the reader take note of this, that we make no suggestion of any possible abolition of Death, Decay, or Disease, in the present generation. But this must be apprehended, that *a start has to be made.* Two thousand years have passed since a 'Christ' reincarnated, who re-inaugurated the Mysteries of the Cross and Serpent, who re-founded the almost extinct Church of God's Elect, who left the Church in the world, to propagate itself, to spread and increase, to fulfil its Divine purpose and destiny. But what followed in this self-same Church? What is that Church to-day? The practical and theoretical knowledge of its Divine Work, in its devolutionary and redemptive purpose and aspect, is entirely lost, except in the vaguest and most partial sense. The Church has no Divine mandate, no propaganda, answering to the kind we have herein disclosed. The Truth of the Cross and Serpent is lost, and the Divine Science of Alchemy is as 'a pelican in the wilderness,' as a hidden cave in the side of a mountain, instead of being, as it was intended to be, a *City set on an hill, that cannot be hid, as the Light of the world.* A start has to be made once again. The Church must revert to the Apostolical time and position. A new 'Israel' must be formed; another 'Abram'-people must be found, to whom God will say, *Get thee out of thy country, and from thy kindred, and from thy father's house, unto the land that I will show thee : and I will make of thee a Great Nation, and I will bless thee, and make thy name great ; and be thou a Blessing. . . . And in thee shall all the families of the earth be blessed.* A new and restored 'line of Abraham and David' must be found, pure, sacred, holy, and immaculate. This accomplished, in a few generations the 'race' will be created

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that will become the progenitors of the 'Christ-Race,' the reincarnate 'Sons of God,' for the *revealing of whom the whole creation waiteth in earnest expectation.*

In progress of time, mankind began, as a race, to rally from the paralysis of nature which they had sustained by the Fall, and slowly to recognize its fallen and helpless state, both spiritually and physically. Disease and Death, and the brutalization of his nature, had reduced man to the lowest condition of life. He suffered, and possessed nothing to ameliorate his sufferings. The reaction of the Fall commenced to operate; the pendulum began to turn. Man *created in the image of God*, could not withstand the 'pull' of the Divine well-spring of inner force that it had quenched, crushed and buried. The first awakening instincts of his mind rose to seek remedial, ameliorative, and curative means and facilities; to ransack nature for the discovery of whatever it might contain to help him to protect himself from the ravages of Disease, and the wholesale decimation of life that hastened Death, and cut off so many. We have already noted the Religious and Spiritual movement, the strivings and searchings of the heart of man after the lost 'Christ,' through the Divinely and cosmically constituted processes of the Cross and Serpent; likewise the deeper and truer philosophical movement of the earliest Alchemists, who preserved the Truth of the Cross and Serpent in the times when the Church fell into decay; sometimes revealed in open practice of the Faith, sometimes hidden away in Secret Communities, as the human race rose and fell in the varying times of progress and devolution.

The presence and working of these two movements, in correlation, but not always in outward harmony, constituted the main stream of human progress. Both were mystical and Spiritual, both had the two forms of

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practice, the Esoteric and the Exoteric. But the one, the Alchemical movement, was distinctly Scientific, and never departed from the true principles of the System of human Redemption. It remained, as it does to this day, sound in the faith and knowledge of the Law of Devolution, and its ramifications in the progress of human development and uprising from the Fall. The latter, the Religious movement, holding much of the letter of the Divine Truth, has had a history of vicissitude and alternate falls and risings, ebbs and flows. The history of this movement fills the pages of the Pentateuch, the historical and prophetic Books of Scripture, and the Gospels, and Acts of the Apostles, and continues in Church History to the present time. But, as was bound to happen in our present human state, in parallel lines with these sound and true movements, there grew up many unsound and false movements, excrescences and imitations, perversions and abuses, of the True Faith. Also there were parallel movements, on the purely intellectual plane, of Scientific and philosophical research and enquiry, diverse from the pure Alchemical Scientific movement, and the Religious movement; yet in close relations to both. For at that early time, the rigid separation of Science and Religion was scarcely perceptible, and wholly unrecognized. We will take these two parallel movements, in the realm of natural and physical Science, in brief review: The (1) *Occult* and the (2) *Secular* Movements.

(1) *The 'Occult' Movement*

Side by side with the Spiritual movement of the 'Church,' and the Alchemical Philosophy, which, in early periods, manifested profound Wisdom, and Divine gifts; there have always been noted, in the history of those times, the active presence of other forces and powers, resembling them, akin to them in phenomena,

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but attributed to unseen agencies other and lower than those which were possessed by the Initiates of the True Faith. For instance, Moses was a true Seer and Prophet. His mighty works in Egypt were performed in the Power of God, to the confusion of Pharaoh and the Egyptians. But, contemporary with him, there was a School of 'magicians,' who possessed occult powers of almost the same magnitude, and who repeated the deeds of Moses. Throughout the history of the Chosen People in Canaan, we read of 'false prophets,' 'Prophets of Baal,' and the like, who performed deceiving wonders, and seduced the Israelites to their corrupt and demoniacal idolatry. There were numbers of these; they could be counted by thousands, overspreading the land, and working untold mischief. There were also 'witches' and 'wizards,' 'diviners,' necromancers and 'soothsayers,' who were continually resorted to, to the rejection of the true Prophet and Seer, and their repeated extinction. Also, in the days of the Captivity, in Babylonia, the seat of occultism in those days, we find the Prophets and Seers of the True Church confronted with hosts of 'magicians,' 'astrologers,' 'soothsayers,' dreamers, and interpreters of dreams. But always the True Prophets triumphed over these, when matched against them. This shows that, in the world, there had grown up a strong counter movement of occultism, simulating the Divine Alchemy, but far removed from it in origin and source of power. It was a pseudo-spiritual movement, the development of occult and latent, or dormant, gifts of the interior human nature, with which the Spirit had no part. We have shown the replicatory and counterpartal system of human nature, and the mighty 'supernatural' powers that each nature is capable of developing. These powers are the same as those of the 'Spirit,' in kind, but not in degree or character. Apart from the functioning rule and direction of the 'Spirit,' they are bound to be evil and noxious. And, as we

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shall show anon, when incited and directed by extraneous spirit-agencies, or astral influences and obsessions, they become a world-evil, a danger and curse to mankind. Evil and destructive as these occult movements and machinations are, in every age, and particularly to the age in which they occur, they were, from devolutionary standpoints, useful and progressive. They exemplified the trend of progress and development. They manifested increasing attainment of mental, psychical and physical powers. In the course of time, the higher intellectual, and the Spiritual natures and faculties, have served to quell and overrule the worst features of these occult and demoniacal human traits. This has been seen in history. Civilization, science, culture and education are the deadly enemies of 'occultism,' demonism, and 'magic,' in their gross and superstitious forms. They are swept away as these forces advance in the world. Idolatry has ceased, necromancy and psychism have disappeared; until, in all 'civilized' countries, in the middle of last century, they were not known, at any rate, in their outward forms. Not that they do not exist, but they have changed their form, and exist now in subtler garb, to deceive those who cannot be deceived by the former *régime*.

The underlying motive that led to the movement of mankind generally in the development of these deceptive quasi-spiritual, psychical, and mental faculties, and occultism, was the search for the panacea of Evil with which they were surrounded. They believed, and hoped, that by these supra-physical faculties and powers, which are so easily mistaken for Spiritual and Divine gifts, they might bring under their dominion and power the physical and material resources of nature; and raise themselves above their powerless state, to that of supremacy over the earth, and the less gifted of mankind. This desire sprang originally from the necessity of remedial and succouring provision from nature, in the physical and mental squalor and misery

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in which human depravity and denudation had left them. Later, men sought these powers from worldly and individualistic motives, and to give them an ascendancy over their fellow-men in the common struggle for existence and power. These movements developed into systems, that eventually evolved and consolidated into the idolatrous systems of world-religions, most of which contained profound and elaborate mystical and occult philosophies, which were only partaken of by the 'inner circles,' the priests, prophets, seers and seeresses, who were initiated in these pseudo-spiritual, demoniacal rites. For the mass, the 'outer circles,' the religions assumed the grossest forms of idolatry, superstitious and demoniacal, sacrificial, and sacerdotal systems, of worship and quasi-divine communion. Connected with these religious systems were Schools of prophets, and 'magic,' for the practice of necromancy, the 'black arts,' of wizardry and witchcraft, of divination and soothsaying; all of which were the demoniacal and astral *simulacra*, on the lower and debased psychical and mental planes, of the pure and sacred 'White magic,' of the 'Gifts of the Spirit,' possessed and inculcated in the Alchemical Philosophy of the Cross and Serpent. As, in the latter, the system brought forth Hierarchs, Prophets, Seers, Masters, Patriarchs, and 'Sons of the prophets'; so in the 'Occult' systems, the same orders of the occult practitioners and human agents of psychical and astral powers, were sent out into the world. By these humanity was deceived and seduced, and the people fell under their baleful, astral, and demoniacal domination. The movement towards human betterment, though in this manner perverted and corrupted, was still the *better-ward movement*. It manifested the mobility of human nature: its freedom from *vis inertia*, its recovery from paralysis. In the lowest depths of superstition and demoniacal idolatry, the *Soul of the Race* was struggling to assert itself against the death of evil and

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degeneracy. That 'Soul of the Race' has been the internal fire, the impulse, which has carried humanity, against itself, to ever-ascending steps of the path of human Devolution.

(2) *The 'Secular' Movement*

Simultaneously with the above-mentioned Religious, Alchemical, and Occult movements, there was a wider and more general movement, of a solely secular, or non-religious, and non-spiritual kind. This was the Scientific School, which, in ebbs and flows, has existed throughout the ages. The modern Scientific School is the same movement, risen from the dust and ashes of the dark ages that followed the Papal occupation of empire. The earliest founders of this secular movement were purely materialists and secularists. They worked apart from the psychical and Spiritual workers. They were identified, in their intellectual work, if not altogether personally, with no religion. They cognized no further than in the field of Physical and Natural Science. Of this School were Pythagoras, the Ptolemys, Plato, Aristotle, and the Greek philosophers. They were the forerunners of Darwin, Spencer, Haeckel, and of the earlier scientists of the modern school. From the matter of the Earth, the realms of the Starry depths; from the deep wells of thought in the mind; they extracted the wealth of Science and 'Gnosis,' that is the basis of the present knowledge of mankind. By the results of their labours, man has wrested, by sheer intellectual force, the mysterious secrets of the heavens and the Earth, many of the discoveries of which have been lost, and re-discovered in these modern times. The learning and scholarship of Egypt and Chaldea, and of Early Greece, were such as beggar the learning of the age in which we live. Nothing which modern scientists have told us was 'new' to these giants of research and knowledge.

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True, they did not exclude from their 'Scientific method' the vast contributory resources of the Spiritual world. Many forces were recognized and known in those days, which are only beginning to obtain a hold in Scientific circles nowadays. That which is now but receiving a tardy and tentative acceptance, as sound data, was in those days axiomatic. Hence what Science has so long been deficient of, the old Philosophers knew by rote, and treated as postulates, which none thought of disputing. Thus the Scientific attainments from the most mechanical to the most abstruse and speculative of those times, eclipsed the attainments of these days. Archæological research is showing us increasingly how far advanced was mechanical science in the days of the Pharaohs, and of the Chaldæan era. Nothing like it is produced in these days. What is left of these remains is but the scattered débris (the crumbs from the table) of the vast enterprises, the mechanical achievements, which signaled the early scientific era. The writings—what few are left to us—of these early periods, are still the Classics of our own day, and nothing in modern erudition or literature is equal to the literary work of those days. An age that was capable of producing the 'Book of Genesis' must have been an age of remarkable literature. And it is probable that it is on account of the destructibility of the material upon which these writings were written, that they failed to escape the destructive effects of age and decay. With the exception of parchment, upon which little is written, the material of writing, in these days, will perish in as many years as the material used in those days has survived centuries. It is no wonder that there is so little remaining of Egyptian and Chaldæan literature; it is indeed surprising that any remains exist at all, considering the vicissitudes and vandalistic treatment from which all that was in Egypt and Babylonia have suffered, during the bloody pages of history. We little know how

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much has been lost in the great conflagrations that destroyed most of the largest ancient libraries of Egypt, and of Greece.

The beginning of this movement marks the beginning of Science, and dates back to prehistoric times, to times of which we have no literary record, no historical testimony. They are only deducible from the most ancient monuments, débris of past cities, tablets containing a few records, and a multitude of evidences of a civilization of a degree that compares favourably, in many respects, with our own civilization. A civilization, so remote in history, yet so remarkably advanced, predicates a long continuity anterior to it, and a still longer period of progress and development, which carries us back to ages and ages before the longest date backward that history can adduce. What then was the first inception of this movement towards 'Civilization,' intellectual and spiritual freedom? It began at the period we are now discussing, when man first awoke from the torpor of degeneracy and abnormalism that he fell into, after the madness of the first rush of the human race into sensuality. From that awakening mankind has risen steadily, and has never retrograded, as a race. At times he has sunk back for a period, in one part or another; only to be outstripped by other parts of the human race; and eventually to rise up again from stagnation, and resume the march forward. The original motive of the incipient progressive movement was, to save himself from annihilation by his competitors among mankind and beasts, to protect himself from the inroads and sufferings increasingly felt from the changing environment and conditions of nature, in climate, temperature, and the physical denudation of the ground; and to preserve his life from the ravages of Disease, premature death, pestilence, famine, and the countless Scourges of nature that Sin and Corruption create. These phenomenal causes stirred up in his mind the necessity of self-preservation, self-protection,

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and self-defence. He faintly recalled the memories of the past, when these evil things were unknown. So he conceived the idea that what had been, could be again. This awakened in him the spirit of research and enquiry. He learned by degrees that there had been a glorious past, forfeited by Sin. Hence he sought to appease the offended Gods, and to win a way back to the Divine forgiveness, by propitiation, in ways that he learned were required of him by the Gods. This was the beginning of the religious movement amongst the fallen barbarian races, who followed ignorantly the practices of other races and peoples further advanced; and who saw, in the remnant of God's people, the Truth practised in their solemn rites.

But the chief path of this movement lay in other directions. Perceiving the fearful inroads upon human life of Disease and Death, man sought to find a remedy. They began to study the habits of Disease, and the structure of the human body. They studied also the face of nature, and gradually discovered first one, and then another, means of cure and restoration. Thus slowly the various Sciences came in vogue, and wise men clustered together in the pursuit of these Sciences. So we inherited from the primitive past the Sciences of Anatomy, Physiology, Botany, Chemistry, Surgery and Therapeutics, Biology, etc. They all had their origin in the call of nature to remedy or relieve its common pain and suffering. Likewise, for the same reasons, the faculties and talents of mankind were roused and developed to conceive and contrive every kind of appliance and instrument for the health, sustenance, and happiness of man. Hence arose the first incipient forms of the Arts and Crafts; and the earliest attempts at discovery and invention, experiment and research. This movement has gone forward ever since, despite the ignorant and foolish efforts of Religion, at later periods, to hinder its progress. It is remarkable that at periods in which Religion and Science have been

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the most antagonistic, the greatest modern scientific discoveries and achievements have taken place. For centuries Religion was a synonym for reactionism, and has been the worst enemy to human progress. In those primitive times, Religion and Science were not antagonistic, the one embraced the other. For this reason, in surveying this early period, we have to speak in the widest sense, when referring to any distinctive movements. Religion, Alchemy, Occultism, and Science, were four sides of one square. But later they became separate lines, to the utter confusion and loss of each. Had not this unfortunate divorce of these intellectual and spiritual forces taken place, Prof. Draper had had no reason to write his world-famous book, *The History of the Conflict between Science and Religion*, a too true and most humiliating work.

In the great racial upheavals, and the political, social, and religious strifes, that periodically deranged the order of Devolution, Devolution did not suffer. They only assisted Nature in welding and fixing the stages of human growth and development. They served as the 'shuffling of a pack of cards' before a new 'deal.' History and the monuments prove that there have been ages conspicuous for greater attainments, greater achievements, greater knowledge, far away back in the remote past. These ages have gone by, and are forgotten. Their people are, as races, extinct. They have yielded the way to other races and peoples, then not in the same degree as themselves. These have gone forward, and attained to high degrees of civilization. It now seems apparent that the tide of progress is in the flood, and, in a century or two, if nothing untoward happens, the world will know nations equally as great and advanced as it knew in these remote days of the past. As in the growth of the earth's crust, after the cataclysm that reduced it to its present stratified formation, the strata do not lie evenly and uniformly one upon the other; but are extremely irregular, some

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strata having, by eruptive force, been lifted up, and, so to speak, turned somersault, and lying in reverse formation; in other cases, they are standing in vertical, or slanting formation. In others, there are huge rents in the strata, filled with igneous deposits, or gravel, or stone, or lava, or some precious conglomerate of minerals. So in the human formation, similar irregularities have taken place, caused by similar elemental disturbances. Relapses of human mind, recrudescences of animalism, barbarism, or superstition, ignorance, or sensualism; have occurred. Whole parts of the human race have been set back by some great personality, filled with the spirit of reaction, in one way or in another; in the same manner, as, at other times, they have been carried forward by some other great personality, or by some historic concatenation, that has moved souls *en masse*. Nevertheless, for the immediate better, or the worse, these immense world-forces have been all in the way of Devolution, which utilizes every wind, from every quarter, be it a cyclone, or a westerly breeze, or a calm, for the furtherance of the cosmical purposes of human and creature destiny. The tide-wave that recedes, only gathers greater force for its return, and thereby covers ever greater stretches of the sandy beach.

The utility of the above-mentioned movements, Religion, Alchemy, Occultism, and Secular Science, in the progress of the ever-working Law of Devolution, from their first inception, to the present day, will be apparent to the reader of the foregoing, who has accepted the principles we have laid down. The enormous time that must have elapsed in the development of those movements, to any conspicuous degree, points to a fact that is not sufficiently recognized by historians of ancient times. This fact is that the most debased state of mankind was contemporaneous with the highest states of 'Civilization.' Geologists have jumped to the hasty conclusion, which Archæology

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is rapidly giving data to upset, namely, that, according to the evidences of the fossiliferous remains in the various strata, mankind has universally raised itself from the animal, or barbaric, stage, to the human, and civilized stages. They argue from the so-called 'ages' of the geological formations, and with almost mathematical precision, can calculate the dates of these several 'ages.' Thus they begin with the 'Stone Age,' and then they find, above that stratum, the 'Iron Age,' and so on; so named on account of the kinds of material of which the implements found in these deposits are made. This lapse into the bestial, or barbaric, state, followed after the Fall, and involved the largest proportion of the human race. But prior to this lapse into barbarism, and also (in regard to a portion of the human race), contemporaneously with it, there were some of the human race who continued in a highly civilized state. Chronology points decisively to the fact that there was an extremely high state of civilization at the very time when vast portions of the human race were existing as beasts and animals, belonging to the 'Stone Age,' and the 'Iron Age.' The two states were contemporary. The fact that, as Prof. Wallace has recently stated, the brain of the 'Stone Age' man was as developed as the brain of man is to-day, proves that man was a *fallen* creature, rather than a creature just emerging from the anthropomorphic animal stage. And this is of vast significance in our point of view, in that it helps us in proof of the fact we are trying to enunciate, that, before the 'Stone Age' there had been ages of the highest glory and greatness in human history; and that whilst the majority of mankind fell into barbarism, a small portion remained steadfast in their adhesion to the ancient *régime*. These were that portion we have spoken of as the 'Seth-Race,' who were the progenitors and preservers of Religion and Civilization through all ages past. There was a Civilization anterior to the barbarism revealed in the geological ages contemporary with

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it, and that has never fallen into the barbaric state. It has changed its raciality over and over again, but it is the same 'Civilization.'

Now these facts are extremely important in our comprehension of the processes of the Fall. After that occurrence, when the earth and man were slowly recovering their equilibration, man did not suddenly sink into barbarism. The Cain-Race became, in a measure, the precursors of Civilization, as we have seen. They built cities, they constructed instruments of iron and copper, for the cultivation of art and craft. Then came the 'dispersion,' allegorized in the 'Tower of Babel' and the 'confusion of tongues.' They squandered, and separated. Then followed the vast human lapse into barbarism. But, what about the 'Seth-Race'? They still remained, and maintained the ancient Religion and work. Thus the Civilization that we know to have existed in those remotely primitive times, was the abandoned civilization of the Cain-Race, on the one hand, and the still-continued, and ever-progressing civilization of the Seth-Race, after the lapse of the Cain-Race. When the awakening of the barbaric races took place, and the world emerged from the old geological 'ages,' the 'Seth-Race' was numerously established, in civilized centres, ready to give their influence, and contribute largely to the progress of that awakening. The growth of the barbaric races of the past into civilized conditions was due to the same causes as that of the growth of Africa's present civilization among the aborigines—indeed, it is the continuation of the same cause—namely, the influence, conscious and unconscious, passive and active, of the civilized people over the uncivilized. In many cases this was undoubtedly the fact. Neither 'missionary' effort, nor 'empire-building,' were then in the state of conscious and developed organization, as they are now. But the civilized and religious centres of humanity were the main factors of the awakening of man scattered

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over the world—in those parts where Civilization could reach them. As the civilized races have developed the faculty of locomotion, and invented facilities for travel, for conquest, for commerce, and for religious and missionary enterprize, the wider and farther portions of the earth have submitted to these influences, and barbarism is disappearing in the vast continents wherein it formerly reigned supreme.

We have been speaking of the great world of the dispersed human race, the mass of whom fell into barbaric conditions during ages that succeeded to the events of 'dispersion,' spoken of in Holy Scripture under the allegorical story of 'Babel.' Contemporary with these dispersed and lapsed races, in some parts of the earth—Egypt, Chaldæa, and in the far East, existed the descendants of the Seth-Race, delivered from the cataclysm that overwhelmed the earth, recorded in the allegorical account of the 'Noachian Deluge,' springing from a small remnant which were preserved, and increasing in the several races that afterwards populated those Eastern regions. As these races increased in numbers, and in power, they subjugated the inferior races, reduced them to vassals, and at the same time their presence and influence led these barbarians into civilization, religion, and progress. Around these primitive and non-barbarian races or nations, the slowly emerging peoples of the world formed a vast outer circle, who derived increasing knowledge and strength from the civilized descendants of the Noah-Race which had succeeded, or descended, from the earlier Seth-Race. These surrounding races developed into nations, conforming in some measure to the religious and intellectual habits and customs of the superior nations. Gradually the religious, moral, and spiritual distinctions became merged, and the distinct religious characteristics of the original Sethite race were, to a great extent, submerged. The 'Ancient Mysteries' were lost and buried in the rising religions

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of the people, which developed into the grosser forms of idolatry, and demoniacal systems of worship and propitiation. For the most part, the descendants of Noah forgot the old Truth, the ancient traditions, and fell away into the corrupted forms that were initiated by the fusion of thought and ignorance with the knowledge and religion of the contemporary civilization. Thus the Cross and Serpent and the 'Mysteries' became more and more confined to the few of the faithful, and the Church-Race dwindled to a few scattered communities of the 'inner circle,' and generally fell into decadence. Owing to this decadence of the Ancient Mysteries and the loss of the uniting and cohering force of the Cross and Serpent, a great migratory movement ensued, the consequence of increased population, and the necessity to widen the area of habitation. Then followed the great migratory movements Westward from the East, and the racial upheavals of the historical past, which changed the ethnography of the world, and sowed the seed of our present nationalism and civilization, whose home was in Europe. The original civilizations of Egypt, Chaldæa, Asia Minor, and Assyria, have died away; and the only remaining races that still preserve the old forms and traditions are those vast Oriental nations, that compose still a vast proportion of the world's population.

With the exception of these ancient Eastern nations, the nations and economies of the past have all vanished. History only possesses traditional accounts of their existence. Archæology is the chief witness to the facts we have stated.

We therefore urge this fact, that the present age of Science and Culture and Religion, is the successor to ages gone by, of scientific attainment exceeding any that has yet been historically realized. Our own age is an age of Science and Religion, exceeding any that has gone before it in our present 'historical' era. But,

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the length of time of human existence we have seen to have been vastly greater than 'history' has recorded, and that religion has stated. Archæology and Geology both have thrown back a veil of unrecorded history that antedates the earliest historical records. In those 'prehistoric' ages, the Science of the world was of a wider purview than the Science of our own age. The latter is, or has until recently been, confined to physical and mental research. The civilizations of 'prehistoric' scientific eras, extended the area of operation to the Psychical and the Spiritual. They therefore exceeded in knowledge and achievement the Science of to-day, in the same degree that they were beneath any approximation to the knowledge and capacity of the times before the Fall. We know, for instance, of the existence of none of those mechanical appliances and of electrical contrivances which are commonplaces in our own times—in this *age of Machinery*. This is not because our own age is superior to that age, but rather it points to inferiority. For it is evident that men in that 'prehistoric' age were cognizant of forces in nature, supra-physical, that enabled them to perform, without mechanical aids, greater feats of mechanical labour and architectural and scientific skill, than with all our artificial achievements, we have the power to accomplish. In the days of Jesus Christ, 'mighty wonders' were performed, but, though we read that they elicited great admiration and amazement, we do not learn that they were viewed with any incredulity or wonder. The people were not so far removed, in those days, in memory and knowledge, from those earlier times, when these 'mighty wonders' were as commonplace as 'mechanics' are to us. They knew of certain laws and forces which were in force in earlier ages, that have since been lost to human knowledge. A man who could do these things was counted a 'Magician,' or a 'Prophet.' And 'Magic' and the Divine gifts were still fresh in the memory of these decadent nations contemporary with

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the Great Master, who recalled them by His own 'mighty works.' *No man can do these signs thou doest, except God be with him,* was the testimony of one of His contemporaries, a learned member of the 'Sanhedrin.'

Thus we note that the history of the ancient Civilizations, with their Inner Circles of the Divine System of the Cross and Serpent, and their Outer Circles of Secular Science and Philosophy, arts and crafts; is the history of the Seth-Race, and its descent from the 'family of Noah,' which is allegorical of the surviving people from the Noachian Cataclysm. Likewise, we note that the Cain-Race is traced from the 'Babel'-dispersion (recorded in chap. xi., but which really belongs, as we have shown, to the pre-Noachian period), to the world-wide barbaric and semi-civilized races, which gradually filled the world, in migratory circles, from that period. They were the origin of the world-races which, having sunk into depths of barbarism, slowly awoke to new life, and are now the great nations of Europe, and the newly developing races of the Western continents. Thus they gradually descended to the human conditions known only from the records of Geology. The outer circle of the contemporary Eastern Civilizations, after the Noachian Cataclysm, gradually departed from the esoteric and hierarchical form of Divine Government. Human kingship took the place of the Prophet-Priest 'Basileus' of the ancient economy. The nations of 'known history' thus came into existence, and 'History' began. Meanwhile, there progressed the growth into civilization of the barbaric races, from the natural, moral, and intellectual causes we have named. The ancient Civilization, later, began the downward course of degeneracy and decay, as the later civilization ascended the scale. The Civilization of our own day is not the civilization of primitive times. Great as has been the advance made in the Western world; it is but a faint after-glow of the conditions of the ancient Eastern world's civilization. The latter

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is now extinct, and many who read these words may scoff at the comparison we are drawing. But we urge that modern civilization is the 'after-math' of that early civilization, and bears no comparison with it. The *Mechanical and Materialistic era* of Science, discovery, and invention that commenced in the darkness of the Middle Ages, and during the period of the Renaissance, and which continues to the present day, resembles only the galvanizing to life, of a moribund intelligence that was laid out to die during the dark ages of superstition and idolatry, persecution and ecclesiastical bigotry, which nearly slew the Soul of the rising race. The secret doctrines of Theosophy and Oriental mysticisms, the 'Kabbalah' of the pre-Messianic Jews, the medieval 'Alchemy,' and the Teaching of Jesus Christ, all of them correlated and connected by ancient history, and original unity of source, are now, either enclosed and buried in secrecy, or lost in exotericism and superstitious observances, or in ignorant and faulty representations of the Truth for which they stand.

The great deposit of Truth, contained in the 'Ancient Mysteries,' cannot be said, by the most charitable and sanguine stretch of imagination, to be entertained, or even professed, by any of the many sections of the Christian Church, nor in the exoteric and outward Religions of the world, which the various races of mankind follow. They may, and do, contain and express some of the forms and doctrines, diluted, adulterated, and much misinterpreted. The True Faith of the Cross and Serpent does not appear in any modern expositions of Religion, nor are its practices and principles such as are expounded in these Religions. Christianity—Catholic Christianity, that is—approximates nearest to it. But even that is as the body without the Soul, the skeleton of the Truth, deprived of its flesh and blood and life. The Divine Wisdom cannot be learned by any easier methods now, than in former times, and those methods involved the Disciple

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in endless ordeals and tests, painful effort, strenuous energy, and a determined mind and will to 'endure to the end.' None but intrepid seekers were capable of 'enduring'; only the tried and proved, unshaken by adversity, afflictions, tribulations, and 'agonies' that would shake all but those preordained, the 'Elect,' could pass this solemn course of testing, before they might be put in possession of the 'Mysteries.' Is the standard of the Cross and Serpent lowered? Are there now less arduous and weighty demands laid upon Disciples than there were then? Rather may not present conditions of decadency involve Disciples in greater pains to attain? But this may be said, in encouragement of the would-be Disciple. When the Cross and Serpent is before men once more, in its pristine genuineness and reality; when mankind see the 'signs following' the attainment of the 'Mysteries,' and once more see 'Prophets,' 'Seers,' and 'Apostles,' and, the 'Gifts of the Spirit,' ocularly before their eyes, working, and beneficently serving this sorrowful world; the numbers of Disciples will be so great, the company of those pursuing the Path so large, that the 'fellowship of suffering' will ease its weight and acuteness, and the pursuit of the Path will be immeasurably lightened by the sense of Brotherhood.

At present the Cross and Serpent amounts only to a legend. The great names of the former Masters of the 'Mysteries,' are a mere tradition. Some are now only the mythical heroes of Poetry and Romance; and Christianity treats them as heathen deities, or the legendary personages of ancient classics. *Hermes* is now spoken of as a 'God,' as a being that has never lived a human life, a deified tradition. But *Hermes* was a living man, a Great Master, from whose Wisdom the greatest proportion of the ancient Truth which remains to us, originated. He is the true founder of the ancient Gnostic 'Theogony,' of the philosophy

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of Plato and Aristotle, and the scientific mysticism of Pythagoras, Porphyry, and Plotinus. These great teachers of the past were the *transmitters* of the Hermetic Truth, which is the basis of all true mystic philosophy, the 'sun' of Alchemical light.

We light our little candles in honour of great men who lived in known times, and especially within the Christian era. The sense of distance does not lend enchantment to the bygone great. They are forgotten, eclipsed in the light of our modern knowledge. Our Pantheon is full of the statues of deservedly great and good, whose biographies we still possess. How about those whose lives and deeds are perished in the forgetfulness of mankind? The knowledge derived from these, whom the world has honoured, who stepped into the breach of a late developed nescience, what is it after all? Is it anything more than the drops in an upset bucket? Is it not but the 'makeshifts' and expediences that materialistic and mechanical Science has succeeded in producing, in substitution for the greater Science and knowledge that Ancient Wisdom once provided? We look with pride at our mechanical achievements, and our scientific discoveries—the electric telegraph, the steam-engine, and the hundreds of engineering triumphs. We think the Science wonderful that has so slowly discovered the 'X-rays,' the 'atoms,' 'ions,' and the finer elements of ether. We are hoping they may some day be 'harnessed' to produce greater wealth, health and happiness. We congratulate our age, we extol our Science, and think there never were such men, nor such achievements before. But what is it all? What do these things amount to, when we remember that a greater Wisdom endowed greater men, before time, to perform greater works, and to possess greater knowledge, than ever Science can attain in its present mechanical and material line of direction. Science to-day taps the surface of the earth's crust, and collects many wonderful things. But it is like

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picking up a few stray nuggets of gold on the pebbled beach, when below the surface lies a mine of untold gold quartz, waiting to be excavated and extracted. It is these lost faculties and possessions which the True Alchemy, the Cross and Serpent, has to do with; the secrets of which are in its Mysteries. And it is this self-same Truth, the nexus of all Truths, that await the man's acceptance, who will *enter the strait gate, and the narrow Way that leadeth unto Life.*

It is not the province of this book to trace in detail the history of the Ancient Faith of the Cross and Serpent to its earliest period. We have dwelt at such length on the subject in order to show that the Faith has a history that may be traced to the beginning of the Fall, and worked out with considerable detail. This history is a work for a future book. It embraces times far anterior to what is now regarded as 'known history.' Our desire, in the survey of this subject which we have felt it necessary to give, has been to impress upon the reader the fact that there was a time when the world, in some parts, was filled with Divine-Human Wisdom—which implies something that transcends all Science, and more than fills, and fulfils, all that Science ever can bring to man—; and, at the same period, that the world, outside of those Wisdom-Illumined parts, was, for many ages, deep sunk in an abyss of darkness and bestiality, from which it has been slowly recovering, by the complex processes of the Law of Devolution. A well-known and erudite writer and scholar, and specialist in the study of ancient philosophies and religious archæology, Mr. G. R. S. Mead, has said in his splendid book, *Fragments of a Faith Forgotten*, 'If we begin where known history fails (as it usually is the case), and imagine that we have reached a state of things primitive, we are forced to be ever revising our hypotheses by each new archæological and ethnological discovery. Tribes which we have regarded as primitive

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savages are found to be the decaying remnants of once great nations, their superstitions and barbarous practices are found blended with the remnants of high ideals which no savagery could evolve ; where shall we seize a beginning in this material of protean change ? Surely we cannot trace it on the lines of material evolution alone. May it not be that there is a soul of a people as well that has to be reckoned with ?' If we attempt to 'drag' the deeps of the past world-history to the depths that lie below the fathomed extent of 'known history,' we shall discover many remarkable features that bring those early times in marked contrast with any time subsequent to the Christian era, or any age that preceded it known in history. Among these features, we shall find that what we call 'Religion' (which is more popularly viewed as the Union of God and man in the Spirit and in the life) was an essential and intrinsic part of a nation, the universal governing and destiny-determining principle of the economy of nations and races that were in union with God through the Spirit, and the Cross and Serpent. It was not a mere adjunct, a mere ornament, an appanage, or a side-issue ; of a nation's economy, or of a man's life ; not a matter of voluntary acceptance or rejection, or of caprice, or profession. It was a necessity, an obligation of nature, a natural element in the constitution of man, of nations, of 'bodies-politic,' and bodies corporate ; what the blood is in the tissues ; the essence and 'Soul of a race,' the Spirit and heart of mankind, individually and collectively. The 'Orpheus' of Hellas, the 'Hermes' of Greece, the 'Brahm,' 'Krishna' and 'Buddha' of the Indian peoples, the 'Confucius' of the Chinese ; as the 'Jesus' and 'Moses' of the Christians and the Jews ; were not only *persons* of the historic past, but their names—and many others besides—were the embodiment of a personal, individual, racial, and national integrality and solidarity, between God and man, the Celestial circles, and the Divine

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and Human Hierarchies they personified. The Divine nomenclature immortalized in the *Odyssey* and *Iliad* of the Greek Homer, and the principles incorporated in the writings of Plato, Aristotle, Socrates, of Pythagoras, Jamblichus, Plotinus, Herodotus, and how many more great names? were the memorials of Personages, who lived, transmitted Divine Truth, mediated Divine elements, ruled under Divine authority, and 'fathered' by a Divine Patriarchal system of government; in the ancient economies, which were organized under the simple, but extremely transcendental rules of the Cross and Serpent, uniform in essential principle, but diverse in outward exotericism, according to the environment and conditions prevailing in the several races. The Hierarchical system and profound Ceremonial of the Cross and Serpent, which succeeded the primordial system of the Square and Circle, after the Fall, was the central basis of the nation's life, welfare, peace and happiness; of its luxuriant intelligence, its jocund pleasures, its avocations, its laws and polity, its social, industrial, educational, domestic, as well as its religious organizations and institutions. The Hierarchs and the Patriarchs were the Mediators, the Guides, the Oracles, the Revealers, and the Arbiters, of the people. Under them were the Prophets, the Seers, the Teachers, the Judges, the Workers, the Magicians, the Diviners, the Healers, and all the grades and distinctions of office. But all were in harmony, under the system of centralization. Therefore their Rule was mediatorial, vicarious, and circulative. Equality of office was never acknowledged. But the office of a 'hewer of wood,' or a 'drawer of water,' was dignified as that of an Hierarch. Nothing was dishonourable, nothing *infra dignitate*, in the economy of the Cross and Serpent. This idea still happily survives in the 'Divine Right' of Kings, as the 'Vicars' of God. Woe be to the day when 'democracy' drags down the sceptre from the Throne! The King, is not, by 'Divine Right,' however, 'Im-

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perator,' nor 'Dictator'; he is 'Basileus,' the nature of whose Office is revealed in the mystical allusion to the sacred 'Order of Melchizedec.' The true democratic idea, instituted from this early age, was not the crushing of a central reigning 'monarch,' but that the *People are One*, holding, in the person of their 'head,' the 'Basileus,' one common mediatorial dependence, and reciprocity of existence and action. All their rights, privileges, powers, gifts, energies and actions, were summed up and aggregated in the Mind and Will of the Basileus—the Arch Prophet, Arch Priest, and Arch King; the Arch Father and Minister, of the People. He was the 'Great Father,' who stood between them and God, between the People and the Gods, the Human Mediator of the Essence of Wisdom and Life, which he derived as the medium to the earth of the Divine *One Mediator between God and Man, Christ Jesus*, who, in this era, was 'made Man.'

It was not therefore 'Religion,' as we understand the term. It was a *state*, in which mankind are cosmically, spiritually, and intrinsically drawn to the 'Basileus'-centre of the Divine attraction. Thus, in such a study of these prehistoric national and human politics, when the Cross and Serpent ruled the earth, Science and Religion were *one and the same thing*. No divorcement between them was known, nor any sub-classification of scientific sections. *Science, qua Science*, had no existence; it was but the clothing of the universal *Wisdom* that was embodied, relatively, in all Initiates. There were no such things as 'problems,' 'hypotheses,' or such like; there was always certitude. The 'Book of Life' was in the possession of all Souls, and an in-turning of the mental eye caught at a glance the 'Knowledge' that it needed; and all 'Knowledges' were as facets in the perfect 'Stone' of Wisdom—the 'Philosophic Stone' of the Alchemists. Hence there were no Schools or Colleges. They were *all taught of the Lord*—which is the truth of *all Mystics*.

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Again, in such a history of primitive and 'pre-historic' times and states, we shall find that the Religio-Scientific economy was identical, in nature, Spirit, and methods, in all nations and races that were under the 'Sethite' influence, and the over-rule of the Divine Hierarchy, if variously set in outward particulars. There was a 'Freemasonry' that unified all peoples. As in the Roman Catholic Church the use and the language of its Sacred Offices are the same in all countries, so that 'foreigners' may take part intelligently in their 'Masses'; so the Ceremonial; the uses, the 'Mysteries,' the Rites, Rituals, and Initiations; the polity and economy, and all the internal elements of government and constitution; were *solidaire* and uniform in every part of the world in which the Cross and Serpent ruled. And all were King-ed and Fathered under one Arch-Basileus. The reader will, in this feature, at least credit the Catholic Church with consistency with its original pattern, however much the 'Papacy' may have degenerated. It has at least perpetuated the ancient Catholicism of the Cross and Serpent, in the 'letter,' if not in the 'spirit.'

In later ages, as the nations grew and increased in numbers and in national strength, new elements crept in from the outer racial circles. Competitive Nationalism, predatory instincts, individualistic ambitions, jealousies, and strifes, invaded and compassed the unity of the Hierarchy. Gradually the body-politic began to slip away from the Religio-Scientific constitution. Forces without intruded upon the peacefulness within. Nations increased in population, and became unwieldy. Territorial shrinkage created the need for expansion. So the greed of land and possession drove out the sense of union and solidarity of the collective corporation. This created diversities of political and social opinions, and an individualistic right of 'private opinion.' The Prophet no longer was wanted. Every man became his own 'prophet.' Private

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judgment took the place of Divine Seership, and dependence upon Hierarchical Wisdom. Men became 'units,' and the corporate unit of the whole aggregate became a thing of the past. Thus it came to pass that Religion and Philosophy separated, and both were severed from the body-politic. The latter suspected the former, and the two former suspected each other. The 'State' succeeded the 'Church,' and though continuing a part of the State, the Church no longer constituted the State. (In later historical times, in the rise of the Papacy, we see the successful attempt of the Church of that age to recover its lost position; and still later, in the 'Reformation,' we see its downfall). Both Philosophy and Religion then begin to sub-divide, the former into 'Schools' (and later into 'sections' of Science), and the latter into 'Sects,' and 'Religions.' For many subsequent ages these differentiations were of a superficial and exoteric character; and revealed no marked signs of cleavage in the cohering forces of esoteric identity and unity. Later however these differentiations proved the 'thin end of the wedge,' which resulted in great factors of racial and national cleavage, and separative influences. And in the East, in no stronger lines of separation can their differentiations (apart from race and colour) be drawn, than in their religious differences. Yet, it is interesting to note that, in all these national, typal, and religious separative factors, there is a marked line of unity and identity in their basic religious doctrines and tenets, their rites and ceremonies, their symbolisms and signs. This is noticeable not only in the most ancient survivals of the ancient Faith, in the Eastern Religions; but also in their later historic offspring, Judaism, Christianity, Mohammedanism, and the modern diversities of Western Religious sects. In each and all, when their several accumulations of errors, superstitions, and perversions (the graft of ages) have been sifted, and brushed aside, precisely the same

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veins and under-currents of belief, thought, and aspiration are discernible; the same identical searchings after the immensities of the unseen, the same synthesis of knowledge, the remains of the same ultimate Wisdom-Religion (perverted, falsified, and disguised, in every variety of human dressings, and demoniacal atrocities), that were incorporated in the once Pure and Perfect deposit of Truth—Ultimate and Absolute Truth—embodied in the sacred Mysteries, once known under the nomenclature of the Cross and Serpent.

We have noted that the universal phenomena of Disease, Decay, and Death were originally caused by changes in the constitution and physical conditions of the earth, occasioned by the disobedience of mankind of the Laws of Nature embodied in the Law of the Sexual Segregation of the Species. The evil consequences of the state of human life thus created, were increased by the total darkness and ignorance into which the dispersed races of man had subsequently fallen, who, in the Cain-Race, were deprived of the Divine Essence, and the Wisdom of the ancient Mysteries. This evil also spread in the Seth-Race, as, in the course of ages, they allowed themselves, in their several growing nationalities, to depart from the principles of the Cross and Serpent. Man had never, previous to these occurrences, had occasion to resort to physical means to heal, or provide for the exigencies of a corrupt and diseased state. He had never before met with the ills and pains of corruption, nor the limitations and deprivations of abnormalism and mortality. Consequently, when they started to seek remedial means, they found themselves at a loss to diagnose their nature, or discover their alleviation and cure. They knew nothing concerning the natural resources of the earth, nor of their own constitution and anatomy. All that formed a part of their natures,

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was entirely new. They had neither experience nor knowledge to bring in combat with these inimical forces that Sin had evoked. The bodies, minds, and souls of mankind, beasts, vegetation, and the crust of the earth, had become fountains of uncleanness, incessantly discharging evil and foul excrements and noxious elements. It was an unprecedented state. The whole earth had ever been a Pure vessel yielding only pure fruits and emanations of Light. Now the earth was made the universal depository of putridity, of diseased and disorganized living and dead matter, of decay, and animal and vegetable corruption, contributed by every living thing that teemed upon its surface. She was the continuous receptacle of polluted and contaminated matter; permeated and corroded with decomposed and dead substances. The ground was corrupted, polluted and defiled, to its uttermost depths. The earth, the bed of nature, whose interior streams, and auric currents, transmuted from the pure beings of mankind, who multiplied and replenished the earth; became the source of Disease, Decay, and Death, to the living creatures dependent upon it for life and nourishment. Through this beginning of terrestrial and physical noxiousness, the whole earth was devastated, and fell into a state of abnormalism and corruption. By reason of these devastating causes, diseases, blights, and corruption fell upon the earth, and all living creatures became subject to them. This corruption of the earth's pure, porous, molecular substance, led to the contraction and corrosion of its nature. Its constitution became changed, solidified, and decayed. This led to the cataclysm that destroyed its physical formation, and reduced it, in ages of varying mutations—the geological period—by the forces of fire and water, and the chemical fusions that were brought about through the chaotic confusions of these terrific cataclysmic disturbances; to the present geological formation. The same mutations occurred to the living

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creatures. The vegetation and fruits of the ground perished in each cataclysmic period, leaving their deposits in the strata of the earth, and such living creatures that escaped calcination and total disintegration in the vast eruptions of fire and water. Deterioration and mutation occurred in plant-life and animal-life, whose conformation and types became universally changed. And all the vegetation and plants that could be brought under the power of man, and capable of being brought into requisition for his use and sustenance, required man's incessant labour and pains to produce their fruits in their seasons.

Such, in brief, is the story of the beginnings of the earth's constitution, expressed in the allegory of the Fall. It will be recognized how far removed from a mere romance or allegory, is this true history of the origin of Evil. It is unfit to treat it as a mere Theological dogma, and to preach of it in 'sermons' as something non-scientific, spiritual, and non-physical. It is a fact of scientific importance, and should be treated on physical and experimental lines, in like manner as Science has approached all other physical and natural phenomena. For many centuries past we have rested satisfied with the statements of Theology. We now demand that the whole subject be delegated to the 'scientific method.' Scripture asserts that *by man came death*. Death is a physical problem, traced by Scripture to *human causes*. Theology has made it appear of *Satanic* origin, and has thrown us all on the wrong scent. Satan had nothing to do with it. There were *no* 'devils' when the Fall occurred. Man, in his physical, material, nature, was the cause and origin of Evil. In this light this problem has never been attacked. It is for Science now to come to the rescue, and to investigate these remote causations, and find the proofs that the world demands for the origin of Disease, Decay, and Death, and the manifold con-

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comitants of Evil. Why reserve such a question for a mere religious 'text,' on which to hang pious, and inconsequent appeals and platitudes and exhortations, to devout or curious worshippers; all of them, as explanations of the Truth, being wide of the mark? Here is a definite *challenge* for Science to prove the truth of this thesis. If the origin of Evil be incapable of any better explanation than Theology has tendered, then let us cast our Bibles and Prayerbooks and Hymn-books in the fire! Is it the case that *by man came death*? If so, then how came 'death' by human instrumentality? The old explanatory theory of the 'Eden-allegory' is negatived by the reason and sense of the age. Let us forget it, wipe it out of our thoughts, and take up the same allegory as intended to portray both History and Science. We have ventured to put, as clearly as possible, an explanation, which we know to be consistent with the most ancient beliefs of the human mind, and compatible, in all points, with all that is true in Science. And this explanation brings the precious, much misunderstood, and ill-treated 'Book of Books' into repute, once more, as a sound scientific collection of statements. We certainly do not sympathize with the assertions of those good and well-meaning 'Bible'-apologists, who, acquiescing in the charges made against the Book, of discrepancies, scientific, historical, and chronological (which are provable to be no discrepancy, but the result of a mistaken construction of their meaning), say that the 'Bible is not intended to be a scientific work.' If that is true, then the Bible belies itself, for its pages are full of Science, history, and practical statements, which, in any other volume, would be classed as scientific. Those who make such statements cannot be aware of the right definition of 'Science,' or they deliberately 'beg the question.' The Bible cannot be taken as anything less than a profoundly scientific and philosophical work—the most scientific book in existence.

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To argue to the contrary, is to wilfully or ignorantly mis-direct the mind as to its meaning and purport. If man has failed to decipher the most glorious 'Cryptogram' that human wisdom has ever produced, it is not the Bible that is at fault for the ignorance of man concerning its teaching.

CHAPTER EIGHT

SPECIES FUSION AND CONFUSION ; DETERIORATION AND METAMORPHOSIS

IN the last chapter we noted that the earth, and the creatures, underwent a constitutional and substantial change in the formation and substance of their natures. This change must not be confounded with the 'abnormalism' which came directly as the result of the unlawful conjugation of the species of the human genus, by the disobedience of the Sons of God, and the general fusion of the species, contrary to the cosmical Law of the Sexual Segregation of the Species. This fusion of species had the result of the abnormal intermixing of the several natures and personalities, and the creation of a new and complex type of the human race, an unnatural blend of the rudimentary and the perfect, the higher and the lower species, an heterogeneous race of mankind, which, in course of time, disintegrated, and gravitated to many centres, and formed distinct tribes and sub-races, and, afterwards, into nations. There was not, of necessity, any physical corruption or disease, implied, in the state of abnormalism. An abnormal race is not necessarily a corrupt race ; nor an abnormal man, a corrupt man. He may be free, or he can make himself free, from corruption and disease, and yet inherit the abnormalism of his nature. 'Abnormalism' also is of *two kinds*. The *one* is the kind due to species-intermixture ; the *other* is due to the physical contraction and deprivation, or denudation, of the nature. In the present era, the latter is universal and permanent. In the case of the

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former, it is capable of progressive recovery and restoration to normal personality, through Devolution and reincarnation. Re-Birth, in abnormal conditions, ceases when a being has devolved into his normal cosmical nature-state. The work of Devolution is for this end. Man reincarnates, and reincarnates, until his squandered parts have returned to their micro-cosmic centre. That attained, he reincarnates no more until the time shall come that the whole of the 'Redeemed' Church in Paradise shall return to earth, to recommence the reincarnations of Progressive Creation.

It is important to bear this in mind, that 'abnormalism' is not necessarily attended by 'corruption.' Corruption is a development from abnormalism which might have been avoided. Had not corruption entered the world, the task of Devolution would have been simplified, and accomplished in a few generations. Abnormalism does not prevent or hinder the reincarnation of Pure Beings, Sons of God, angels, or spirits. The hindrance to these beings reincarnating is in the corruption and pollution of the human race, and the absence of Pure and Immaculate men and women, or 'Virgins,' for the generative purposes of reincarnation. *Normal beings are not subject to Death.* But their incorruptibility necessitates their natural birth in the generative organs of 'Virgins,' *i.e.* of man and woman free from the taint of corruption. Hence, until this *Virgin-Race* is devolved from the corrupt abnormal human race—the Church's work in all ages, till it is fulfilled—the *Christ-Race*¹ cannot reincarnate, and

¹ It should be noted that there is a distinction to be observed between the 'Christ-Race' and the 'Church-Race':—

(1) The 'Christ-Race' is the Redeemed portion of the 'Church,' that have attained to *normal* creature-state, in which they are restored, by Devolution, to the complete microcosmic unity. These are they who do not reincarnate in the present era.

(2) The 'Church-Race' is the Redeemed who have purified themselves from corruption, but are still abnormally constituted. These reincarnate once again, and then enter the 'Christ-Race.'

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dwell among men. Once only in human history, since the Fall, has a 'Christ' reincarnated. Many have entered into the Christ-state, washed their nature-garments white in the 'Blood of the Lamb,' and entered into the 'Glory' of the normal life. But none have reincarnated since they passed into Paradise, except the 'Son of God,' born to usher in the present era of Christianity. Jesus Christ reincarnated a 'Christ,' an 'Avatar,' unlike all other 'Avatars,' who were born to *devolve* to the Christ-state, to witness in the Christ-state, to die in the Christ-state. Such were Enoch, Noah, Moses, Elijah, Buddha, Hermes, Krishna, and countless others. They have 'finished their course' of Devolution, and have retired to Paradise, waiting to reincarnate when the time is arrived; which is not yet. Jesus Christ, the Son of God, Reincarnated, born of abnormal, but uncorrupt, parentage. His father, Joseph, of the 'line of David,' whose genealogy is twice recorded, in direct descent from Abram, the founder of the Chosen People; and his mother, Mary; were 'Virgins'; that is to say, by their past heredity, by their natural birth, and by their Initiations in the 'Nazarene' community of the 'Essene' Fraternity of the Cross and Serpent, they had become 'worthy' or physically and spiritually 'fit' to function as the Immaculate procreators of the Divine Child Jesus. By their natural conjugation the Virgin-Mother was conceived of the Divine Essence, or the 'Holy Ghost,' through the union of the 'Virgin' spirits of Joseph and Mary with the Divine Hierarchy, the 'overshadowing' Shekinah. The purpose of the careful recording, in the holy 'Gospel,' of the genealogy of Joseph, and the 'Virginity' of Mary, was to show that they were hereditarily, generically, and constitutionally of a Pure Family, and therefore that, when the Son of God reincarnated, there was no inherent evil, no corruption, Sin, or Disease, in the natures of His earthly parents; that they had devolved to the final stage

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of Devolution; and were destined never to reincarnate again from Paradise in this present era of abnormalism. Nevertheless they both still bore their abnormally constituted bodies, which transmitted the same abnormalism to the body of Jesus, together with the incorrupt state of their natures, in which Jesus was born.¹

It is most essential to bear in mind this distinction between the state of 'abnormalism'—or the changed state of man's physical formation, and the mixed state of his cosmic natures,—and the state of 'corruption,' which is the basis of corruptibility. In two cases is Death an inevitable finality of life. First, in the case of all who are in an incomplete state of the Devolutionary processes. A man who is not wholly normal in his birth, must 'see death.' Second, in the case of all beings who are impure, tainted with evil, and in a state of corruption. Only when these two cases do not apply, when a being is *born* 'Virgin,' and of *Virgin-parentage*; when he is absolutely Pure and free from taint of corruption; is he immune from mortality. In all cases of 'Saints' who have lived and died, they have died because the essential conditions of physical immortality were wanting. Enoch, Elijah, and Jesus, are the only cases in which 'death' is not recorded as having taken place. *Enoch* was 'Virgin-born,'

¹ The question will possibly arise in the reader's mind, that, if Joseph and Mary were free from inherited evil, then it would be the case that they were free from corruptibility, physical decay, and death. They must have been immune from the forces of 'mortality.' But we have before stated, that physical 'immortality,' or the immunity of the body from 'death,' does not follow upon the purification of the body and soul, *in the same reincarnation*. The process of the abolition of death, in any individual instances, can only be fulfilled by the process of a final death, and a future reincarnation in a 'prepared body' of a 'Virgin'-mother, in conjugation with a 'Virgin'-father. Both Mary and Joseph were purified in body and soul, and in a state of cosmical completeness as to their personalities, in Devolution. Only in such a state could they have been 'prepared' to procreate the 'Son of God.' They were not in the same category of perfection with Jesus Christ, not having themselves been re-born in the same Virgin-conditions as He. When Joseph and Mary, and all the 'Saints' in Paradise, reincarnate again, it will only be when there is a Pure Race, of a Pure Descent, living upon the earth, by which Pure Spirits may reincarnate in Pure Bodies. Here is the *raison d'être* of the 'Church.'

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having been born of the Abel-Race that survived, in a few cases, after the Cain-annihilation. *Elijah* ascended, or was translated, because he was a single exception, in that day, being 'Virgin-born.' The same was the case with *Jesus*. The remembrance of this distinction between 'Abnormalism' and 'Corruption' will help the reader to understand the principles of Redemption. First, Redemption provides for the necessity of eradicating evil and corruption from the constitution of man. This is the *Purificatory* system of Redemption. Secondly, it provides for the gradual readjustment and re assortment of the natures of the human constitution, whereby the sundered and disorganized parts of the divided microcosms may gravitate to their specific spirit-centres, and the abnormal may return to the normal again. This is the *Devolutionary* system of Redemption.

The subject we are at the present moment discussing is the change that overtook the abnormal state of man and beast, and of the Earth-substance, through the inroads of Sin, Evil, and Corruption, Disease, Decay and Death; which arose as the physical consequences of sensualism and carnal viciousness, and developed in the countless streams of corruption that vitiated nature. Every species and kind; every type, of creature-life; sustained a complete and radical transformation, by reason of the depravity and deterioration that fell upon the forms, features and types. Now, we know that all creatures, directly or indirectly, derive the substance of their natures, from the ground of the earth, in the form of the food-stuffs that the earth produces. This refers not solely to the material substance of their corporeal frames, but to all the finer substances of the mind and soul. It was to this extremely scientific fact that God referred, in His words, *Dust thou art, and unto dust shalt thou return*. What is meant in this saying, is not that man, after death, would be re-converted into the clay of the earth;

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but that, the cosmical substance of the earth's composition is the substance transmuted from the Divine Essence, of which his (man's) own nature is constituted (*and God made man of the dust of the ground*). And it also meant that, instead of, as formerly (before the Fall) the 'forms' of the creatures, entering the Celestial spheres at the close of terrestrial life, *body and soul intact*, the forms of the creatures must return to the dust, to the ground from which it derived its atomic substance, therein to dissolve their eternal particles, and to separate from them the foreign or extraneous admixture of the earth, and the corrupt atomic additions to their bodies, which had been absorbed into their abnormal substance, in the course of their existence in the corrupt Earth-environment. Only by the 'death'-processes, which take place through the body's contact with the ground, or by the natural processes of decomposition, can the body be cleansed from the material and corrupt elements cohering in its molecular substance. These elements of the corrupt earth prevent it from rising from the earth. The body is held down by the Earth-magnet, and cannot ascend with the lighter substances of the soul. Hence occurs the dissolution, for the time being, of the Soul and Body. In the ground the body is dissolved by 'decomposition': the eternal part of the microcosm ultimately is released from the Earth-magnet, and all that is foreign to the eternal form of the 'terrestrial body,' remains in the dust of the ground. This is *the Science of the 'grave,'* in a few words. It is a purely chemical subject, and may be fully demonstrated in chemical and biological Science, if attention be drawn to it. It is a commonplace certitude in Alchemical philosophy.

It is evident that, if all creatures are formed of *the dust of the ground*, or the cosmical essence of life transmuted in the food-matter produced from the Earth in its vegetation and fruits, they naturally partake

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of the elements and character, good or evil, that the ground contains. They therefore are affected constitutionally by whatsoever be the state and character of the ground. If it be diseased, corrupted, or tainted, the disease and pollution affect all that it produces; and are partaken and assimilated by the creatures that derive nourishment from its products. These assimilations occur, not only in eating and drinking—in fact much less so—but also in the indrawing, by all creatures, of the effluvia, the exhalations, fumes, gases, mists, miasma, dews, and auric emanations, which rise up continually into the atmosphere from the ground. In the normal state of the Earth, before the beginning of Sin, Disease, and Death, the Planet was, in composition and texture, a very different body from what the introduction of these evil forces reduced her. The devastating influences of Disease, Corruption, and Death created an inconceivable change in her nature and form. To realize the extent of the Earth's state through the Fall, can only be done by briefly stating her cosmical history. In her glory, the Earth was the greatest, noblest, and chief of all the Planetary Spheres. She is the cosmic Mother of the Planetary worlds, in her union and cosmical conjugation with the Sun. She was the cosmical Spouse of the Sun. Each of the Planets of the Solar System, *i.e.* the major Planets, sprang from the Earth-Planet, were the 'daughters' of the Earth and the Sun. They were all formerly 'Satellites' of the Mother-Planet, as the 'Moon' is at the present time. In those days the Earth periodically threw off rings of nebular cosmical substance, which, in the course of ages, broke away in vast nebular spheroids, and started upon an independent course of planetary growth. This truth underlay the ancient Egyptian Theogony, the Sun being the God 'Osiris,' and the Earth the Goddess 'Isis.' The same nomenclature appears in the 'Book of Genesis,' applied to 'Adam and Eve,' who functioned to the

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creation in the same capacity as the Sun and the Earth function to the Solar System ; and were named 'Ish' and 'Isha,' names identical with the Egyptian titles 'Osiris' and 'Isis.' Osiris and Isis, and Ish and Isha, are the ancient mystical terms representing the cosmical Sexhood, the Androgynous God, and the Fatherhood-Motherhood of the Cosmos, and of Nature. In the Solar System, the 'Fixed Stars' stand as the *male*, and the Planets as the 'female.' The Sun is the Great Father, the Earth is the Great Mother. So, in the organism, the Soul is Isha, Isis; the Body is Ish, Osiris.

In normal times the Earth-form was resplendent with its own internal effulgence, derived from the Sun-diffused Ether. Her elemental Fires shone forth, in Virginal purity, from within her translucent surface, pregnant with the Divine Essence, and fertile with Celestial luxuriance and spontaneous verdure ; whose types, species and varieties were correspondingly glorious, full of beauty and splendour, and rich and plenteous with eternal and Divine Life-giving properties, wholly unknown in the degenerated and deteriorated days of the earth's abnormalism.

In these days of abnormalism and corruption, when the vegetable and plant-life has grown up and developed from the most rudimentary and stunted originals, the result of the primeval cataclysmic destruction of the earth's former constitution ; they have lost all but the veriest dregs of their original virtues, potencies, and glories. Nevertheless, such as they are, they are offering many wonderful indications of still-existing powers hidden within their present forms of verdancy. The medicinal, curative, and magnetic value of the present species and varieties of flora, are evidence enough to remove any incredibility concerning the efficacy of vegetation as it existed in the Edenic times. There is no reason for any incredulity at the idea of there being trees capable of growing upon a Pure Earth,

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answering to the description of the 'Tree of Life,' or to that of the 'Tree of Knowledge.' Botanical Science is practically (so far as modern times are concerned) in its infancy, in regard to the secret properties of herbs, leaves, roots, blossoms, and fruits of the commonest kinds. Many of our most famous drugs are derived from Botanical sources. Foods, tonics, stimulants, curative prescriptions, and other medical and therapeutical means, are constantly being employed; and new properties and elements are continually being discovered, from the most insignificant and prolific plants that grow wild in our meadows and ditches. What is there unreasonable in the belief that the greatest wonders are yet to be discovered, hidden in our native heaths? What is there to smile at, when it is seriously asserted that, in the days before Sin came into the world, there were Trees of remarkable power in providing food and virtues suitable for the sustainment of creature-life and glory, as existed before 'death,' 'disease,' and 'corruption' exterminated them? There are mysterious herbal remedies known among the uncivilized races of Africa, and used by the native 'witch-doctors,' which have been proved to be of almost miraculous efficacy, in the cure of diseases that have baffled the skill and knowledge of the medical specialists. We have seen consumption in its last stages cured, and the patient in a few weeks hale and strong, after medical Science has done its utmost, and pronounced the cases hopeless, suddenly arrested, the ravages of the disease have been restored, and the dying people brought to life in an incredibly short time. Too little attention is given to the strange feats of the 'Voodoo' doctors of the West Indian Islands, and the 'witch-doctors' of Africa. Our Government has suppressed their practices (and rightly so, on account of many inhuman accompaniments and superstitious fetiches connected with them); but an enquiry into the uses of herbs, practised by these 'heathen' experts, is one

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that would be of great interest and service to medicine. Many of these 'secrets' are held in the greatest secrecy, and any man who tries to force their disclosure must take his life in his hand.

The statement in 'Genesis' that *the Lord God planted a garden* in 'Eden,' is full of significance to the serious reader, and mystical student. It is the allegorical statement of the Provision of primordial nature for the primordial needs of primordial creatures. *And out of the ground made the Lord God to grow every tree that is pleasant to the sight, and good for food, the Tree of life also in the midst of the Garden, and the Tree of Knowledge of Good and Evil.* Such was the vegetation of the normal Earth. We are now considering the Earth's vegetation in its fallen and degenerate state. The ancient Druids, and the Alchemists and Rosicrucians, believed that all plants possess and exhale 'aura,' or magnetic and vitallic force, from flower and foliage, which is capable of magnetism, by which remarkable cures can be effected, under the skill of initiated persons. These ideas are now almost forgotten, and the secrets of their potency almost entirely lost. Nevertheless, as we have said, to this day, in certain quarters, the magnetic and vitallic virtues of plants are being used successfully to cure many inveterate diseases. Dr. P. Davidson, in his remarkable brochure, *The Mistletoe*, says: 'There is not a plant or a mineral that has disclosed the last of its properties to the scientists. How can they feel confident that for every one of the discovered properties, there may not be many powers concealed in the inner nature of the plant? . . . Well have flowers been called the "Stars of the earth," and why should they not be beautiful? Have they not, from the time of their birth, smiled in the splendour of the Sun by day, and slumbered under the brightness of the stars by night? Have they not come from another, and more spiritual world to our earth, seeing that "God made every plant of the tree before it

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was in the earth, and every herb of the field before it grew"?' The same learned writer also says, 'Plants are magnetic, or possess an auric essence, and from the ashes of the blossoms which decorate the lap of Mother Nature, can a simulacrum, or duplicate, of the plant or flower be built up from the auric or astral essence, by the true philosopher, who fears not to tread and explore the vast mines of genuine wealth which lie hidden in the Unknown. Plato, Seneca, Erastus, Averroes, Eckhartshausen, Albertus Magnus, Pardanus, Cornelius Agrippa, and many others (and surely they are not all liars!) write about the palingenesis of plants and animals.' If these properties exist in plants in their present corrupt and denuded state of abnormalism, what can we imagine must have been the properties of the plants that are now extinct through the effects of Evil? It was Linnæus who first drew attention to the glow emitted in iridescent coloration from the common nasturtium. Similar emanations are observable in many of our common flora, such as the marigold, the sunflower, the pansy, and other plants. In Nicaragua a plant is reported, capable of giving an electric shock similar to that produced by contact with a Leyden jar. It will deflect the magnetic needle. Other plants will produce hypnotic sleep, and give the persons so affected clairvoyant sight, whilst he is unconscious, and to enable him to exercise prophetic powers. The above-quoted writer also remarks, 'Real discovery warrants us in the assertion that the more we learn of the constitution and activities of organic nature, the more evident becomes the indication of a mysterious kinship underlying all existences, and linking them from the lowest to the highest into one unbroken chain of unfolding. As physical magnetism and electricity furnish us with the key to the nature, constitution, and movements of the universe, and lead us to the outer steps of the threshold of the mystery of life—so those of Animal Magnetism, Clairvoyance, Psychology, show us

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that this universal relationship does not terminate with the mere humanity of our little planet. As to the Odyllic aura of plants, I refer the curious reader to a perusal of the learned works of that eminent chemist, Baron Reichenbach, whose experiments upon the vital forces are particularly interesting.'

As an explanation of the virtues and magnetic powers of plant-aura, we should state that the alchemical philosophers taught that all living organisms are born in dependence upon, and correlation with, the movements of the Zodiac, and of the planetary chain, in their mutual sex-relations to one another—or the cosmical conjugation of Osiris and Isis. The resultants of the formation of a new plant, of its independent existence, and its separation from the parent plant; likewise the same operations in all organisms; depends upon the moment of the position of the sidereal bodies to which they are cosmically related. The moment of the beginning of an independent existence is the moment of the proper configuration of the heavenly bodies, and the consequent generation from them of influences in the atmosphere and in matter, that affect the Astral Bodies of the procreating parent organisms, and that determine the individuality of the organisms assuming independent existence. The ether-waves thus determined by sidereal agency, circulate, as do all other fluids, in obedience to the Laws of Nature, of which planetary influences are the immediate agent; influencing the will, and exercising a secret power, which not only harmonizes with, but, to a certain degree, determines our actions, and our very terrestrial existence. Dr. P. Davidson, in the same work, writes concerning the relation of the 'mistletoe' with the 'oak,' and remarks, that the oak, in ancient times, was regarded as a 'Sacred Tree,' dedicated to Jupiter, and that the mystical and magnetic properties of the mistletoe (derived from the oak) are therefore ascribed to the planet Jupiter. He says, 'It was the Tree of

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Knowledge. There are a great many plants and trees that are the earthly representatives of astral' (the writer here means 'sidereal,' not 'astral' in the Theosophical sense) 'influences corresponding to the qualities of the planets, which will attract those influences to which they are sympathetically related. By the use of such plants in Medicine we attract the planetary influences needed to restore vitality to the diseased parts. But those occult properties are to a great extent modified by the time of day or night, and under what planetary aspect they may have been gathered. The same element which Mars, Jupiter, Venus, etc., produce in the sky, exists also in the body of man, because the latter is the sun of the astral macrocosm. Not only do those elements exist in man, but in plants, and minerals, as well. It will be seen therefore that there are certain plants whose influences correspond with certain metals and planets, and they may act for good or evil, if they are attracted by corresponding elements in the sidereal body of man. Every metal and every plant possesses certain qualities that may attract corresponding planetary influences, and if we know the influence of the planet, of the plant, and the quality of our drug, we will know what remedy to give to attract such influences as may be beneficial to the patient. For instance, a woman may be deficient in the elements whose essence radiates from Mars. She consequently suffers from poverty of blood, and want of nervous strength (*anæmia*). We may give her iron, because the astral elements of iron correspond to the astral elements contained in Mars, and will attract them as a magnet attracts iron. But we ought to choose a plant which contains iron in an etherealized state, which is preferable to that of metallic iron. All the powers of the universe are potentially contained in man. Paracelsus tells us that—"Saturn is not only in the sky, but deep in the earth and ocean, and in man as well. Venus is but *artemisia* that grows in

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our garden." Venus and artemisia are both the products of the same essence ; Mars and iron are both manifestations of the same cause ; in other words, Mars is but the principle of iron, which is found universally distributed in Nature, and in the constitution of man. Now, the reader will understand the real reason why the oak was dedicated to Jupiter. Each plant is in a sympathetic relationship with the macrocosm, and consequently also with the microcosms, or in other words, with the planets and with man's constitution. For the activity of the organism of man is the result of interior planetary actions existing in his interior world, and each plant may be considered as a terrestrial planet. If we knew exactly the relations between plants and planets, we might say, this plant is "Stella Rosmarini," that plant is "Stella Absinthii," and so on. Eckhartshausen has, in fact, made such a sidereal herbarium ; he gives the names of medicinal plants, and the names of planets, with which they are sympathetically connected.' Space will not permit us to add further quotation to the foregoing, from Dr. P. Davidson's illuminative book.¹ We cannot do better than commend it to the reader, as a useful compendium of information concerning the subject of which we are now speaking. What this writer advances is the old alchemical philosophy, that plant-life, all organic life, is integrally and cosmically connected with the sidereal spheres ; and that, by virtue of this connection they act as magnetic and vitallic agents of the Vital Principle, in which life is reproduced, procreated, sustained, and energized. The Vital Principle is conveyed through the mediation of the Divine Hierarchy, and issues from the several planets and constellatory orbs ('Fixed Stars') in their various aspects and configurations. The Fall of Man caused the reversal and confusion of these correlations and

¹ *The Mistletoe and its Philosophy.* P. Davidson, Lonsville, White County, Ga., U.S.A.

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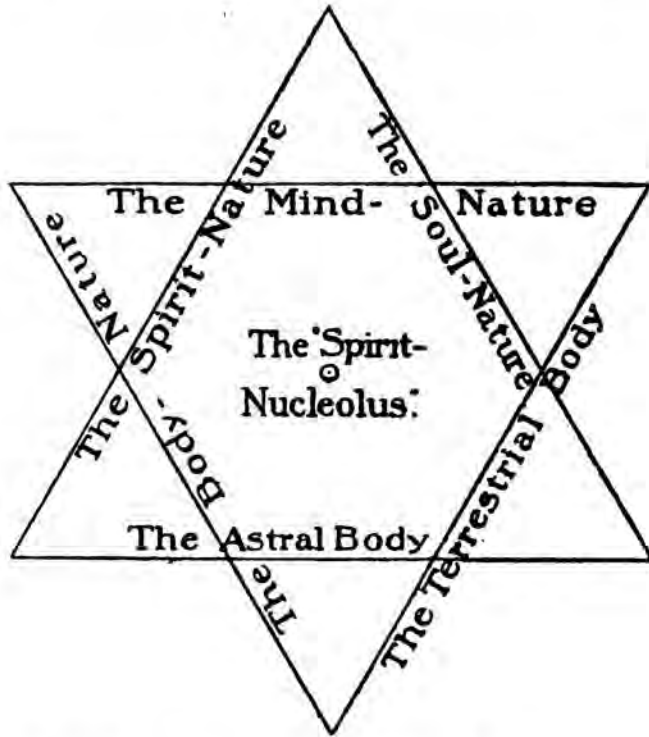
processes, and modified the forms in which the Vital Principle was brought into terrestrial and human relations.

The arrestment of the Fall, and the reversal of the normal order of Nature's connection with the planets, were symbolized in the well-known symbol of the 'Tree' and the 'coiling serpent,' mentioned in the allegory of Eden and the Fall. This symbol has been degraded from its primary cosmical and redemptive meaning. But the ancient Egyptian, Chaldean, and Druidical, idea, is the typical portrayal of the Tree of Immortal Life, *reversed*, its roots proceeding from Heaven, and growing from the 'Christ,' the 'Logos,' or the 'Spirit.' It is the same symbolization as that we have already noted, in the *Blood of the Lamb, slain before the foundation of the world*. Thence it forces a way through the now unhallowed and demon-polluted Astral Plane, until it reaches the earth, and is received in the functioning 'Spirit' of the 'Church,' living in every age, though in extremely limited and varying states of correspondence to God and the Cosmos. In this light 'Esdras' speaks of the 'Tree of Life,' *They shall have the Tree of Life for an ointment of sweet savour; they shall neither labour nor be weary*. Also Solomon says (*Prov. iii. 18*), *Wisdom is a Tree of Life to them that lay hold of her*. 'Wisdom,' in Holy Scripture, is a mystical term representing the 'Logos,' or the Divine Essence, the Fountain and Principle of Life, contained in the Thought-substance of God. In the Hebrew 'Zohar,' the 'Shekinah' (*i.e.* the Divine Hierarchy, or cloud of Celestial Beings, appointed to rule over this earth, and to mediate the Divine Essence to it), is described as the *Way to the Tree of Life*, and the 'Tree' as *reaching to the Celestial vale, and hidden between the Three Mountains*, which represent the Three Higher Natures of the Double Human Triad—the 'Spirit-Nature' (including the 'Spirit-Nucleolus'), the 'Soul-Nature,' and the 'Astral Body.'

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DIAGRAM OF THE DOUBLE TRIAD OF THE HUMAN CONSTITUTION

(Represented in the Figure of the Inter-laced Triangles)



We have shown that the life of organisms on the earth is derived from their connection with the sidereal spheres, particularly illustrated in the case of plant-life, which is analogous to all creature-life, and Nature's special provision and method of sustenance for all living creatures, and man. We see that the plants have extremely subtle and potent virtues and forces, which, properly applied, even in their present degenerate states, under the *régime* of corruption and depravity, are capable of wonderful powers, not only in the Physical, but in the Mental, Psychical, and Spiritual Planes. This being the case in regard to the de-

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generate types of the plants, as we only know them, what must not have been their incomparable and infinite potencies of Divine magnetic and vitallic virtues and influences, when under the *régime* of the pure Adamic conditions of unobstructed and unlimited connection with the vast sidereal and celestial sources of the Vital Principle? It is an interesting point suggested in *Gen. ii. 5*, that these primordial plants and herbs and trees, were in a state of existence 'before' they grew on the earth (*every plant of the field before it was in the earth, and every herb of the field before it grew*). This is a clear indication that the plants (like all other organisms) enter the world by processes of 'transmigration,' or 'metempsychosis.' Yet how few people can see that 'reincarnation,' or its principle, in all organisms, is an understood principle in Biblical Theology! Whilst it is never expressed in concrete terms, it is understood and axiomatically inferred, throughout its pages.

We do not forget that the references in 'Genesis' to the 'Tree of Life,' and the 'Tree of Knowledge' have an allegorical and mystical meaning. But we have before observed that mystical allegories bear a literal and scientific interpretation, as well as a spiritual one. These 'Trees' were undoubtedly typical of the many varieties of trees and plant-life that grew in the 'garden' which the 'Lord God planted,' and that these types of trees and plants were such as grow on other planets, and transmigrate to the earth, in the same manner as other living creatures transmigrate, or incarnate, periodically. These trees, and the possibility of their growing in the earth in its present state of degeneracy, have been destroyed by the entering in of Evil and Corruption. All these trees were the 'Graals,' or cosmical Chalice in which were transubstantiated and filtered the Vital Principle which nourishes the organisms that feed upon them. They were the instruments for producing, propagating, and

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imparting, the Divine Essence, the creative and fecundative properties of Nature; furnishing also the seed of immortality, of perfect health and vitality, and of the higher qualities of the Divine Wisdom, Power, and Knowledge. In the 'Visions' of the Apocalyptic Seer of Patmos, we learn that the time is coming when these trees shall be restored, the 'garden' shall be re-planted, and their fruits shall be for the healing of the world—*The Tree of Life, bearing Twelve kinds of fruits every month: and the leaves of the Tree were for the healing of the nations; and there shall be no more curse any more.*

The changes in the course and order of Nature resulting from the Fall, affected the types, natures, and forms of all living creatures. They were subjected to degeneration 'not of their own will,' but by the Law that reveals the natural compulsion of all creatures to conform to the prevailing conditions of their environment. Having once succumbed to abnormalism, and become severed from the Divine source of the Vital Principle, they rapidly assumed the garb that Nature necessarily evolved from the corrupt conditions. Their forms and structures became dwarfed, warped, contracted, and shrunken. The removal of the Divine Hierarchy, or 'Shekinah'; the extinction of the species of the Sons of God, and the normal human genus; the consequent diminution, and tainted nature, of the streams of the Divine Essence, which must needs now find its way to the earth through the vitiated and densified atmosphere of the corrupted Astral Plane; the whole earth became enveloped and subdued by an environment that penetrated it with destructive forces it was incapable of withstanding. Its constitution was defenceless against the permeating and universally pervading aura, and physical germs, which invaded it from every quarter. Noxious, putrid, and decayed matter, in all the planes of vitality, issuing from the

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two natures of all creatures, and all things, animate and inanimate; vitiated, polluted, and dried up the apertures and outlets of all bodies, the pervious, porous nature of their molecular constitution, whose myriad atomic and cellular interstices acted as the mouths, the nostrils, and the pores, with which Nature enabled them to breathe and exhale the Light-streams of the Divine Essence, the vitallic and magnetic essences of the immortal and Divine Nature. These innumerable avenues of the Vital Principle, so numerous and variously pervasive, were dammed, choked, and their passages reduced, by the continuous influx and discharge of pestiferous elements of corrupt matter. The earth itself became corrupt with the remains of the dead creatures, and the excrements and exhalations from diseased living creatures. All life shed forth dead tissues in a continuous flux of matter. Death reigned in the living and in the dying. The earth received it into its substance, and absorbed it in its system. Decay became the order of Nature, instead of perpetual vitality. The condition became one of 'death in life'; *in the midst of life we are in death.*

This is a most important point for scientific consideration. We are not aware that it has ever been brought before the scientific mind. Granted that the earth primordially was free from Death and Disease; what can only have been the consequences of the universal invasion of these two material forces? The incessant deposit and discharge of decayed and decaying tissues, and the living and dying matter from all creatures, continuously falling, or being deposited in the earth; could not prove to be otherwise than a permanent and disastrous cause of the earth's corruption. Exaggeration cannot be possible when we consider this proposition. The results of such forces of terrestrial pollution, corrosion, and vitiation, could only be the earth's abnormal and wholesale contraction from the ethereality of its primordial constitution.

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Such results are as certain as a mathematical proposition, as a simple equation. The substance of a body, of the earth's porous molecular nature, absorbing for ages and ages the entire mass of creature-decay and decomposition, all of which commenced as an abnormal and unnatural phenomenon, and for which the earth was never constructed or fitted; could only, in course of time, lead to its total corruption, its gradual contraction, and the fearful cataclysms that spouted fire and water, mingled the chemical constituents in confusion, and wrought the results in its material constitution, which have transformed the ethereal planet, that was, into the hard, conglomerated, mineral, and rocky mass of globular matter, that now is. Calcination, solution, oxidization, and chemical combinations, caused by the disruption of the earth's static and dynamic equilibration, wrought havoc and chaos, with eruptive force, in the formation of the earth's coherent structure. We can only suggest, as a faint illustration of what this result has been, the disaster that would follow in a vast organized laboratory, with many delicate machines and instruments, and with countless great vessels and 'demijons' of all manner of dangerous chemicals—safe enough in their separate states, but of ghastly destructive power if blended with one another. Imagine an earthquake, or a hurricane, shaking the building to its foundations, and breaking up these vessels, mingling their contents, and creating a small cataclysmic eruption. What kind of substance would be found has taken the place of all those separate materials, fused into one conglomerate mass, exploded, and destroyed in their original forms? This is what happened to the planet, after the earth became polluted, and when it collapsed in some of its parts, and created the new and abnormal substance of its present formation. Metals and minerals were formed, stone, marble, basalt, granite, sandstone, coal, slate, shale, and every kind of solid matter, and were deposited in their respective layers, or were in-

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describably mingled together, encompassing the remains of animals and vegetation, such as did not utterly perish in the dissolving forces of the erupting deeps, and in the clash of conflicting elements, broken loose through the collapse of the rapidly concentrating crust of the earth.

These cataclysmic disturbances were the effects of the abnormal pressure of solid matter created by the imposition of generations of disease, decay, and death upon the ground of the earth, which it decayed and hardened, corroded and solidified. The earth sank in, in diverse places and at diverse times, as the interior parts yielded to the increasing pressure of the exterior. And these mighty phenomena were originally produced by the physical effects of Sin and Evil, by which the earth was made the deposit-ground of death, disease, and decay. The vastness of the earlier cataclysms (made known to us in the unerring records of Geology), were accounted for by the fact that, at that early period, the sun's rays were not powerful enough to counteract the immensity of the aqueous inundations from the outbursts of the subterranean water-discharges. The earth was covered with vast clouds, and the sun's rays, for ages, failed to penetrate their density. Then, as the atmosphere thinned, it became more and more pellucid, and, like a sheet of glass, of infinite magnitude, it refracted and magnified the rays of the sun, and created a new heat-source, from which the earth henceforth has drawn her heat and light.

Touching the point that the earth is the unnatural and abnormal deposit-ground of the decayed and dead matter of the creature-life, it is interesting to note that the Parsees (the followers of the ancient faith of Zoroaster) have a custom, in their religious rites, to bury their dead, not in the earth, to pollute it; nor by cremation, to pollute the air; nor in the water, to pollute its streams: but of exposing their dead bodies

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upon high hill-tops, in receptacles open to the air, upon which the vultures and carrion-birds descend, and dispose of the remains. The ancient Egyptians, likewise, embalmed their dead, and buried them in sealed and air-tight stone sarcophagi; thereby preserving the earth from the contamination and deleterious effects of dead deposits.

Thus the present earth-state has resulted from a process of hardening, crustating and solidification, due to the effects of organic disease, and the decay and death of organisms. The natural consequences of the hardening of the earth's crust were that the elemental fires, which normally permeated the whole earth equally from pole to pole, in perpetual streams, or expansions, of genial and fertilizing heat, equable, and uniformly distributed throughout the semi-ethereal earth-substance, or 'ground,' were crushed within the deep rock-caverns of the interior, and deprived of their natural form of outlet. The stoppage of the earth's natural ducts, caused the imprisonment of these vitalizing and radiating fires, within the confined and compressing massy matter as in a remorseless in-pressing vice. The volatile gaseous and fluid elements, compressed in the narrow spaces left to them in the earth's interior, became thereby a perpetual cause of danger to the various parts of the earth where the surface was least capable of resisting their expansion. As the earth contracted more and more, eruptions and cataclysms were more frequent, and more extensive. What normally, by the freedom of passage into the outer air through the molecular ethereality of the earth-substance, was a perfectly safe and beneficent element; the fires of the earth have become a malefic and fearful enemy to the life and well-being of all creatures. Fire, gas, water, steam, and the explosive forces generated by these elements, and their natural antipathies: create a constant source of terror and menace to the earth's inhabitants, accentuated periodically, to this day, in the

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recurrence of earthquakes, eruptions, volcanic and seismic disturbances, continually changing the face and formation of those parts of the earth in which the crust affords the least powers of resistance. These phenomena, for the most part, occur at periods in which certain astronomical, or sidereal, concatenations, and stellar, combined with solar, movements and positions, affect the gravitational conditions of stability and equilibrium in the mobile parts of the planet.

After the cessation of the regular and equal distribution and inter-penetration of the elemental fires of the earth, its surface gradually cooled and hardened, and was denuded of its natural and normal warmth and radiancy. Its self-generated heat and luminance departed. Its fragrant moisture dried up; its translucent virtue-filled atmosphere became dense, and dull, and dark. A long period of darkness fell upon the earth, as the fires and waters discharged clouds of smoke and vapour into the atmosphere. The sun was extinguished for ages, until the atmosphere cleared sufficiently for its rays once more to penetrate; no longer falling gently and benignly, but with the force of intense refraction and magnification, caused by the densification and glassy moisture of the water and vapour-laden air. This heat-refraction had also the effect of an immensely increased, an overwhelming, force of attraction, by which, in some parts, where the sun's refracted rays descended in almost vertical lines of radiation, reducing the earth to a dry and sandy desert; and in other more oblique radiation giving changeable and often excessively variable climatic conditions.

As it was with man, so it was with the earth, it became 'naked,' and denuded of its primordial 'glory.' Henceforth it depended upon its own resources for generating in itself the elements of fertility; and upon the abnormal power of the sun's refracted radiation.

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Creature-life began again under new terrestrial conditions, and to adapt itself to those conditions. A new and abnormal form of 'evolution' commenced. All types of nature, after the 'evolution' of the 'mineral' kingdom from the ethereality of the primordial substance, from the lowest forms of vegetation, re-evolved in changed constitutions. Every kingdom and genus of creatures assumed new and degenerate characteristics. And every organ of their bodies was transformed and modified to meet the altered conditions. New organs appeared, and the old organs atrophied and disappeared. Nothing remained the same.

The sustentative capacity of the earth was likewise changed. The terrestrial agents of the normal transmutation and distribution of the Vital Principle among the creatures, perished, and the organisms lost the normal means of retaining life and sustaining it, except such as they could get for themselves by sheer strength, skill, and energy. Again, the earth changed in its magnitude. Once it had been the vastest of the planets, next to the sun among the orbs of heaven. Now it is one of the smallest. Normally, the earth's circumference exceeded that of the greatest of the sidereal spheres, solar or planetary. When corruption seized upon its vitals, and ate into its heart, consuming its ethereal substance; it shrank and crumpled up, like a collapsed balloon, through the force of its own gravitation. Its expansiveness disappeared.¹ It only

¹ Objection may be raised to this statement, from the self-evident astronomical principle that the equilibrium of the universe is dependent upon the preservation of the weight of each sidereal body, revolving in its orbit. If any variation of weight occur in any planet or solar sphere, the orbit would be changed; its gravitational force altered; and the correlation of that body with the other bodies would be affected, and disastrous effects would ensue. Collisions would take place by any deflection of bodies from their proper orbits; and stupendous effects produced upon the bodies it correlates with in its revolutions. But, in the statement we have made, there is no suggestion implied of a variation of weight, or of gravitational influence; but only of change in the magnitude and consistency of the planet. Contraction does not cause either additional, or diminished weight, only changed consistency. The earth, in its present capacity, occupies less room, is less expansive and bulky. But it has lost, by contraction, not an ounce of its original weight. Its substance has undergone

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holds together by the consistency of its compressed molecules, drawn inflexibly to the centre, and by the additional force of its rotary and revolutional motion. Were these haply to cease for a single moment, and the planet would pulverize and disintegrate, and disappear in a thin nebulous cloud, and its fires flash out to nothing.

The effect of the withdrawal of the internal fires from the earth's surface, and the atmospheric changes due to the cataclysmic disturbances, are the cause of the climatic differences that now characterize the various zones of the earth's latitude. The primordial inhabitants knew nothing of these differences of climate, of variations of cold and heat. All the world was uniform in heat and climate; all countries were ever-vernal. The climatic conditions were originated by the change from the earth's self-dependence for heat from its own internal organization; to dependence upon the atmospheric conversion of the solar rays to heat-radiation in intense degrees, caused by refraction. Hence the heat-conditions of the earth were dependent upon the position of each latitude in relation to the sun. So the earth resolved itself into 'zones.' Scientific text-books on this subject have taught us to believe that the derivation of heat and light from the sun is purely normal, by eternally natural law. But we have shown the fallacy of this assumption, and sought to prove that the present system of solar heat is absolutely *abnormal*.

Some words of explanation are necessary concerning the nature and functions of the sun, in relation to the earth, and the Cosmos generally. The question may possibly arise in the reader's mind, as to why it is that the heat of the sun suffices for the conditions of life on the earth, in its present abnormal state; and

metamorphosis. But metamorphosis is only change in the state of atoms, not their destruction. Every atom, or body, that departs from one planet to another, is compensated by other bodies passing from the other planets to the earth.

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such being the case, how it comes to pass that, if the earth formerly was self-heated, this self-generated heat, superadded to the heat of the sun, it is not utterly burned up. This question has already been answered in the foregoing. But it is a very natural difficulty, and deserves a special reply. The heat that we have erroneously assumed to be *directly* derived from the sun, is only *indirectly* derived from that source. In point of fact, the sun is not, as some scientists have assumed, a great fiery mass of molten matter, congeries of atoms rushing to the solar centre, and igniting through friction and collision. The sun is a magnificent, colossal planet, cool, moist, and translucent, inhabited by an immense population of Deific beings. It is the Centre of the Cosmos—the actual *locale* of the ‘Kingdom of God.’ Its immensity and superiority of magnitude, size, and light-emanation, constitute it the Fountain, Centre, Fulcrum, and Pivot of the Universe, which energizes, vitalizes, feeds, and controls the whole sidereal system of systems. Its centre of gravity is the centre of gravity of the universe. So the whole universe is fed and sustained by the sun, as the sun likewise is fed and sustained by the universe. The elements that issue from the sun are the support and nourishment of the spheres, and along the path of the magnetic currents they pass and return, mutually and interchangeably replenishing the cosmic system. The sun, and its sidereal offspring, the Cosmos, reciprocally sustain and support one another. The solar magnetic and vitallic currents of force and Divine Essence unite the macrocosm in one corporate body, whose *heart* is the sun.

What then is the burning, blinding heat that pours upon this planet, ostensibly coming from the solar orb? Is this heat common to all the planets? Is it universally of the same power? Is it true, as the scientists say, that the heat of the sun is in the ratio of the distance of the sidereal bodies from the sun?

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Science is correct *according to its own premiss*, namely, that the sun is a molten fiery globe. But our view, which is harmonious with the teaching of ancient astronomical philosophy, is that the sun is not by any means a molten fiery globe, in the early processes of formation into a solid planet. It is now what it has eternally been, a planet, of immense size, infinitely superior in magnitude to any other planet, or solar sphere, in the Cosmos. The heat that the earth-planet derives from the sun is not directly due to the sun's rays, which, in all other parts of the Cosmos, are distributed in equal streams of vitality, but not of any peculiar heat or radiancy. The heat that the sun's rays shed upon this planet is due, as we have before said, to the peculiar and exceptional nature of our atmosphere, in consequence of the abnormal character of the planet, and the expansive envelope of gaseous, vaporous and watery matter, which fills the Astral Plane, compounded of volumes of corrupt elements exhaled from the earth, and from the present 'demoniacal' astral occupants, drawn into the atmosphere by the intense attracting power of the excessive heat generated by the refraction of the solar rays in the densified atmosphere. The firmament, or Astral Plane, became, after the commencement of Evil and Corruption, a vast encircling zone of gaseous, vaporous, magnetic and electric components, which, in a fluid and volatile state, acts as a colossal reflector and refractor of the solar rays, concentrating these rays, magnifying and condensing them to the stupendous degrees of calorific and luminant intensity that we know by daily experience.

Hence the illusion of the sun being a molten mass, an illusion arising from the fact that we behold the sun as it were through an enormous 'burning-glass.' Through the natural and pure etheric vehicle of the solar currents, as they are received upon the sister-spheres, they are, though wider in their radial ex-

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expansiveness (owing to the magnitude of the Sun's vast surface), of no greater force, relatively, than the luminosity visible and sensible from any other planet, or solar sphere. When the earth returns to normal conditions again, and its superincumbent atmosphere is purged from its present abnormal and corrupt composition, it will become apparent what a truly Celestial and Glorious Habitation of the Gods is the Sun; and not, as scientists propound, the fiery mass that they have assumed it to be.

It was from the above-mentioned causes that the so-called 'Geological Ages' originated. The molten masses of the earth's interior substance, caused by the condensation and compression of the heat and gases, produced by abnormal contraction; breaking forth in diverse places, conflicting with the subterranean water-courses, produced stupendous upheavals and cataclysms. Afterwards they settled down in layers, or strata, of petrified matter, rock, and metal, into which the living organic substances were compressed, through the high pressure of contraction, and the force of gravitation. This pressure of gravitation produced the effect of bursting the barriers of the water-deposits, and the mingling of the aqueous and igneous elements, and of the antipathetic gases and chemical components. This caused terrific interior eruptions and explosions, shaking and bursting the foundations of the stratified deposits. In consequence, the surface of the earth was broken up in various places. Fire and water rose up to the surface, inundating the ground with overwhelming deluges of water. Such were the occasions of the 'Glacial Periods.' The 'Glacial Periods,' that bound great portions of the earth with an icy pall, were caused by the fact that these internal convulsions began ages before the atmosphere had reached its present state of densification, and therefore the solar rays were not sufficiently magnified by refraction to draw off the moisture, to penetrate the cloudy canopy,

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and to throw upon the earth heat adequate to prevent the water that covered so large a portion of its surface from being frozen. After the 'Noachian Deluge,' the promise of God to 'Noah' was that He would *no more destroy the earth with a flood*, an allegorical way of scientifically stating that the sun, once attaining its radial power over the earth, by the earth's refractive atmosphere, would evermore preserve the earth from further recurrence of 'glacial' disaster. The 'bow in the cloud,' caused by the reflection of the sun's rays upon the watery clouds, and the prismatic phenomenon produced thereby, was the 'sign' of this Divine scientific assurance. The 'rainbow' is the physical evidence of the fact of the refractive and magnifying capacity of the watery atmosphere, and its action upon the solar light. It was a beautiful testimony to the power of the sun to reduce the effects of the earth's aqueous conditions, and evermore to prevent any extensive deluge, or glacial period, happening again. Experience, in our own lifetime, is showing that the earth's temperature is by no means a stable quantity. Solar heat is continually on the increase. The climate of the 'temperate zone' is, in many parts, far more 'torrid' than it was in the memory of many living observers. 'Temperature' and 'climate' are extremely unstable and changeable, and the changes all go to prove that the intensity of the solar heat is increasing through increasing refraction, due to the greater densification of the atmosphere, as the earth grows older.

The above statements we are aware are in contradiction to accepted scientific ideas. But we would remind the reader that Science—True Science—never pronounces *finality* of ascertainment, and is ever ready to renounce ideas that advanced thought and discovery prove to be unfounded. Science is in a constant state of construction and reconstruction, and many times it has had deliberately to draw its pen through theories and beliefs that have exploded in the course of further

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research, and intellectual progress. We also must never forget that there is a Science *of the past*, not altogether abjured by wise and learned men in these days ; and this Science, though not accepted in these materialistic and individualistic times, teaches truths with which the above statements coincide. 'Modern Science' is *honest*, and honestly acknowledges that there is still a 'riddle of the universe' which it has not yet found the *key* to solve. Nor will Science possess the key, until it condescends to accept once again the ancient philosophy which modern materialism has rejected, and of which the 'wayfaring man, though a fool,' is kept in ignorance.

From the account we have given of the Fall of Man, and of the origin of Evil, it need be no hard matter to concede the Theological dogma, that *Sin is the first cause of Evil*, and played a fundamental part in the origin of the present constitution of nature, of species, of the earth's formation, of the atmospheric, climatic, geological, physiological, and chemical conditions of the earth. The misfortune has been that 'Sin' has been theologized into an abstraction, a something not to be treated as of any physical consequence—a negligible quantity in things scientific—and as a religious and moral matter, to be confined to Theological treatment. Hence Science has never turned to the right quarter for a true account of Evil. Yet why should Evil not be examined in a physical aspect, considering that Evil—Disease, Decay, and Death—is a physical and distinctly scientific phenomenon? If Evil is a judgment, a natural penalty of Sin (as we believe it to be), then Sin ought to be studied from a material and physical point of view. We study and treat Disease and Death scientifically, but we dissociate them from their true causations ; and we treat the *one* under the exclusive title of 'Theology,' and the other as exclusively 'Science.' Consequently, we are unable to arrive at a final conclu-

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sion as to the causation of either. Disease, Decay, and Death are neither moral nor religious concepts, but material facts. So, Sin is a material, a physiological, and a physical fact. It became such a fact by the act of our first parents, by the direct breach of a first principle of Natural Law, a crime against Nature. Is it an absurdity to show, by logical reasoning, by scientific testimony, that the Scriptures are capable of an accurate scientific interpretation (which, otherwise, are incomprehensible and irrational); and that the grievous phenomena of life and universal terrestrial experience, are due to physical causations, unknown to Science? And is not the account we have given, so far, a very probable, and at least a logical, account, from the data and testimony we have adduced?

The world has been left to content itself with a view of the causes of Evil containing nothing to justify its probability, and, to unclouded sight, is anything but a moral and righteous view. It presents the idea of a Good God permitting the evils we have described, which, under no provocation, could any righteous being permit, if he could prevent them. Sin and Evil have rendered half the globe comparatively uninhabitable; have brought upon its innocent inhabitants, who were wholly unanswerable for their causes, terrors and sufferings, of every kind and form, and in an infinitude of complications and aggravations; and finally, the worst evil of all, *Death*. In explanation of this manifestation of the 'Goodness' of God, Theology and Religion offer the consoling reflection that God made things just so; that He had a wise and good purpose in making things so; and that we must take these things patiently, 'as becometh good Christians.' The *onus* of all the world's suffering, anguish and pain, is placed unreservedly on God. It is a principle in human justice that no provocations justify the infliction of vengeance upon any persons not personally guilty, and then only by the verdict of judge and jury. It is one of the particular tenets of the 'Founder of

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Christianity' (as Jesus is mistakenly called), to 'love your enemies.' (*Ye have heard that it was said, An eye for an eye, and a tooth for a tooth. But I say unto you, Resist not him that is evil.*) Nevertheless, the general teaching of Christian Theology concerning Evil (as we have described and dissected it), is that it is a 'punishment,' inflicted, not as remedial, but as vindictory and punitive, and, if ascribed to humanity, would be vindictive. Admitting Divine Omnipotence and Omniscience, they are bound to acknowledge that God could have prevented Sin and Evil. But if this were so, then, however egregious the sins of our first parents, it could not be in the nature of the Good God to visit those sins upon the innocent and helpless creatures of the lower species, nor upon their innocent and helpless descendants. But if Christianity, to defend itself from this *impasse*, turns to the argument of *natural causes*; which permits the corollary that evil could not be prevented if man rebelled against God, and man's sin must of necessity be *visited upon the children to the third and fourth generation*; then, we say, these 'natural causes' *need to be examined as such*, and to be so treated, and not reserved as Theological, or Spiritual, or moral subjects. Natural and physical effects must be traced to natural and physical causes; and if the original causes sprang from anything man has brought about in his physical capacity, then they are capable of remedial and curative treatment; and, to say the least, they are legitimate subjects for treatment on the 'scientific method.'

We have seen that the natural effects of the above-described physical changes in the earth's constitution, were manifested in the natures and forms of the living creatures, of the *fauna* and *flora*; and in the creation of new types and species of creatures, the degenerate types of the original species, and also, in the complication of the human genus, by the intermingling of the species, and the development of one mixed human race.

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The precious fruits of the earth, which were all-sufficient for the food of living creatures, and which nourished and invigorated the substance of their Seven Natures ; could now no longer exist in the degenerate, corrupted, and hard substance of the ground, nor could they subsist in the changed and vitiated atmospheric conditions. When God created man, according to the 'Genesis' allegory, it was said, *Out of the ground made the Lord God to grow every tree that is pleasant to the eye, and good for food ; the Tree of Life also in the midst of the garden, and the Tree of Knowledge of Good and Evil.* And God said to Adam, *Of every tree of the garden thou mayest freely eat.* But, after the Deluge, marking the time of the final *dénouement* of the cataclysmic destruction of the earth's normal formation, God said to Noah : (1) (as regards the new phenomenon of the seasons) *While the earth remaineth, seed-time and harvest, and cold and heat, and summer and winter, and day and night, shall not cease ;* (2) (as regards the continuity and purpose of the Church-Race, to act as the life-giver and 'salt' of the earth) *And God blessed Noah, and his sons, and said unto them, Be fruitful, and multiply, and replenish the earth ;* (3) (as regards the dominance over, and employment of the animals in their new species and kinds) *And the fear of you, and the dread of you, shall be upon every beast of the earth, and upon every fowl of the air, with all wherewith the ground teemeth, and all the fishes of the sea, into your hands are they delivered ;* and (4) (as regards the use of these creatures for human food, God announced his permission) *Every moving thing that liveth, shall be food for you : as the green herb have I given you all.* The reason of this permission was because, after the Fall, and the corruption of the ground, and of man, the vegetable and fruit life were no longer adequate, nor fitted, to be the sole means of nourishment, especially in the new conditions of life, in which man must labour, with bone and muscle, to conquer the earth, and support life. Abnormal

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flesh-food was necessary to support man's abnormal constitution.

The primordial flora and fauna had totally disappeared after the cataclysmic destruction that altered the face and formation of the earth. The flora and fauna that now exist are the depleted and degenerated survivals, altered and deteriorated in form and type, possessing only the mere semblance and attenuated reminiscence of their former glory. With strenuous labour and care mankind continues to subdue the vegetable kingdom, and to derive the diminished fruits from the few species that now afford any food or benefit. Therefore, besides the vegetation, man is compelled to eat of living and moving creatures, whose flesh answers to the necessities of the abnormal and depraved bodies, for food and for clothing.

The one-time soft, translucent, and fragrant ground, into which no impurity, no blood, no pollution, no death, nor decayed matter, was permitted to enter; was now a dry, hard, lifeless wilderness, as compared with its former state. The 'curse' had fallen upon the ground for man's sake. 'Thorns and thistles' it brought forth, to which the plants and trees degenerate, except under cultivation, for the most part. Whatever better products were brought forth from the ground, were by the 'sweat of man's brow.' All creation fell under the curse which man's disobedience originally incurred. The creatures were deteriorated and depraved, and developed habits wholly alien to their pristine and normal natures. As their characteristics and types predisposed them, they fell into predatory, rapacious, malignant, and ferocious habits, which developed into instincts peculiar to the species to which they belonged. The happy conditions of the past were over; the mutual relations, unity of interests and habits, and inter-dependence, of species with species, genus with genus, which had prevailed universally in all Nature beforetime, were extinguished from the earth. Not

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only were the species divided by the individualistic instincts of self-preservation, but the units of each species began to cherish for themselves their own individualistic interests and egotism. From living together as one family of creation, the whole earth was the arena of struggle and strife. Enmity became inveterate and universal, among men and beasts.

What is the most painful and all-prevailing spectacle of life in the world, the most depressing and dishonouring feature in life? Is it not that of the lurking spirit of mutual hate, jealousy, distrust, suspicion, and contention, which exists in all living nature; individual against individual, species against species, creature against creature, community against community? Whence had this anomalous feature of existence its origin? It began from the day that these abnormal conditions first commenced. It came about in the most natural way, and yet it is the most unnatural thing in the universe.

When the earth provided a superabundance of every delectable thing for creature-life, growth, and happiness; when knowledge and wisdom were infinite and Divine, and all their fruits, powers, and accomplishments, were in man's possession, without care, labour, or effort, to acquire them; when there was provision and plenty for the most rare and distant needs and desires of man's heart, created by a thought, and without the need of mechanical appliances; before the earth became the sparse and reluctant provider of the barest sufficiency of food for the needs of all the creatures that hungrily fed upon it; and then only by the exercise of wit, strength and prowess: was it reasonable to expect any other result in the world than this commencement, and the rapid development, of the spirit we are now describing?

The creatures most naturally developed new tastes, new instincts, new habits. In the labour and struggle

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to secure food and other necessaries, in their forlorn state, collision was inevitable. Each creature must needs protect its own acquired right to live, to possess its share of the means of subsistence. Therefore the *ground* of the earth, or landed possession, became a very precious commodity. Man began to take an acquisitive interest in the land; 'property' became a vital question; 'vested interests,' estate-holding, and the primitive rights of possession, soon became fixed principles of the growing human economy. Whatsoever a man has toiled to acquire, to cultivate, and adapt to his use and pleasure, man individually considers he has a right to hold and defend, against all comers. It is *his own*, by all rules of right and reason. Then he began to cast his eye over his neighbour's property, or to search for other possessions as yet unannexed. So, either by force, or by barter, or by cunning, he seeks to possess, and to possess. All this possesses his mind, regardless of the rights of his 'weaker brother,' who has not the qualities, either of muscle, or of brain. So the 'weakest goes to the wall.' Thus began the huge engine of cruelty and egotism, the mainspring of Individualism—the 'Law of the struggle for existence, and the survival of the fittest.' As though reason, intelligence, religion, or Science, has ever pronounced so blasphemous a *fiat*, that there can be, in human society, any degrees of comparison in the word 'fit,' as though any one man had any greater or lesser 'fitness' to live, than any other man!

The curse of Individualism began from these primitive causations. The human family, instead of standing shoulder to shoulder, in one combination for the 'common weal,' disintegrated and separated. Humanity divided into camps, into jealous communities, struggling together for individual interests; careless (except for individualistic motives) of the collective well-being. So mankind sank into lower depths of bestiality and brutality, from the time that they failed to unite

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against the common peril, and for the common good.

Herein lies a principle which mankind almost entirely overlooks ; that, in human society there exist naturally many varieties of individuals, all bound together in the bonds of a union of reciprocity and solidarity, which society has chosen, from the beginning, utterly to ignore. These varieties may be classified as, the weak and the strong, the capable and the incapable. Strength and capacity assure possession ; weakness and incapacity entail non-possession. Hence society is divided into two great classes, possessors and non-possessors. By no laws of equity, justice, reason, or sense, is there any justification for the principle that strength and capacity give a right to possession ; or that weakness and incapacity forfeit the right of possession. Every individual is a unit of the whole body of humanity. Each unit has the claim of the possession of the earth, of the fruits of industry, skill, and labour, which every other unit has the right to claim. What goes by the name of 'wages,' or 'charity,' or 'benevolence,' or 'reward of industry,' are *false principles*. A man has no 'rights' or 'claims' of any possessions whatsoever, upon which every other man has not an equal right and claim. Man takes unctio to himself for what he flatters himself by calling 'philanthropy,' 'generosity,' 'charity,' wages or rent, or what he bestows upon his neighbour, whether for work done, or for some merit. It is nothing more than a tacit admission of his fellow-man's claim on his own possessions. The 'rich' man, the 'clever' man, the 'successful' man, owes to the 'poor' man, the 'ignorant' man, the 'unsuccessful' man, or the 'incapable' man, the fruits of his own industry, the riches he possesses, his cleverness ; equally as much as the latter owes to him the fruits of whatever he can put into the common scale—his labour, his physical endurance, his time, or whatever he has got. For all men are one body. And one part of the body

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cannot starve, be neglected, or be denied, and the other part be fed and indulged. All human skill, accomplishments, abilities, capacities, strength and intelligence, as well as manual labour, are *common property*, equally with the air we breathe, the water we drink, the land we cultivate, the fruits of the earth, and the fruits of industry and of mind. The only true birthright of possession claimable as the individual man's *own*, is his common share of all the earth, of all its products, and of all the products of every man's skill and industry; together with a common share in the *duty of production*.

We have now, in concluding this chapter, and preparatory to the discussion of the subject introduced in the next chapter, to refer the reader back to the subject of the breach of the cosmic Law of the Sexual Segregation of the Species, which prohibited consanguinity, or blood-transfusion, between the distinct species. This act of disobedience brought into existence a new type of humanity, and caused the extinction of the primordial and normal type. The Type of the Human Race created by the Fall was not only transmuted from the original Type, by reason of the succeeding consequences of the Fall, as Corruption, Disease, and physical deterioration. There arose a grave and portentous *mystery* connected with the constitution of the present Human Race, originating from the results of the unlawful and unnatural consanguinity into which the human genus fell. We have to realize that there is a great and wide area of being in man's nature beyond that of the physical plane. Consanguinity, or blood-transfusion, viewed purely from the physical aspect, is the least significant of all the considerations involved in the fact. It does not end there. The sin of the incest of our first parents would have been of comparatively trifling importance if its effects had only been confined to the material

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plane. They however extended to all the Seven Natures, and were serious in the ratio of the power and degree of influence belonging to each plane of the Sevenfold Nature of Man. The seriousness of these effects was *cosmical* as well as human and terrestrial. These effects amounted, in brief terms, to the abnormal sundering and division of the manifold constitution of man, and its dispersal in the processes of Reincarnation. Remembering that the human constitution consists of Seven Natures, and each Nature is composed of Twelve Structural Parts, or organs—which, we showed, correlate to the Seven Planetary Circles and the Twelve Solar Angles or 'Houses'—; it can be conceived readily, by a thoughtful reader, that any irregularity in the *processes* of reincarnation, of procreation, conception, and birth, would lead to irregularity in the *issue* of these processes. And this was so. The microcosms reincarnating by the natural procreative means, found themselves at the mercy of man in a new state of mind, under the intoxication of newly aroused passions and affections, and indulging in unlawful and licentious sexual connections. Thus abnormal conditions and complications entered into the System of Terrestrial Reincarnation and Re-Birth. Every man born into the world was born abnormally; he was born, not a normal and complete *microcosm*, but a mixed and abnormal microcosm, a creature containing natures and parts of various personalities. The microcosmic 'egos' became divided and intermixed in the incarnate state. Thus man incarnate in this present world, is not a real cosmical, or microcosmic 'self.' He is a composite personification and incarnation of the components of other 'selves'; and in other 'selves' there exist the related cosmical components of the 'selves' incarnated in him. He practically has ceased to be an 'ego,' but is an admixture of parts of a variety of 'egos.' He is an involved embodiment of a complicated heterogeneity, the lost wreckage of the

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original and normal homogeneity that was the perfect human constitution.

This fact in itself is sufficient to account for the anomalous features and characteristics of our present human state. The psychological problems it has initiated may well perplex the keenest scientific mind ; and the moral effects bewilder the clearest and most judicial understanding. It involves the deep questions of 'heredity,' of the principles of 'love,' 'affinities,' 'character,' the 'attraction' of individuals, their 'antipathies' and 'sympathies.' The complications and intricacies of human character, constitution, and relations, present themselves in a state of inextricable confusion. It compels the most solemn reflections concerning the attitude and treatment of man to man. It renders every man responsible, in his treatment of other men, for the probable injury, or blessing, to parts of *himself*. A man, by injuring his neighbour, is thereby injuring himself ; or in blessing his neighbour, he is blessing himself. We owe to ourselves, therefore, the good that we owe to our neighbour ; equally we curse ourselves when we curse our neighbour. This element of confusion of personality involves a most intrinsic obligation between man and man, people and people.

The recovery of man from this abnormal condition is the work of Devolution. The arrestment of the primordial cosmical principle of Evolution, the Law of progression in 'Progressive Creation,' is at once comprehended, when the nature of the human constitution after the Fall is understood. There could be no possible progress when the conditions are in a state of disorganization. The machinery for the operation of Progressive Creation was, from the time of the Fall, adapted to meet the new conditions. Re-incarnation, Re-Birth, Procreation, the intermediate existences, Paradise, Sidereal Correlations, Destiny and Pre-Destiny, and all the cosmic Laws of progression, of evolution, of generation, and of perfection ; were not

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for a moment annulled, abrogated, nor cancelled. The cosmic machinery did not cease to work. There is a law of perpetual motion that prevents the cessation of a single force in Nature. Abnormalism caused the diversion of the evolutionary system from its regular service. It had forces to deal with under Laws of Nature that never heretofore asserted themselves; the Law of Degeneration, and the forces of Decay, Disease, Death, and Corruption. The issues of the evolutionary system were as progressive as they were before. But the progress was in another line of progression. It was the line of Restoration, of Redemption, of Restitution. It ceased to be the line of Creation.

We shall, in a later chapter, speak of the experience and processes, which the human organisms, of abnormal states, undergo in this course of Devolution; of their microcosmic readjustment after death; of the slow method of gradual recovery of their microcosmic wholeness in terrestrial reincarnation; and of the final completion of Devolution and Redemption, when the microcosms, Redeemed and Restored to the 'Christ'-Body, wait in Paradise until they may again reincarnate under proper and restored conditions.

The promiscuousness, the unguided, and ungodly manner in which 'marriage' is permitted to be carried out, even in the most enlightened and religious circles; in which the Laws of Pre-Destiny, and the Divine concurrence, are not considered in the smallest degree (except in pious sentiment, and a delusive odour of sanctity, occasionally attending earthly nuptials), are the still continuing causes of the perpetuation of confusion in the human constitution. Until the system of conjugal unions is placed in correlation with the Divine principles of Devolution, there is no hope of the restitution of the nature of man to normal conditions; confusion and abnormalism must reign in the constitution of the human race, individually and collectively. And the consequent confusion and chaos of human

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relations must continue unabated. And whilst the Divine organization of the 'Church,' for the purpose of raising a 'Church-Race,' and a Divine 'Christ-Genus,' continues in abeyance, a forgotten and unperceived function of the Church; there is not the slightest hope of the completion of the work of Devolution and Redemption. Nevertheless, Devolution cannot be stayed or hindered, and as it works its way, the time must come when it will have so raised the human sense above its past and present obliquity of vision, that men will be found who perceive this Truth, and are able to convince others, and so raise a movement, within the Church, and human society, with this end in view.

The confusion of human personality, to which we have drawn the reader's attention, is the secret of the extreme incongruity observable in almost every personal character, so grievously perplexing to philanthropists, religious workers, and psychologists. It appears as the result of the incarnation, through abnormal and irregular parentage, of the animalism of parts of one ego, conjoined with the highest spiritual, intellectual, moral, or psychical character of parts of other egos, in one incarnate person; thereby causing the innumerable examples, in human society, of sensual, bestial, or criminal traits and instincts, combined with the most admirable and conspicuous virtues, spiritual aspirations, and the best moral and intellectual qualities. In many a single individual, the best and the worst traits of human character co-exist. Depravity and sensuality alternate with altruism and intellectuality. Genius and degeneracy unite in individuals; poesy and sensuality; grace and disgrace; cruelty and tenderness; hardness and gentleness; and every combination of strange, inexplicable characteristic; are found welded in distinct personalities. Mere heredity does not account for this phenomenon. Environment is set absolutely at defiance, and fails to assist psychology to unravel this strange human riddle.

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The corollary of the above facts is not difficult to deduce. The inconstruable enigma of human character, as we have accounted for it (sad and melancholy as it is) is something of which, all men partake, more or less. It should therefore induce in us an instinctive feeling of love and duty to our fellow-men, and the sense of the utter wrong of allowing the cherishing of hard feelings, forming harsh judgments, and admitting hate in the heart, against any man whose acts have been inconsistent and abhorrent.

As mankind ascends the scale of Devolution, in successive reincarnations, the complications of confused personality are reduced. By Devolution the power of the microcosm is increased and strengthened against the abnormal forces that caused abnormalism in reincarnation. The 'Church' has been in the world continually, the Divine agent in the Redemptive Scheme for the restitution of normal conditions. The final purpose of the Church, the 'Church-Race,' and the *Christ-Genus* in the world, is the restoration of every microcosm to its true ego. This, in alchemical philosophy, is designated the 'Divine Marriage,' the same idea also as is found in the Teaching of Jesus Christ, and mentioned in the Apocalypse, in the term *the 'Marriage of the Lamb,'* the 'Bride' and the 'Bridegroom,' representing the union of 'Christ' and the 'Church'; which, mystically, is the union of the 'Soul' and the 'Body,' in normal conditions, and free from corruption. It is the Re-Marriage of 'Adam and Eve,' 'Ish and Isha,' 'Osiris and Isis,' the planetary and solar parts of the human microcosm; divorced through the Fall. It is the 'joining together' again, 'those whom man hath put asunder.'

The confusion of the ego was limited to the human genus, and the anthropomorphic animal species. The lower genera and species of creation had no part in the transgression of the Law of the Sexual Segregation of

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the Species. They kept to the instinctive separation of the species, as they do to this day, if left to themselves. Nevertheless, it is only too true that the lower genera, could not escape the evil consequences of human transgression. Degeneration, corruption, and depravity, overwhelmed all creatures alike, guilty and innocent. All organisms must, by the law of conformity to environment, partake of the fruits of the illicit acts of the 'head' of creation. Innocent of the *Sin* that originated *Evil*, the whole creation fell under the evil spell of Sin, and suffered the full weight of its most grievous consequences. It shared, with man, the woeful harvest of Corruption, Disease, Decay and Death, Pain, Struggle, Labour and Sorrow.

The consequences of this overwhelming and unmerited evil scourge, were, that the original and normal types of creatures disappeared, and reappeared in transmuted and deteriorated forms of genera and species, from the evolutionary processes in their changed operations. There is no process of Evolution going on normally, as beforetime, not even among the lower creatures. The small changes that take place in creature-formations are only the struggles of the mutable parts to adapt themselves to new environments and changing conditions; not to raise new species in the cosmical sense of Evolution. From the changed forms of the species we may trace the various traits of animal-character now observable. Owing to the varying climatic, atmospheric, and physical conditions of hardship, poverty of food, and distressful surroundings, the animal species developed nomadic, ferocious, and rapacious instincts and appetites. They were driven to seek their food wherever it could be found, and to wander far in the search. Many species soon learned to feed on other species, and to rely solely upon flesh-food. Thus new organs developed, or original organs became abnormally powerful, as the teeth, claws, talons and beaks, when their use became a daily habit and

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a 'second nature.' Thus the 'carnivora' came into existence as a species of the mammalia. These predatory, ferocious, and rapacious instincts of the beasts are unnatural, abnormal, and transient. They are not normal and permanent features of any creature. This is evident to all who believe still in the accuracy of Holy Scripture. We are, throughout this book, proving continually (at least to the judgment of some, we hope) that there is greater truth in the old idea of 'plenary inspiration of Holy Scripture,' than, in these days, many will care to admit. We do not go all the way with the 'plenarist,' for we acknowledge that there are some parts of Scripture not genuine. But the mass of Scripture indisputably authentic, we believe to be plenary inspired, and absolutely and infallibly accurate. Scripture proofs of the abnormalism and transiency of the animal instincts, may be found in many passages. We adduce one as an example, the only logical conclusion from which is what we have stated (*Isa. xi. 6, et seq.*):—*And the wolf shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf and the young lion and the fatling together; and a little child shall lead them. And the cow and the bear shall graze; their young ones shall lie down together; and the lion shall eat straw like the ox. And the sucking child shall play on the hole of the asp, and the weaned child shall put his hand on the adder's den. They shall not hurt nor destroy in all my holy mountain; for the earth shall be full of the knowledge of the Lord, as the waters cover the sea.*

This passage is conclusive that the present ferocity of wild beasts, the predatory habits of animals, are not normal, but abnormal; not natural, but unnatural; not permanent, but transient. We have given what we fervently believe to be a sound and true scientific reason of the cause of their present nature and character. This prophecy foretells that, contingent upon the spread over the earth of the 'knowledge of the Lord,' the

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time is coming when the brute-creation will be restored to their natural and normal states. Their present state was due to the Fall of Man, and human transgression, sin, and corruption. Their redemption will also be due to *man's* interference, man's faith and obedience, and man's service. We have no need to trace, in these pages, the development of animal instincts. The 'individualism' of the brute-creation was a corollary of the deterioration of the natural provision for animal-life. The 'struggle for existence' started with them in the same way as it did with man. The 'survival of the fittest,' competition, species jealousies and mutual hatred, fear and dread of one another, descended from man to all the animal tribes.

CHAPTER NINE

GOVERNMENT AND CATHOLICITY

IN the statements made in the last chapter, we trust that it has been made clear to the reader's mind that the causes of the origin of the present racial varieties of mankind, due, in the first instance, to the sin of the human genus; are attributable to the Fusion and Confusion of the Human Species, combined with the differentiating processes that arose from the earth's changes of constitution in consequence of the setting in of Corruption, Disease, Decay, and Death. Crashing through the barriers that cosmically separated the species of the Human Genus in the reincarnate state, mankind effected the disastrous results of the conglomeration of the species into an heterogeneous, intermingled race, in which the several parts and natures of the individual microcosmic egos became inextricably confounded in the reincarnate personalities. The confusion of the species, and the reincarnation of the parts of species-units in many personalities, eventually became a powerful cause of later racial departmention. But this development did not show itself immediately. The factors and influences of racial departmention very soon began to make themselves felt, and, as we saw in the 'Babel' confederacy, attempts were made to countervail these separative tendencies. But Nature was too strong for collective principles to sway mankind, at any rate by any secular or religious polity, based on the merely human elements and motives of self-interest and individualistic self-preservation. 'Socialism,' as we see it seething in the human heart to-day, is nothing

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more than a disguised form of Individualism, springing from the desire to *possess*, on the part of the *non-possessors*; and to *govern*, on the part of the *governed*. True Collectivism is inconceivable apart from Divine Government and universal Monarchy, or solid centralization under pure Human-Divine 'Headship.' Hugh Robert Benson, in his remarkable allegorical novel, *The Lord of the World*, works out this principle. He shows that the Humanitarian Atheistic Pantheism of the world, which set itself in opposition to the Catholic Church, evolved into a secular and profane imitation of the Papacy. How eagerly the whole world welcomed the appearance of the great 'He,' whom they elected 'President of Europe,' and finally Deified and Worshipped! Showing that man must have a 'Head,' and that 'Head' must be a superhuman personality, commanding human worship. Whether such a personage be a man 'exalting himself against all that is called God, an object of worship—setting himself forth as God'; or whether he be the Divinely appointed *Hierarch*, and 'Vicar of Christ,' the 'Basileus,' of mankind; he must be a Being whom men can worship; either as God, or as God's representative.

For a long period mankind continued banded together as one people. Later, the Seth-Race, or the Church, were severed from the mass of degenerate mankind, after the extermination of the original Church, which included the survivors of the primordial human family, and the earliest ranks of followers of the Cross and Serpent; by the uprising of the first 'Christ'-persecutors and slayers, designated under the allegorical name of 'Cain,' or the World-Race. The Seth-Race, and certain portions of the Cain-Race, formed the nucleus of the ancient 'civilizations,' that existed and flourished in the Eastern part of the earth, when the greater mass of humanity sank into barbarism, after the breaking up of the 'Babel' federacy, which preceded, by many ages, the 'Noachian Deluge,' the culmination

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of the era of degeneracy and earth-corruption, which, we have seen, ensued upon the introduction of Disease, Decay, and Death. It was the gradual degeneracy of the earth and its substance, and of the creatures, that first brought in the factors that resulted in the 'dispersion.' It was from these causes that the initial elements of disintegration appeared, that led to racial separation; owing to the increasing 'struggle for existence,' the difficulties of subsistence, and the peril of procuring food, the earth became less and less amenable to the exigencies of creature-life.

The differences and peculiarities of abnormal personal and individual human traits added other factors to racial differentiation. They created occasions of personal friction and social and intellectual cleavage. The spirit of egotism, pride, and individualism rapidly developed, creating further elements of rivalry, and strife, in the collective body of the then united peoples. Consequently was initiated the racial tendency, which rapidly developed into a movement of concrete and definite typical dispersion. The earth was the scene of many scattered and wandering tribes of people, in all directions, and settlements were established in different parts of the world. These migrated bands of settlers soon ceased connection with, and remembrance of, their primitive ancestral home, and developed into fixed and differentiated clans, tribes, and races. Their departure from, and forgetfulness of, the old ancestral traditions, led to their sinking into degradation and barbarism. Mr. Mead points out, in a quotation from his *Fragments of a Faith Forgotten* (mentioned in a previous chapter), the fact that the lowest savage races exhibit some astonishing 'remains' of a past knowledge, which suggest an origin from a higher state, from which they have apparently fallen. The further we go from the Eastern centre of civilization, the more 'savage' and barbaric were the ethnological characteristics of the human race. Whereas the farther East we go, the

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greater is the antiquity of civilization and culture. The races of India and China bear no traces of a past barbarism. They have been what they are to-day, to present knowledge, from before the range of 'known history.' When Europe and the Antipodes were wrapped in the darkest barbarism, India, China, and races now extinct (such as Egypt, Chaldea, Medo-Persia, and ancient Greece) were in the highest states of flourishing civilization.

The great mass of the composite human race took possession of the earth, in small communities, at first, which evolved into populous races; and many of these developed later into great nations, dominating the destinies of the world. The origin of these peoples has commonly been set down to the normal processes of 'Evolution.' This is the orthodox scientific and ethnological theory. But we have already shown that normal 'Evolution' has ceased to operate in the earth, but that the principle of 'Devolution' has taken its place, which is not *creative* but *redemptive*. The origin of the various races of the world is from this devolutionary cause. The factors introduced by the Fall, by abnormalism and corruption, which we have enumerated, produced these racial differentiations. From these causes, physical, physiological, and climatic, the various ethnological and geographical groups and varieties of the human race sprang; marked by specific differences of character, and by social, political, and physiological contrasts. From the earliest times of the Fall, the element of mutual jealousy and distrust was engendered from the peculiar forces that awoke in the world of matter and nature. These forces organized themselves in one great world-wide principle, the 'Law of the Struggle for Existence.' This principle has been the canker-worm in the heart of human society throughout all the ages. It was particularly expressed in the words of 'Cain,' in the allegory, when he received the sentence of the curse, and the punishment of God for

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the murder of 'Abel': *Behold, thou hast driven me out from the face of the ground, and from Thy face shall I be hid. A fugitive and a wanderer in the earth I shall be; and it shall come to pass that whosoever findeth me shall slay me.* The 'Way of Cain' (vide 1 John iii. 12, and Jude ii.) represents the 'World-Race,' and the 'World'-Spirit, the antithesis of the 'Church,' or the People of God. It represents the *principle* of the World, dominating its activities and thoughts. *The Principle of Individualism.* It is the principle of 'Murder,' of Hatred, manifested, or in-germed, in every form of activity, having, as its fruits, the setting of man against man, or class against class. It is a principle that lies in both sides of human contention in the World; as much in 'Socialism' and 'Collectivism' (as politically understood), as it is in the conditions that they oppose. Socialism is *collective* 'competition.' The very element, and every trace, of 'competition,' is Individualism, an element of disintegration. It is the 'Way of Cain.' Mankind, in the 'Way of Cain,' is a 'fugitive,' and a 'wanderer' in the earth. He becomes so of necessity, when he sets himself to the pursuit of the possession of the earth, when he stores up 'wealth,' and seeks after 'mammon.' *Driven from the face of the ground, through the curse of the ground, by the withdrawal of the Divine Essence; and by its corruption; and driven from the face of God, by his evil and sinful propensities; man becomes a fugitive and a wanderer in the earth.* This expression allegorizes the spirit of 'competition,' of the 'chase,' of hunting and being hunted, the inspiration of all worldly pursuits. *Whosoever findeth me shall slay me.* Is there a more truthful portrait, than this sentence, of the spirit of the social system, in all its aspects: Political, Commercial, Social, and Religious? *Cain went out from the Presence of the Lord, and dwelt in the land of Nod.* 'Nod' means 'wandering,' unrest. 'Cain' is the *World*. The World has departed from the 'Presence of the Lord,' or the

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'Church,' and presents the ever-continuing spectacle of unrest, that Isaiah so eloquently describes in the words, *The wicked are like the troubled sea ; for it cannot rest ; and its waters cast up mire and dirt. There is no Peace, saith my God, for the wicked.*

The 'bounds of their habitation,' the territorial landmarks and beacons, of the races and tribes, were clearly marked off, and were preserved with the greatest tenacity and vigilant jealousy. These objects were the cause of endless tribal and racial strife and warfare. Every tribe sought to lay hold of the possessions of its neighbours, to oust them, and to bring them under its domination. Human 'Brotherhood' no longer existed, men no longer 'dwelt together in unity.' Universal distrust and acquisitiveness aroused hereditary and permanent tribal and national feuds. Jealousy, hatred, and rivalry were the outcome of the brute-passions, abnormally strengthened in the 'flesh'-domination. The 'art of War,' the invention of 'arms,' and 'instruments of warfare,' the science of 'militarism,' developed into the weightiest and costliest factors of civilization and nationalism. They have been the machinery of the birth and growth of Nations and of Religions. The earth became a divided, heterogeneous, and anomalous mixture of abnormal and individualistic races and peoples, ever watching one another, and ever ready to spring at one another's throats. The original solidarity and unity of humanity were utterly obliterated. The world was divided off into continually shifting camps of belligerent rival states, hated and hating one another, beneath the thin coat of veneer that 'civilization' has put upon these deeper elements. States exist, governments prevail, for the undeviating purposes of defence or offence. Political stratagem, diplomacy, statesmanship, are based on the principle of self-interest, competition, national rivalry, and aggrandisement. The delimitation of countries is the result of past annexations, invasions,

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or the fruits of diplomatic trickery, often of political fraud. The outward garb of the sentiment of 'humanity'; some moral, religious, or benevolent watchword; has been made the superficial pretext for warfare, that has had other motives than these. No nation in history has ever waged a war for the purpose or motive of religion, morality, ethics, or human advancement, *solely*. Always there have been 'advantage,' prudential considerations, or some deep scheme of aggrandisement; behind every war that has taken place; something other than the popularly accepted reason, or *causus belli*, without which neither one nor the other side would have clenched in conflict. It is the most unequivocal cant to pretend that a war is so much as possible, initiated and enterprized for purely ethical or moral reasons, for religious or benevolent purposes.

It is not without definite grounds that we have spoken in strong terms of the 'National' system which evolved from the barbaric past, in the course of racial development, and the secret workings of Devolution. The views we have expressed are derived from the contrast between the National organization of the human constituencies, and the primordial constitution of the Divine Government. By drawing this contrast, placing the two systems side by side, only can be gained a true estimate of the abnormalism of the one, and the grandeur of the other's normalism. Only thus can we realize the complete *reversal* of the True Order and Economy, in the present system of national government and polity, in whatever form it takes; whether of Autocracy, Democracy; Monarchical, or Representative popular government; Republican, or Socialistic. There is very little to choose, fundamentally, between one or another. All are, at bottom, Individualistic, and infused with the poison of 'mammon,' competition, and the greed of 'possession.' Such a contrast we must now show, between the Divine

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Economy of primordial times, and the present state of things, throughout the world.

This planet was, in primordial times, a Divinely centred and organized *Hierarchical Autonomy*; a planetary counterpart of the cosmic Divine Government. It was, in fact, a subsidiary 'kingdom' of the greater 'Kingdom of Heaven.' The Celestial Kingdom is a Patriarchal and Hierarchical Economy. The Lord God, in His own Person, is the Supreme Ruler over all, the 'King of Kings, and Lord of Lords.' The sun (which we have described as a vast, and infinitely great orb, of supreme magnificence) is the Central 'Kingdom of God,' the Metropolitan Kingdom, around which the Planetary and Solar Worlds are Tributary expansions—the 'Greater Heaven.' Each of these 'Tributary Kingdoms' is placed under a Divine Ruler, a 'Basileus,' a 'God.' Above these 'Gods' are the Seven Supreme Gods of the Seven Planetary Circles, respectively; and the Twenty-four Supreme Gods of the Twelve Solar, or Zodiacal, Circles. These are referred to by *S. John*, in the 'Apocalypse,' under the descriptive titles, of the 'Seven Spirits of God,' and the 'Twenty-four Elders.' Below these Supreme Divine Beings were Hosts of minor Divine Rulers in the 'Heavenly Places.' These Divine organizations of Celestial and Cosmic Control are referred to by *S. Paul*, as the 'Thrones and Dominions, the Principalities and Powers.' The earth is under the Rulership of a Divine Constitution, which, in the Hebrew record of the Old Testament Scripture, was denominated the 'Shekinah,' or the Divine Hierarchy, the vast 'cloud' of 'Gods,' 'Angels,' and Cosmical 'Spirits'—'flaming fires,' as the Psalmist poetically described them, 'sent forth' (in these degenerate days) *to minister to them that shall be heirs of salvation*. The government of the earth was, therefore, literally and essentially, a Divine Over-Rule. By His Divine Vicarious Representatives, He was the Great Potentate. By Hierarchical and Media-

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torial government He ruled the earth, not by the arbitrary sceptre, not by sword, not by force, not by menace; but by His all-pervading 'Logos,' or Word, proceeding first from Himself, and mediated, through the various Orders of the Divine Hierarchy, to the Human and Incarnate Hierarchy and Patriarchate, upon the earth, in their several Orders of Authority and Vicarious offices.

The 'Will of God' is the Supreme 'Law' of the Cosmos. It expresses the sum of all the forces of cosmical nature, and therefore controls all the elements of nature. It is difficult to define this Truth in language, for human thought cannot easily conceive, or apprehend, Thought, Wisdom, 'Will,' as other than abstract ideas; and not concrete things. Whereas 'Will' is a *thing*, a substantial element. It is, in God, *the sum of all force and energy in the universe*; it is the expression and force of the Mind that rules the elements. 'Laws' are definable as abstract principles which express the forces and energies and correlations of matter in bodies, and reveal, or state, their issues. *The 'Will of God' is the Sum of Force, Energy and Matter, at the point of their convergence in the Central Cosmical Forces, or Magnetic Centre—the Mind of God.* The Will of God is enforced by the means of His Agents, the Orders of Divine Beings, or the 'Elohim,' by which it is done in the Cosmos, as it is done in the Heaven of Heavens. So we are taught to pray, *Thy Will be done on the Earth, as it is done in Heaven* (a prayer that can only be granted when the 'God' of this earth is restored to the homage and fealty of mankind, and the Divine Hierarchy regains its position over the 'Kingdoms of this world').

The Human Hierarchy were of various gradations of Office and Dignity, or Orders. The highest, the Hierarchs, were the 'Basilei,' and, to all intents and purposes, were 'Gods.' They had not yet entered the Deific Order, which awaited them in the Kingdom of the Gods. But they had 'finished their course' of Evolu-

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tion, and, at the close of their present reincarnation, would enter the Seventh Degree, and be invested with the Divine Insignia. These beings were of the Highest Estate and Degree of the 'Sons of God.' They were constituted in the Divine-Human State of the Christ-hood. Functionally, in the Divine Creative order, the Sons of God, or the Order of *Hierarchs*, were the Extreme point of the 'Apex' of the Triangle of Life, on the earth. Through their functional capacity, they were the Mediators, or 'Vicars,' of the 'Christ'—*the Lamb in the midst of the Throne*, whose 'Blood,' the Divine Essence, or 'Elixir Vitæ,' was mediated to them, for the Life of the earth, from the Divine Hierarchy.

The Terrestrial form of Government was (1) Hierarchical and Sacerdotal; and (2) Patriarchal. By the term 'Hierarchical' we mean, that Office of Divine authority, which endowed its holders with absolute Divine Wisdom, Power, Knowledge, and Grace; by virtue of the Divine Source with which they were connected. They were not *Divine* of themselves, but, as the *mediums* of the Divine endowments, they had the Divine attributes. In their Hierarchical capacity they were, between God and the earth, the Divine Being *in posse*. They were the Divine *Vicars*, or the Vicarious Agents of the Divine 'Will' (*i.e.* the sum of the force, energy, and matter of God and the Cosmos, as they related to the earth). The Human Hierarchs, held their office through the vicarious mediatorial functions of the Divine Hierarchy, the Celestial chain of the magnetic and vitallic currents of the Divine Will, which connected Man with 'Christ,' *the First Mediator between God and Man*. The Hierarchs were, then, the Supreme Rulers, the 'Basilei,' of the earth. Their office was 'Sacerdotal,' sacramental, and mediatorial, under the absolute authority of the Great Hierarch, the incarnate 'Christ,' the High-Priest *after the Order of Melchisedek*. Below Him were the Hier-

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archs, of whom each was set over a 'Lodge,' or community of Families. The Human genus was divided into 'Species,' and in each species there were many 'Families.' Over each Family was the 'Patriarch.' The system of *vicarious* functions descended the whole scale of human orders, from species to species, from rank to rank, from family to family; through the offices of the Hierarchs, Patriarchs, and other subsidiary and minor offices. Thus the Divine Essence flowed through a continuous channel of gradational creatures, till it reached and 'replenished the earth.' Every creature, in his office and relation to the whole corporate Body or Creation, was a 'Mediator,' a 'Hierarch,' a 'Sacerdos.' But 'each in his own Order.' The lesser did not arrogate to himself the dignities and position of the superior. Every creature held its own place in its own rank and order, and therein 'magnified his office.'

Thus were the earth, and its gradations of creature-life nourished, vitalized, and sustained, by the graduated degrees and orders of the creatures, whom the earth itself fed and nourished in return. In the so-called 'Astral Plane' (the present 'Hades') was established the seat of the Divine Hierarchical Government. The 'Moon,' in those days, was the central Abode of the Divine Hierarchy. It is for this reason that the satellite was, in ancient times, venerated, as wielding a Divine and cosmical sway in the destinies of the earth and its creatures. The moon still holds that sway, as the polar-nexus of solar magnetism, and the Divine Essence. It is no longer occupied by the Divine Hierarchy, and consequently the Divine sway is malignly complicated, and seriously neutralized, by the present creatures that occupy the satellite. It is now the abode of the 'Astral' beings (concerning whom we shall have occasion to speak in later pages). The 'Astral Plane' was, in the ages of which we are now speaking, the 'Heaven' of this planet's economy, and the moon served as the Metropolis of the Terrestrial 'Heaven'; as the sun

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is the Metropolis of the 'Heaven of Heavens.' So the moon is, in ancient mythology, regarded as 'Osiris,' and the earth as 'Isis.' In relation to the earth, the moon functions as the nexus, or attracting polar-centre, of the forces and energy that proceed from the sidereal spheres, in the earth's revolutions. It is therefore the cosmic vehicle of the magnetic and vitallic currents, and of the Divine Essence, the Reproductive, Fecundative, Reincarnatory, and Generative elements, which take part in the great Scheme of Progressive Creation. The moon, therefore, is a body of no insignificant portentousness in relation to the earth, however greatly its cosmic influences have been corrupted and malignantly affected by the conditions that have so transformed the Astral Plane, that it no longer is the 'Heaven' of the earth, but its 'Hell.'

Concerning the functions of the Hierarchs in the Terrestrial Sphere, in the Divine Economy, under the mediatorial rule and authority of the Divine Hierarchy, they were the Human arbiters and guides of Destiny. Under the absolute control and rulership of the Divine Hierarchy were placed all the forces of Nature, and the cosmical currents of Life, Being, and Reincarnation. They watched over the Return of souls to Reincarnate Life, their Re-Birth, and all the processes of their procreation, conception, and nativity. They inspired and endowed the Human Hierarchs, Patriarchs, Adepts, Brethren, and the Parents, with the Wisdom and Understanding, Counsel and Might, Knowledge and Godliness (or *God-ship*); that enabled them to exercise, each in his office, Divine functions, to be the movers of human affinities, the Power that guided the loves of men, and brought about their marital unions, that governed the mysteries of conception, and of sexual conjugations. By the correlation of the Divine and Human Hierarchies, the earth was Divinely sustained and nourished. By the Divine Essence thus mediated to all degrees and orders of mankind, the Wisdom of

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God was the eternal source of man's knowledge. The 'Power of the Highest' 'overshadowed' human parentage, and the generative functions, imparting to the generative organs the Seed of reincarnating beings from the sidereal spheres of Intermediate States. The Bodies of the creatures were the Body of God in His manifested cosmical capacity, and the Souls of the creatures were the Soul of God. The whole earth, and all its parts, were 'replicas' of God, *made in His image, after His likeness*, in their several degrees of evolution, and partook of the attributes of *God manifested in the flesh*.

The state of the earth was, therefore, a state of perfect At-One-ment, united, conjoined, harmonious; One, in conditions of immortality; One, in all the Natures and parts of every being and creature-form; each unit being an integral part of One Organism, and ministering, in its own capacity and functions, to the whole, and the whole ministering, in collective capacity, to each unit. One and all, from the Highest organism, the Great Hierarchy, to the 'ground' of the earth, and from the 'ground' to the least of the 'atoms' that form a 'molecule,' were constituted in one eternal 'constituency,' each constituent fulfilling its destined vocation and ministry. There existed only one common interest. In all the detail of their perfect, stainless existence, there was no such thing as 'private' interests. Individualism had no place in the Divine Economy; nothing that excited, or incited, in the smallest degree, the element of competition. Rivalry, jealousy, envy, and hatred were a moral and physical impossibility. Knowledge, imparted by the faculties of Intuition in the Soul, assimilated in the outer faculties from the Light-streams, and Wisdom-currents, in-drawn by the 'Spirit-Nucleolus' from the Divine Hierarchy; such methods of Thought as exercised by the faculties of reasoning and intellectivism, were never employed for Thought-origination and Thought-inception. The reasoning and

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intellective faculties were limited to their normal functions, as the vassals and agents of the Soul, and employed solely as the organs of Thought-expression, and Thought-comprehension, or intelligence. What we understand by 'education' was altogether unknown and unnecessary. There were no such things as 'dogma,' 'creed,' 'doctrine,' 'science,' 'philosophy' (as we understand and use these terms), nor any of the present-existing systems of intellectual, religious, or physical training and instruction. Neither was possible such a thing as 'difference of opinion,' debate, dispute, or conflict of mental aspects. All knowledge was One, derived from One Wisdom-Source, at the Fount of which every soul was drinking. Knowledge, motive, and action, were the subjects of absolute Authority. There could be no question of Hierarchical Truth. It found expression in Hierarchical Government over the community below the Hierarchical Degree, as it received undeviating obedience by the Hierarchical Orders, through the intuitive assent of the Soul to all that the Hierarchy commanded; an assent which answered to the Light of Truth burning eternally in their own souls. This principle of Hierarchical Absolutism is the True Principle of Divine Government, wherever Divine Government is conceded, wherever the True Divine Catholicity is recognized, wherever an Ecclesiastical Constitution is based on Eternal and Divine principles. The Divine Absolutism of Catholicism is the corollary of such a foundation, and it implies the 'infallibility' of the Hierarchical Authority. The recognition of this Truth in the last century by the Papacy was the belated re-apprehension of the Catholic Constitution, and a striking indication of the slow return to the primitive Catholicity of the Apostolical Church. For what is the Catholic Church, but the foundation of a Divine Governmental Economy on the only pattern possible to the Divine Principle and *raison d'être*? Anything short of the perfect Divine

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system is untrue to the Divine Order, and impossible of Divine sanction and origin.

The nearest approximation to the full realization of the Intuitive and Inspirational functions of the human faculties—the secret of Hierarchical and Divine Authority—was in the life and person of the Lord Jesus Christ. Untaught and unlearned in the schools of the world, unsophisticated in the lore and scholarship in which the ‘doctors,’ ‘scribes,’ and ‘lawyers’ of His nation, graduated; Jesus ‘increased in Wisdom’—‘the Wisdom of God,’ which transcends all human learning, and contains all that is requisite and true in human learning. He enjoyed a state that functioned from Within to the Without. All the greatest minds of His day functioned from the Without to the Within. This Truth he consistently taught to His Disciples. *But the Paraclete, the Holy Ghost, Whom the Father shall send in My Name, he shall teach you all things. . . . When he, the Spirit of Truth, shall come, he will guide you into all the Truth; for he shall not speak of himself; but whatsoever he shall hear, that shall he speak; and he will show you things to come. All things that the Father hath are mine; he shall take of mine, and shall show it unto you.*

But what of this great Master, Jesus Christ? How must we explain His presence at that age? Are we to differentiate Him from the Human Race? Is He a unique Being, unlike His kind, in every feature? He is indeed unique in history, as He is unique in character; according to the aspect in which we behold Him. This is the aspect in which He is different from any Man that has preceded Him, or will ever come after Him. There is another aspect in which He is not unique, and differs in nothing from the greatest human personality that has ever lived. The confusion of these two aspects leads to error in both directions to which they point. The aspect in which Jesus is an unique Being from all incarnate beings, taken as the sole view of Him, has led to the idolatrization of Jesus Christ, instead of the

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intelligent worship of Him. The aspect in which He is not different from the best of His fellow-men in history, taken by itself, and in denial or disregard of the other aspect, leads to the rejection of the Christ-Doctrine, which of all other Doctrines, is the most important. In the former aspect, Jesus Christ is *the Son of God*, a distinct Personality from the Father and the Spirit, in the so-called Trinity. The Unity of the Trinity does not mean that the Three Central Personalities of Deity are one and the same; but that they are One in correlation and integral relationship. There are 'many Gods, and Lords many'; but there is 'one Lord over all,' Jehovah, the Father. Of these 'Gods many' there are a great number of Orders and Degrees. The Highest Degree of All the Gods, below the 'Lord of All,' is held by One Personality, Jesus Christ, the Son of God, the *Only* (i.e. *Alone*)-*Begotten Son of the Father*. As such He is the 'Heir of all things,' and is *equal with the Father, as touching His Godhead*. Of Him we shall deal explicitly in Part Two. As such, mankind can Worship Him, and Adore Him. As such He is the Creative Instrument of the Divine Creative Will, and by Him is mediated the Divine Will, in Creation, in Evolution, in the operations of Nature, and in human Redemption (Devolution and Purification). As such He is the Mediator of the Divine Essence, which, in Scripture, and in Theological language, is spoken of as the 'Holy Ghost,' and refers, not only to the Divine Essence, but to the Divine Order of Mediators of the Divine Essence—'Elohim,' or the Gods. As the 'First,' or Primary, Mediator of the Divine Essence, Jesus is described, in the Apocalypse, and generally in Scripture, as the *Lamb of God, in the midst of the Throne*, whose mystical 'Blood' (or the 'Divine Essence,' and 'Vital Principle') was shed *before the foundation of the world*, and is mediated to man, from the Divine Hierarchy ('Holy Ghost,' 'Shekinah'), through the Sacerdotal mediation of the Human Hierarchy in the Sacrament of the Body and

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Blood of Christ. It is in this aspect that Jesus Christ spoke in the passages we have quoted above, of the 'Spirit of Truth'; and only in that light are these words to be understood. His Incarnation reveals Him in the other aspect, in which, for the sake of Human Redemption, Jesus Christ submitted to take human abnormal 'flesh,' and to suffer in man's behalf, that He might convey the Redemptive means to the lost human race, and establish His Church and Hierarchy in the world, as the 'Nucleus' of the restored Kingdom of God which, in due time, shall be constituted. In the latter aspect, as Man, He is One with one human nature. As such He is not to be Worshipped nor Adored. No man may worship 'flesh and blood,' but only the Divine Being that became 'flesh and blood.'

But there is another aspect still in which we have to view the 'Christ.' In the Incarnation of our Lord Jesus Christ, He appeared in the world as the Incarnate manifestation of the 'Christ,' not in Himself only, but in every man; yea, in every creature; the Christ, Who is 'All, and in All.' Jesus Christ was not 'unique' by virtue of His being 'Christ,' but by virtue of His being the *Only-Begotten of the Father*. The 'Christ' is the Deific state to which all creatures are destined to attain. Jesus Christ is the 'Head' of Creation, and all creation is evolving, cosmically, to correlation and correspondence with the 'Head.' Therefore, as the 'Head' is 'Christ,' so the 'Body' must become 'Christ,' in order to function truly in relation to the 'Head.' All 'Christs' cosmically are One Christ, all Gods One God, all creatures one creature. The 'Christ' in all men is that which, in the True Church, is 'being formed in' every living, integral 'Member' of the 'Body of Christ.' When that event takes place; the work, not of Redemption, but of Creation, not of Devolution, but of Evolution; the 'Christ' thus 'formed,' becomes the living, eternal, articulate, and self-expressing 'Christ of God,' the Perfect God-Man, the

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Elohistic Being, the Perfect Fount and Source of the Divine Thought and Will. Progressive Redemption (as distinct from Progressive Creation) is the Process of Devolution and Purification, by which fallen, abnormal, and corrupt mankind may resume again the Process of Creation, or the operation of the Divine Will (force, energy, and matter) in the 'forming' of the 'Christ'; temporarily suspended, and arrested, since the Fall.

In the Process of the *Christ-Formation*, as soon as a soul 'finds the Christ,' he becomes a vehicle and receptacle of the *Christ-Nature*, in its initial, incipient, and progressive stages. In each stage he is 'anointed' in the 'Christ.' 'Christos' means 'Anointed,' and implies a *state*, rather than a personality. The Christ-state is the progressive 'formation' of the Christ-Personality, being progressively 'formed in us.' This 'Christ-state' is called, in Scripture, the 'Anointing.' In this light we may see clearly the intense meaning of such words as we have quoted from S. John's Gospel, and such other words as the following from the same Apostle's First Epistle: *The Anointing which ye have received, abideth in you, and ye have no need that any man teach you; but as the same Anointing teacheth you of all things, and is Truth, and is no lie, even as it has taught you, ye shall abide in it* (1 Tim. ii. 27).

In the primordial days, of which we are now speaking, there were no 'teachers' or professors. The 'Wisdom of God,' and the 'Knowledge of all things,' which came to all through the 'anointing,' by the mediation of the Hierarchy, came to them by 'spirit,' and not by 'letter.' Language, utterance, 'didactics,' were superfluities. Men expressed themselves by the 'spirit,' not by language, or vocal signs. They had the significations intuitively, there was no need for signs. Other uses there were for the voice, for language-expressions, but they were not employed for conveying ideas. The presence of the Hierarchy was their language; Thought-

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and Will-Force were their speech. The functions of the 'spirit' are always dynamic, never didactic. Even in the 'foolishness of preaching,' in these days, it is generally conceded that it is not the things said, but the 'spirit' in which they are said, that gives efficacy to the 'word preached.' It is the 'Logos' in the word of the message, not the message, which counts.

The Hierarchs and Patriarchs, and the various Orders of the Primordial Church and Constitution, were honoured and revered, on account of their exalted offices and functions, and for the High Degrees to which they had attained in Evolution, according to their specific ranks. They were universally accepted and regarded as the embodiment of the Divine Wisdom, Power, and Knowledge. They were the 'Oracles' of God—Prophets, Priests, and Kings—in the Divine-Human Economy. In the orders of their natural, specific, and generic gradations, all mankind, and all the creatures, shared in the vicarious and mediatorial system; all were receivers and transmitters of the Divine Essence, transmuted and transubstantiated into the various forms of life and substance and elements, which the Vital Principle took, as it needed to correspond to the organisms severally, in the order of nature.

In relation to its attributes and correspondences, in nature and consciousness, the Divine Essence, or Holy Ghost, *proceeding from the Father and the Son*, and, mediatorially, through each gradation of Divine, Human, and creature-organisms, is represented in Holy Scripture under the beautiful and simple term LOVE. This term has suffered cruelly from many and gross perversions of its true meaning. Indeed, in introducing it in this connection, we do so with no little hesitation. It has come to mean something so utterly incongruous, so mawkishly sickly and sentimental, so silly and repellent; that, to save it from these vulgar and distorted uses, were perhaps a good deed, apart from the value of the

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Truth we desire to enunciate, that this word, in its original signification, contains. For the invertebrate sentimentality that surrounds the word, and is suggested by its very mention, is as wide as the poles from the Divine, cosmical, and dynamic Principle and Force, which the True Idea of LOVE expresses. 'LOVE' is the synonym for the Spirit of God, for the 'Elixir Vitæ,' the Basic Element of Alchemy, the Divine Essence. 'GOD IS LOVE.'

What, then, is this Principle of Nature, Divine and Human, which we speak of by the name of LOVE? Love is God, for 'God is Love.' This is not mere poetic imagery, not a 'figure of speech,' nor a pious sentiment. It is not even an intellectual or moral concept. 'Love' is not an idealistic synonym for 'God.' 'Love' is the real, actual, substantial, and dynamic force, energy, and substance, of which God's Nature consists. It is a word that describes the Will and Power of God. Let us see to what this definition leads us. *Love is God.* But God is a Person, a Being, a Form; a Being of substantial and Spiritual Reality, and corporeal constitution. There are two essential parts of a Being—Body and Soul—and these Two Parts are likewise divided into Seven Natures. God therefore, a Being and a Person, is formed of Body and Soul. But 'God is Love.' What is stated of 'God,' must also be stated of 'Love.' 'Love is also Body and Soul'; 'Love' is also a Being, a Person, a Form, a formed substance. We have also seen that God is 'All, and in all'; that He is, relatively, All persons, All beings, all creatures, all things; He is all Bodies, and All Souls. Can we conceive of 'Love' being all bodies and souls, all beings and persons, all things? This is so, in all normally constituted and conditioned creatures. It was so in the normal and primordial constitution of this planet. It is so in all the worlds of the Cosmos, except in this abnormal world. 'Love' is the character, nature, and sub-

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stance of which they are made, and in which they are organized and regulated.

Here we touch the incapacity of the human mind to form a true conception of Love, and of God, Who is Love. Here we see the vast *hiatus* that opens between all human ideas of Love, and the True Divine idea of Love—the Cosmical idea of Love. The human concept of this Eternal Divine Principle, resolves itself simply into mental and moral abstractions, emotions, and feelings, which determine human motives, and actuate deeds. Love is made to appear synonymous with certain religious, moral, emotional, or affectional aspects, and other general manifestations of the principle of Love. But Love is the very Nature, Form, and Substance of God, the woof and warp of God, and His creatures. According to the laws of psychology, we know that the physical and sensible effects of all volitional and emotional causes, proceed from the *mind*, and all mental causations spring from the Soul—that is, they are originated from ‘spiritual’ sources of causality. Spiritual causality derives its inception from either Divine, supra-mundane, or supra-human sources. Man is not an independent, self-origivative being. In whatever state he is, whether normal, or abnormal, he is a *receiving* instrument, a receptacle; and a *transmitting* instrument, a projector. If he is not the receiver and projector of the Divine ‘Logos,’ he is of some other Thought-source. He is not a ‘Thought-source’ in himself. Normally, he is an instrument for the manifestation of the Divine ‘Logos,’ or the expression and embodiment of the Divine Will. Abnormally, he is the instrument of many sources of thought and energy, in his environment. But, let the reader take this to heart: that which man takes to his own credit, and for which he flatters himself withal, is not his own, not himself; it is not self-originated; be it called ‘genius,’ ‘knowledge,’ ‘skill,’ or what not. It may come from Beneath; it may come from ‘Above.’

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Man, in his normal and true capacity, is an 'organ' of God. He therefore is not, cosmically, a complete 'organism,' but only a part of an organism. Every 'organ' acts, or functions, in strict relation to, and dependence upon, the 'head' that controls the whole organism. An 'organ' is nothing, apart from the head. So man is nothing, apart from God. Such is man; normally, an organ of the Divine Organism, worked and energized by Christ, the Head. He is functionless without God, severed from the Head. He is only functionable as he corresponds to God's Thought, the 'Logos.' God is the spring and source of all causation in the universe. He has set going every motion, and from His propulsion all that moves, to the motion of the cellular matter of the brain, owes its force and motion. What is 'phenomenon'? It is the sensible and observable effects of Thought-vibrations, entering into actuality in the world of matter and force, upon which they act and react. And these original Thought-vibrations sprang from God. God is the Central dynamic propulsor of all substance, force, energy, matter, and thought. The elemental Fires from which the streams of the Divine Essence flow, are the Fires of *Love*, the Spirit of God. In the infinitude of forms in which the Divine Essence creates and reproduces itself, and evolves the Macrocosmic organism in all its organic parts, or Microcosms; the basic element is Love—Love transmuted, Love transubstantiated into every living thing. Love is therefore definable according to the cosmic plane in which it creates itself. In the plane of matter, Love is Matter; in the plane of Force, Love is Force, and Energy; in the planes of Body, Mind, Soul, and Spirit, Love is Body, Mind, Soul, and Spirit. In the planes of Emotion or Affection, Love is Emotion and Affection. In the *Physical* plane, Love is Gravity, Polarity, Attraction and Repulsion, Magnetism, Electricity. In the *Biological* aspect, Love is the Life-principle, the fluid

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which floods the nature, and is the cohering and vitalizing force in the molecular and atomic formation. *Physiologically*, Love is the Semen and Menstruum, the nerve-force, the blood, and the brain-matter, which generate the force and energy of mind and body. *Psychologically*, Love is the Intellectual, Inspirational, and Intuitional forces, which generate, mediate, and impress, in the intelligence and brain-consciousness, the 'stimuli' of the 'Logos,' or the supra-human, and exterior, Thought, that enters the Soul.

'Love' therefore is the simple cosmical essence, in infinitely complex manifestation, by which the 'worlds' are created, regulated, and held together; whether these 'worlds' are 'atomic' molecular worlds, or whether planetary and solar worlds. In the smallest 'world' of an 'atom,' the principle is the same as in the infinite 'world' of the 'Macrocosm.'

'Love,' finally, is the Divine Causation of the Generative, Procreative, and Fecundative forces, that promote and effect Reincarnation, conception, and birth, in organisms. It is the basis of the 'Semen,' of the sap of plants, of the springs of Life; the Blood of Life, the force of will, nerve-force, brain-energy, will-power, muscular energy; the pollen of flowers, the energy of crystallization, in the forming of a dew-drop, of a snowflake, or of frost on the window-pane. Love is the beautiful Name of God, both in His own Personal aspect, and in the aspect of His Self-Manifestation and Diffusion, immanent in all His creatures, or cosmic 'organs.'

(In all that we have above stated, we remind the reader that 'Love' is capable of conversion to its opposite—*Hate*. But what is 'Hate,' but 'Love' set in a wrong direction?).

Thus we understand that 'Love' is a Principle, an Essence, transmutable into an 'element,' a 'fluid,' a 'force,' a 'gas,' a 'substance,' a 'form,' a 'thought'; an 'influence,' an 'affection,' and an 'act.' From the

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finest, rarest of elemental ether, it is transmutable into solid 'matter.' Love depends upon the plane in which it functions, for the form it assumes. It is nevertheless one and the same elemental Force and Essence, into whatever it evolves, after it has passed from God into the etheric and magnetic currents of the Macrocosm. Love is the cosmical, universal, cohering, and creative Element, through which substance is 'formed,' shaped, and evolves, and in which God manifests Himself. Love is the Divine Omnipotence, which rewards and retributes under eternal Law. Love is the Law of the Cosmos—the Laws of Nature—immutable and inviolable. Rebellion against Love is rebellion against God. Every such rebel wields a two-edged sword, with which, in every blow, he strikes at God and at himself—no matter who, or what is the immediate occasion of the blow. Nature is Love Manifest. No man can violate a 'Law of Nature,' and not incur the retribution of Nature. He injures himself in the inverse ratio of the injury he inflicts upon Nature. By 'Nature' is meant every individual unit of God Manifest in creation and correlating with other units. Such a concept of 'Love' reduces it from the abstract realms of ethics and metaphysics, to the plane of *physics*. It becomes a psychological, physiological, and physical subject. It enters the domain of Biology and Ontology, and does not escape the crucible and retorts of Chemistry. We may thus perceive what dynamic resultants may arise from the violation of the Principle of Love; how ramifying and widely extensive its effects may be. A simple act, springing from a single thought, set the whole *organum* of Nature awry, and started the rift between God and Man which reduced the earth to chaos. The seed of misdirected, mis-conceived, Love, produced the harvest of the world's Depravity. The Protean labour to restore the earth to the state from which it fell, owing to the reversal of Love, is the subject we are

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discussing in this work—The Work of Redemption, in every Plane.

Evil, in the light of the above definition, resolves itself into this one principle, working in all nature, in each plane, from apex to base of the triangle of life—the *Negation of Love*. The negation of Love reversed everything that is constituted of Love; that is, the whole of Nature. Beforetime, all beings and creatures were framed and knit together by this Principle. Since the negation of Love, they have suffered the reversal of the compacting principle, which shows its effects in all planes—in Corruption, Disease, Death, on the physical plane; in Disintegration, Competition, Individualism, on the social plane; in Hatred, Jealousy, Strife, etc., on the moral and intellectual plane. It brought corruption into the roots of the tree of terrestrial life. *A corrupt tree cannot bring forth good fruit.* It brought forth therefore types of creatures, abnormal, undivine, corrupt; energized and actuated no longer by the Divine 'Spirit' that centred in normal beings, but by undivine, godless, and foul elements and thought-infections, from a corrupt and evil environment; and, as we shall shortly show, from 'spiritual' thought-sources which were the resultant of human depravity.

The reverse of Love is *Hate*; the reverse of Truth is the *Lie*; the reverse of Life is *Death*. From the time of the Fall, Death reigned in the place of Life, the Lie in the place of Truth. Hate in the place of Love, Wickedness in the place of Righteousness. This reversal prevailed in all planes of nature, in forms of manifestation corresponding to each plane. The same forces, which once were for good, energized for evil; for Hate is Love misdirected. Instead of corporate and integral unity of the Body of creation, in the human race, downwards; Body and Soul identified with the Body and Soul of the Creator, and of the Cosmos; each unit set itself to follow its own way, to seek its

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own ends, to live its own life, for its own advantage, according to its own fancied light, to esteem itself first and foremost, the supreme factor of its existence. This is the basis of Egotism, Selfishness, Individualism. 'Selfishness' is the Negation of Love, the misdirection of Love, in the being, the inversion of the elemental Principle of Life. The whole strength of the several units, their life-currents, centred and converged in themselves individually. The results of this self-centralization of cosmical forces in man, were the decentralization of the unity of Mankind, the disintegration of the units; separation, and individualism. This new force, this inversion of the normal Law of unity, animated, controlled, and governed the world of units. It is the abnormal principle that creates, and perpetuates, the institutions that have been founded upon it, to this day—Nationalist, Political, Social, Religious, Commercial, and Industrial. All partake of this same principle. They are, in varying ways, embodiments of Selfishness, Egotism, Individualism, and represent the Spirit of the world, or the Negation of Love.

A great deal of enthusiasm is shown in these days on the subject of Nationalism, the Spirit of Imperialism. That which, in earlier times, was an unconscious element of Empire-making, and the result of ambitious incentives, or feudal custom in which the people were compelled to obey their masters, without a voice for or against the action of their feudal lords; has now become a conscious and deliberate force in the popular mind, in a day in which government is largely in the hands of the people. This principle of Imperialism, Empire-expansion, and domination of sea and land has developed the spirit in mankind of an extremely specious, but falsely-conceived impulse—the Spirit of *Patriotism*. The cry of 'Patriotism' has a noble sound, and may well captivate human imagination. Those who perceive its delusiveness and immorality, who have the hardihood to decry it, and its forms of

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manifestation, are not popular ; are sometimes subjected to popular execration, and to unfounded accusations of traitorship. But they whose lights penetrate the veil of illusion that conceals Truth, perceive that the Spirit of Patriotic fervour which actuates imperial, national, and world-aggressive policies, is a delusion, a perversion of the *True Patriotism*. 'Imperialism' is not a true human cry, the fashionable patriotism of to-day is not an echo of the past glory of the human race, nor of the lost Paradise. The beauty and romance with which it is thinly veiled, the energy of Empire-building that is fashioning the policy of nations and governments, do not clothe the true Spirit of the 'Divinity that shapes our ends.' It is not the true energy that springs from a truly guided and enlightened soul. It is the recrudescence of the barbarism from which our ancestors awoke, and we are still receding. Shorn of the bunting and blazonry, the tinsel and glamour, the colours and pageantry ; what is 'Patriotism' ? What is 'Imperialism' ? It is the assertion of the supposed 'rights' of the strong to dominate the weak ; the incarnation of the spirit of aggrandisement, the consolidation of a nation's self-assumed 'rights of possession' of the earth, and of its riches—rights which belong to no nation, or no individual ; which none can claim, nor contest with another. Such 'rights' can only be held by force, acquired and retained by recourse to arms, by bloodshed and militarism ; and not rarely may be traced to fraud, robbery, brigandage, and unrighteous spoliation. Patriotism, as the world raves over it, is a garnished and bedecked image of greed—national greed, greed of territory, power, possessions, wealth, and opportunity. It is in direct opposition to Love, to the true Patriotism ; the negation of God, and of His Spirit in man.

The end of Redemption is the restoration of Unity, Brotherhood, Fellowship, in humanity ; the gathering together of the scattered forces of One-ness. The

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Spirit of Patriotism, of Imperialism, is the opposite of this end. It tends only to the perpetuation, strengthening and widening of the dividing barriers between people and people. Every influence and force that tends to disintegration in the human race, proceeds from the Spirit of Evil, not from the Spirit of God. It is the foe to the Divine purpose of the world's redemption. Its devolutionary uses have their value, but, as Devolution advances, and the Spirit of the human race ascends the scale, these anachronisms and ante-dated elements of the barbaric past will be discountenanced more and more, by all who correspond to the Higher ideals of Devolution and world-Redemption. Individualism, whether in relation to national interests, commercial interests, social interests, industrial interests, religious interests, or private interests, is the fruit plucked from the *Tree of knowledge of good and evil*, at the untimely season of the first sin. It is the fruit of Hate, the negation of the principle of Love, and of God. It is the spirit of 'Antichrist' in every age, of Atheism, of 'Mammon'; the enemy of progress, of Redemption. The opposition to individualism organized by the modern movement that goes by the name of 'Socialism,' or 'Collectivism'; we have already stated to be only another form of individualism—*collective individualism*, or the desire on the part of the 'non-possessors,' to 'possess'; of the 'governed,' to 'govern.' The principle of 'nationalization' of land and industries is a distinctly individualistic movement, in its spirit and motive. Socialists honestly seek a better mode of national organization, but that desire is based on the natural desire of man *to widen the area of possessibility, to give others a chance to possess*, who now have none; to share out the advantages of existence more equally, and to divide the responsibility and labour of production more universally. Still, good as such an advance may be—better than the political individualism that prevails—it is not less 'individualistic,' or egotistic, than its

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opponent. *It is not true Socialism*, the tenets of which are often adduced in support of this delusive 'Socialism.' This movement of to-day, however misguided and misconceived, and, at bottom, individualistic; is a marked advance, a sign and indication of under-currents of thought in the human heart, seeking and groping for the right path.

National and racial distinctions, 'class'-distinctions, 'birthrights,' 'blood'-distinctions, the distinctions of 'inheritance,' 'wealth'; between 'capital and labour'; the 'leisured' and the 'labourer'; all these distinctions, though of value and use, in the devolutionary processes, by which nature turns them to account in every age; are elements of disintegration in the world which will disappear, under the influences and forces which the Redemptive Scheme of the Cross and Serpent will, in course of time and development, bring to bear upon human society.

It must not be supposed that, in normal times, there were not the most clearly marked distinctions among the various orders and classes of the human species. The 'Law of the Segregation of the Species' alone was an instrument that most absolutely distinguished the several species of the human genus, as completely as the human species is separated from the animal species in these days. But this element of separation was not by any means of the same nature that prevails in these days. It contained none of the factitious forces of cleavage that human society has created, based on the false spirit of appropriation of the earth and its products. There was, in all the classes and distinctions of the normal state, the cohering spirit of affinity, amity and comity, born of the unbroken One-ness that united the human genus. The lines of distinction were unquestioningly recognized, and un-deviatingly followed. In all relations of ordered community, the Family of Man lived together harmoniously, happily, and contentedly. Each Order, Class, and

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Species, knew, and recognized its own specific, gradational, and constitutional limits of capacity and authority. The higher Orders and Grades were viewed as the rewards of future Reincarnation and Progressive Evolution, after each step of the Path has been regularly taken. The provisions of Nature were bounteous for all grades and evolutionary types, to fill up their whole lives with unceasing and unstinted pleasure and happiness. There was no room, no occasion, for envy, jealousy, or rivalry. All the conditions of existence were in perfect correspondence with the universal order of Progressive Creation.

But, with the breaking down of the normal constitution, which took place after the Sin of Adam, and the Laws of the Divine code were broken down, the unnatural and abnormal processes of disintegration, individualism, egotism, and selfishness, entered into the world. These forces created the disruption of the human race, and led to the erection of the numerous barriers between mankind. When the human species degenerated into a motley aggregation of units of mankind, originally by the breach of the Law of Species Segregation, the principles of separatism took the place of the Law of Love, and created human and abnormal laws of property, or birthrights, and the system of rights of possession in vogue throughout the world, enshackling human nature with welded chains of individualistic self-interest. The history of Nationalism may be traced directly from these primal causes. The Hierarchical System of Divine Government disappeared under the growing forces of individualism and competition; public and private interests clashed with the Divine Order. The heads of States ceased to be Hierarchical, and became Monarchical autocracies, Imperial and Dynastic. The governing power fell into the hands of the men with the greatest strength to hold it. Later, Hereditary Kingship developed, and nations were ruled by descent from their original founders and builders.

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History has furnished the strongest evidence that Monarchical Government is the highest and best, under good conditions ; that a nation has always flourished in the ratio of the personal character and dominion of a strong governing mind over the people. A good 'absolute monarchy' is the most beneficent form of government, in these days of abnormal divided human interests. The concentration of a united body of otherwise divided units, by the magnetism and despotism of a strong character, is the security of a kingdom. Political Socialism, Collective Government, can only be conducive to the cultivation and encouragement of faction and contention. The reliance of a whole people on the strength and wisdom of a single monarch, a pure autocrat, whose will and vow are Law, is itself a powerful, a well-nigh omnipotent, force for good. It strengthens the best in the monarch ; it cultivates the highest sense of responsibility in him ; it calls forth his noblest qualities. He who stands between his people and destiny, by whose prerogative the people's welfare stands or falls ; cannot reign oblivious of his quasi-Divine authority. The destinies of a great nation, the prosperity and prospects of a vast people ; their devotion, and their allegiance ; his own honour, and the security of his crown ; all these depend upon the spirit in which he governs, guides his people, and conducts the duties and responsibilities of his office. The personality of a monarch, even in the most limited and democratic monarchy—even that of a republican 'President'—is a mightier factor of national wellbeing than men suppose. Government by the People is a delusion, a fallacy, a madness. There is, and can be, no such thing ; in a world in which no two people have the same opinion on any single question. The only system that has ever wielded governing power, has been the system of personal ascendancy. And 'personal ascendancy' is a misnomer under any other condition than the single personality that, either hereditarily, or

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by achievement, or by popular acclaim, has possession of that ascendancy.

The question arises, upon the consideration of the subject before us, where is the hope for regeneration, for reformation, and salvation? However true it is that the present order of the world, due to the Fall, to Sin, and Evil, are as we have represented them; are the conditions capable of any alteration, any possible, feasible methods of betterment? Is it reasonably possible for any one generation to achieve anything in the way of return to normal living? Had we not better, so far as we are concerned, take things as we found them, do what good we can, and not try to upset institutions that have grown old and great, and which nothing that we could do, would avail to change? Are there not innumerable schemes and efforts, remedial and preventive, dealing with the effects of Evil—crime, disease, poverty, and death? Are not the laws and customs of civilization, and the grand institutions of benevolence and religion, all worthily working in behalf of the world's acutest distresses? Can we do more than Religion, Philanthropy, Education, Culture, Science, and Legislation, are doing all over the world? We admit that all these manifestations of the inextinguishable flame of human brotherhood are truly of great value and utility. And, viewed as portents, as signs of human advance, they are extremely significant. Yet, in the light of history, what have all these things done? Anything to commensurately remove the curse of Evil? Has 'crime' diminished through legislation? 'Disease,' through the development of medical science, hospitals, and surgery? Ignorance, through education, free, universal and compulsory? Has the 'missionary' work of the Church altered human character, or diminished human unrighteousness? Is the morality of the *race* improved? The good that all these things have done, has it effected anything more than to illumine the

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darkness, to make it more visible ; can they not all be likened to ' counsels of perfection ' ; a despairing confession of human impotency and failure ? And, in many respects, have they not served more to deepen the wounds of nature than to heal them ?

At the best, they offer no hope of *removing* a single Evil, but only provide a plaster to *relieve* the pain, and to cover the wound. But we contend that man should not be content with this ; that the *removal* of Evil is a legitimate subject of enquiry. And we are sanguine enough to venture the opinion, that in the methods pointed out in this book, is the true *line of direction* that the enquiry may take, to lead to a solution of the problem of Evil. It is not any good to look at the work to be done, and shake our heads wisely, and argue its superhuman impossibility. Can we destroy the huge, ages-grown structure of Nationalism and Individualism, by any programme of *reform*, which will not be more destructive than it can be effectual ? It is not the province of this book to criticize national and political, or philanthropic movements, pertinent as they are to illustrate the fact that by none of them is the Regeneration of the world to be hoped for. On the contrary, we have before emphasized the fact that Devolution has employed revolutions and national upheavals, as co-operating events potentially making for the world's growth in the progress of Devolution. The work of Devolution is going on, and secretly adjusting and readjusting human conditions. Every forward movement proceeding *beneath* the surface of change and decay (ever-constant *above* the surface) reveals the spirit of humanity growing stronger and stronger, whilst its immediate aims show not the slightest tokens of achievement. Nature employs its agents unbeknown to them. The forces that centre round every revolution that has occurred in history, are destructive, and their influences evil. But from these movements have arisen new springs of vital strength to posterity. Devolution

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has used them to its own cosmical ends, despite the false motives, the evil elements, that attended them. Wars; social, financial and political crises; upheave and agitate the world, intensifying suffering, enlarging the sores of mankind. But Devolution takes these events, and forces them to consequences which, generations after, begin to be felt and enjoyed by mankind. We, as a race, and as individuals, are not much better than 'puppets' of a cosmic force that takes little cognizance of us, but in whose grip we are turned and twisted, to create conditions which come, by course of Evolution, from the things we do, good or evil; conditions that never fail in the end to prove beneficent and progressive. Therefore, with the regard we have for the *Master-Hand* which wields the Sceptre of Destiny, it is not for us to point out the obvious evils that mar the struggles and efforts of the human race. We see anomalies, incongruities, inconsistencies, in the many great movements, in the religious, social, and political worlds of this day. But, with the eye of Faith in the *ultimates*, of which all that is now moving, all the splendid operations of men, in their many fields of labour, research, service and hopes, however delusive, hopeless, and doomed to failure (if not disaster); are but the *primates*, in the vast æonial course of devolutionary progress.

The movement of Redemption and Regeneration, when it comes; for which the world has 'travailed' in the 'labour' of Devolution in the history of human life, in the past ages; will be on *the reverse line* to all the movements of the world—whether Political, Philanthropic, or Religious. It must contain the requisite features and elements to quench the spirit of Individualism, and the forces of Disintegration; and which will foster the spirit of Centralization and human One-ness. The trend of modern events and movements is all in this direction, pointing to the turn of the mind of the

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race to Centralization, and the recognition of the principle of human integrality. We are beginning to see, vaguely, the anachronism of the individualistic system, of the water-tight bulkheads which man has put up between class and class; the sex-distinctions, race distinctions, wealth and birth distinctions, class-privilege and titular rights, are yielding to the spirit of social readjustment. The spirit of amity and comity is already beginning to break down the bristling attitude of national relations. The strifes of commerce are turning to 'courts of arbitration' in preference to the old-fashioned recourse to force and violence, for the settlement of trade and industrial disputes. The sense of the age is rapidly awakening to a higher system of policy and mutual reliance than that which is dying out. There is not a movement of to-day that is not, in some measure, portentous of the shaping of popular opinion in the direction of the unity of mankind. The work of Devolution has been steadily proceeding, gradually preparing the world, leading humanity up, to the time when the world's Redemption will become a matter within the compass of 'practical politics,' so to speak. Not that Redemption can come by any of these world-movements; but world-movements are the processes by which the world is being prepared for the final work of Redemption. Devolution, in the progress of the human race, is the silent 'forerunner' of Redemption; in the cosmical sense, the Lord's 'messenger,' whom He *will send before His face, to prepare the way of the Lord, and make His paths straight.*

The final 'reform' of the world will come by the revival and restoration of the Church. The 'Ancient Mysteries,' locked in the forgotten chambers of the Catholic Constitution, will be recovered, to the restoration of its own constitution, and the reinstatement of the true Hierarchy in the midst of the world. The Cross and Serpent is nothing in the shape of a 'new sect,' nor will it ever be so. It is *the* Catholic Religion,

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and will emerge as a Holy Bloom, the Fruit of the Tree of Life, from the heart of the Catholic Church. We have said that Redemption can only be accomplished by the reversal of the prevailing systems of world-economy. *Catholicity, in its purity and perfect order, is the antithesis of Individualism.* This, therefore, implies that Catholicity is the reverse of Nationalism, of Imperialism, of Competition, and of every institution that tends to Disintegration. The Catholic Church, standing for the Principles of the Cross and Serpent, is *not* 'cosmopolitan'; it is *anti-politan*. It is apart from Nations, yet international. It embraces the nations, but rejects the sense of Nationalism, and repudiates the distinctions of nationality. Likewise, it is blind to 'class'-distinctions—excepting such as spring from cosmical evolutionary gradation, and specific rank. It not only discountenances, but it abhors, the separation that divides the vicious and non-vicious, the criminal and the non-criminal. It sees evil and corruption in all men alike, and knows that lack of occasion, opportunity and necessity, prevent the one class from being counted among the other. Though recognizing, in a scientific sense, the ethnological and physical differentiations of race; and the many differences apparent in the developing of peoples in the processes of 'civilization'; though conscious of the varying forces and stages of Devolution and Evolution, which stamp the features of humanity; yet it recognizes no 'vested interests,' no privileges, of any race, class, or individual, in the possession of the earth, or in the dominion of the 'world.' It ignores every factitious convention that excludes any portion of the human race from the use and enjoyment of the fruits and products of the earth, and of the knowledge and skill and work of mankind. It denies the existence of nations and races and classes, and the morality of 'rights' of nations and individuals, which are not enjoyed by humanity. It treats the human race as a Family, the earth as a common 'table,'

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weighted with the meat that sustains all creatures alike, and adorned and garnished with the wisdom, knowledge, skill, and genius of man—equally the possession of all men as they are the accomplishments of the few. Whatsoever one man, one nation, one race, has achieved, or has produced, for its own benefit; is the property, not of that one man, race, or nation, but of all mankind. Genius, knowledge, invention, wealth, and experience, in whatever line, are not the exclusive possession of the individual so endowed, or so achieving; nor are they to be marketed, sold, bought, or negotiated, for personal interest and profit, or for the benefit of the 'privileged,' or for the benefit of a nation; but they are the right of all humanity to share and enjoy. This is the *True Patriotism*. Its antithesis is Individualism. The *Church*, according to its fundamental and Christian mandate, is the exponent and the articulate expression of the True Patriotism. It inculcates this Principle as the Law of God and of Nature: *that every man has the title to enjoy all the good that every other man's skill and ingenuity, perseverance and knowledge, labour and strength, can gain from Nature; without money and without price.* The 'millionaire' has no *raison d'être*, as such, in the Church. To 'enter the kingdom of Heaven' he must *forsake* his wealth, and stoop, empty and possessionless, as he 'passes through the eye of the needle.' No man has the smallest title to possess anything, not even his own gifts and powers. Every man is his brother's owner, as all men are the joint-owners of the earth. Any man who 'possesses' is a robber. This is the philosophy of the Catholic Church as it was built up by the Apostles from the Teaching of the Great Master. And the great Constitution that still holds the Throne of the Great Hierarchy, *S. Peter*, that still perpetuates the Apostolical Constitution, will return to this Principle, and stand forth, in some future day, the embodiment of it in word and deed.

This Principle has been recognized in other periods

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in history, and is acknowledged by many sections of the community to-day, *as a Principle*. It is at the bottom of 'Socialism.' It lies deep and darkly misconceived in European 'Nihilism.' It is the spirit that actuates 'Republicanism.' But the errors of all these movements have been in the rejection of the *Divine authority and organization* of the human forces that aim to actualize the Principle. Consequently, the human forces have resorted to barbaric, material, and inhuman methods. Force and violence, arms and invective, bloodshed and strife, are not the means to carry out the Catholic Principle of human union. But, even in the most barbaric forms of social revolution, of political upheaval, to destroy Individualism, there are not wanting the elements of good. Their efforts are working in the right trend, even when they have stultified themselves, and covered their better motives with shame and execration. The *energy was good*, but it has been *misdirected*.

The *Magnum Opus* of the Church is the recovery of the normal types of the human species, the restoration of the disrupted and scattered parts and natures of abnormal mankind, to their normal microcosmic personalities; to restore order and integral unity in the disorganized human race; to restore the specific ranks and orders of the human genus. And, as the second part of the Scheme of Redemption, the Church is the Divinely constituted means of the earth's purification and deliverance from the evils of Corruption, Decay, and Death. The history of the human race is the history of this Scheme of Progressive Redemption, in the *first part* of its programme. The history of the Church is the chequered history of the *second part*; a history, however, of backsliding, of apostasy, of shame and weakness; yet the influence of which has co-operated with the devolutionary processes, even the darkest ages of the Church's sin and apostasy

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being taken into account in the sum of devolutionary factors.

We have dwelt in the foregoing chapters, continually upon the *Threefold Work of the Church*, by which the Church-Race shall be evolved, and a medium created for the reincarnation of the Redeemed Church in Paradise, the future Redeemers of the world. To accomplish this is the Church's *Magnum Opus*, Her *raison d'être*. Though the true *rationale* of this purpose has almost entirely been lost in the Catholic Church descended from the Apostles, yet it is contained in Her Constitution and in Her Creeds. There are not wanting, in these days, many signs and tokens of the Church's awakening to the realization of Her true Ministry, and the true Influence and Work she has to do in the world. The Apostles clearly taught and practised the Principle of human One-ness, in practice and in theory. *S. Paul* wrote to the Colossian Church, *Renewed unto Knowledge, after the Image of Him that created him; wherein there cannot be Greek and Jew, circumcised and uncircumcised, Barbarian, Scythian, bondsman, freeman: but the Christ is All, and in All.* To the Galatians also the Apostle writes, *There can be neither Jew nor Greek, there can be neither bond nor free, there can be no male nor female. For ye are all One in Christ Jesus.* Thus did the early Church derive its 'Catholic' character. It taught and practised the extinction of all forms of human distinctions, as of race and people, nations and countries; as of classes, the extinction of the social distinctions: *As the body is one, and hath many members, and all the members of that one body, being many, are one body; so also is the Christ. For in One Spirit were we all baptized into One Body, whether Jews or Greeks, whether bond or free; and were all made to drink of One Spirit.*

CHAPTER TEN

SUMMARY. DEVOLUTION AND PRE-DESTINY

IN the previous chapters we have traced the universal ramifications of Evil, commencing from the Fall of the human genus, led by the disobedience of the Sons of God; the primary insensate act of sensualism in the breach of the Cosmic Law of the Sexual Segregation of the Species. We have shown the wide-reaching consequences of this disobedience, in the creation of a newly-constructed world of matter, into which the earth was altered and transmuted, by the physical effects of corruption. The earth, as it now consists, is the shattered and ruined *débris* of its primordial state and formation. The incoming of Disease, and of its twin-sister, Death; the disastrous changes that these phenomena wrought in the nature and constitution of the ordered ranks of creation, changing their forms and substance; swept over the face of creation, and penetrated to the depths of the earth.

The inevitable resultant of these constitutional changes, the development of abnormal conditions, and the sensualism which created them, was the origin of the state of corruption that affected all matter, and originated the era of Disease, Decay, and Death. By the term 'corruption' is signified the processes, and their effects, which material organisms undergo, in the changed and depraved conditions which overwhelmed nature; from the fact that organisms, entering into living states on the earth, become subject to Laws of abnormalism, which bind them down to the matter of the earth, from which they cannot pass to higher

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spheres, or zones, without the aid of processes of disintegration and dissolution, which we denominate by the terms, Disease, Decay, and Death.

Before this era of corruption and abnormalism, the mode of the passage of the microcosmic organisms was void of these methods; they ascended to the empyrean by the primordial and normal method of 'Ascension,' or 'Translation.' The restoration of this normal method—implying the removal of the elements of Disease, Decay, and Death—is the *Summum Bonum* to which Alchemical Science has always been applied, and is the expressed object of the Catholic Church to accomplish, according to the utterances of Christ and the Apostles. The Catholic Truth, rightly comprehended, embodies the 'Ancient Mysteries,' in which are incorporated the secrets of nature, by which qualified and reorganized human and physical states shall be attained, under a strict Spiritual and Physical *regimen*, that promises for the earth the 'Redemption' it expectantly waits for, the 'Redemption of the Body' from corruption—Disease, Decay, and Death. 'Corruption' is the physical process of disease and decay, tending to final dissolution, which goes on continually, from the hour of birth to the day of death. It is the universal state in which *in the midst of life we are in death*. The germs of death are in the human system from the moment of the procreation of an organism, when the microcosm takes part of human flesh. They spring from the physical and material conditions into which nature has degenerated, after the Divine Essence, or Vital Principle, was withdrawn, and its streams were depleted and polluted. The object of human endeavour and force which we call 'Mysticism,' and which has been reduced to the many forms of 'Religion,' have, as their ultimate aim, the purification of the streams of Life in man, and the restoration of the full and untainted flow of the 'Elixir of Life,' the 'Panacea' of all evil. This is the *Magnum Opus* of the Mystical

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Church in all ages, whether or not the Church of the age has it in intelligent view. This is the Principle of the Cross and Serpent, and the fundamental and mystical meaning of the Alchemical quest—the ‘Transmutation of Metals.’ The Cross and Serpent possesses the ‘Ancient Mysteries,’ which reveal the method by which this ‘mystical Transmutation’ may be accomplished. The Truth has been lost to the Catholic Church, in the ages past, but it is still within the Church, and capable of rediscovery, of recovery, and restoration ;—the devout hope of all Godly Souls.

When we say that the Cross and Serpent ‘possesses the “Ancient Mysteries,”’ it should be explained that a ‘Mystery’ is not, as many think, a concrete, or scientific formula, or dogma ; it is nothing that partakes of an intellectual character. The ‘Ancient Mysteries’ were never capable of definition. They cannot be made into a ‘Scripture,’ like a medical prescription, or a chemical formula. They are not discoverable facts of nature, reducible to words and practices. ‘Mysteries’ are above nature—‘supernatural.’ By the processes of the interior nature, operating in the practice of the Principles of the Cross and Serpent, the Soul, in gradual degrees, enters into relations with the hidden Springs of Life, through which the whole man is ‘transmuted,’ and the ‘Mysteries’ become *accessible* to him. The ‘Mysteries’ are accessible to those only who are fitted to correspond to them, in all the planes of nature. That ‘fitness’ is only possible by a definite rule, by the knowledge and practice of definite principles, which can only be understood, and their application rendered effectual, in the case of those who submit to every condition. The system of the Cross and Serpent does not in itself guarantee the revelation of a ‘Mystery.’ This revelation is an experience that belongs to the Soul and God only. The ‘Mysteries’ do not descend to man ; man ascends to them. And this mystical ‘Ascension’ is a process that no human

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means can effect, though the processes, or 'degrees,' of the Cross and Serpent, are the 'Path' which the Disciple takes, whom God has pre-ordained to attain to it.

The physical effects of the change in the mode of departure from the earth, at the expiration of the incarnate life, consequent from the forces of corruption, and the decay and death of organisms, instead of the normal manner of passing from the earth; were calamitous in the extreme to the whole fabric and structure of the earth and creature-life. Let the reader only give the subject a moment of consideration. It needs no great amount of scientific knowledge to appreciate the truth we are speaking of. Granted that the earth normally knew no phenomena such as disease and death (a fact that all Theistic religions are bound to acknowledge), then, before these phenomena originated, the earth must have consisted of a different physical nature and substance than it does now, to account for the absence of these phenomena. The conditions must have radically altered to have caused their universal prevalence. 'Matter' cannot be the same in its nature now as it was in its normal state. And we have affirmed the view that the earth has undergone a change that has perpetuated these evil phenomena. The substances of which all material bodies in this planet consist, have degenerated, and there is no living body that is not now degenerate, decaying, and dying. Formerly all organisms were absolutely free from any elements of disease or decay. They did not 'see corruption,' they did not 'die'; until the physical processes of disorganization were set in motion, according to inexorable and immutable Law.

Now, what happened, after disease, decay and death, ensued, was a very simple consequence, that needs no abstruse scientific explanation. It is a self-evident corollary of what first took place. The earth, which we say was, normally, an unalloyed, translucent medium of spontaneous heat, fed from the ethereal

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streams of the Vital Principle in the macrocosm ; a body of inconceivable delicacy of texture and substance ; became the receptacle of the ceaseless deposits of every form of diseased, decayed, and dead matter. It became the 'charnel-house' of dead organisms, and the receptacle of the perpetual flux of decomposition, of excrements, and of exhalations, in a state of impurity and corruption, from living and dying creatures. The incessant inpouring of these pollutions into the molecular and pervious formation of the 'ground,' day after day, age after age, could only have one result upon the surface of the earth, and its interior. It fell into the moribund, stunted, and corrupt state that it is to this day. The body of the earth, and the bodies of all living and moving creatures, became 'bodies of death.' The earth became corrupt, and its vegetation suffered the same corruption. It exhaled corruption ; it produced corrupt organisms ; and the organisms that subsisted on it partook of the same corruption.

Now corruption is a very elusive and intangible element. It may be objected that the application of decayed matter to the ground tends to increased fertility. But 'fertility,' productiveness, prolixity of growth, do not predicate absence of 'corruption.' The only argument of any force in rebuttal of the statements we are making is such as is adducible from a knowledge (that we do not possess, scientifically) of the state of the earth, and its productiveness, before disease and death entered. We say that, granted the earth once was untouched by the elements of disease and death, it must have suffered just what we have stated, as the natural result of disease and death. These results were inevitable. There can be no comparison between the earth as it is, and the earth as it was, excepting such as must absolutely support this view. Our *premiss* is incontestable, unless we reject the belief in *the origin of death by sin*. To reject this, is to throw over Christianity, and to deny the Holy Scriptures. Now, we

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profess to hold no 'brief' for Holy Scripture. This book is not written in defence of the Bible. But our purpose is to show that the Bible offers the only scientific explanation of the presence of these dread phenomena. But, as a side issue, what we are arguing is an incontrovertible testimony to Scripture veracity, to doubt which is becoming the vogue in the present age of freethought. If our premiss is a true one—and the denial of it is the denial of the structure of Christianity—then the deductions we have made are absolutely true, and impossible to rebut.

We know by painful experience, the effects of disease and corruption upon the human system, physical, moral and spiritual; and of blight and disease upon plant-life. Is the earth less susceptible to these influences? Or, on the contrary, is not the ground of the earth the *habitat* and nursery of disease-germs, and of the elements that cause decay and death? And is not this due to the facts we have stated, that the earth has, for ages, been prostituted and contaminated, by its employment as the last receptacle of every form of contagious, noisome, and corrupt element of our present corrupt physical state? We have drawn a picture of the earth as we reasonably conceive her to have been originally constituted and of the typical forms of the creatures that originally inhabited it. We have described the physical nature of the Fall of the human genus, the Sin of our primitive ancestors, and the introduction of sensuality and unnatural conjugality. We have traced the beginning of disease from that new element of life, and followed its influences upon matter; and shown how abnormalism came in, and its physical and formative effects on the substance and structure of living bodies. Also we showed that these influences, once started, worked steadily downwards, and penetrated the structure of the earth, defiling it with pollution, blood, corruption, and decay; resulting in the corrosion of its ethereal tenuity of substance, and the hardening of its

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outer surface; till, by the force of contraction, it broke up, and destroyed the normal harmony of correlation of its internal forces and elements. This phenomenon created havoc and catastrophe in the earth's constitution, and reduced the earth to a conglomerate mineral-formed and stratified body of matter, transformed from its primordial state. The results of this 'metal-transmutation' have been commensurate and consistent with its cataclysmic origin, upon all the living creatures, and upon the system of organic life.

We submit that the picture we have drawn is neither untrue to Science, nor in the smallest degree exaggerated; that it presents the soundest scientific explanation of the causes of the ever-present Evil, which neither Science nor Religion have attempted to explain. It is an explanation open to rational and scientific investigation, which we are sure will result in the complete demonstration of the veracity of every word we have said. And more, such a demonstration can only be productive of the highest good to mankind. It will establish the fact that Evil, being a physical phenomenon; Sin, being a subject amenable to physical enquiry, and scientific methods of treatment; the *eradication of Evil* may be made a subject of legitimate scientific research. As yet we are not aware that Science has advanced a single theory to show that the ground of the earth is the cause of disease and death, on account of the unnatural and abnormal uses to which it has been put, as the receptacle of the world's universal pollution. If there be any truth in the 'theory' we have propounded, it then stands to reason that the greatest boon and benefit that Science owes to humanity are—not 'flying-machines,' or the great mechanical and labour-saving contrivances that now seem to be the most popular forms of scientific effort—but some definite light thrown on the most dreadful of all human sufferings; that may give us hope for human life, and for the destruction of the blasting malignity of the physical

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conditions with which the sin of man originally cursed creation ?

The impermanence, transiency, and destructibility of Evil, in all its forms, is the thesis we are seeking to establish. Evil has been perpetuated by ages of universal ignorance and proneness to sensuality. The Truth has been in the hands of a few in each age, but the 'few' have been a persecuted, derided, 'crucified' class; they have ever been driven into obscurity, and their efforts after world-regeneration neutralized, by the world's indifference and avarice. It has suited the world, the strong, the rich, the 'wise,' to let things be as they are. This little life is too short to seek to alter its conditions, men have no time to spare from their inveterate pursuit of wealth, pleasure, power, and their own individualistic aims. The secret of the earth's Redemption is in the keeping of God's People, and men have driven them out of their hearing, or seduced them into conformity to their own individualistic habits; so that the 'Church,' the Divinely constituted 'Witness and Keeper' of the Divine 'Mysteries,' has lost its way, and knows no more of the nature of its Mysteries than does the world.

At present we are dealing mainly with the effects of the Fall, in its Physical aspect in relation to the human race. To this aspect the Church has hitherto paid scant attention, dealing almost exclusively with the moral and spiritual aspects of Sin, and only as its philanthropical efforts have led them, has she taken cognizance of the existence of a Physical aspect. From the view above presented, there is, in reality, no separate method of treating Sin; the several aspects in which it is regarded—physical, mental, moral, and spiritual—cannot be compartmented off, and treated as completely isolated subjects. Man may be viewed as a 'unit' in creation; as 'dual' (or Body and Soul); as a 'microcosm' (or seven-fold in nature, and twelve-

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fold in organic structure) ; or (atomically) he is *million-fold*. Whichever way we view man, however, he is *One*, indissolubly and inseparably, as to his cosmic constitution. So, the Physical, Mental, Moral, and Spiritual aspects of man, are all in the same scope of consideration. They correlate ; they are cognate parts of one microcosmic organism. Redemption of Body is contingent upon Redemption of Soul ; Redemption of Soul upon Redemption of Body. And Redemption of Man is contingent upon Redemption of the Earth ; Redemption of the Earth upon Redemption of Man. The neglect of this principle has led to the utmost confusion in the treatment of both Sin and its consequences. They have not been investigated in the right quarters for their causation. Religion, which, until recent times, dominated the intellectual plane of the world, restricted human thought to the Spiritual and Moral planes. Sin was treated as transcendental, moral and spiritual. Consequently, Science, incipiently purely materialistic, to this day, has not reached the stage of recognizing in Sin any qualities that place it in its own domain.

We do not imply that Sin is not *Spiritual*. We shall, in a later chapter, show that Evil has ravaged the Spiritual planes as terribly—much more terribly, in fact, proportionably to the relative potency of the Spiritual forces over the Physical—than it has devastated the Physical planes. But we are now speaking of the causative forces that produced Evil, and originated its devastations. Great and ghastly as the physical consequences of Sin have been, they were infinitely more dreadful, as Sin and Evil ascended the nature-scale, to the wider planes of the Spiritual and Unseen. There are many who would possibly discountenance any such descriptions of the realities of Evil, in the Spiritual and Physical planes, as we are giving ; because, forsooth, they are uncomfortable, sensational, disagreeable, disconcerting, and terrifying. They may be all these.

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But is not disease all this too? Are not scourges, epidemics, and the physical disturbances that destroy human life, and shake the solid ground on which alone we rely for stable security; equally distracting and panic-striking, when brought close to our doors? So, when we speak of the Evils resulting from human Sin, it is impossible to gloss them over, or mitigate the truth. It is all too awfully true, and no language can reproduce the facts as they truly are. It may be that there are some who would accuse us of libelling this present world, and its beauty. But to hide these true facts, and represent the present beautiful world as the best of creation's work, is to lay ourselves open to a greater accusation, of libelling the world that once was, and the Creative Being who brought it forth, but who is not responsible for the world's state as it now is. We should be only fostering the Illusion which it is our aim to expose. Why should we make concessions to the æsthetic and artistic sense, which, in ignorance of higher terrestrial beauty than that which now exists, resents any aspersions upon the world as it is? There are two rejoinders to any such artistic or æsthetic criticisms. The 'nature-lover' has never seen, nor conceived the world as anything else than the present, excepting in beautiful dreams of Poetry and Romance; to them, anything more beautiful, nobler, purer, is only a dream, an imagination, or the wafts of myth-breezes, that no one thinks of as reminiscences of the past. Yet, even the fact that Poets, Romancists, and Artists, lend themselves to such 'dreams,' is a tacit and unconscious confession of a 'subliminal consciousness,' a memory, or an unsuspected belief, in a past existence, which they portray on page and canvas. There are many good people, idealists, poets, or of that shielded class of favoured mortals, who have experienced Nature only in her best dress, in colouring and efflorescence, that paint *delusion* upon their ideas and representations of the mortal life. These individuals write and speak

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of a world of their own creation and idealization, blind to the stern and hard realities, the grey drab, of the general aspect. They are not in the way of seeing the scarred and ravaged lineaments of nature, as the mass of their fellow-men only know her. The Lord Buddha, isolated in his gorgeous ivory and gilded palace, saw life from another point of view than the one He took, when, groping His way to the outer world, He saw the miseries of His fellow-men. It was on that revelation that He chose the anchorite-life, learned the Heavenly Mysteries, and was a Christ-Saviour to mankind. Deeply as one loves the artistic sense, the Romancist's vision, and the æsthete's taste and love of the beautiful; their detestation of the sordid; and admires the pictures of the blessedness of the ideal life they portray; there is a light in which their works may be viewed, which makes them a *satire* upon the harsh realities of human experience. There is an element of cruelty in it, which the sufferer in this world feels, and which creates a resentful feeling between one class and another. And, after all, is it not the possession of 'wealth' that generally makes the difference? The means to perceive and enjoy beauty lie far less in the 'artistic sense,' than in the 'opportunity' which wealth commands, and poverty deprives. It is gross 'heresy' possibly to say this, but are there not millions of souls in the world, possessed of all the capacity to revel in beauty, in Nature, in the jocundity of an unsordid life; who perish by starvation of that capacity, for the simple want of means to nourish it? All have got some of the capacity, some of the sense; but one in ten thousand has the opportunity to cultivate them! In most men they die of atrophy, through want of opportunity.

In order that the reader may understand clearly the history of the present constitution of the human race, and the questions that centre around the destiny of mankind, it is necessary to enter into some detail

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upon the subject of the events that brought into existence the present human race. Repeating what has already been stated, we have shown that, originally, the human genus was differently constituted, and divided into their several species by fixed and immutable Laws which provided for their complete sexual segregation. The evolution of species, we saw, was carried on by laws of cosmic creation, which included that of reincarnation, by which the microcosms passed, in a series of lives, from species to species, ascending the scale of creation by gradation. The 'Fall' (as it is called in Theological language) was the occasion of the departure of the human genus (led by the species of the Sons of God) from obedience of the sexual Law of Species Segregation. This act, followed by the majority of human beings belonging to each species, from 'Adam' downwards, led to the fusion and confusion of the generic and specific microcosms, and the consequent creation of a new type of human creature, abnormal, and composed of the complexity of natures due to the intermixing of microcosmic parts, through the unnatural and abnormal abuse of the natural and normal Law of Marriage. By this untoward and calamitous act of lawlessness, there followed the complete breakdown of the natural lines of human conditions. The various Natures and organic parts of the true microcosms became inextricably confounded, by the lawless promiscuity of marriage-unions, incestuous sexual relations, and the general prostitution of the conditions of sex. Human organic life became totally disorganized. The normal order of sexual union was disregarded. The demarcation of species in the human genus was obliterated. The issue of this departure from legitimate sexual order produced a commixture of specific and typical forms in which the microcosmic Egos, in reincarnation, were sundered and distributed, in the wildest confusion, among the human race. This chaos still continues, though steadily the course of restora-

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tion is proceeding in the world of mankind, beneath the historical processes of racial and national developments.

The consequences of this derangement of the cosmical system of Creation, Reincarnation, and Evolution, are of three kinds. *First*, as the microcosms relate to the Planetary Spheres; *second*, as they relate to Hades, or the 'intermediate' state; and *third*, as they relate to the material earthly state. The first is Theologically designated *Paradise*; the second, 'Purgatory'; the third, 'Terrestrial.' Theosophically, they are synonymous with the terms (1) 'Devachan,' (2) 'Astral,' and (3) 'Karma.' Theosophy, it will be remembered, takes no account of the 'Fall,' and the previous 'Edenic,' or perfect, state. Therefore these three relations of microcosmic existence are regarded as *normal*. Alchemical Philosophy coincides with Christianity, in viewing the relations of man to these three states, as *abnormal*. This principle we are seeking to establish. We must therefore consider it briefly, in its application to these three states.

(1) 'Paradise,' or the *Planetary Kingdom of Heaven*. The confusion and fusion of the primordial species of the human genus, and their development into one abnormal type of humanity—a new and abnormally constituted 'race'—led immediately to serious complications in regard to man's relations to the cosmic spheres of their primordial intermediate habitation, after 'Ascension,' or 'Translation' from the Terrestrial Sphere. It interfered with the regular order of Progressive Creation, or Evolution. We have already stated that the process of Translation was attended with none of the circumstances that now accompany the act of passing away from this world. The Natures and organic structures of the microcosm were not sundered by death, nor any terrestrial, or astral, forces. They Ascended intact. The union of Body and Soul, and of their integral Natures and Parts, belongs to

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the Astral state, and is not a Terrestrial function. Their union is brought about by Astral forces, and the conjunction of the Dual Nature of the microcosm is only finally effected in the parental conjugation on the earth. The conjunction rests not solely with the parental union; and the true significance of 'Marriage' rests, not merely in the nuptials of the parents, but in the conjugation of the reincarnatory 'seed,' reposing, through Astral impartation, or 'overshadowing,' in the 'semen' and 'ova.' This is the 'Divine Marriage,' and its pure restoration is the pursuit of Alchemical Philosophy, and should be so of all Religious and Christian institutions. The institution of 'Marriage' became disorganized at the Fall, and the Divine 'overshadowing' was a thing of the past. Nevertheless 'Astral' overshadowing still continued, and reincarnation and re-birth were not, could not be, withheld. But these 'Astral' processes were abnormal, and 'marriage' became abnormal, through unlawful and promiscuous consanguinity. The Divine Hierarchy were no longer responsible for human nuptials; and 'Divine Marriage' ceased to be performed on the earth. The Law of God in 'Eden,' *those whom God hath joined together, let no man put asunder*, was broken and disregarded.

As, in the case of the re-birth of a reincarnating microcosm, when, after the Fall, abnormalism set in, the Divine overshadowing ceased, and Astral forces were set in operation in the procreative processes of reincarnation; so, in the case of the closing circumstances of the reincarnate life, *the methods of departure* were changed through abnormalism. In normal conditions, the Passing microcosms were translated to Paradise, without the dissolution of the nature of the reincarnate being. They 'ascended,' and entered the Planetary Spheres. But, in abnormal conditions, this mode ceased. 'Death' became a necessary physical condition of the transference of a being from earth

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to the heavens. Therefore, as no 'dead' creature; *i.e.* no creature passing from the earth by death; can possibly rise above the Earth-environment (for physical reasons which we shall speak of later); the 'departed,' in abnormal conditions, enter an intermediate state, before they are qualified, or have the natural capacity, to rise beyond the area of the earth's gravity and influences. This leads us to the second state of abnormal microcosmic existence.

(2) '*Purgatory,*' or *the Astral Sphere, and the 'Intermediate State' immediately following death.* The reason of the impossibility of the abnormal microcosms entering immediately into 'Paradise,' or the Celestial Kingdom, will be dealt with more fully in another chapter. We can only refer to it, in passing, at this juncture of our discussion. It arises from two facts connected with the organism in his present abnormal constitution. (a) *The sundering, and intermingling in the human race, of the natures and parts of the microcosm,* on account of the irregular and unlawful promiscuity of marriage-unions made between man and woman, unguided, unguarded, and unordained, by the Divine Hierarchy, or the ministrations of the Human Hierarchy of the Church. (b) *The unnatural, but universally binding law of dissolution,* which imposes the processes of Death and Disintegration, in the mode of the departure of organisms from the Earth-plane. The microcosmic personalities of reincarnating beings, abnormally sundered, being distributed in other organisms; the reunion of the true cosmic microcosms, after departure from the earth by death, cannot be effected, until all the related parts of the microcosm have been liberated by the death of the other organisms in which they have been abnormally reincarnated. All the related parts, thus liberated, coalesce in Hades, in due course of time, and the coalescing microcosm is destined to remain in Hades, until all its cosmical Natures and parts have been set free from Earth-conditions, and

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are capacitated to reunite with one another, in the processes of Astral life. This is the period of 'Purgatory,' of which we shall treat more particularly in a subsequent chapter; in which we shall show that there are definite cosmical reasons for the old Catholic doctrine of 'Purgatory,' and the practice of 'Prayers for the Dead,' which devout Catholics offer continually, but which the Catholic Church has not taught, except in a very general and incomplete manner.

(3) 'The Terrestrial State,' or the 'Karmic' principle which attends the reincarnate life, and gives it a practical and rational purpose. We have shown that the effects of abnormalism included the introduction of the phenomenon of 'Death.' And we saw that the physical effects of Death, in relation to matter and life, in the earth, brought great physical consequences. The sensual and licentious abuse of the natural generative organs, led to the inrush of Disease, and Decay, which entered into organic nature, to hasten and expedite the processes of Disintegration and dissolution of organisms. This Degeneration of the organic forms led to the metamorphosis of the bodies of mankind, which conformed to the metamorphic state of the earth, and the environment of their reincarnate lives. Bodies, in order to pass out of the world, could only do so by the processes of decay and death. The pollutions of disease and evil of all kinds, have made Death and Dissolution a process rarely unattended by most painful and distressing experiences and circumstances. Not the bodies only of mortals were infected by Degeneration, but their minds and souls were brought under the sway of Corruption and Evil.

The normal Laws of Existence were therefore *arrested*, and Laws were set in operation which appertain to the abnormal forces of nature aroused by the abnormal conditions, and the corruption that had supervened. The necessity to restore normal conditions in the microcosmic constitution, and to eradicate the evil

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forces of corruption, became the function of reincarnation. The human race had to be extricated from its abnormal state of confusion and cosmical chaos. The sundered microcosms had to be restored to cosmic unity. The conditions of reincarnation had to be readjusted and reorganized. This could only be done through the evolutionary principle. (In order to avoid confusing this new application of 'Evolution' with the normal Evolution of Progressive Creation, we have denominated it 'Devolution.')

And the whole system by which the operations of Devolution, and the gradual eradication of Evil—Corruption, Decay, Disease, and Sin,—are accomplished, is the System of *Progressive Redemption*, that system which is continuing to the present time, in the place of the arrested system of Progressive Creation. The process of Devolution has been silently and secretly operating in the gradual raising of the human race from barbarism to civilization. Man cosmically has no relation to any particular 'race' of mankind. He is born in one race, re-born in another, and ascends the racial scale, in devolutionary and reincarnatory gradation; as he corresponds to the upraising influences and stimuli which characterize the environment in which he finds himself placed, in each several life he lives. In this matter, he is quite as capable of descending, as he is of ascending. This depends upon his own individual exertions and attainments. If he conforms to the Evil in his environment the balance falls, and he descends in proportionate degree with it. If he resists the Evil, and conforms to the Good, in his environment, he rises, in proportion to the degrees of resistance and conformity. Thus there is a strong element of *responsibility* on man's part, in deciding his destiny in Devolution. This is the 'Karma' of Theosophy, the 'Probation' of Christianity. In co-operation with the influences of Good in his environment, the 'Church' has been, in all ages, the centre and source, of that Good. In the

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Church the individuals seeking and striving after Purification and Redemption, find their 'home,' their 'fold.' By the 'Sacraments' of the Church they derive their strength to resist Evil, their 'grace' to conform to God, and the Regenerating power to lift their souls Heavenward.

Thus the human race is continuously reincarnating, with ever-increasing results of Devolution, and advancement. Each reincarnation tends to the gradual reinstatement of the primitive constitution of the microcosms, and the reduction of the abnormal complexity of the sundered conditions of their reincarnate states. Each reincarnation sees the throwing off of some of the barbaric traits of the past. The beings conform to the better types of their several racial environments. Each reincarnation brings the microcosmic Egos into closer relations to their sundered parts. We shall see, as we proceed, what an absorbing interest is to be found in the study of human development in this light. The gradual coming together of the divided parts of microcosms, capable of observation and realization of the increasing sense of human 'affinities,' and in the refinements of social and sexual relations, as the races ascend the scale of intellectual, moral, and national development. The growth of culture, art, poetry, romance, chivalry, and patriotism, are all the symptoms of the ascent of man from the lowest consequences of abnormalism, to the ultimate Redemption, yet to be accomplished. They are the forces which contribute to the advance of the divided microcosmic units, the drawing to their centralizing *foci*, sundered by, sometimes, the remotest racial and ancestral divisions and personations, in anterior reincarnations. The units gravitate nearer and nearer to one another, in succeeding reincarnations and racial affinity, until, after many reincarnations, they reach corporeal propinquity. Then, in the Astral processes of an ultimate reincarnation, the 'Divine Marriage' is realized, and the complete Micro-

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cosm is restored in all its relational parts and natures. That microcosm reincarnates no more in this era of abnormalism. It retires to the realms of Paradise, and there, in Planetary bliss, awaits the time, when it may resume its course of Progressive Creation, when the earth has been purified and reorganized—the ‘new heaven and the new earth,’ foretold by Prophet and Seer from the earliest ages, the ‘Golden Age’ of the early philosophers, the *Summum Bonum* of the Alchemist, the ‘Millennium’ of the Christian.

This is the *ultimate* of Devolution, working out its purpose in all the ages, past and future. As mankind are at present constituted, they reincarnate, as a rule, in total oblivion of their past reincarnations. This is the reason why the doctrine of reincarnation is so little recognized; so completely overlooked, by the majority of mankind; and why it is not embodied in the creeds and formularies of the Catholic Church. Men, born in the world, are so constituted, in their abnormal mental and physical structures, that they are too obtuse, too opaque, to realize and recall, consciously, the memories of past identities. They appear to men, however, *more often than they think*, in their dreams by night, in the light-flashes which come into their occasional ruminations by day. The affinities and attractions of the sexes to one another, the frequent gravitations of ‘friendship,’ the ‘David and Jonathan’ episodes, so often the best experiences of human life, so mysterious in their occurrence; the attachments of dissimilar persons, that strike the spectator as paradoxical and contrary; all these are symptoms of a cosmical and microcosmic *affinity* between parts and natures of normal microcosms, seeking reunion, recognizing relational affinities one to another, in neighbours, and friends, and foes, that have, in the course of Devolution, thus far gravitated together. But, as a general rule, man lives in the thick atmosphere of gross egotism, sensualism, and individualism. He is too bedarkened by

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his murky environment, and in the hard shell of his 'flesh'-nature, to sense, or perceive, these mysterious factors in his reincarnate life. So he passes away, either having dissipated most of his higher forces, in sensuality and the exterior functions and relations of the world and the flesh; or unconsciously having gravitated a stage nearer to his ultimate devolutionary and Redemptive destiny.

Sunk in the abysmal darkness of their forgotten past, cast into the dense cloud of Evil, wrapped up as in a black impenetrable fog, in successive generations, or reincarnations, in the various races to which they have belonged; these sundered natures of God's Offspring have reincarnated and repeatedly been re-born. In each of their reincarnations they have 'worked out their own Salvation,' or else increased their own 'damnation.' In each life-period the souls and bodies, wherever abnormally and racially distributed, are placed in circumstances and environments that correspond to their developing traits, sympathies, and responsiveness to the unveiling Truth of Life and Nature furnished in their environment and influences. Some resist the Evil, and pursue the Good; some, impervious to Good, respond only to Evil. So they limit, or they facilitate, the processes of Devolution; clogging the cosmic wheels, or lubricating and cleansing them. Some sink deeper in perdition; others struggle up the steep Path. Some turn their laden backs from the 'needle's eye,' and prefer their Earth-accumulations of 'treasure' to the 'Treasures in Heaven.'

The Cross and Serpent, represented by the 'Church' of the passing ages, is the secret and unknown principle from which all the forces, influences, and stimuli, that make for Good in the world, are generated, fostered, and spread; the 'Salt of the earth' and the 'light of the world.' Hidden, they may be, overgrown and deteriorated by the ignorance, superstition, and materialism of the

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past ages ; yet, the ' Light ' has never been extinguished, the ' Salt ' has never universally ' lost its savour.' The ' Christ '-Spirit is the soul of Nature. It centres in the ' Spirits ' of mankind ; and the Spirit of that portion of humanity which most corresponds to the Divine Essence, or Spirit of God, all pervading the Cosmos, is the *focus* of the Divine Essence. Through them, in them, it pervades the gross mind of mankind, penetrating his corruption, to which all that is Good, True, and God-like, in man, in nature, owes its inception. This Spiritual *focus* is the ' Church,' the Divine magnetic centre of the Spirit and Power of God. In each human organism is a Spiritual centre, ever ready to respond to the pervading Spiritual forces and influences circulating from the Spiritual *focus* and medium of the ' Church.' The world may deride this idea, and reject with scorn the assumption of Divine Royalty in the Church. And not without reason. For the Sacred Institution that is the ' Witness and Keeper ' of the ' Ancient Mysteries,' has, in ages past, but weakly and inconsistently acted in harmony with the Divine Deposit of Truth that it has guarded. It was so in the history of the descendants of Abraham, and the following of Moses. It was so in the family of Noah. It has been so in the Catholic Church, and in the great Religions of the East. Well may the world think they possess the right to scoff. But the ' Church ' is not the visible corporation registered in the annals of ' Ecclesiastical History,' solely. It is the hidden ' Israel ' in all the races, many of whom are not visibly or formally associated with the outward body that professes to be the ' Church ' ; and how many, or few, of those who professionally belong to it, are of the True Church ? God knows. *They are not all Israel who are of Israel.* There are those whom the Lord, when He cometh, will ' spue out of His mouth.' If so, then the world is not to be condemned for its scoffing. And the Good and True must bear it patiently, as part of the burden of the Cross which Moses, Buddha,

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Krishna, Hermes, and all the Avatars, as well as the 'Christ of God,' Jesus Christ, bore and suffered. *He was reckoned among the transgressors. He made His grave with the wicked and with the rich, in His death. The disciple is not above his Master.*

But it is our profound conviction, that the time is reached in which the devolutionary processes are narrowing up, and their forces are closing in. The goal is rapidly getting closer. The Truth about the 'Mysteries,' so long veiled and forgotten, must emerge from its obscurity, to find a response in many human souls. The lessons of racial, social, national, intellectual, moral, and religious Devolution have been learned—for good and for evil. The plucking of the *Tree of Knowledge of good and evil* has borne its fruits of Ruin and Redemption. The ties of cosmic union are being tightened and knit; the Spiritual 'Magnet' is drawing the human points of attraction to the centre, inside and outside of the corporate and visible 'Church.' The sundered natures of man are converging to their microcosmic centres of affinity and union. Concurrent with the external signs of racial comity, of national peaceableness (the fulfilment of the prophetic promise, *they shall beat their swords into plough-shares, and their spears into pruning-hooks: nation shall not lift up sword against nation, neither shall they learn war any more*), is growing and spreading, in all hearts, the cry of the 'Soul of the Race' for Spiritual enlightenment, Purity, and Divine Government. As the Collectivist principles of world-economy grow more closely allied to the primitive ideal, and the primordial *régime* of the Divine Hierarchical Government, the forces of Individualism, Egoism, and Sensualism, will be driven out. Mankind are losing faith in the *mushroom* and experimental growths of human-made, man-conceived, polities. They have all betrayed the same characteristics of Individualism, and have ended in corruption. Man is in a continuous state of flux and progression. He

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learned his lessons in past reincarnations. His consciousness remembers them not. But they form the woof and warp of his unconscious cerebration: they are the fibre of his whole make and manhood. They are, not merely 'hereditary' traits, but cosmical and past-lived experiences, moulded and welded in his unconscious self. So in the races in which mankind now exists, they are working out the plan derived from ages of their past experiences. The past is born again in the present; but the present only reproduces the past to abjure it, and to lift mankind to higher futures, in the spiral of his devolutionary progress. Through the crude developments of past revolutionary stages, men are now groping after that greater revolution, which will raise the Body-Politic to the universal state in which the divided units will be collected and united. Thus will come the age which will capacitate normal reincarnation, and allow of the Best of Mankind to return, and bestow their Best, their Divine blessing upon the earth. This is the Day that is at hand. Was not this in the eye of the Prophet when he cried, *One calleth unto me out of Seir, Watchman, what of the night? Watchman, what of the night? The Watchman said, The morning cometh, and also the night: if ye will enquire, enquire ye: Turn ye, Come?* And did not the Apostle point to this, when he wrote, *And this, knowing the season, that now it is high time for you to awake out of sleep: for now is Salvation nearer to us than when we first believed. The Night is far spent, the Day is at hand; let us therefore cast off the works of Darkness, and put on the armour of Light.*

When the various normal species were merged into the abnormal heterogeneous body of the human race, and the several natures and parts of the human units were divided and squandered in one race (as 'leaven' is distributed in meal, or a river mingles with the ocean); although these sundered and squandered parts lost their identification with their microcosmic being; two

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points concerning them should be borne in mind. First, *that they always retained their original evolutionary types*, however those types were sunken in their incarnate, abnormal, and corrupt characters and natures. (The 'wild olive-tree' continues to be an 'olive,' and a 'wild grape' a 'grape,' however the form has degenerated from its cultivated state.) Degradation of type is not the same thing as retrogression. Deterioration, to almost unrecognizable conditions, is no criterion of departure from type. Evolution knows no such thing as retrogression. Secondly, *the sundering and squandering of the microcosmic parts and natures, was only confined to the Terrestrial Sphere. It only related to the conditions into which the microcosms entered, at the periods of reincarnation.* The actual integral unity of the microcosm is indissoluble, be it an 'atom,' a living 'organism,' or a 'planet.' The splitting up of a microcosm into factors, and their abnormal distribution amongst a number of organisms, does not in the least affect the unity of the microcosm. Terrestrial and material conditions have no relation to the solidarity and Integral unity of a heterogeneous organism. An heterogeneous organism is only heterogeneous in relation to its parts and units. It is homogeneous in relation to the greater multiple of which it is a unit. A square is a homogeneous figure, *as a square*; as four right angles, and 360 degrees, it is heterogeneous. A microcosm, as a microcosm, is homogeneous. As an organism it is heterogeneous. Homogeneity is incapable of disintegration. Heterogeneity may be broken up into as many factors as it contains. Homogeneity is the character of all microcosms, which are undisintegrable, indissoluble. Heterogeneity is the character of all organisms, and, as such, they are disintegrable. The reader will perceive the bearing of this rule upon the abnormalism of human nature. It shows that microcosmic division and dispersion do not nullify microcosmic unity; it only divides the organic human con-

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ditions. The points of unity are beyond and above the Terrestrial state, eternally fixed in the point of centralization—in God. So that when the human microcosms reincarnated in the irregular manner necessitated by the degradation of the marriage institution, in the flesh the microcosms were inextricably intermixed, and their several parts reincarnated in different human organisms. But this confusion and fusion of their parts in more than one personality did not break absolutely the unity of the microcosm. It only complicated the human and reincarnate conditions, and created affinities in the race which, in the divided state of racial and terrestrial life, are, in most instances, unfelt; but in other instances, have brought man and man together in common relations and close attraction.

The resultants of the division of the microcosms, through the degradation and promiscuity of marriage, were that the reincarnate offspring of such marriages (which became universal) inherited incongruous and discordant parts, belonging to other microcosms; and existed as conglomerate organisms, the parts and natures of various microcosms being merged and lost, for the period of the lifetime, in their distinctive and abnormal constitution. The types remained untouched and intact, but they were placed in incongruous correlation with the mixed types of other microcosms, blended in one organism, until death came, and released the several parts in Hades. This explains the many incongruities and contrarities of human character, so inexplicable in our common life and experience. It accounts for many of the idiosyncrasies and contradictory traits, which perplex and mystify us, and often create most painful psychological and mental problems. It accounts for many forms of mental and moral disease, which medical authorities specialize as forms of lunacy, and treat accordingly. The conflicting conjunction of extreme opposites in one personality, the gifts and

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graces of lofty and noble types in conjunction with those of low and ignoble types; are the cause of many 'shipwrecks' of human life, from the fearful struggles that continuously rage within the being. How often do we notice the presence of an immortal 'genius,' together with that of extraordinary bestiality, in one person. Scarcely a single being is free from some of these peculiar anomalies of character. Harmony and perfect equipoise of character, temperament, and disposition, are rarely found in human nature. This is one of the consequences of the abnormalism in which we reincarnate in the world, under the 'curse' of the Fall. The consideration of this principle should lead us to extreme caution in our estimates of human character, our judgments upon human frailty. There is so little that we can righteously condemn in our neighbour, which does not exist in ourselves. All mankind are subject to this same force of abnormal nature. Devolution has modified it, and extricated many from the worst conditions. Some of us are nearly approaching the normal state. But the reflections which the above remarks suggest, should strengthen us in our attitude and conduct, socially and personally, and help us to exercise great consideration, to discriminate, and make allowances, for so much that is inconsistent and contrary, in others. It was on this account, in particular, that Jesus, who was fully cognizant of these facts, showed such constant and undeviating charity and goodwill towards the 'sinner,' and was so scathing in His denunciation of the 'Scribes, Pharisees, Hypocrites.'

The above statements introduce the important, and exceedingly interesting, question, as to the history and identity of human personality from the past existence of microcosms. The Adamic Species of the human genus, in its original normal constitution, was, to all intents and purposes, of the nature of 'Gods.' They

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were Deific creatures, still clad in the human forms, preparing for their instatement in the Elohist Order of Progressive Creation, which would crown the end of their present earthly days. Being such, they had cosmically fulfilled their creative Destiny. For the future, no further reincarnations awaited them. They were perfected in nature and constitution. There was, for them, no return to the flesh. This refers only to the highest Species—the *Sons of God*. The Species below that rank, in the human genus, had still further reincarnations, to complete their evolution. Of the highest Species, the ‘Sons of God,’ who fell in the original Sin, and descended into the degradation and depravity of their normal constitution, there was no repentance, no Redemption. Devolution, could only work by reincarnatory processes. The Law of Devolution is immutable. They fell, by their own act, with their eyes open, knowing the full consequences incurred in such a transgression of Law, in the defiance of the forces of Nature, which cannot be defied irretrievably. Still in the Terrestrial Body, they were, even in their Deific State, not immune from the laws and conditions of the Terrestrial state. They became, by the Fall, *lost gods*, lost irretrievably, and irredeemably. Such was not the case, with any of the Species of man below that of the ‘Sons of God.’ So many reincarnations as were required for each generation of the several Species, to raise them to Deity, they must fulfil, in normal conditions. When the Fall occurred, these reincarnations were suspended; and the whole of the human race came into the conditions of the Law of Devolution. They can only resume the course of Evolution, after this era of Devolution has concluded; provided they have conformed to the devolutionary Law, and profited by the provisions of Progressive Redemption. This ‘Law,’ for the reason we have stated, applies only to the *un-perfected* Species and generations of man. The Sons of God, on account of their previously *perfected*

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constitutions, were debarred from the benefit of Redemption.

What of these 'lost' Sons of God? These 'perished' Gods? Can they still be identified? Are they still in a state of existence? If so, where is their abode? What is their present standing and occupation? The answer to these questions introduces deep mysteries, connected with Evil, which will occupy our attention in subsequent chapters. We can only touch, in a brief sentence, upon the subject now. They still exist. They will continue to exist to the end of the age which will see the Perfect Work of Redemption completed. They—literally our 'first parents'—are the present occupants of the 'Gehenna,' or the 'lower regions' of the Astral Plane, the *thrones and dominions, the principalities and powers* of the *heavenly places* nearest in contiguity to the earth, and in the zone of the earth's attraction. Beyond this zone they cannot transgress. They pervade and dominate this 'wicked world.' They are, in the aggregate, 'the devil,' which secretly and occultly rules over the evil destinies and fortunes of mankind; the foe to the Gods; the enemy of the human soul; the chief obstacle to universal Redemption. They constitute the Demoniactal Hierarchy, and the demoniactal paternity, over the earth and its inhabitants, referred to by Jesus, in speaking to the Jews, *Ye are of your father, the Devil, and the works that he did, ye will do.* It was said of Jesus, *To this end was the Son of God manifested; that he might destroy the works of the Devil.* This He is doing, by the devolutionary forces of *Nature*, and by the redeeming and purifying forces of *Grace*, in the 'Church.'

Of the human genus, we have said that there were numerous ranks of *un-perfected* Species. These also still exist. They fell with their 'Masters' and 'Lords.' Their evolution thereupon was suspended, their normal development arrested. Each in his rank must remain so, until the Laws of Devolution and Progressive Re-

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demption have completed their work. The history of the human race, as we know it, is the history of Devolution appertaining to these fallen Species. The *rationale* of human existence, and of the ages of man's history in Devolution, has been the struggle of the race, as of the individual also, in the ascent of the Path to the normal state. Until man has arrived at that state he cannot take a step in his evolution. He can only recommence the Ascent to Deity when he—a whole and perfect microcosm, free from abnormalism, mixity of nature, and corruption—reaches the point in the scale of Evolution to which he had attained at the time when the Law of Evolution was suspended. The Law of Evolution has remained suspended for many ages; millenniums have passed since it took place. Many microcosms have attained homogeneity. Many have passed into the Gehenna of the 'perished.' The work of Devolution and Redemption is still proceeding. The complexity, whilst in some aspects of Devolution (as to those who conform more or less to its Laws) has gradually loosened and diminished; at the same time has increased and tautened, in the case of the great numbers, of each generation, who have failed in conformity, in any attempt at, or thought of, conformity. Consequently we find to-day complexity of human nature and character more complete in some, more simplified in others. In some personalities are mixed parts of microcosms of various cosmical and evolutionary ages and ranks; a feature which adds immeasurably to the chaos of complexity in man, and the maze of inextricable confusion through which the race is forcing its way. In those personalities of the greatest diffuseness of character and traits, may be observed the parts of microcosms of widely spread time-ages; parts of extremely variant inferiority and superiority of cosmical and evolutionary development. The man of culture and refinement and of savagery and animal impetuosity, incorporated in one person. From this

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cause, apart from other causes which we shall relate anon, we know why it is that human nature, individually, is of such a mixity of constitution.

Thus is Devolution working out its beneficent Laws, in all the ages, generation after generation. By these natural processes it is performing its unseen work, perceptible only in its results, to the eyes that can see through external changes into the inwardness of their causations. Slowly and gradually has the aggregate of mankind devoluted, and undergone the ceaseless change, for evil and for good, as to individuals and as to types. The gradual assortment and gathering together of the divided microcosms, and the reformation, has continually proceeded. As the microcosms have perfected, they have assembled in Paradise, and ceased to reincarnate on the earth. These will return, pure and whole beings, in the hereafter, to reign in the earth. Each in his species, and in his rank and order, under the restored Hierarchy; and under the Supreme Lordship of Jesus the Crucified, Jesus the Ascended 'Son of God.' Those who have non-conformed to the Laws of Redemption, who have gone on still in their sins; will meet their final doom. When the earth ends its present Cycle of Existence, consumed by its fires, dissolved with its own 'fervent heat,' the 'lost souls,' the fallen 'Gods,' and all who followed in their evil way, will be destroyed with the heaven and the earth. The earth will return to the nebulous state, reform into the spheroid and sphere, to resume its Terrestrial existence and form, ready for its next cycle. And the perished creatures will return, with it, to the nebulous form, and re-evolve for its ages of Progressive Creation. The termination of an 'Existence' is not the termination of a 'being.' 'Being' is eternal, interminable. The 'Existence' is transient and mutable. Sin, death, destruction, cannot terminate any 'being.' Therefore the 'fires' that will consume the living and the dead at the 'last day,' will be the

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ultimate 'redemption' of the 'lost,' from 'the devil and his angels' to the 'dust of the earth.' They *shall be saved, yet so as by fire.*

There is therefore sound philosophy in the old doctrines of 'Predestination' and 'Election,' which have met with so much distortion and abuse in the Christian Church. Among many solemn and true principles of the Catholic Faith, over-clouded and perverted by so-called 'Protestantism,' the principles underlying these terms have suffered seriously. So much so that they have become more veritably a 'dead letter' than any other. Happily the old 'Calvinism' has died out. But, unhappily, with it has gone every vestige of belief in any kind of 'Predestination,' and it is considered 'old-fashioned' to speak of a 'doctrine of election.' They are no longer 'Shibboleths,' determining a minister's orthodoxy, or even his fitness to live.

Predestination is, in reality, the Principle by which the nature and form of Terrestrial life are predetermined in each reincarnation. It is a self-evident necessity of existence. Without it neither Evolution nor Devolution can be conceived. In normal conditions, the Law of Pre-Destiny encompassed the eternal existence of all creatures; by it the births of men were regulated; the affinities of sexhood, and the loves of man and woman, their coming together in wedlock, and the procreative issue, were entirely in the Over-Rule of the Law of Pre-Destiny. Pre-Destiny does not imply arbitrary choice, or command. The Calvinistic idea of Divine 'Decrees' is a crude and gross exaggeration of the Truth of Pre-Destiny. Pre-Destiny is the sum of the forces of nature in the unseen world of energy, which have to do with human birth, from its inception; and with human life, to its close. The infinitely complex multiplicity of attractions and affinities, set up in the Astral plane, and operating

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in the Earth-plane, are the present basis of Pre-Destiny. By this sum of Astral and Terrestrial forces the course of this world is ordered and governed. These forces are themselves governed by the effects of past lives. The combined effects of the Terrestrial, Astral, and Planetary Existences, continually alternating in human experience, decide the predetermining controlling power of Pre-Destiny. Thus Pre-Destiny is, comparatively, a flexible force, which may be decided by man himself, and is so decided, whether or not he is conscious of the fact. In this sense, a man is truly the 'master of his fate.' In the case of men who conform to the Law of Devolution, he places himself relatively in the power of the Divine Over-Rule, and his destiny for future reincarnations, despite all conflicting forces in the Astral plane and the earth, is pre-ordained before his reincarnation. In Purgatory, whilst waiting for the reunion of his microcosmic natures, and, in the disciplines of Purgatory he is removing the world-taint, he is fitting himself for the paradisaical existence that follows. In Paradise, he is placed directly under Divine ministrations. So he is generating for himself those forces of attraction and affinity which will predetermine the character of his next reincarnation. When he returns to the earth, these forces operate in him in the questions of racial and parental re-birth. The strength of these forces within the microcosm decide the destination of his microcosmic natures as to their parental distribution. The hindrance to a normal and undivided re-birth, is occasioned solely by the present human conditions of marriage. If marriage were conducted under the control of Divine Authority, microcosms would coalesce in the natures of pre-ordained parentage. But, owing to the unintelligent and un-Divine disorganization of the marriage system, the microcosms have no power to predetermine the normalism of re-birth. They are dependent upon the human organisms to which they

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are attracted. But, according to the forces of attraction within themselves, the microcosms can, to a great extent, determine for themselves, the racial and personal character of the men and women, through whose instrumentality they are re-born. A thoroughly bad man however may, and very often does, wed a thoroughly good woman, and *vice versa*. Therefore the natures of a reincarnating microcosm become intermingled with the natures of inferior and often most evil microcosms.

This appears to be a very unhopeful statement. It is very discouraging to think that a man is a possible admixture of good and bad microcosms. How can he help himself? But we remind the reader that human organisms are not the object of Pre-Destiny in the sense in which cosmical microcosms are so. Pre-Destiny determines the 'fate' of the whole microcosms, however much they are organically divided. A 'good' microcosm sundered in many human organisms, still continues to be a good microcosm, and every one of its sundered natures and parts is reincarnate in organic bodies suited to their goodness, even if each is embodied in reincarnate correlation with 'bad' natures and parts, due to the abnormalism of the marriage that brought about the sundering of the microcosm. Therefore, the rule of every living man is this: *if he feels that his nature calls for the best, the noblest, and the truest, he should respond to it. Let him follow that which is good, absolutely; and let him resist that which is evil. By so doing only can he preserve the good nature reposing in him, and quell the 'evil' nature; and so, after this life, when the organism releases the natures in him, through death, they return to their related microcosmic natures, and coalesce, not only uninjured by association with the evil natures of the reincarnate life, but strengthened and increased.*

This principle introduces a great many considerations, of which space forbids our speaking. As an

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example, it points to the relationship that should exist between man and man, race and race. The diffusion of microcosmic natures and parts, often very widely distributed among many human personalities, affords a strong binding and sympathetic link between the human organisms. It originates many of the conscious feelings of attraction and repulsion between one and another. We feel mysterious drawings of the best of our nature to some, and the most unaccountable aversions to others. Sometimes our worst and lowest attractions are drawn out to men of bad and low dispositions, and our best nature revolts at them. Yet the strength of the former quenches the revulsion of the latter. So we create adverse affinities. At the same time we are likewise similarly attracted to good souls elsewhere, and create good affinities. It is then a struggle as to which set of affinities and attractions will gain the ascendancy. Such a consideration, if there are any interior drawings to the good, ought to weigh with us in our relations with our fellow-men. It should stimulate us to careful discrimination in the choice of friends and companions; and an equal care not to be censorious and hard upon the worst characters. It should also stir us to encourage good in all men, however revolting their outward characters may be. For we may be sure that there are 'good' natures and parts in all, however the 'bad' have gained the ascendancy. And we little know if some parts of these persons may, or may not, be microcosmically related to parts in our own nature. There is such a thing as cosmical suicide. We murder ourselves, perchance, in the wrongs we do to others, either by censoriousness, and 'spiritual,' or moral, 'pride'; or by pandering to their vices and evil propensities.

There is another consideration arising from the above statements which calls for brief attention. The corollary of the premiss that we have laid down, in the fact of microcosmic distribution in abnormal human

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organisms, modifies altogether our views of racialism and heredity. Racial existence and differentiation is the most ephemeral and mutable characteristic of human existence. It belongs solely to abnormal human conditions. It is not cosmical; and microcosmic relations to the earth are independent of racialism. The factors of family and ancestral cohesion have no cosmical significance, or determinative uses, except as being contingencies that enter into the working of the Law of Devolution. They possess no other binding value to mankind. Viewing parental connections, ancestral ties, racial or national bonds of union, in the light of Devolution, they exist no further than life lasts. They, in reality, are illusions of the present. They are a transient phase, superinduced by abnormalism and the present corrupt state of the world. It may seem a strange, and perhaps a demoralizing, idea, that those bands and ties, which mankind have grown up into believing to be absolutely binding obligations, are really nothing of the sort, from the point of view of Devolution and Redemption. It was from this point of view that we understand the words of Jesus, in relation to His mother, Mary, the Blessed Virgin, *Woman, what have I do to with thee?* and the seeming want of filial duty to her, in the words, *Who is my mother, and who are my brethren? And He stretched forth His hand toward His disciples, and said, Behold my mother and my brethren! For whosoever shall do the will of my Father which is in Heaven (i.e. conform to the Laws of Devolution and Redemption), the same is my brother, and sister, and mother.*

In this light we may accept the true meaning and import of the words of the Great Master, so stern, and suggesting even an undutiful spirit, as if implying the necessity, in following Jesus, of stamping upon, and crushing, natural affection: *If any man come to me, and hate not his father and mother, and wife, and children, and brethren and sisters, yea, and his own life also, he*

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cannot be my disciple. And whosoever doth not bear his Cross daily, and come after me, cannot be my disciple. It is the same idea that is represented in the Alchemical philosophy of the 'Divine Marriage,' meaning the finding of Christ, and the reunion of the microcosm; and in the mystical signification of Marriage (a signification, which has been entirely dropped by mankind since the Fall, and the first abuse of the sacred institution). Thus, in the 45th Psalm, verse 10 (the *Song of the Divine Marriage*) we read, *Hearken, O daughter, and consider, and incline thine ear. Forget also thine own people, and thy father's house. So shall the King desire thy beauty. For He is thy Lord, and worship thou Him.* (Comp. *Matt.* xix. 5; *Gen.* ii. 24; *1 Cor.* vi. 16, 17; *Eph.* v. 30, 31). These words of Jesus cannot be comprehended excepting in the light of the above statements. Christianity, which knows nothing of the philosophy of the Divine Marriage, and has forgotten the solemn truth concerning the human degradation of the marriage system, has no use for such passages. For all practical meaning and intents, they have been eliminated from the Christian Bible. But these words have an extremely important significance, when viewed in the light in which they were uttered by the Great Master, who possessed the knowledge of human abnormal relations, and the ephemeral and transient ties of blood, of ancestry, and race, which we should know to be only of a temporal and instrumental nature, no longer applying after the close of life, and not binding in the pursuit of the Path of the Cross. After death, the conceptions of human paternity, maternity, and every human relationship, as at present constituted, cease to exist. They cannot (except in a pure and normal state of humanity) survive the present life. In the intermediate state, the microcosmic unity is restored, and the organisms, that were incarnate, no longer remain as they were. Each divided part of the microcosm returns to its related parts, from the scattered

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organisms in which they had been distributed in reincarnation, by the un-Divine and abnormal human marriage system. So, the human ties and relationships, which, in this world, as often as not, attain a magnified and exaggerated importance, are found to be inimical to the work of Redemption, and are of no significance or reality beyond mortality. And, in nine cases out of ten, when the soul sets forth to seek the Divine Marriage, she must ignore human relationships, *forget her father's house*, she must appear to *hate father and mother, wife and children, brethren and sisters, yea, and her own life also*, if they are found to obstruct, and interfere with, the absolute necessity of Redemption, that of *forsaking all, and following Christ*, of *bearing his Cross*, and of *saving his Soul in life*.

When we consider the stupendous importance of each living soul 'taking up his Cross,' pursuing the Path of the Cross and Serpent; that is to say, conforming to the higher laws of Devolution and Progressive Redemption, there is nothing 'unnatural' in this principle put into practice. The Redemption of one soul, just as every advancing step in Progressive Redemption, in any devolutionary stage, is infinitely promotive of the Redemption of all souls and of the whole creation. The sincere and serious practice of this principle is therefore a truly altruistic act, a 'sacrifice and oblation' of self, that is obligatory upon all souls who have the desire to start upon the Divine Pilgrimage. Personal Salvation is not selfish, not individualistic. It has far-reaching influences that compass the destinies of the whole world. It is of Devolutionary and Redemptive consequence; which contributes to the ultimate of Redemption. The apparent 'inhumanity' and 'unnatural' conduct, such as is so forcibly described as 'to hate,' to 'forsake,' to 'forget,' those for whom naturally we feel the strongest ties of affection, is only such by the inevitable misconception of mankind of deep cosmical and redemptive truths, of which they

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have been kept in ignorance. The principle is practised, however, in many human vocations, in which such sacrifices and violations of human affections, and ruptures of the closest and dearest ties, are practised for much lower purposes than those of the 'Cross.' The soldier, the sailor, the doctor, the scientist, the miner, the hospital nurse, the missionary, and the mother of babes; all carry out this principle, patriotic motives, personal motives, for financial benefit, for human life and health, for the benefit of man's temporal welfare. Affections, life, happiness, comfort, prospects, home, father, mother, wife, children, and life itself, are sacrificed for worldly vocations and purposes. Such persons receive honour and admiration from their contemporaries, and their memories are often perpetuated in national Pantheons. But, if a man 'take up his Cross,' and for a Christ's sake, make any such sacrifices, tramples upon his natural affections, wounds the affections of those who love him, and whom he loves; what an outcry there is! The 'World' cannot comprehend this Philosophy. And the daring ones who practise it will find the World against them at the outset of 'taking up the Cross.' Nevertheless, let every disciple know this, that, in so doing, he is not only 'saving his soul alive,' but doing a Christ's work in the stupendous labour of the Cross for the Redemption of the earth.

The terms 'Predestination' and 'Election,' are not, therefore, to be treated as exclusively Theological terms. They express strictly cosmical and scientific ideas. The destinies of human births and lives are hap-hazard, but the results of the over-ruling and predetermining effects and forces of past lives and states. These forces of predeterminating cause, are of various sources. They are not purely impersonal; that is to say, they are not without personal authority and government, in the unseen spheres of influence. In the case of microcosms who are progressing, and conforming to the Laws of Progressive Redemption and

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Devolution, the Divine Hierarchies are agents and instruments in the development and gradual devolution and redemption of microcosms. In the case of retrograde and reprobate microcosms, who conform to no laws of Redemption, who are sinking lower and deeper into the evil of this present world (the 'maya' of the Buddhist), their re-births, and lives, are encompassed and controlled by the demoniacal hierarchy of the Astral Plane. Yet these are not absolutely under demoniacal control. God does not abandon any creatures to their fate, in whom He has 'breathed the breath of life,' and that 'breath' (*πνεῦμα*) is not extinguished. He pursues them, he pervades them, and chases them, for their good. He chastens them as a 'Father'; He seeks them as the 'lost sheep.' Through the Divine Hierarchy and the angelic forces of the Planetary and Celestial Spheres, God is ever seeking to save the lost, in Hades, and on the earth. This is also the vicarious duty of the Church—the Church in Paradise, in Hades, and in the World. Pre-Destiny wields a power over the evil and the good. When the demons are contriving for the destruction of souls and bodies, the Gods interpose and foil those designs. For instance, in the fact of microcosmic diffusion in human organisms, there is a great force for good in the very fact of this diffusion. The parts of a low type of microcosm, reincarnating with the higher types of other microcosms; whilst the former may exercise a baneful influence upon the latter, to drag them down to their degradation; the reverse is equally possible. Many a degraded microcosm has been lifted up to higher levels of goodness, in those parts that have been benefited and conquered by the good 'natures' of microcosms with which they have been reincarnated. This is a most important and stimulating feature of life. It is the great line of contact which the Gods have with the degenerate microcosms. It is the grand hope of the Church, in which by encouraging goodness, virtue,

Summary

love, and Divine Worship, the microcosms mingled in 'good' and 'bad' individuals, may be blessed and regenerated.

Buried in the conglomerate mass of mankind, are scattered and dispersed the sundered parts of the cosmical Egos, or microcosms, belonging to each of the primordial species of the human genus (with the exception of the Sons of God) which fell in the Sin of the 'first Adam'; and their descendants. The normal course of Progressive Creation, or Evolution, was *arrested*. The Law of Devolution took the place of that of Evolution, utilizing the same forces of nature, for the purposes of 'restitution,' and Redemption. For the past ages, generation after generation, the microcosms have come and gone, in their mixed and abnormal reincarnate forms—during the whole of our present historical era, and away back into 'prehistoric' times. Throughout this long period of time, the human race has been steadily raising itself, *as a race*, by the forces of mental, physical, moral, psychical, and spiritual developments. At the same time, in multitudes of individuals, there has been a parallel movement of sinking, lower and lower in disintegration and degeneration. The Church has continued its work, in ebbings and flowings of varying fortunes, of decadence and revival, and from Her have ascended, through death and Purgatory, countless numbers of redeemed and restored microcosms—the Saints in Paradise, the Church Triumphant. Gradually the sorting out of mankind, and the re-assortment of their microcosmic natures, are being accomplished. The work has been long, the labour and travail extreme. But it has proceeded steadily and surely. It may appear yet to point to a long and hopelessly protracted period of struggle. But it need not be so hopeless as it appears. The chief cause of the length of time and the severity of the process has been on man's own account. Man has persistently 'aposta-

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tized,' and revolted from the Plan of Redemption. It has been man's ignorance, sensuality, mammon-worship, and egotism, that have hindered and delayed the work of Redemption. Let the Church on the earth, in the world, take of its duty and obligations. Let us *segregate ourselves*, cut ourselves adrift from the World, from Individualism, and every principle and practice that springs from these false and corrupt elements. Let us band together in *the Church*, to create a nucleus of the 'Elect People of God' for the purification of the Church, as a corporate body, and for the drawing to the centre, of the scattered units of the 'Elect' in the four quarters of the earth. The world is weary of its ages-long strife of individualism, its struggle for possession. There are not a few, but tens of thousands of men and women, who, when they perceive the True Principles of World-Redemption, the blessedness of a purified and restored Divine Hierarchy, of the truly and Divinely organized system of Marriage, and of Divine Worship—without any of its abuses and corruptions, which have turned men away from the Church and the Truth; will earnestly turn to the Truth, and accept the Cross and Serpent. Thus the 'Εκκλησία' will be reconstituted, the 'Church of the Elect People of God'; through them will the 'Pure Race of men' be raised; and, finally, the *Sons of God will be Begotten, and the Redeemed of mankind will reincarnate from Paradise. For as the lightning cometh out of the East, and shineth even unto the West; so shall also the coming of the Son of Man be. Wheresoever the carcase is, there shall the eagles be gathered together.*

END OF BOOK ONE

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Chart of the Sidereal Heavens.

Showing the Stations of the Seven Planetary Circles, and
the Order of the Twelve Zodiacal Angles.



Note.—This Chart illustrates the *central solar system*, the astronomical and magnetic centre of which is the sun. In infinite expansion of concentricity the sidereal cosmos circles; but the centre of all is the sun of our solar system. (See the other Chart, showing the solar system within the 'Milky Way.')

Progressive Creation

A RECONCILIATION OF RELIGION
WITH SCIENCE

BY

REV. HOLDEN E. ^{durant} SAMPSON ¹⁸⁵⁹⁻

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PROGRESSIVE CREATION

BOOK TWO

CHAPTER ONE

DUAL HEREDITY

IF the reader has followed the unfoldment of the Truth of 'Progressive Creation,' its arrestment, and the two-fold redemptive system of 'Progressive Redemption,' occasioned by the Fall of Man, as we have endeavoured to give it in Book One, he will have grasped some idea of the true nature and extent of human depravity, as man is now constituted, and of its evil effects upon the whole Earth and Nature. We would remind the reader of a statement made in a previous chapter, on this point:—'The account we are now to give of the Fall of Man differs largely from the explanations that have been given by "orthodox" and ecclesiastical exponents, of the Origin of Evil, and of the manner and nature of the Fall of Man, that was the cause of Evil; and far from mitigating or minimizing the utter completeness of the depravity of human nature (as it is the general fashion in Theology to do), our statements of the case confirm, in nearly every respect, the doctrinal utterances of the most ultra-believers in "total depravity"; yet the "depravity" we describe is not the same thing as is in the minds of orthodox believers and teachers.' No one who has read the foregoing chapters, and the forthcoming pages, can fail to admit

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that we have made out a strong case in testimony of the *totality of Evil*, and its consequences, as the direct and indirect results of *Sin*—of Human Disobedience and Sinfulness; in the beginning, that of our first-parents the 'Adamic' Species and the Species of Mankind below the 'Adamic.' But we must point out the points of difference between the general 'orthodox' view of 'Depravity,' or 'Original Sin' (*φρόνημα Σαρκός*), and the view we are endeavouring to enunciate. In doing so we do not wish it to be inferred that we consider the familiar 'Christian' doctrine a *false* one, but only that it has never been given a full and explicitly comprehensive definition, either of its nature, or of its cause, compatible with its extremely and intrinsically scientific and philosophical importance and application. Too much has been left to the imagination, the credulity, or the 'faith,' of the individual, in the *dicta* of the Church and 'authority,' based on traditions and spiritualized (and therefore baseless) allegories; and too little on any scientific *data* to support it. This method sufficed for the ignorant mass of inchoate mankind, and we are far from saying it is insufficient for the mass of mankind to-day. But mankind is nowadays far from universally 'inchoate,' and the seriously thinking and sincerely scientific portion of mankind looks in vain for any systematic form of teaching on the question of the physical origin of the vast, and by far the greatest, and most prominent, proportion of Evil, that is Physical, and rightly said, by Theologians, to be caused originally by 'Sin.' Now these legions of enquirers are anxious to know the cause of Evil, and, so far, Christianity has failed to satisfy them. Christian Theologians may protest against this statement and refer to the piled-up tomes of ancient and modern writers on this great subject of 'Sin.' But we challenge the whole 'Christian Church' to point out a single 'Christian' volume that even purports to give a *scientific* or philosophical treatise (ancient or

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modern) that any honest scientist can accept as a conclusive scientific and philosophical explanation of Evil and its cause, or that can convince a sincere scientific enquirer of the doctrine of the 'Fall'; excepting by appeal to the imagination, the faith, and the credulity, of the reader. The nature of Sin's *consequences* being so essentially *Physical*,¹ the nature of Sin's *cause* must necessarily be *Physical*; and if it is *Physical*, then it must be treated scientifically, as any other physical phenomenon. And this we honestly believe we are the first exponents in the field to attempt to accomplish. We reject any proposition of the cause of Evil to have been *only moral or 'spiritual.'* It was, and could only have been, *Physical*, and that cause we attribute to the lawless act of 'adultery' committed by the ancient orders of the human species, in disobedience of the physical and cosmical 'Law of the Sexual Segregation of the Species.'

In showing the points of difference between these two views, attention must be called to the two lines of *Heredity* from which Man has sprung—(1) the *Human and Incarnate*, and (2) the *Divine and Cosmical*. Originally and basically, Man is a *Divine* Creature (as are all creatures, embryonically) possessing potentially the attributes of God. Terrestrially and carnately, Man is a *Human* Creature, born in the world, and constantly Re-Born; the transient, ever-changing child of successive parents, as he is progressing towards his ultimate Deity. Mankind, in this world, attaches an

¹ We shall see, in a later page, that Evil is traceable to extremely 'spiritual' causes, in the world, and in the Astral Plane, to which causes are attributable the intensely aggravated, and the perpetuated effects of Evil. But, when the reader reaches this part of our discussion (Chapter Six), he will see that this development of Evil, in its 'occult' and terribly mysterious character and source, is not confused with that *first cause* of Evil, out of which the 'spiritual' Evil causes, that afflict the world, originally arose. The 'first cause' of all Evil—demoniacal, astral, human, material, moral, etc.—was a purely *physical* and physiological cause. That 'cause' resulted in the depravity, the corruption, the abnormalism, and the reversal, of all the planes of organic nature—physical and material, moral and mental, psychical and spiritual,—and thus the whole *organism* of Nature is under the *curse* of the 'Original Sin' of Adam.

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exaggerated and mistaken importance to 'heredity,' 'birth,' and 'blood.' What is really a profoundly significant principle of both 'Evolution' and 'Devolution,' has been perverted (like so many other cosmical elements and factors) into a powerful force of human cleavage, disintegration, and worldly pride. On grounds of a purely earthly and individualistic nature, men build up their 'family trees' and 'genealogical tables,' viewing purity, nobility, or gentility, of birth, with every idea of human and mundane pride and *status*, but without the slightest conception of the real and true principles upon which 'genealogy' and 'lineage' are founded. It is the time-worn custom to think of the child (especially the 'first-born') as the inheritor of his ancestral blood and nature, and to confine their circumspection to considerations of mere worldly character and privilege. But the true cosmical significance of ancestry is only that of the gradual preparatory factors and potentialities of the parental stock as suitable and adapted 'chalices,' instruments, or vessels, to hold and beget the reincarnate 'seed' of the children to be born in the world. In neither 'Evolution,' nor 'Devolution,' do the mere questions of 'privilege' or dignity, or honour, of ancient lineage enter; that a man is born of ancient ancestry, or of a great family of renown and antiquity are inconsequent, except as these elements are factors in cosmical evolutionary, or devolutionary, progress of Pre-Destiny. In this regard it is a matter of first importance, in what circumstances, and in what family, or of what ancestry, on earth, a reincarnating child is born. But these importances are cognizable from quite other standards, and on other principles, than those which influence the conscious estimations of mankind, in these days. They who take so much pride in purity of blood-connections, and the handing down of family 'birthrights' from generation to generation, by guarded alliances, and with an unsullied *escutcheon*, may take heart of grace

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when those unlooked-for, and apparently 'disgracing,' episodes intrude, such as, of *mésalliances*, and family dishonouring connections, so often occurring, either through the waywardness of some youthful *scion*, or the viciousness and licentious conduct of a son, or a daughter, of a noble house. Such alliances, so degrading to the sensitive prejudices of the proud, are matters that Nature and the 'Gods' always have had a hand in bringing about, and are taken in account in the direct line of cosmical causation (of which men know nothing, into which they never enquire) that governs human generation, and so often complicates human hopes and plans, in the same ratio as they serve to fulfil the purposes of Divine and Cosmical Destiny. In our modern ideas of the moral code, in which have been imported so many 'traditions and commandments of men,' the social class that practically governs human conventions, and legislates the moral code of Society, would find it difficult to reconcile with their views of heredity, the genealogy of many a great soul, whose 'heraldic chart,' if examined, would be a shock to their prurient susceptibilities. The actual historical lineage of Jesus Christ, the Incarnate Son of God, is typical of many another 'sullied' ancestry, for, in His genealogical 'tree' may be found more than one 'questionable' alliance, that would be wholly irreconcilable with the prepossessions of the 'virtuous' worshippers of unspotted heredity, and of pure birth and blood; to say nothing of the worship of the chivalric character of their ancestors, unstained by a dishonourable or unheroic deed. There were many 'irregularities' in the 'lines' of Abraham, Isaac, Jacob, and David, and the forefathers and foremothers of Jesus were not all of them of that irreproachable character insisted upon by the laws of Society, and are the passport into the 'class' that our modern religious and hereditary 'families' have 'wire-fenced' with their own peculiar views of the 'unfit.' A noble and

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honourable family of to-day would not feel proud, or well pleased, to see, proclaimed in the most widely-circulated and popular book in the world, a family genealogy containing such names as 'Hagar,' 'Rahab,' 'Bathsheba,' or 'David,' or even the names of those 'paramours' who made them the mothers of their forebears. But, in the lineage of Jesus, the unerring forces of Destiny were at work in moulding and shaping the hereditary vessels, or 'chalices,' in which the sacred 'elements' of the Reincarnate 'God' should be consecrated, in the Sacrament of Marriage for His Re-Birth. It is not for man to judge the cosmical 'right' or 'wrong,' in the secret workings of Destiny, knowing that each reincarnating man or woman is Re-Born under the *ægis* of controlling forces beyond human interference. Human and Divine Pre-Destiny is not run on the narrow lines of 'puritanism,' or of human moral or conventional ordinances. This, any man, who reads his Bible, will perceive in almost every page. Pre-Destiny confiscates every human and moral condition in the great 'devolutionary' mystery of 'ultimates.' Every storm and blast of trouble to which we bow our heads, is some unseen and secret *factor* in the making of some part, or nature, of our mixed and divided incarnate states. Devolution and Destiny have not nearly so much to do with our incarnate corporate personalities, as they have in treating the several *parts* of those personalities both in ourselves and in the incarnate personalities of others. We, in the flesh, study only the mixed conditions and aims of our composite natures incorporated in the body. The Gods of Destiny treat us, not as in our corporate carnate capacity, but in the capacity of our actual states of confusion of personalities, in reference to the parts of other personalities in us, and to the related parts of our personalities in others. Hence, many an inexplicable and mysterious 'accident,' of birth, or of life, many a complicated and contradictory anomaly

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of human experience, may be accounted for by this truth.

Whatever the human and incarnate chaotic conditions in which the Species and Family of Man are born, they can never break away from the Divine Paternity and Maternity from which they may trace their eternal and *Divine ancestry*. All mankind are the 'offspring of God,' and however that 'offspring' has become broken up, and squandered in the human race, and wasted in the prevailing abnormalism and corruption, each 'part,' and each 'nature,' of each unit of the human race, is Divine, in origin and heredity. The processes of Devolution and Redemption, in the Cross and Serpent, are invisibly working, under the guiding and watchful eyes of the 'Gods,' and the *Divine heredity* is bound finally to conquer the consequences of the Fall, against all the almost omnipotent and omniscient forces and powers of the 'Evil Ones,' that oppose the Divine Hierarchy. Nothing can remove the 'Sonship' of man's eternal microcosmic origin and heredity. Sin has intruded to pollute it, to confound it, to break up, for a time, the continuity of the microcosms, as microcosms, and to utterly disorganize the cosmical order of beings, so that there are but few true and organized 'microcosms' 'reincarnate,' but only a mass of men and women remains, in whom the sundered and divided parts of microcosms are carnately and temporarily welded and corporated. We are aware how 'hard a saying' this must be to most of our readers. It so utterly disillusionizes, and revolutionizes, our ideas of human nature, and of our own cherished 'selves.' It is not a pleasant consideration to reflect upon, that we are *not ourselves, but a confused aggregation of other 'selves,*' and that there are very few living people that have any but a transient and mundane, and that an *illusory,* right to use the Personal Pronoun, 'I,' 'We,' 'Our,' 'Me,' 'Mine,' etc., seeing that the *true personality is not whole* in any one (except a

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very few), but is buried and squandered in the personalities of unknown people around us. We dare not hope, or expect, that this truth will receive the acclaim and applause of mankind, or that the very sanity of its utterers will escape suspicion. Nevertheless, we declare it as a truth, and are not afraid of the verdict of time, and of new discoveries, in Biology and Psychology, and other scientific fields of research, that will one day substantiate this truth from *data*, facts and arguments, which increasing knowledge will convey to us.

What has been the Divine purpose of the past Ages? What has been proceeding in the dark and noisy 'Factory' of Karma; in the quiet, serene and severe chambers of the Devachanic 'Laboratories'; wherein have been working the secret subtle processes of cosmical Nature, under the Deific skill, and powerful hands, of 'Jove,' of 'Vulcan,' of 'Mercury,' of 'Mars,' and of 'Saturn,' and all the Great 'Gods' that share in the vast blasting, purifying, separating, and uniting 'Labours' in the re-fashioning of the Divine vessels which have been broken and crushed and evil-mixed, in the processes of their making? Has not all this manifold 'Labour' and 'Wisdom' been devoted to the cosmical beings that lie, some in Devachan, some in Karma, helplessly disorganized, disarrayed, and confounded, until, guided and constrained, in all the processes, the changes, the pains and ordeals, once more the ruins have been restored to the precise design and stage of construction in which they were when they fell from their true estate and were shattered? It is for the union of the *two heredities*, and the elimination of their contrarieties, that Redemption and Devolution are necessary. This is the Divine Purpose that has been pursued in all the tortuous turnings of human history, in the past Ages. The 'Father' is watching, and waiting; and, as he sees one after another of His Creatures, restored to microcosmic re-organization and

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order, returning from the 'far country' of their long abnormal exile, and the pains and penalties of the curse; He flies to welcome them—the 'Prodigal Sons'—to their Paternal Home. This is the Cosmical and Redemptive Truth hidden in the beautiful 'Parable of the Prodigal Son,' its true and basic significance, that only 'initiates' can fully comprehend, but which has many evangelical variations of application, which makes it a universal 'Gospel'-symbol. For, all symbols are susceptible of many versions of their meaning, spirating from the central, kernel Truth, that the 'initiated' only know.

The inner meaning of the 'Parable of the Prodigal Son' is this. The 'portion of goods' claimed by the 'younger son,' represents the state of the Reincarnate personality, or 'Ego,' claiming its individuality, and independence of the Divine control and authority, its 'freedom' to live for itself. The 'departure into a far country,' represents the Fall, the disobedience of mankind, and his descent into abnormalism and corruption. The 'squandering of his substance in riotous living,' represents the 'sundering' and squandering of the parts of his Divine cosmical nature—the microcosm—as the results-of the departure from the 'Law of the Sexual Segregation of the Species,' and the licentious adultery of the disobedient Sons of God and children of men. The 'husks that the swine did eat,' represents the physical 'curse,' the penalty of Sin, that impoverished the earth and the creatures, and fallen mankind; the state of 'mortality,' of abnormalism, of Disease, Decay and Death, of corruption, which followed the cutting-off of the 'Abel'-Species, and of the old 'Adamic'-Species, and therefore the departure of the Divine Hierarchy, and the deprivation of the earth of the Divine Essence, by which the Adamic Species had 'replenished the earth,' and sustained its original Divine 'Glory'; leaving it a barren wilderness, and its life-sustaining products as 'husks' or swine-food, in com-

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parison with the earth's original verdure and vegetation. The 'beginning to be in want,' represents the commencement of the era of corruption, impoverishment, 'nakedness,' labour, and the 'struggle for existence,' in consequence of the curse of the ground from (1) the Sin of 'Adam,' and (2) the deed of 'Cain,' that robbed the earth of its source of 'replenishment.' The 'joining himself to a citizen of that country,' represents the attempted alliance of the fallen human race in the 'Babel' federacy. The 'coming to himself' represents the subsequent 'dispersion,' and the effects of the 'Seth'-Divine movement of the Cross and Serpent, and the great World-movement in 'Devolution' and 'Progressive Redemption,' by which mankind slowly realises the consciousness of his true fallen state, his forfeited inheritance under the Divine and Eternal Heredity, and slowly makes up his mind to 'go to his Father.' Throughout the whole narrative the fact of his true 'Sonship' is recognized, despite the depths of his lapse. He recalls it in his lowest extremity, when he discovers himself reduced to the bestial state, on the level of the 'swine,' and exclaims, *I will arise, and will go to my father, and will say unto him, Father, I have sinned against heaven and before thee, and am no more worthy to be called thy son. Make me as one of thy hired servants.* He is content even to be put back in the cosmical scheme of 'Progressive Creation,' to be of the 'rudimentary' type of manhood. All he desires is restoration to the normal conditions, and to work his way up to the Species of the Sons of God. But his Father had never disowned him, never disinherited him. He was a 'Son' still. Yet, in returning, the son is penitent, repentant, humbled and contrite. He admits no *rights* of Sonship. But he seeks, after all, no exclusion from it. He perceives, from the warmth of his Father's reception, that he is a 'Son' still, and he does not repeat his previously determined plea for a 'servant's' place. He is welcomed as a 'Son,'

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restored to the privileges and rights of 'Sonship,' and arrayed with the *insignia* of a 'Son'—the 'Robe,' the 'Ring,' the 'Shoes,' and the 'Feast.' He is reinstated into his former position, above the *status* of 'hired servants.' He is hailed a 'Son.' *For this my son was dead and is alive again ; he was lost, and is found.*

Therefore, in considering human 'depravity,' we have always to bear in mind the two lines of 'Heredity'—the Divine, and the Human ; the Cosmical, and the Terrestrial ; the *normal*, and the abnormal ; the transitory and temporal, and the eternal. From the *former* of these two lines is to be based our Hope of Immortality, as also our assurance of Pre-Existence, and our certitude of ultimate Reinstatement and Redemption. The 'Parable of the Prodigal Son' is being enacted and fulfilled every day, in one or another of its stages. Paradise—Our Father's House—is being filled with Restored and Redeemed Sons, and the Redeemed 'Church' of past Ages is waiting patiently for the time when the Parable shall find its complete and ultimate fulfilment, in the Restoration and Redemption of the whole earth, by the Revealing of the Reincarnate Sons of God. From the *latter* of the two lines of 'Heredity,' we derive the *data* of the total 'depravity,' of human nature (which we have declared and described), and of its evil and disastrous consequences to the whole earth ; and also the promise of ultimate Redemption and Deliverance, through the presence of the 'Abel'-following of the Cross and Serpent, and the fact that there persists, in all souls, the 'Spirit of God,' in despite of the depravity into which Man, Body and Soul, has fallen. The Parable proves that, however intricate the ruined constitution of man has become, however complicated the sundered, divorced, and squandered 'substance' of his nature ; man is not irremediably 'lost,' not irredeemably 'dead' ; but the Father waits to speak the words upon all mankind, as He has spoken them on the threshold of Paradise, upon the hosts that

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have been Redeemed, *this my Son was lost, and is found, he was dead, and is alive again.* The Redemption of man is being wrought on both these lines of Heredity (1) by the slow and gradual processes of Devolution, through the cumulative effects of successive Reincarnations, Re-Births, and repeated lives, in ever-changing conditions, on the 'Scala' of development; and (2) by the work of Redemption, in the secret and accepted principles of the Cross and Serpent, in the 'Sacred Mysteries,' in which the progressing Disciple will be called to be initiated, by the stipulated Degrees of Initiation, as the Disciples of the past have been, in their own time, called, chosen, initiated, passed, and Raised to the full Communion of the Redeemed Saints in the perfected Fraternity of the Cross and Serpent. By these Redemptive and Devolutionary processes is restored to man again, his Divine-Human *Insignia* and *Vestiture*. He receives back his 'Robe' and his 'Shoes,' whereby his abnormal 'nakedness' is covered with the 'Glory' his 'form' had lost by the forfeiture of Sin; his 'Ring,' the symbol of his Reunion with God, and the 'Divine Marriage' of his divorced natures in perfect Devolution and Redemption; and the 'Banquet' of the 'Fatted Calf,' the symbol of the 'Wedding Feast' of the ultimate 'Eucharist,' beneath the arched Dome of the Divine Temple of Paradise, so beautifully prefigured and foretasted in the 'Eucharistic Sacrament' of the 'Christ-Body' and the 'Christ-Blood'—the 'Elixir Vitæ'—partaken in the 'Chalice' and 'Paten' of the Church's consummating Sacrament.

Not a commemorative Rite only is that Sacred Feast, not a mere Memorial of the crucified Son of God is that Eucharistic Sacrament! It is the Manifestation and Breaking of the Divine 'Christ-Body,' and the Libation of the 'Christ-Blood,' into which the consecrated 'elements' of the Divine Essence are transmuted, by a holy 'mystery' (which none but Initiates

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know), and they are the 'Life' of the partakers. In this view we, of course, refer to it in the *perfect* sense, as only it is participated in by *true* 'Initiates' of the Cross and Serpent, and not as it is 'celebrated' and 'administered' on the 'altars' of 'Antichrist,' in the present Christian and Catholic Church. But here let us guard ourselves from any misconstruction. We say not that there is not the 'Eating' of the 'Christ'-Bread, nor the drinking' of the 'Christ'-Blood, really and substantially in the 'Christian Eucharist.' There most certainly is. But this 'partaking' is not the *perfect* Feast of which we speak; it is the Blessed Sacrament adapted to the Souls of true Believers in the twilight of this unknown and unsuspected 'antichristian' era of Apostasy. The 'True Wine of the Kingdom' cannot be partaken—the Full and True 'Elixir Vitæ' and Divine 'Panacea'—until the 'Christ,' embodied in His Church, cometh, manifest and revealed in His Kingdom, when that 'Kingdom' is once more restored to the earth, and the Sacred Temple of the Sun is reared in the 'new Jerusalem.' The 'Eucharist' of the Prodigal's Return represents the Initiation of the Disciple in the Mystery of the 'Divine Marriage,' the completion of his Initiations, which commences with the 'Sacrament of Baptism.' That continual Eucharistic celebration, enjoined upon the Disciples by the Master before his crucifixion, 'till He come,' is the 'remembrance and foretaste' of the Great Eucharist of the 'Divine Marriage,' and, withal, it is the continual partaking of the 'Divine Essence' for the strengthening of the Soul and Body of the Disciples in the course of their graduation in the Steps and Degrees of the Cross and Serpent. The Disciples, who partook of the *first Eucharist* at the 'Lord's Supper' in the 'upper room,' were thereby prepared for the consummation of their course of Purification in the Cross and Serpent, fulfilled on the 'Day of Pentecost,' in the 'Descent of the Holy Ghost.' The eating of the 'Body of the Christ,' and the drinking

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of the 'Blood of the Christ,' in the Eucharist, is the prelude to the receiving of the 'Divine Essence' into the abnormal Soul and Body, and the re-possession of the powers and gifts of the Spirit, liberated and redeemed from the bondage of Sin and Corruption; and free, in the Soul and Body, to exercise its true functions, in the 'Gifts of the Spirit.' But the Church's continual celebration of the 'Eucharist' is not to be confused with that final and culminating Eucharistic Banquet of the 'Marriage Feast,' when, as Jesus, the Christ, said, *Ye are they which have continued with me in my Temptations, and I appoint unto you, even as my Father appointed unto me, a Kingdom, that ye may eat and drink with me in my Kingdom,* and the following expressive words, *With desire I have desired to eat this passover with you before I suffer: for I say unto you, I will not eat it, until it be fulfilled in the Kingdom of God. And He received a cup, and when He had given thanks, He said, Take this, and divide it among yourselves: for I say unto you, I will not drink from henceforth of the fruit of the vine, until the Kingdom of God shall come. And He took a loaf, and when He had given thanks, he brake it, and gave it to them, saying, This is my Body which is given for you: this continue to do, in remembrance of me. And the cup in like manner, after supper, saying, This cup is the renewed Covenant in my Blood, that which is poured out for you.* The 'Christ-hood' of Jesus is here represented as imparted in the Bread and Wine, which, from His hands, is transmuted into the substance of the 'Divine Essence,' the 'Elixir Vitæ,' by which the Disciples were qualified to attain to the Apostleship, which followed on the Day of Pentecost. And so the Church has ever since continued to keep this Eucharistic Feast, that, in true partakers, who have *continued with the Christ in His Temptations* (i.e. have pursued the Path of the Cross and Serpent, in each Step and Degree of Initiation in the 'Sacred Mysteries'), the 'Divine Essence' may

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be received, with its powers and virtues, as manifested in the 'Spiritual Gifts' of the Apostleship. How utterly the true meaning and dynamic purpose of the 'Eucharist' have been lost by the Christian Church, is seen in the utter absence of the 'Spiritual Gifts' that ought to follow the Eucharist. There is a Spiritual foretaste of the perfect consummation of the 'Eucharist,' open to all true partakers, in which the 'Soul' receives the Divine Essence, and the Spiritual Gifts, and the 'Body' is purified from evil *aura* and corruption. But in the ignorance of the Church, and through the indiscriminate admission of the *unfit* to the 'Eucharist,' that sacred Sacramental Feast of the Body and Blood of Christ is degraded, and is *no* 'Sacrament' at all, *no* 'Eucharist,' only a formal and religious 'rite,' a superstition, and an empty celebration, in remembrance, or commemoration, of its true reality. Only in the Roman and Anglican 'Catholic' sections of Christianity is there any apparent sense of the true reality of the *Eucharistic* idea. The Cross and Serpent will restore to the Church (that it will restore and re-create) the true meaning of the Eucharist, and its consummation, in the Descent of the Holy Ghost, and the restoration of the 'Spiritual Gifts,' possessed by all who receive the 'Divine Essence,' in Souls and Bodies truly prepared by the Steps and Degrees of the Cross and Serpent, the Initiations in the 'Sacred Mysteries,' which the Church has lost.

We have shown that there is no contradiction, contrariety, or conflict, between these two ideas, or facts, of human nature, the *two lines of Heredity*, the Divine and Human. In the light in which we have stated this truth, the wisdom and consistency of the teaching of the Apostles will be seen and understood, who make diverse statements as to human heredity, which Theologians have always found a difficult matter to reconcile and explain. We refer to the truth uttered by S. Paul

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to his Athenian audience on 'Mars' Hill,' *'in Him (i.e. God) we live, and move, and have our being. As certain of your own poets have said, For we are all the offspring of God;* and to such statements as that of S. Paul, *We are the children of wrath, even as others;* and of S. John, *Children of the devil; an Evil and adulterous generation,* and *Ye are of your father, the devil,* etc., as spoken by Jesus Christ. In the case of S. Paul, there are many perplexed and ignorant 'divines,' who have got out of the difficulty of this paradox, by incontinently accusing Paul, in addressing his Athenian audience, of committing a Theological error, and uttering a heresy, carried away from the truth, by the consciousness that he was before an audience versed in Greek philosophy, and incapable of receiving the narrow truths of Christianity in their bald nakedness, and therefore, to win their attention, he said what was not true. Paul was not of those who thought that the faiths and philosophies of Greece, and Egypt (on which are founded every truth and principle of the Cross and Serpent), were 'heathen,' superstitious, and obsolete. Had the Christian Church in its possession the complete literary treasures, the vast product of the most intellectual and spiritual era of Greece and Egypt, it would be better perceived how great is the synchronism of the ancient philosophy and the true Christ-Religion taught by Jesus and the Apostles, so much of it lost to us in those 'many other things' referred to, but not recorded by, the Evangelists, but some of which still exist, and may be disinterred in the course of the diligent search for 'lost sayings' of Jesus and the Apostles. The Age of the Greek philosophy, which Paul honoured, was the Age of Inspiration, of the 'Oracle,' of the 'Mysteries,' the period of the surviving worship of Orpheus, of Eleusis, and the Dyonisiac rites, the lower *strata*, the bed-rock, on which the Platonic, the Alexandrian, and the Gnostic, Schools were afterwards founded; and the Schools of the 'Therapeuts' and

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'Essenes,' out of which Jesus came, as a recognized Initiate and Master. Paul could not afford to despise, or dispense with, the 'Ancient Wisdom,' as did his successors, in later centuries, nor did any of the Disciples of Jesus. Their writings, in the mutilated forms presented in the 'Canonical' text, teem and bristle with allusions to, and uses of, the teachings of these Schools. But their *esoteric* and mystical meanings are lost to the Church, and interpreted under many false guises, without any true, logical, and ritual sequence of doctrine and practice, that Jesus handed down through the Apostles, all of whom were Initiates of the same Mysteries, carefully guarded and fostered in the caves of Egypt and Arabia (whither Paul, after his Baptism by Ananias, the Initiate, was duly initiated). The two ideas, expressed in the above-quoted statements, are not inconsistent with one another, as we have shown. Man is, at one and the same time, the 'child of wrath,' the 'child of the devil,' he belongs to an 'evil and adulterous generation,' and the 'child of God.' By his Divine and cosmical heredity, he is the 'child of God,' and by his human heredity, transitory, temporal, and mortal, he is a 'child of wrath,' 'of the devil.'

Our purpose is to unfold the important facts and truths concerning man's nature, mortal and immortal, Divine and Human, which will explain the harmony and consistency of these two radical differences. In accomplishing this purpose, we shall touch upon certain subjects, in elucidating which, light will be thrown upon many difficult questions with which both Theology and Science have been arduously engaged, and which reveal the utmost depths of depravity and evil into which mankind has fallen and sunken. Our purpose cannot be accomplished in a brief statement, and we beg the reader's strenuous patience and forbearance as we follow the windings of the discussion, and their confidence that their patience shall not be unrewarded,

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as we guide them through the 'maze' of confusion, into the calm port of clear and solid conclusions. If we appear to be at times discursive and errant in our wanderings into many 'side-issues,' it must be remembered that 'Sin' and 'Evil' have many roots and ramifications, but that, in tracing these, each tortuous turning of our path to knowledge is a thread that leads to the centre of all Knowledge, and the Arcane of Truth in God and Nature.

In our description of the normal cosmical Scheme of Progressive Creation we referred to the connection and inter-relation of the Sidereal Universe—the Celestial and Planetary Spheres—with the cosmical Evolution of Man and the creatures. In the present chapter we purpose to speak of this subject in fuller detail and explicitness. But before doing so, we must speak generally concerning our present astronomical knowledge of the starry heavens, and of their real conditions. These spheres—the Solar and the Planetary—constitute the *Devachanic* Paradisaical and Celestial Abodes of the creatures that reincarnate and transmigrate in the *Karmic* Sphere of the Earth, during the long course of transmutations that effect their gradual development in the evolutionary processes of Progressive Creation. They stand to the Earth as the cosmical 'Laboratories' of the creatures, or microcosms, which pass to and from the Karmic 'Foundry' of the Earth. The Earth stands in peculiar and unique relation to the Sidereal Universe; and, in its cosmical position, lies, or revolves, midway between the Seven Planetary Circles and the Zodiac. A glance at the accompanying Chart¹ of the Sidereal Universe will show what this means. The Earth-Planet is the most important of all the Planets, being the sphere of the founding and perfecting of each stage of the work in which all the Planets share, the 'Making' of the creatures, from the 'atom' to the 'Man,' and from the 'Man' to the

¹ See Frontispiece.

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'God.' The Planetary System, and the Zodiacal System of the so-called 'Fixed Stars,' have all their relative and specific functions in the united work of the Cosmos, each in relation to its own cosmical office in connection with the evolving microcosms. As, on the Earth, there were various graduated ranks of Species, both of mankind and the lower orders of creatures, reincarnating and living upon its sumptuous lap, undergoing their successive Karmic processes of cosmical development—physical, mental, moral, psychical, and spiritual—appertaining to the operations of 'Karma,' and only possible in the reincarnate, or terrene state; so, throughout the vast expanse of our Solar System, there were Spheres of Celestial and Paradisaical spheres of existence and abode—Solar and Planetary worlds—graduated and varying in constitution and form, some of extremely tenuous and rarefied delicacy of ethereal texture, and others of more substantial and material structure. All these 'worlds' of Glory and Bliss are of the most ineffable and heavenly beauty and nature, as was our own Earth-Planet, of similar and surpassing 'Glory,' before Sin came, and destroyed its virginal purity and glory. They are all eternally radiant, sinless, effulgent and lustrous orbs, plenteous in the production of every Celestial bounty and blessing, which the untainted and unstinted streams of the 'Divine Essence,' the 'Light of Life,' create, wherever it bestows its vernal and verdant beneficence, its all-fertile, all-plenteous, powers and fecundity. These 'Stars' and 'Suns' (whose natures, functions, and differentiations it will be our object to elucidate) constitute the 'Many Mansions' of our 'Father's House,' spoken of by Jesus Christ.

Of these glorious Stellar Spheres, man, with his *material* senses—his only remaining operative visual organs,—can perceive nothing, can discover nothing, of their constitution and conditions. He may guess and speculate and hypothetize; but he can never be

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certain that he is not 'guessing wrong.' Only the 'vision' of man's inner senses, piercing the density of our Earth's night, can avail him to obtain an entranced view of those distant scenes, that man, in his normal conditions is *en rapport* with, more closely than abnormal man is with his own planet. Only can the tongue of the 'Seer' tell, whose 'eye' can penetrate to those 'mansions of glory' that shine and twinkle in the starry depths around us. Men dream and speculate of the 'heavens,' and endeavour to fathom their secrets and mysteries, their origin and their functions. But little do they know for certainty. 'Science' tells us they shine by 'reflected glory' and have no inherent light of their own (excepting the distant 'Suns' of other Systems). 'Theology' says that God made them for 'lamps' in the heavens, to give light to the world, by day and by night. But these medieval ignorances are rapidly breaking away, yielding to the pressure of more advanced knowledge. Even our own bedarkened and abnormally materiated earth, we are now being told, contains in its depths an inherent radiancy that has only recently been noticed by scientific observers, and the presence of radial matter, such as 'radium,' adds confirmatory testimony, that the Earth was once, though it is not now, a radiating luminous globe. And this gives force to our view that the stars—Suns, Planets, and 'Fixed Stars'—are all radial, effulgent, self-illuminated and self-heated, as the Sun. At last, in these late days, is the old Truth reviving, that, in ancient times, was the unquestioned and universal belief, that the Sun and the Solar and the Planetary Spheres, are 'worlds' of inhabited abodes, occupied by beings and creatures, of like nature, if of differing 'form,' to our own Planet and its earthly occupants. The world is rapidly going back upon its own intellectual *axis*, the pendulum is swinging back, and, ere long, the wisdom of mankind will attain to the ancient Wisdom, the Wisdom of our 'barbaric' and 'heathen'

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ancestors, which our modern self-wise philosophers have been accustomed to regard as living in days of the infancy of Knowledge. Rather are we coming to find that our present 'knowledge' is the decay and senility of the 'Wisdom' that our early ancestors revelled in; and that we need, and are nearing, a 'new birth' in Science, as well as in spiritual things. The days are not distant when those remote spheres will again be brought into touch with the human senses; not, as men suppose, merely by wonderful inventions of instruments, by which to pierce the ether, and commune by new and improved modes of telegraphy or telephony. These appliances are useful enough in our present forlorn 'five-sense' material state. But there are secrets of nature at the command of 'Initiates' in the 'Mysteries,' the knowledge of which sets at naught the limitations of space, and makes them as much in communion, sensorilly, mentally, and physically, as a man's head is in communion with his limbs. There are no limitations to the 'Soul' of man. *Matter is pure illusion; Space* has no cosmical existence. These are the phenomena created by our present abnormal sense-conditions, in the same way as Disease, Decay, and Death, are pure illusions of distorted and disorganized sense-conditions. Sin has transposed, reversed, the order of nature. The Divine-Man functions in 'Spirit'; man, human and abnormal, functions in 'flesh.' There is the difference. Purify the *flesh*, and restore the *Spirit*, and all the sense-conditions will revert to their original and normal organization. This is the sum of the Cross and Serpent philosophy, 'in a nutshell,' and the Cross and Serpent is not merely vague theoretical philosophy; it is practical, sound, experimental, and can give to all Disciples the whole practical outcome of its philosophy.

These truths we urge in this place of our discussion, because we are about to speak of the Sidereal Worlds with great plainness, and if the reader does not under-

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stand the method by which the views we are expressing are gathered, they will hardly be credited. *How do we know these things?* we may, very justly, be asked. We can only answer *that which we have heard with our ears, which we have seen with our eyes, and which our hands have handled, that declare we unto you.* Is it matter of so great wonder if a few among mankind have found, by diligent searching, the secrets of Nature, have overcome the 'flesh,' have reinstated the 'Spirit,' and possess the *Gifts of the Spirit*? No, good reader, we *speak that which we do know, and testify of that we have seen.* The 'Cross and Serpent' rewards, to its 'Disciples' and 'Initiates,' are no vain boast. The 'Cross and Serpent' philosophy and practice will prove to mankind that, in the 'Soul,' there are organs of Sight, of Hearing, of Scent, of Touch, of Speech, of Motion and Sensation, co-ordinate with the organs and faculties of the 'Mind' and 'Body.' The 'Initiate' is a man who functions with these organs, as well as with the organs of the Body; when he wills, and how he wills, subject to the control and authority of the Higher Powers and Intelligences of the Divine Hierarchy, with which he is *en rapport* and in unbroken collusion. When the world is ready he will exhibit the 'Spiritual Gifts' in all their powers of beneficence and judgment—but *the time is not yet,* when 'Initiates' can, for the well-being of humanity, exercise their secret gifts without discrimination, and openly before men. By these organs and faculties of the 'Soul,' the 'Initiate' pierces the vastness of 'space,' penetrates the density and opacity of 'solids,' and the materiality of substances. To him there are no 'stone walls,' no barriers, no doors and bars, and locks (if he so wills, and the 'Gods' so please). How was it that Paul escaped not from his cell and chains, but Peter was led forth by an angel? Against an 'Initiate,' for the same reasons, no elements of matter are anything, nor any physical forces. They are as if they were not;

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'if, and when, it is the will of the 'Gods' to exert his Soul-Powers.' Jesus, by the will of the Gods, expired on the Cross; only, by the same 'will,' to break through the chains of death, and to 'roll away the stone' of the sepulchre. Working on other planes than the material, the material is, we repeat, as though it were not—*Illusion*, 'Maya.' This is the nature and issue of the *New Science*, heralded even now by many discoveries and accomplishments in the Mental and Psychical planes—planes *lower* than those of which we are now speaking. But 'Psychism' is a step in the true direction, and, however often misdirected and perverted, it is a powerful forerunner of the Higher Potencies, latent and buried in Man's human Treasure-Dungeons. Mankind have become so used to solely functioning on the material and physical plane, that they become utterly illusionized and 'Maya'-stricken, through the unopposed domination of the 'flesh,' and its illusive 'senses,' its 'organs,' its illusionary environment (the 'World'), its false and distorted perspective, and the objects of the senses, as seen, heard, felt, sensed and moved; that they have ceased to remember that each of the *Seven Natures* of our constitution are 'Replicas' of one another, and of relative functioning capacity, the 'Body' being the exterior agent of the 'Soul,' and, relatively, of less capacity than the 'Soul.' And, what is more, that the 'Body,' now dominating Man, is not the Divinely Pure and Immaculate 'Terrestrial Body' of normal conditions, but the gross, hardened, materiated and sensual Body, of Man, fallen, corrupt and abnormal. Let the reader then think how infinitely greater and superior must be an 'Initiate' who has overcome the 'flesh,' raised the 'Spirit,' purified the 'Soul,' clarified the 'Mind,' and who functions in each of his 'Seven Natures,' free from the 'flesh,' and the 'world'-conditions. The 'Terrestrial Body,' as we have before shown, is merely the functioning agent of the 'Body-Nature,' the 'Mind-Nature,' the 'Astral Body,' the

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'Soul-Nature,' the 'Spirit-Nature,' and the 'Spirit-Nucleolus.' It can only function in the plane of the Physical, but it can receive every impression and stimulus from the Interior Natures, and obey every motion from within. It is the 'sensitive plate' on which are 'photographed' all that the 'Spirit' projects from itself, and from the Divine and Infinite beyond itself. Therefore, when the 'Terrestrial Body' was depraved by Sin and Corruption, and became the dominant centre and *focus* of the motions and activities of the divided parts of other microcosms, adulterated with evil and alien 'aura' and matter of the corrupted Earth-environment; and the 'Spirit' no longer ruled its activities; but it became a 'law unto itself'; the limitations of its senses were circumscribed and confined to the physical and material plane only. We have, as a race, lived so many ages and generations in the 'flesh' only, contented with the limited and circumscribed powers of the 'flesh,' and the mental organization (the brain) of the 'flesh,' that we are opening our eyes with incredulity and dazed questionings at the new perception of the fact that man is not 'flesh' only, but 'Mind,' 'Soul,' and 'Spirit.' We are only just beginning to see the true inwardness of the idea expressed by Paul, and to dissociate from it the conventional pietistic and idealized construction that the 'religious' mind has put on it, in such phrases, as *walk in the Spirit, live in the Spirit*. It being possible, and the almost universal habit, to shut off, by force of will, or by carnal and worldly pre-occupations, the 'Spirit' altogether from the mind-consciousness, and thereby to live in the 'flesh' altogether; such counsel is necessary to make men see what vast worlds of knowledge, power and happiness, we are excluding from ourselves, by not cultivating the 'Spirit' and the Soul.' It is the idolaterization of the 'flesh,' and the transcendentalizing of the 'Spirit,' that has been the Curse of Christianity, and of mankind, that kills and atrophies

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the life of the Soul, that disinherits mankind of the Divine and Celestial possessions and functions, latent and inoperative in the human microcosms. In the early Church, it was just the revival of the 'Soul,' the revivification of the 'Spirit,' by the pursuance of the Path of the Cross and Serpent, and the observance of the 'Sacred Mysteries,' that produced the 'wonder-working' powers and performances which signalized the Church of early Christianity, and differentiated the 'Apostolical' calling from the world of 'flesh'-functioning and 'mind'-functioning mankind. This is the explanation of the disappearance of the 'Spiritual and Apostolical Gifts,' after the general Apostasy of the Christian Church, when they banned the true Masters of the 'Ancient Wisdom' (from which Pure and True Christianity sprung) as 'heresy,' and destroyed the 'Gnosis.' There is nothing more pathetically contrary to the Truth of Scripture and the Divine Wisdom, than the unintentional, but none the less absolute, *lie*, uttered by most of the truly pious and earnest preachers of the 'Gospel,' who profess that these 'Spiritual Gifts' were, 'for a wise purpose,' removed from the Church, because knowledge, on the mental plane, is so far advanced as to make the 'Spiritual Gifts' no longer needed. Thus do conscientious men go about to account for the absence of the most signal and conspicuous 'signs of Apostleship' and of the 'Christ' working in them, contending that 'chemistry,' 'pathology,' and the modern 'pharmacopœia,' have superseded the 'Holy Ghost.' As if scientific methods, and 'drug'-healing, were not in the days of Jesus, and the Æsculapian art had no existence, and there were no 'physicians,' in those days.

No need of the *Spiritual Gifts*! The Holy Ghost ousted by 'drugs' and the medical faculty! The 'College of Physicians' would never take such unction to themselves, as the 'Church' has put upon them, that they have ousted the 'Spiritual Gifts' by their

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superior powers and attainments. As machinery has turned out manual labour, as steam and motor-power have almost superseded the horse (as a means of traction and locomotion), so medicine and surgery have won against the 'Holy Ghost,' in the art of healing! Such is the absurdity to which Theologians commit themselves by asserting that, in these days, the 'Gifts of the Spirit' are not needed, and therefore that God has, in His wisdom, removed them from the Church. Such is the foolish excuse that the Church has framed to explain the real results of its own infidelity, the grave extinction of the 'Spirit,' due to the Church's lapse, its apostacy, its 'falling away' from the true Laws of the Cross and Serpent and the 'Sacred Mysteries'; and its deception and delusion, under the spell of the 'Man of Lawlessness' and the 'Mystery of Lawlessness,' or the principle that rejects and denies the sacred laws of Progressive Redemption in the Cross and Serpent; that 'lawlessness' that lies at the root of 'Antichrist,' which dominates Christianity to-day. The Christian Church, it is quite true, *does not deny* the 'Spiritual Gifts' nor the 'Power from on High.' On the contrary, the 'Holy Ghost' is honoured, worshipped, and besought, and to it are rightly ascribed all the blessings of the 'Gospel.' But the idea represented in this term, 'Holy Ghost,' is very different from the true idea, and its functions are regarded as wholly distinct from the individual, as an 'afflatus' of the Divine personality. But this is not so. The 'Descent of the Holy Ghost' is the restoration of communication between the Divine Hierarchy and man, and the 'fiery tongues' are the emanations of the 'Divine Essence' (the 'Elixir Vitæ') from the Divine Hierarchy, pouring into the 'Spirits' of men in the Church, redeemed, liberated, and set free in the 'Soul' and 'Body' of purified and redeemed mankind. The 'Descent of the Holy Ghost' is the *last Degree*, the Thirteenth, in the Redemptive (not the *Creative*) course of the Cross

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and Serpent. The Church of Christianity has lost the true doctrine of the 'Spirit,' is dominated by the obscuration of the 'flesh,' and is thrust back upon the only remaining plank of support for its 'Apostolical' pretensions, by the feeble and absurd 'Lie' (explaining the absence of the promised 'signs following') that it is the Church builded on the 'Apostolical Succession' and authority, which has, to all intents and purposes, *outlived the Holy Ghost*, and all the specially needed 'signs' of its presence and power, as in early days. Surely, if the Church were in these days, to suddenly manifest the Apostolical 'Signs,' unlet and unhindered by the 'world' and the 'flesh,' would not there be such a stirring in the ecclesiastical and dissenting 'dove-cotes,' as would utterly destroy all decorum and dignity in their ornate worship? But would not the sensation thus created be such as would convince the world more fully and completely than all the doctrinizations and fulminations of pulpit and platform? Science would be ready to accept Christianity the moment its evidences fell into line with the Apostolical teaching and practice, and proved the truth of what is miscalled 'supernaturalism.'

But the strangest thing of all is (as we have observed in the course of many years' experience) that as soon as a man makes any demonstration of the 'Spiritual Gifts,' or of any powers resembling, or approximating to them; as soon as he manifests any positive and objective Spiritual powers, he is 'cast out of the synagogue,' his influence and testimony are doused with cold water, nipped in the bud, crushed and quenched. Such men and women have existed in the past, who have been, on this account, for stepping a yard beyond the beaten track of 'orthodox' and conventional religion, traduced, vilified, and 'stoned out of the city'; charged with charlatanry, fanaticism, or lunacy. Life being so dependent upon the world's good-will, and every man liable to eviction and ejection from the

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means of livelihood; any man, in any class of life (in these days as never before) has most literally to 'take his life in his hands,' who seeks and finds the Truth of the 'Spirit,' and openly manifests his belief in, or possession of, the 'Spiritual Gifts.' This is the case on the lowest as well as on the highest planes. Take one example, in modern times. In the fascinating *Life of Edward Irving*, by Mrs. Oliphant, is depicted the life-story of a man who nearly approached to the capacities of an Apostolical and Spiritually gifted man of God, damned by his Church, crushed and slain by the ban and persecution of the 'religious' world. The Church cannot endure the slightest appearance of the 'supernatural' or the Spiritual, except in name, doctrine, and sentiment. In this, the Church of this day is more decadent than the Church of the 'Pharisees.' On lower planes, such as Psychism, Occultism, and Spiritualism, the same attitude is shown towards any man or woman even so much as professing to believe in these things. To be a 'Spiritualist' is looked upon with horror and anathema. Persons possessing and manifesting 'occult' or 'mediumistic' powers, are a *de-classed* class, except among a small sympathetic circle. They are suspected of fraud, of charlatanry, and treated with prejudice, and contempt. We do not hereby profess sympathy or agreement with much that goes by the name of 'Spiritualism,' nor do we place this movement, and the 'psychic' gifts on the same level as the 'Spiritual Gifts' we are now speaking of. But, for the manifestation of, and testimony to, the existence of supra-physical, and supra-mental faculties and senses, in the familiar and wide-spreading 'cult' of Psychism, and so-called 'Spiritualism,' we draw special attention to these forms of *phenomena*, and to the fact that, as the 'mediums' and professors of the Spiritualistic gifts are so treated by the world and the Church, so will it be with those *Higher Souls*

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who shall manifest the possession of the 'Gifts of the Spirit.'

We are now to speak of the economy of the Sidereal Universe, and of the Planetary and Solar Spheres, the 'Realms of the Blest,' the 'Mansions in the Sky,' from the knowledge attained by the 'Gifts of the Spirit,' and not from any learning acquired from 'Astronomical Science,' a knowledge that is of the vaguest kind, the light that makes the darkness of human ignorance more visible. *In my Father's House*, said Jesus, *are Many Mansions*. Here a profound *astronomical* truth is revealed, did we but recognise it as such. In the vast Sidereal System, revolving, with our own Planet, around the Sun, are 'many houses.' The Planets and the Fixed Stars are here referred to; the homes, the abodes, of beings, the creatures of God, in the 'heavenly places.' They are the several *stations* of Passing Souls, as they journey to and from the regions of Devachan and Karma, in their evolutionary ascent on the Spiral Path of the macrocosm, to the final Abode of the Gods, the Sun, or the 'Kingdom of God.' The Planetary Spheres, are, strictly speaking, the Paradisaical abodes of the devolutionary beings, and of those who are passing through their devolutionary course of Redemption. Later we shall show in what relation the Planets stand to the 'Fixed Stars,' and the latter to the evolving and devoluting creatures in Devachan. Also we shall shortly show what is the relation of Purgatory and Hades to the creatures, and to the Devachanic Paradises. All form one great cosmical Process, and are parts of the whole necessary work in the creation of the Deific Beings continuously being begotten, and formed by God.

The Planetary Spheres are ranged, in the Solar System, in the cosmical order of Seven Circles, or Planes, varying in constitution, corresponding to the Seven Primary Species in which man is cosmically divided.

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Now, the seven Primary Species of normal Man were subdivided into Secondary Species. For instance, in the Primary Adamic Species¹ there were, in the normal days, Seven Secondary Species, graduating to the highest Species of the Primary Adamic Species. So it was in the case of each of the Seven Primary Species; each Primary Species consisted of Seven Secondary Species. There were, therefore, in the Earth forty-nine distinct 'Species' of the Adamic type. (The fiftieth Species was the *Deific* Species, whose Estate was absolutely Divine, and was entered upon in the Kingdom of God, and was not of the Reincarnate on the Earth. They were the lowest Order of the 'Gods,' in the 'Kingdom of Heaven'). Co-ordinately with these Seven Secondary Species, belonging to each of the Seven Primary Species, the *Seven Planetary Circles* are each subdivided into *Secondary Circles*, and correspond to the several Secondary Species. Thus, the Devachanic, or Celestial, Spheres, in form, number, and constitution, are an exact *Replica* of the various Species of Man and the creatures. And, reversely, Man and the creatures are exact *Epitomes* of the Planetary Spheres. But not only as regards the *division* of the Species do they replicate, or epitomize, the Planetary System, but also, in their *individual constitution*. Each microcosm is Sevenfold, and each 'Nature' of the microcosm corresponds to one of the Seven Planetary Circles. Thus each microcosm of the Seven Natures, is an *Epitome* of the Planetary System of Seven Circles. This replicatory co-ordination of the microcosms and the macrocosm, is perfectly organized, in the smallest detail, from centre to circumference. The whole organization of the Macrocosm and the Microcosms is absolutely *mathematical*, in co-ordination and in reciprocal relations.

¹ We use the word 'Species' for these 'Primary' classes of men, and not the word 'Genus,' for the reason that the word 'Genus' applies properly to the entire aggregation of species embracing all the human types, from Adam down to the lowest rudimentary types.

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The principle of *part and counterpart*, of *type and epitype*, follows every line of movement, of substance, of ether and of form; is infinitely beyond the capacity of human mental calculation, and can only be followed by the comprehension of an infinite system of units and multiples.

The Planets are the *Paradisaical Spheres* of the evolving creatures, likewise of those that, in the era of the Fall, are in the course of 'Devolution.' They constitute the 'Father's House,' in which are the 'many mansions.' They are arranged, in the cosmical order of constitution, according to the several ranks of Species in the order of Progressive Creation. The Seven Natures of Man's Dual constitution (defined in a previous chapter) are Seven Cosmical Principles, co-ordinate in their mutual and related functions. Each Nature is the Replica of the other, each within the other (as the cylinders of a telescope are enclosed one within the other); the central Nature is the *Spirit-Nucleolus*, which, normally, governs the other Six Natures, as the brain governs the whole body. It is the *pivot* and *mainspring* of normal thought and action. In the course of evolution (except in the perfected Beings—the Gods—) none of the Natures are perfectly evolved, and each Species represented different states of Evolutionary progress, in the Reincarnate life. The processes of Evolution are for the purpose of the perfectionment, the cosmical development, and the complete adjustment, of the Natures, the one to the other. These perfecting developing, and adjusting processes are performed in 'Devachan,' in the several Planetary Spheres of the Circles corresponding to the evolutionary stages of the beings. 'Karma,' or the Earth-Planet, is not in the same category of functions as the Paradisaical Planets. It is the arena of final settlement and consolidation of each stage of the process performed in Devachan; the sphere in which each stage of evolutionary process is fixed, proved and tested, and perfected for their

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continuance, in another Devachanic Sphere, in the next stage in the Evolutionary process.

So far we have spoken only of the operations of the Planetary Spheres, in relation to the processes of the Evolution of Species; we have not referred to the Solar, or Constellatory, Spheres in the same relation. In a former chapter, we spoke of the Twelve Zodiacal Houses, and the Twelve Constellatory Groups of Solar Spheres, occupying each 'House,' in succession, in annual revolution. These 'Houses' are twelve *Angles* of the Solar Circle, formed by imaginary *radii* drawn from the Sun to the circumference of the Solar System, or to the Infinitude beyond. These *Angles* receive certain Constellatory Groups in succession every thirty days, and are angles of 30 degrees, making, in all, 360 degrees. Through each House, each month, passes one Constellatory Group of 'Fixed Stars,' or Suns (as we denominate them, to distinguish them from the Planets); and, in regular succession, as also the Planets pass, in elliptical orbits. Thus the Planetary and the Solar Systems inter-relate with one another as they severally enter into apposition in each of the Twelve Houses of the Zodiac. These Planetary and Solar revolutions in the Zodiac (with the Earth in its central position among the Six Planetary Circles revolving round the Solar Centre), are not without their specific cosmical purpose, inter-relationally, in the evolution of species in Progressive Creation. Each Nature of the microcosms is composed of specific organic parts—or organs—Twelve in number. These 'parts' we must reserve for a future occasion to treat of. Each has its own particular faculties, and functions in the Plane of the Nature to which it belongs, but all in perfect co-ordination and harmony, by their united subordination to the central motive-power, or *focus* of energy, of the Nature to which they belong. This focal centre of energy is the *brain-organization*, or 'mind' of each Nature; and, normally, the 'minds'

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of the Six Natures are in perfect subordination to the 'Mind' of the 'Spirit,' which is subordinate to the 'Mind' of the Divine Hierarchy, the Shekinah, the communicating agent of the 'Logos,' or the 'Mind' of God. Now, these Twelve Parts, Organs, or Structures, belonging to each of the Seven Natures, are subject to the same evolutionary processes as the Seven Natures, and pass through a similar course of cosmical perfectionment, in Devachan and Karma. But the processes that are ceaselessly at work upon the Twelve Parts do not operate in the Planetary Spheres. The scene of their perfectionment is in the Twelve Zodiacal Houses, in the Solar Spheres that pass regularly through the Twelve Angles of the Solar System. It is from these 'Fixed Stars' that the Reincarnating Beings (consisting of their Seven Planetary Natures, and their Twelve Solar Structures, or Organic Parts) pass into the Karmic Earth-Sphere from the Paradisaical Planets and *vice versa*.

Thus, as a whole, and as to their several parts, the purpose and result of Evolution in Progressive Creation, are the gradual development, growth, and perfection of the Seven Natures and the Twelve Organic Structures, simultaneously and co-ordinately. Each part of each Nature, in the same manner as each whole Nature, is taken hold of by the cosmical creative forces, moulded and fashioned, under the 'Great Artificer's' hands, in the continuity of Devachans and Karmas, Reincarnations and Transitions, in the course of which the 'beings' pass and compass the whole length of the Spiral Path of the Planetary and Solar Circles, till they arrive at the centre, the Sun of Suns, or the Kingdom of God. Thus are all the 'Twelve Organic Structures' of each of the 'Seven Natures,' brought into perfect integral proportion, and correspondential relations, with their related Natures, and the Natures with one another in the undivided microcosms; gradually and increasingly, in each stage of the journey

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along the Path of cosmical Evolution in Progressive Creation.

This is the reason for the necessity of the vast number of Terrestrial changes and permutations of type, and of transmigrations of species, resolved and manifested in Karma, and determined in Devachan (which Science has laid hold upon and denominated 'evolution,' but has, in many respects, seriously misunderstood); commencing at the initial 'atom,' vortexed into the Cosmos from the Ether-Rays of the Sun; along the whole infinite line of Progressive Creation; to the Full and Perfect form of the 'Divine Man.' The purpose and cosmical result of every Reincarnation is the Fixation and Definitization of the results of the previous processes and labours undergone in former Devachans and Karmas, both with respect to the Planetary 'Natures' and their Solar 'Organic Structures.' By these cosmical processes is effected the structural and functional construction and organization of each part, and their co-ordination with the whole microcosm—their constitutional fitting, shaping, adapting, and blending, in unification and coalescence, and the perfect proportionment of each part to the whole, according to the eternal 'pattern' of the 'Great Architect' of the Universe, in whose hands all creatures are as 'clay in the hands of the potter.' The final resultant of the whole work, the *Magnum Opus*, when the last Reincarnation of the final Round, or Cycle, is concluded, is the 'Christ,' the Perfect Divine Man, the 'God.' For these purposes of Progressive Creation the whole of the starry heavens is not too vast, not too numerous, to be brought into requisition, in the cosmical processes for the Evolution of the Gods. The Sidereal Spheres are the 'organs' and 'parts' of the Divine cosmical 'Body,' through which God manifests, fecundates, and reproduces Himself in differentiated 'Egos,' the sum of which are the 'Spirit of God,' diffused and manifested in their several differentiated

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'forms.' Development by Evolution consists in the gradual extensification of the functioning area and capacity of the 'Seven Natures,' of God in the differentiated 'Egos,' in the perfecting and adjustment of the 'organic structures' belonging to each Nature, and the harmonizing of all in the one united 'Dual Nature' of the 'Soul' and 'Body' of *Man*. This process is continued, Reincarnation after Reincarnation, Devachan after Devachan, Karma after Karma, until the Cosmical Work is completed.

The two operations proceed and progress simultaneously, the Planetary, and the Solar, the development of the 'Seven Natures,' as *Wholes*; and of the 'Organic Structures,' as *Parts*. Astronomical Science informs us that there are two distinct classes of Sidereal Bodies, according to astronomical nomenclature, designated 'Planets' and 'Fixed Stars' (which latter we have denominated, for convenience sake, 'Suns,' or Solar Spheres). The former are distinguished by the peculiarity of their movements, revolving in irregular, or elliptical, orbits, round the Sun; and the latter by their regular course round a given point in the centre of the Solar System. The Cosmical and Magnetic centre of the Solar System is the Sun, but the mathematical or geometrical centre, is this central point. Astronomers propound the theory (for it is still nothing more than a theory) that the 'Solar Spheres,' or 'Fixed Stars,' are centres and circles of Systems, similar to our own Solar System. This, broadly speaking, is the case, the Secondary Planets revolving in orbits round Secondary Suns. But this does not imply that all these Secondary Solar Systems do not revolve round the Central and Primary Sun of Suns—which is the case. The constitutional difference between the Planetary and the Solar Spheres is not so much one relating to their constitution and economy, as spheres, but to their mode of motion. The general misconception of scientists as to the Solar Spheres is the same as con-

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cerning the Sun, that they are balls of molten matter in combustion, the sources of Light and Heat in their several Planetary Systems. This is an erroneous conception, as we have already shown in our description of the constitution of the Sun. They are all perfectly organized, self-luminous, self-heated, and habitable spheres (as are the Planets that relate to them), differing, in degrees of consistency and motion, from the Planets, but similar in constitution and in their internal and surface natures. They are specific parts of the Form of the Divine cosmical Body, and may be likened to the fixed parts, or organs, of the human organization. The Solar Spheres correspond to the bones, the muscles, and the tissues, of the body. The Planets correspond to the mobile and volatile parts of the body, the blood, the nervous force, the brain-energy, and the fluidic elements of physical vitality. The Planets are the mobile organs of the Cosmos, that communicate with the Solar Spheres in regularity of motion, as each Planet, in its Circle, enters each of the Zodiacal Angles, or Houses. The 'Fixed Stars,' or Solar Spheres, are the *Stations* in the Planetary lines of communication in each 'House,' from which the evolving microcosms pass from Solar to Planetary Sphere, and *vice versâ*, in continuous order and succession.

We have said that the several 'Organic Structures' and functioning 'parts' of the 'Seven Natures' of microcosms are shaped, moulded, and perfected, in their *volatile* states, in Devachan, *i.e.* the Planetary and Solar Spheres, at the same time that a similar work is being effected in regard to the 'Seven Natures,' and the microcosm, as a whole; as they grow, expand, and develop to Divine Perfection. When the time comes for the successive processes of blending, coalescence, and of *fixation*, they Reincarnate on the Earth, returning from the Solar Spheres, in which they have resided, after previous Paradisaical abode in the Planetary Spheres. In Karma the effects of the Planetary

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and Solar processes and operations are fixed, consolidated, proved and tested, and assimilated by the Transmigrated and Reincarnate microcosms, which enter Karma in changed species and conditions, or in changed circumstances and environments. By 'Transmigration' we refer to the changes in the Karmic form of microcosms that reincarnate into a higher, or a lower, species, to that formerly occupied. By 'Reincarnation' we mean, in this connection, the change of conditions, Race, or Family, in which the microcosms reincarnate, still of the same species as before. The Karmic, or Earth, Sphere (to return to our *simile* of the human body) may be likened to the 'digestive and cardiac organs' of the Cosmos, in which the 'food' partaken, by each 'Nature' and each 'Organic Structure,' in Devachan (Planetary and Solar) is assimilated and absorbed in the microcosmic and permanent system, and thereby the 'volatile' becomes 'fixated' (to use an uneuphonious Theosophical term), or consolidated, in the permanent *entity* of the evolving 'Ego.' This is an infinitely long and complex process, occupying an infinitude of Karmic and Devachanic 'Rounds,' or Cycles. But these vast series of Rounds, from the initial stage of 'atomic' 'form'-ation to that of Perfect Manhood, may be summed up in multiples of *Seven*, and when the human stage is reached, the numbers assume commensurable capacity, of 'Rounds' of Seven, repeated, until the attainment of the final end of the last 'Round' in the Primary Adamic Species. The vast subject before us in detailing the operations and order of these Rounds, profoundly interesting as it is, cannot be treated in this work. Some day we hope to publish a book dealing solely with this complicated subject. Thus we have shown that in each of the Planetary Circles the evolving microcosms revolve through each of the Twelve Angles of the Solar Square, or Zodiac, in continuous repetition, both in Karma and Devachan. Beginning from the outermost Circle,

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and ending at the Centre, they pursue their spiral course of ascent, until they arrive at the Solar Centre, the Throne of Deity, in the ' Kingdom of God,' the ' Nirvana ' of Oriental mysticism.

The writer has felt the task one of extreme difficulty, in translating into intelligible language the almost inexpressible pictures of the Infinitude, painted indelibly on his own mind-memory, never to be effaced ; pictures that become fuller of meaning and infinite detail, as he contemplates them continually, but which he finds more difficult to describe. Ask an artist to describe a landscape in *words*, and he will fail ; but let him reproduce on his canvas, and the difficulties of description are comparatively removed. So the experiences and results of observation through the higher senses of the Soul, that pierce beyond the range of the physical senses, are beyond the powers of man's mouth to delineate and of man's mind to comprehend, unless he has the Spirit-sight, and the Spirit-ear. *He that hath ears to hear, let him hear.*

CHAPTER TWO

BEING AND EXISTENCE

To the eternal 'Ego' of Man the Earth is a transitory abode, a temporary 'lodging' for 'wayfaring men,' for the brief periods of their sojourn in the Karmic Sphere. So are the Planetary and Solar Spheres of the Sidereal Universe, which the microcosms inhabit interchangeably in the course of their passage along the creative Path, upward to their eternal *Home* in the Sun, the 'Heaven of Heavens,' or the 'Kingdom of God.' They are the 'Schools' in which they enter, and from which they retire, continuously, graduating from Degree to Degree, until they take their final Degree in the Divine Temple of the City of God. There is one sphere only that may be called the 'Home' of the cosmical Beings. That is the sphere from which the 'atoms' first started on their 'Rounds,' and commenced the Progress of differentiated 'Existence,' as 'microcosms'; and to which they are destined to return, at the completion of the sum of their Rounds, having attained to full qualification or entrance into the 'Kingdom' of the 'God of Gods.' Herein lies the difference between 'Existence' and 'Being.' All organisms have 'Being.' 'Being' is eternal, immutable, immortal, and universally Divine. 'Existence' is temporal, mutable, mortal, and created. Before our 'Existence,' we had 'Being.' We derive our 'Being' from God, who is eternal. Our 'Existence' is temporal, and is derived from the Cosmos. In 'God' we have 'our Being' in all the eternity of the Ages that have rolled by, before, emanating from Him,

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we entered into 'Existence.' This is a very interesting, and a very important point, that we needs must fully grasp. For it bears a special significance in the question of 'Reincarnation.' The reader will therefore pardon what may seem a digression from our main subject. It affects the whole question of 'Immortality,' the chief and strongest proof of the fact of Reincarnation. The 'Soul' and the 'Body' are stated by Theologians to be 'immortal.' And this is absolutely true. Whatever is a cosmical and an intrinsic part of man's 'form' and nature, is immortal. It is inconceivable to think of saying of the different parts of a man 'this is immortal,' 'that is transient'; 'this is eternal, that is to perish and pass away.' Nothing of a microcosm can be destroyed, or everlastingly be annihilated. Such a proposition is illogical, and it is unscientific. Even the reprobate 'Demons' of Hades are immortal, imperishable. What will happen to them will be that they will forfeit their 'existence,' but they will never lose their 'being.' Their 'being' will persist, after the last vestige of their 'existence' has been destroyed by the elemental fires that will reduce themselves, and the Earth, to 'non-existence'—but not to 'non-being.' After destruction of existence, will ensue return to 'existence' again. For 'being' can never stand still, and remain non-existent. Nature will not allow of this. The forces of the Cosmos are inexorable. The 'atoms' of their 'being,' to which they have been dissolved by the elemental fires, will reassert themselves, and become envorticed in the eternal currents of cosmical force; and the Earth, with all the creatures whose 'existences' still clung to it, at that remote time, will re-form into nebulous entities, and pass through the same evolutionary processes through which they passed in their previous Cycles, or 'Rounds,' of 'existences.' And so the Evil Ones will be finally 'saved, yet so as by fire,' and restored to purity, light, and love, and, in the end, will return to God, in

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whom they 'have their Being,' in the state of Perfect Existence, or the Godhood. Of course the reader needs not to be reminded that to be *non-existent* does not mean *not to be*. All that *is*, is eternal, immortal, infinite, and Divine. But not so all that *exists*; much that *exists* is not only *not Divine*, it is 'devilish,' 'demoniacal,' as well as 'ready to perish.'

'Being' is the eternal 'Ego' of all individuate organisms, and 'Existence' is the varying, mutable 'form' of cosmical life, in which the 'Being' evolves continuously, and functions in the several spheres of existence, in the Cosmos, the Planetary and Solar Systems. 'Existence' is the term that expresses and includes all the periods of the Being's life and evolution, from the moment of its entering into the individuated state. It commences cosmical life in the 'atomic' state, and passes through the countless evolutionary states of 'existence,' in Devachan and Karma, until it emerges in the eternal state of Deific existence, and enters the Celestial Order of Elohim, or, the Gods. This is the course of 'Being,' in 'Existence.' But what of Being *before* 'Existence,' when it was '*Being only*'? This is the secret of Immortality, and, as we have said, the proof of the absolute cosmical necessity of 'Reincarnation.' Paul told the Athenians that *in God we live, and move, and have our being*. To understand this Truth—and a very deep one it is, and most difficult to express in any form of words—we must first detach our minds from the earthly material and carnate way of thinking, and forget, for the time, that we are individuate and differentiated creatures. 'Ego' is 'Spirit,' and, in itself, free from every kind of limitation and differentiation. For 'Spirit' is *One*, and cannot be holden of 'matter,' nor be converted into 'matter,' nor be confined nor circumscribed by 'matter.' 'Ego,' or 'Being,' is the 'Spirit of God,' and its individuation, or differentiation, is only that of appearance, not of reality; differentiated 'Egos'

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are only the illusion of the carnate mind ; ' individuality ' is only the phenomenon of variability that occurs through the manifold differences in which ' Ego ' manifests in the various mutations of personalities and organisms. Take an illustration, common to everyday observation. Before dawn, all is darkness, every dwelling, every nook and corner of the world behind the Sun shares in the general darkness. There is no exception of privilege in this ; the king's palace, the gypsy's tent, the cottar's hovel, and the criminal's cell, all are wrapped in the same canopy of darkness. Note the change wrought on the face of the whole world at dawn and sunrise. The moment that the Sun begins to ascend to the Eastern horizon, again no exception is made. Through the splendid glassy domes and delicate traceried and stained-glass windows, and the portals of the palace, the castle, and the rich man's mansion, pour the stream of Sun-light ; into the doors and crannies of the tent, the cot, the prisoner's cell ; wherever light can penetrate, it enters, unbidden, with the impartiality that typifies all the Divine attributes. *He maketh His Sun to shine upon the evil and upon the good.* Now note the effects of the light of the Sun upon the various houses or dwellings into which it enters. It reveals all the splendour of the palace, it converts it into a glorious edifice, full of beauty and grandeur, it becomes the possessor and exhibitor of all its profusion of form, colour, and variety of adornments, none of which appeared in the night of darkness ; all was then clothed in gloom. Again it reveals the squalor, the emptiness, and the dirt, in the habitations of the wretched, the poor, and the unclean ; and the bareness, the severity, and the hopelessness, of the prison cell. The light assumes exactly the characteristics of the domiciles into which it enters, and is varied in its manifestation and appearance, as manifoldly as these domiciles are varied in their interior conditions. Yet it is the same light glorified in the one, and debased in

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the other—the Sun-light. Such is the pathos of human existence, that it lends to light each its own particular characteristics, its charms or its garishness, its joys or its miseries. The humble home of a virtuous man, clean and simple in its purity of life, even if the father enters, begrimed with his daily toil, lends beauty to the light that sheds itself within. But the squalid and filthy den of some debauched wretch, whose ragged and besotted figure fills the room with noisomeness, degrades the light that enters its darkness, and gives it the colouring and appearance of the same wretchedness. As the Sun-light is to the Earth, one Light-Fulness, variously and impartially diffused, so 'Ego' or 'Being' is to the macrocosm, with its teeming myriads of differentiated 'Existences,' or 'Beings' in 'Existence.' The Ego, or Being, that fills, radiates, and functions in a 'God,' possessing and displaying the Divinity and Glory, the Wisdom and manifold Perfection, of a 'God,' is the same 'Ego,' or 'Being,' that is in an 'atom,' or a 'creature,' however debased, degraded, and depraved. The 'Being' is the same, however multiplicity the 'Existence' may be differentiated. The light of the Sun is not degraded, nor tainted, by the squalor and dirt of an unwholesome tenement, or its vicious, degraded, and tainted occupant. It does not, it cannot, contract the evil presented to it, of which it becomes the possessor and exhibitor in the daylight. So the 'Ego,' divided and sundered as it is in many organisms, or human personalities, and however degraded, depraved, and diseased the human and living organisms, remains the same pure, eternal, and Divine 'Being,' though obscured and en clothed with degrading, abnormal, corrupt, and foul vestments of the 'world' and the 'flesh.' And why is this the case? Because 'Ego' or 'Being' is *God Himself*, wherever manifested and individuated, as 'light' is the Sun, wherever it radiates and enters. Its domiciliary conditions make no difference to its intrinsic and

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essential purity. Nevertheless, 'Existence' is a cosmical condition of 'Being,' which, in another sense, is eternal, since that, once commenced, it is permanent, as a state of 'Being,' but impermanent in its mutations. Also 'Existence' is inevitable, a determined function of Being; its destiny, from which there is no escape. God Himself is both 'Being' and 'Existence.' He is 'Being' in His Spirit; He is 'Existence' in His individuate Personality; and He is 'Existence' in the Cosmos, and in the units of the Macrocosm, or the Microcosms. In the reproduction of Himself in the Microcosmic and Macrocosmic 'Existence,' He does not do so by *disintegration* of Himself, but only by the *individuation* and manifestation of Himself, in His 'Offspring.'

But our enquiry is, What of the 'Being' of the Microcosms before their 'Existence'? What of the 'Being' of the Macrocosm before its 'Existence'? Whence came 'Being' into 'Existence'? Herein we lift *Biology* to the Divine Being. *We have to treat God as a Biological Subject.* We ask nobody's pardon for this, even if we seem to be trespassing where 'angels fear to tread.' But we have no sympathy with that unhealthy sentimentality that goes for 'piety' and 'reverence.' We do not believe that God is 'Unknowable,' that He is 'past finding out,' that His Nature is beyond the understanding of the truly reverent student of Divinity. To pass over the contemplation, or the study, of the Nature and Constitution of God, is itself a profanity, an impiety, an irreverence. God is not a Being so 'little' and 'narrow' as to resent enquiry of His faithful children as to all that is to be known of Him. And such professions of the unapproachableness of God, His transcendence of all human knowledge of His Nature, are too often but the confession of human ignorance, incapacity, or unwillingness to enquire into matters that others have not essayed. The mind of man has been so long

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accustomed to depend only upon what others have written and said beforetime, upon 'authorities' and 'traditions,' 'documents' and 'evidences' from known and received literary and ecclesiastical sources, from 'blue-books,' œcumenical, or other authoritative sources; that men have forgotten how to think for themselves, except in the effort to grasp, and to re-iterate, unceasingly, the same ideas that others have done before them, and will do after them. Thus, in this way, there can be no progress in knowledge, beyond the beaten tracks. And these 'tracks' have ended in jungle-ignorance or jungle-error; and no one is considered a safe intellectual or Spiritual guide who dares to transgress beyond the limit of those 'tracks.' The present work will have probably small acceptance among the 'wise,' who have worn their shoes out on these 'tracks,' because it contains no quotations from the books and utterances of 'authorities,' which so thickly line the 'beaten tracks,' but which stop at the limit. We have ventured further than the limit, and consequently we have no 'authorities' to quote; though we have 'Holy Scripture' on our side, interpreted, we are aware, diversely from 'orthodox' and familiar views. This is our difficulty, in particular, in our present subject, for it is one utterly *untouched* by any Theologian or Scientist, and we can only plead with the conscientious reader to study the question we are about to open up, 'without prejudice,' because we do not quote this or that 'Father,' this 'authority,' or that great work, in support of our testimony. It was 'Zophar the Naamathite' who asked of Job, *Canst thou by searching find out God?* And it was Paul the Apostle who pointed out the difference of the results of the worldly method of Knowledge, and the Divine method, *The world by wisdom (i.e. with its wisdom) knew not God; the Spirit of God searcheth all things, yea, the deep things of God . . . the things of God knoweth no man, save the Spirit of God. But we received, not the*

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Spirit of the world, but the Spirit which is of God. He that is Spiritual investigateth all things, and he himself is judged of no man. For who hath known the Mind of the Lord, that he should instruct Him? But we have the Mind of the Christ. And Jesus also says, Neither knoweth any man the Father, save the Son, and he to whomsoever the Son will reveal Him. We therefore claim that there is nothing hidden from man that cannot be revealed to man, provided he is 'in the Spirit,' and if the 'world' rejects the views we are now laying before the reader, that is no reason why the 'Spiritual' should do so. And we are persuaded of this, as an incontrovertible truth, that, if the Truth we are stating is Spiritual, as we contend that it is, then it will never be proven untrue by Science. And being the Truth, it will some day, if not to-day, find its confirmation in the testimony of Science.

'Ego,' or 'Being,' we have said, is the 'Spirit of God,' individuated in the countless creatures of 'Existence,' diffused and distributed in the Universe. In its *Whole* form, it is the Macrocosm; in its differentiated *Units*, it is manifested in the Microcosms. The Macrocosm and the Microcosms, however, were Pure and unindividuated 'Being' in the Eternity before they became 'Existence,' or individuated Beings. Whence came they? And how came they? *In Him (i.e. God) we—have our Being.* As we have said, in this simple statement we have the *Key* to the whole problem of Immortality, of Destiny, of Reincarnation and Creation. The 'wisdom of this world' has ever been perplexed as to the origin of life. And for so long a time as they turn their eyes and attention from *God*, they will continue in perplexity. But as soon as the Mind of Man concentrates its attention, through the 'Soul'- and 'Spirit'-senses, upon God, then will this 'riddle of the universe' find immediate solution. As surely as the instructed and experienced guide can conduct us

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through the intricate ways of the most complicated 'maze,' unerringly to its centre, so surely can the 'Spirit of God,' liberated and redeemed, lead our understandings, by ways that the world knows not, to the full knowledge of God. And it is for such as have been so 'led by the Spirit of God' into the fulness of the Knowledge of God, to present to mankind the knowledge they have obtained. Not that we are so sanguine as to hope to convince all mankind, but it stands as a *testimony*, to draw to the True Pathway of Knowledge those that are seeking the way; and to condemn the rest.

'Life' is not that transcendental spiritualized abstraction that 'Religion' speaks of by that name, but the Vitallic Principle, the Essence of Nature and the Basis of Creation—the Principle and Essence of 'Being' and 'Existence,' and which constitutes Being. In its original state, 'Being' is 'Life,' Life in *elemental* form, as 'Existence' is Life in *cosmical* manifestation. And all 'Life' is, and centres in, God. Now God is not an abstraction, not an influence, not Spirit (or 'Breath') only, not Light only. But God is all these, and God is Life, the 'Fountain of Life.' God is also 'Being' and 'Existence,' a Personality, a Microcosm. But He is the central, and the Eternal Microcosm, in whom, and from whom, all Microcosms proceeded. Therefore, when we want to trace 'Existence' to its original source, we find it in eternal 'Being': and when we want to trace the 'eternal Being' of all Microcosmic 'Existences,' we find it in the Eternal Being of the Father, of God, the Central Microcosm. Therefore, having traced the eternal Being of our Existence to God, we have gone to the centre, and man 'by wisdom' can go no further. It is just to this point that Theology professes to have gone, and yet we will go still further. We will enquire as to *how* Being is in God, and *how* it proceeds from God. This would be easier to do if we were addressing only 'Spiritual'

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persons, persons who have learned to employ the Soul- and Spirit-senses. For then would we direct their gaze upon themselves first, to see there the perfect analogy of the operation of the 'procession' of Being from God. For in all creatures the same operation goes on. 'Thought,' in man, is the emanation of 'atoms,' and magnetic elements, from man, otherwise called 'aura.' These are creative, evolutionary, and fecundative. It is by human 'thought' that human work, and human products are brought forth. The complete picture, painted on the canvas, the plays of Shakespeare, the masterpieces of Titian, the inimitable novels of Dickens, the immortal work of Dante, etc., are all the products of human *Thought*. So, the Universe, the Stellar System, the created things, the creatures and microcosms—Sun, Moon, and Stars, and

'All things bright and beautiful'

in Nature, in all the starry worlds—are the products of the Divine 'Thought.' The reader will remember that we described the earth, in normal times, as 'replenished' by man. *Be fruitful, and multiply, and replenish the earth.* This was done by graduated mediatorship (through the panoplying Divine Hierarchy) of the 'Sons of God,' the Species of Mankind, and the lower orders of creation. Thus was the Earth reinforced from Heaven, and sustained in fruitfulness and productiveness. The method of this mediative sustainment was by 'aura,' or 'Thought-force,' proceeding from the graduated orders of mediatorial creatures. The 'aura' thus mediated was the *protoplasmic* 'dust,' or 'atoms,' 'cells,' that germinated in the creatures, reproduced, and 'multiplied and replenished the earth,' with every variety of forms of life, into which the 'protoplasmic dust' resolved themselves, in the germinative, procreative and reproductive processes. The 'aura,' as it proceeded from the Divine Hierarchy, were undeterminable and indis-

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tinguishable protoplasmic essence, fluid, or Light, and their 'forms' determined themselves spontaneously, in the *menstruum* and *semen* of their earthly procreators. This process of germination, in the plants and certain other organisms, may be witnessed through an ordinary microscope, and scientists will testify that the *protoplasm* of all germinating organisms known on the earth, is universally similar, unvaryingly alike, in appearance, in character, and in chemical composition (as proved by analysis). Yet, strange appearing-miracle! out of what seems to be the same lump of *protoplasm* there are fashioned, chiselled, and brought forth, every manner and kind of living creature, of every kingdom, species, and 'form' of manifold nature, 'animate' and 'inanimate.' This protoplasm is the cosmical substance created and evolved out of the 'aura' of the Gods, transmuted into the Planetary and Solar 'stuff,' that the transmigrating and reincarnating creatures are transformed into, in the process of reincarnation, conception, germination, and birth. This 'dust' is mediated through many mediative channels, or creative intermediaries. But, in their *origin*, their first 'Existence,' they came forth from God, as the emanations of His own 'Logos,' or 'Thought-force.' Beginning with God, 'Thought-force' is the basic and fundamental dynamic and fecundative principle of generation, production, and creation, in all the cosmical microcosms and organisms, that bring forth creatures to life and birth. The 'generative organs' are, after all, only the channels and ducts, and subsidiary 'instruments of production.' But the *Brain*, or the Mind, is the actual 'instrument of production.' Of original production, the Mind of God is the first Cause; and *Thought-force* is the first form in which production issues from the mind of all the producers, and originally from the Mind of God.

We have now traced the origin of 'Being' and 'Existence' (the two successive forms of 'Life')

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first, to the Person of God, and *secondly*, to the Mind of God, the Fountain of Thought-force, or, as the early Christian Philosophers (the 'Gnostics') termed it, the 'Logos.' God being the Centre of the Macrocosm, the Central Microcosm, and the Mind of God being the Centre of God, it is impossible to go further. We have arrived at the terminus of the Path of the Microcosms in Existence and in Being. But we have yet two points to clear up, before we return to our original discussion. We have to explain the mystery of 'protoplasm,' as it germinates into the perfect *embryo*, and foreshows, in the *embryo*, every detail of every part, organ, and faculty, of the creature, in maturity. And *secondly*, how that the 'protoplasm' spontaneously becomes, in germination, precisely the form, kind, or species, of creature it develops into out of the *embryo*. We might answer shortly, and say, for the same reason that the artist, the *littérateur*, the architect, or the poet, paints his picture, delineates his characters, designs his edifice, or expresses his ideas, in just such a way. He does it by the impulsion and propulsion of his mind, by the issues of his thought-force. They cannot help coming that way, and no other; for what is 'genius' but thought-force allowed free play in intellect and imagination? 'Genius' only creates what the mind originates, and is free of any rules, save those that are purely mechanical and technical. 'Protoplasm' may be defined as the universal form in which all creature-life passes from one state of existence to another, and the substance into which the *embryos* of all creature-existences is converted, for the purposes of procreation. Protoplasm, in all its multiple variations of ultimate form, and in all the countless stages of evolutionary forms into which it issues, is the same; the same substance; the coagulation of 'atoms' that constitute 'microcosms,' whether a living creature procreating on the earth at the present moment, or the primordial 'protoplasmic dust' of

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an original 'atom,' for the first time passing forth into the macrocosm, or Cosmos, for individuate 'Existence,' from its primal 'Being,' in God. Therefore in speaking of the process of the latter, we are likewise speaking of the processes of the former.

When we say that 'Ego,' or 'Being,' originates in the Mind of God, we do not mean that it is, in its origin, confined to the Mind of God, or is composed exclusively of the substance of the Mind of God. An 'Ego,' or Being, is a perfect embryonic microcosm, even in its 'atomic' state. *It is a perfect microcosmic constitution,* at the moment of its emanation from the Person of God. It is the perfect 'epitome' of the Person of God, to the smallest detail and particle of the Twelve Organic Structures of the Seven Natures of the Personality of God. The work of 'Progressive Creation,' commencing at the moment of the 'atom's' emanation from God, is to take hold of each of these details, and to 'fix' and *consolidate* them as active and developed parts of the developing creature. The processes working in the womb of a pregnant woman are precisely the same processes that are going on in the Macrocosm, in the procreation and development of Microcosms. The Macrocosm is the vast cosmical Womb of Nature, bringing forth its offspring, and developing its several parts, in the infinite Rounds of Evolution. How then do the embryonic microcosms, issuing from the Person of God in the form of 'protoplasmic dust,' attain their perfect embryonic forms? There is absolutely no addition to the microcosms, as 'atoms,' in any of the multiform personalities, or creature-forms, they assume in the countless 'Rounds' of their existence. Evolution, Reincarnation, Transmigration, Variation, and Permutation, neither in Devachan nor in Karma, add one single part, or particle, to the microcosmic form, after its emanation from the Person of God. The processes of Progressive Creation, or Evolution, operate simply in the growth, development, and

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perfecting, of the embryonic parts, and in their complete adjustment and proportionment to one another, and to the macrocosm ; in the same way that, in the womb of a pregnant woman, the *embryo*, or *fœtus*, is perfect in its organic structure and parts ; and, in the periods of germination, pregnancy, and the after-growth, the structure and parts are cultivated, and brought gradually to maturity. The analogy is absolute, because it is not merely an analogy, but the same process, in continuation, unbroken, in each stage of Progressive Creation. The *physiological* analogy is a useful reference in explanation of the *cosmological* process, from the fact that, being familiar to us, and capable of investigation, it serves to illustrate the primordial functions of the Divine organization in the original creation of the primal 'atom.' In the case of physiological procreation, although, as we have before said, the actual 'microcosm' begotten in the womb, bears only an immediate and earthly relationship to the parents ; yet, in the characters of children, many traits and characteristics, not only of their parents, but of their ancestors, are observable, both in physical features, as well as in moral and intellectual likeness. This fact is also one of the factors of Destiny ; earthly 'lineage' and ancestry having largely to do with the effects of Destiny and the cosmical development of the Reincarnate. The cause of the offspring of mankind taking the likeness and characteristics, in many respects, of their physical ancestry, is due to the actual processes of conception and pregnancy, which spring from, and are directed by, the mind of the parents. Time and space, in this work, will not permit us to speak exhaustively on this interesting subject. It is sufficient for our purpose to point out, that every organ, and part, and nature, as well as every characteristic, of the procreating parents, and of their ancestors, is employed in the moulding and developing of the *embryo*, and of the child, and is taken hold of, and directed, by the brain,

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or mind, of the parents. The wonderful and subtle operations of Nature in the growth and development of the *embryos* in the womb, the magnetic and vitallic forces that are applied to them in the course of their germination, the delicate inter-play of the vitallic, magnetic, and sympathetic forces, of the man and the woman—'joined together,' and made 'one' in the act of conjugation—are too extensive and vast a theme for full treatment in these pages.

The physiological processes of gestation are, as we have said, typical of the cosmological processes operating in the Being and Nature of God, for the bringing-forth of 'Being' into 'Existence.' This now brings us to the contemplation of that most sublime of all subjects—*the Nature of God*. When we consider a 'Man,' his Dual organisation; his Organic Structures; his 'Body,' his 'Body-Nature,' his 'Mind-Nature,' his 'Astral-Body,' his 'Soul-Nature,' his 'Spirit-Nature,' and his 'Spirit'; his 'atomic' formation; his wonderful vitallic and magnetic influence and forces; and the wonder-working powers of his Mind and Soul; and when we contemplate him, in all his capacities and functions, as he is in his normal and uncorrupted state; we have before us the 'image' and 'likeness' of God Himself; from Whom Man originally proceeded. God, His Person and Existent Being is the Eternal Archetype of Man, and of all creatures, in each of their graduated modes of existence. In the 'God'-Order of Existence, or 'Elohim,' we have the Microcosm, arrived at the state of cosmical and creative Perfection. The 'Christ' is the *Perfect Man*, and the Perfect Man is the *Perfect God*. But, to become a 'Christ,' a 'Perfect Man,' or a 'Perfect God,' the microcosm must pass through all the stages of Evolution, or Progressive Creation, beginning at the 'Atom.' But the 'Atom' is, in its incipient stage, the 'Perfect God' *in embryo*; he is the 'Perfect God' *de facto*, when he returns to his final 'Home,' in the 'bosom of

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the Father,' and is 'Begotten of the Father' into the Divine Family, in the 'Kingdom of God,' or the Heaven of Heavens. The 'Atoms' are the primordial forms of 'Being,' and revolve, like infinitesimal stars in the 'sidereal' system of the Divine Being. The same process of the Atom's formation, or creation, operates in the Divine Being, as operates in the Macrocosmic Being. In the Divine Being there are the same *divisions* as there are in the Macrocosm, and in all the Microcosms—Twelve Organic Structures, corresponding to the Twelve Zodiacal Angles; Seven Natures, corresponding to the Seven Planetary Circles; Two Dual Natures, corresponding to the Planetary and Solar Systems. And as the creatures revolve and evolve in relation to the Sidereal System of the Universe, so the 'Atoms' revolve and evolve, in relation to the Constitutional System of the Divine Person. And as the Sun is the directing energy that guides, controls, and superintends the motions of the Stars; and the Divine Hierarchy (under God) guides, controls, and superintends the progress of the microcosms in Evolution; so the Mind of God, in His Spirit, guides, controls, and superintends the progress of the 'Atoms' that revolve in, and relate to, the Twelve Organic Structures of the Seven Natures of the Dual Being of God. Thus it comes to pass that the Atoms, the primordial *Light-Cells*, are fitted, prepared, formed and shaped, in the embryonic state, *before* they emerge in the 'Atomic' state, and enter the organization of the Universe, or the Macrocosm. And the whole course of the cosmical Plan of Creation, stage after stage, is eternally impressed in the nature of the Atom, as it revolves in the Being of God. In each 'Organic Structure' of God, the 'Organic Structure' of the Microcosm is being gradually fashioned in the Atom; in each 'Nature' of God, the 'Nature' of the microcosm is being gradually fashioned; in the Soul of God, the Souls of the microcosms are being fashioned;

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in the Body of God, the Body is being gradually fashioned. So, when this Process is completed in the Being of God, the Atoms proceed forth into the Macrocosm, to fulfil the next course of the Process of Progressive Creation, which we have described, the Process of Cosmical Evolution. The First Process, in the Being of God, we may call PRIMORDIAL EVOLUTION; the last Process, in the Macrocosm, we may call COSMICAL EVOLUTION.

The 'Atoms' above spoken of, 'proceed' from the Person of God, in perpetual Streams of 'Light.' These Streams of 'Light' are, in the language of Holy Scripture, designated by the terms, 'the Spirit of God,' 'Holy Ghost,' and the 'Light of Life.' The 'Holy Spirit' is the primordial form in which the Divine 'Aura,' or Atomic Emanations, pass from the Divine Existence into the Macrocosm. The 'Holy Spirit' is the Creative, Dynamic, Productive, and Preservative Essence of Vitality; the 'Divine Essence'; the 'Elixir Vitæ'; both the Substance and the Power of created things, and their originative force. Thus, in the 'Genesis' account of 'Creation,' we read, *And the Spirit of God moved upon the face of the waters; and God said, Let there be Light, and there was Light.* The 'Light' here spoken of refers to something infinitely more than 'illumination' (one of the natural products of 'Light'). 'Light' is Primordial Essence, the Basis of Substance, and the elemental form of 'matter,' that constitutes microcosmic existences. When God said, when His Spirit 'moved over the face of the waters,' *Let there be Light,* He meant 'Let the Light-Streams of the 'Divine Essence' fall upon the waters,' and bring forth the microcosms from the 'waters'—the unfertile womb of the Earth's Nature, awaiting the fecundating Streams of the Divine 'Seed'—and thus the womb of Mother-Earth, in conjugation with the Spirit of God, in the Cosmical Marriage;

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conceived, and brought forth the Microcosms on the bosom of the Earth. 'Water' is always, in ancient philosophy, the symbol, and figure, of the embryonic germination and procreation of the 'fœtus' in the womb, embedded in its watery *sac*. The 'moving' of the Spirit on the face of the waters represents the 'Divine Marriage' and conjugation of the Creative Father with the Productive Mother.

But not only are the 'Aura,' or 'Atomic emanations,' of God, the Essence of Creative production, of which the *embryos* of microcosms are formed, conceived, and brought to birth; but they are the Vitallic and Magnetic Substance and Force, which supplies Substance and Vitality to organisms, and Power to Existence, which Substance, Vitality, and Power correspond, in functions, to the Nature and Plane to which they are applied. The same 'Spirit of God' that produces organic existence, the microcosms, in their origin, and in their successive evolutionary Re-Births, is the 'Spirit of God' that conceives 'Thought' in the Mind, 'Strength' in the Body, 'Blood' and 'Life' in the veins, 'force' in the nerves, and 'energy' in the brain. And, in its highest functions, it is the 'Holy Spirit' that inspires the Church, the Descent of which in the Soul, is the Crowning Act of Redemption, as it is the initial and incipient Act of Creation. The Holy Spirit is the Divine Essence, the 'Elixir Vitæ,' that manifests, functions, produces and creates, in all that exists, in the Macrocosm. It is the Light of the Divine Sun, the Archetype of the Light of the cosmical Sun; the Stream of Power, Substance, Essence, Wisdom, Love, Life, and Grace, flowing from the One Source and Fountain, the Being and Person of 'Jehovah-Elohim,' *proceeding from the Father (Jehovah) and the Son (Elohim)*.

We have said that the Planetary and Solar Spheres—the Sidereal System—function to the microcosms

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(Man and evolving Creature-Existences) as the 'Mansions' of cosmic growth and development. To the 'Ego,' viewing them from the 'Spirit,' they do not appear as separate establishments, but as the several stages, or 'stations,' along the ascending Path leading to the Eternal and Celestial 'Home.' To the 'Spiritual man' there is only one 'Home'; for the Sidereal abiding-places are not 'Homes,' but 'Lodgings,' 'Inns,' caravan-serais, wherein the traveller-microcosms find periodical rest in their journeyings; and 'Schools,' in which they ascend from class to class, from degree to degree, in their training, testing, and 'examinations,' to fit them for higher graduation. At the best, the creatures, all along the line of Progressive Creation, are 'strangers and pilgrims,' wherever they are temporarily residing, either in Devachan, or in Karma. It is a task of supreme difficulty to paint in words any adequate picture of what these spheres of the Sidereal Universe appear in the 'vision' of the Spirit of 'Egos' able to see them. The exigencies of language are such as to render any attempt at delineation and definition of these 'Spiritually discerned' and 'Eternal' things only liable to human misconstruction, and would be doomed to failure in affording a correct impression on the reader, of the true image on the mind pleading for utterance and expression. It may seem to many, more timid, minds, little short of presumption to make such an attempt; of intruding in altitudes 'where even angels fear to tread.' But, if only for the sake of stirring in some hearts the desire to qualify their Spiritual natures and senses for the 'vision' of the Celestial glories, we feel called upon to make some brief attempt at depicting what 'we have seen with our eyes.' Jeremiah the prophet complained of the seething force within him of his message, which force he describes as *A burning fire shut up in my bones, and I was weary with forbearing, and I could not stay,* and the Psalmist speaks in like language, *whilst I was thus musing, the fire burned; at*

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last I spake with my tongue. Such a 'force' is what impels us to the utterance of these almost 'unspeakable' things.

My Father's House, i.e. the Cosmos, is, as a matter of fact, not *many houses*; or distinct, separate and independent habitations, but *One House*, consisting, so to speak, of many 'Apartments'; or, better still (by way of illustration), they may be likened to the ancient form of patriarchal domestic arrangement; a number of dependent and related domiciles, stationed around the central paternal roof. These domiciles were occupied by the various families gotten by the patriarch, his wives, and his sons' wives, forming a large group of 'mansions,' which, altogether, comprised the 'Father's House.' So, the various Solar and Planetary Spheres, with habitations occupied by the countless hosts of the Devachanic Beings, are stationed around the central sphere, the Sun, where dwells the 'Father of All.'

In the state of our present abnormally restricted vision we are only able to perceive things one at a time, and in our limited sense of 'space,' of 'distance,' of 'time,' of 'measurement,' and of 'locality,' we are compelled to *think in* 'compartments.' Consequently, we cannot think of the Celestial Spheres as a whole compact aggregation of parts, but of each 'part' only as a separate whole; nor can we conceive of 'units,' except as divided by space, distance and time. Whereas all these ideas are but the *illusions* of the material senses, and the stars, as separate bodies, are the *phantasmagoria* of the material 'illusion' in which we live. They have no existence in the normal mind of the Ego. These apparently disconnected Spheres are all *one Body*, in reality, even more intrinsically connected and cemented together, than are the limbs and organs of the human organization. They are, in very fact, the 'organs' and 'limbs' of the Divine cosmical organization. As the nerves, the veins, and the muscular

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organization connect all the parts of the body to the head, so there are currents of magnetic and vitallic Forces that connect the Solar and Stellar Spheres, and the creatures residing upon them, with the Sun, and the Divine Beings residing on the Sun. Some tokens of the material illusions in which we, abnormal creatures, live in this world of illusion, are indicated in the many potentialities brought to light by modern scientific invention; such as the instantaneity of electrical currents, in the various uses to which mankind is learning to put them; the potential forces latent in magnetism; the magnifying capacities of astronomical and microscopical instruments (capable of unlimited extension, according to the magnitude of the lenses and instruments); the powers of mind over matter, through hypnotism, etc.: all these are tokens that space, matter, and time, are vanishing quantities, when we begin to impinge upon the supra-material and almost unknown forces and planes of Nature. Modern Psychical and Spiritualistic developments (to which we have referred, and shall speak more fully anon) are laying bare facts of Nature that show still more evidently the illusion by which the mortal and physical senses of our abnormal nature is obscured; and proving, by incontrovertible testimony that, really and normally, there are no such things as 'distance,' 'matter,' 'time,' 'space,' and 'locality,' or any of the limitations that appertain solely to 'mortality.' In 'normal' conditions, in which we perceive and know, volition, function and sense, from the Spirit, or the Within, these ideas and illusions vanish from the mind altogether. The beings inhabiting, say, Jupiter, Saturn, and Mars, the Sun and the Moon, would be just as closely connected and associated with the beings that inhabit the Earth, as the 'cells' that compose the leg, the arm, or the foot, are connected and associated with the cells that revolve in the *cerebrum*. The intercommunion would be as

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instantaneous and as perfectly co-ordinated—and more so, considering the present abnormal dulness of the human sensory faculties.

What then do we learn from this in reference to the 'many mansions' of the Planetary and Solar Spheres? That they are all the undivided, integrated, and inter-communicating 'units' of the whole *Cosmical Body* of the Macrocosm, in the same manner, and even in a greater degree of proximity and *solidarity*, than the innumerable cells, and aggregations of cells, or molecules, that constitute an organism, are inter-communicating units, of that organism. It is open to the student to work out this principle in all directions—in the Social direction, the Racial direction, the Commercial, the National and the Industrial directions. It holds good in them all. It is the basic Principle upon which every institution of the world should be organized, but which is not found working in any one of them, not even in the great Spiritual Institution, around which all other institutions should revolve—the Religious. The Great Ideal, the fundamental Purpose, of the Cross and Serpent, in this, and all Ages, is to bring about the Re-Organization of the world on this Principle, from which it has fallen, as we have already stated. This is what S. Paul meant when he wrote:—*Dealing truly (i.e. according to the Truth) in Love, we (i.e. the 'Church') may grow up in all things into Him, which is the Head, even the Christ; from Whom all the Body, fitly framed and knit together through that which every joint supplieth, according to the working in due measure of each several part, maketh the increase of the Body unto the building-up of itself in Love (Eph. iv. 15, 16).*

Therefore, in considering our present subject, it is necessary to rise above the human 'compartmental' system of thinking, and to learn the sacred use and unerring power of 'imagination,' or *imaging* on the mind the *realities* that cannot be reflected by the retina

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of the physical optic; and launch forth into the deeps of the unveiled Universe, which, to the physical senses, and the mental perceptions, of the 'natural man,' are altogether veiled, but to the 'Spiritual man' are open and manifest. The Cosmos is one Infinite and definite Whole, a system of spatial organization, an Organism, composed of distinct, ordered and definite parts. These Parts are differentiated according to their specific cosmical offices, functions, and uses, in relation to the whole Body—the Macrocosm—and exist in their stations and states, for the performance of the essential functions they exercise in the whole organized system. They hold no independent, individualistic, or ulterior interests, or purposes, in their existence, but each 'Part,' each unit of a part, is eternally invested with the inviolable impulsion of every mutation of its Predestined course. This possession of the unit-cells, as of their molecular aggregations and segregations, in whatsoever organism, is the eternal cosmical Destiny, that invests them in their Eternal Being in God primordially. Each Part of the Cosmical Body is a Sphere, belonging to one of the Planetary Circles, or to one of the Constellatory Groups of Solar Spheres (*i.e.* the 'Fixed Stars'), which traverse the line of the Zodiac, and enter each of the Twelve 'Houses' of the Zodiac annually. The Planetary Spheres are all arranged in the Sevenfold constitution of the Cosmical Body. They are organized in Six Concentric Circles, round the Solar Centre, forming a vast Spiral Body, each the extension of the other, to the outermost Circle, and joined to one another, and to the Solar Centre, which is the Seventh of the Sevenfold Constitution. This description is that of the *Cosmical* Constitution, and must not be mistaken for a mathematical, geometric, or modern astronomical description. Modern astronomers look down upon the Science of the 'Ancients' from their 'superior' standpoint, and judge their 'Astrological' Science as extremely ignorant and superstitious, and utterly

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contrary to their own rules of investigation and mensuration. But this does not disconcert us, even when Astronomy hurls all its heavy artillery of measurements, and spectroscopic and photographic *data* of the heavens, at our statements, and all the cumulative forces and array of astronomical 'facts,' supposed to have been accurately collected from spectroscopical analysis, mathematical calculation and telescopic research. Time—as astronomers regretfully announce—and many generations of Time, are necessary, before these 'facts' (*sic*) can be completely tested and proved, and Astronomy can prove its doctrines to be correct. And Time is rapidly working in other directions than those pursued by technical astronomical investigators, and, in those directions, there are being discovered many counter 'facts' that go far to disprove and upset the present *vogue* of Astronomical science. We venture to prophesy that the scientific world will, in some not very remote period, find itself compelled to reverse and modify some of its present beliefs, from new *data* which the advancing Age will produce. So, in speaking of the Sidereal Universe, we do not profess to be on the lines of 'orthodox,' and accepted Astronomical Science, but to be setting forth a picture of the Sidereal Universe as it truthfully is seen and known by the inner Sight and Knowledge. The Planetary System of our Solar System is so arranged, by a complex system of elliptical orbits or Paths, of the Planets in the Macrocosm, round the Solar Centre, that the Seven Primary (and their respective Secondary) Circles of Spheres, and the movements of each Sphere in each Circle, regularly occur in cosmical relation, and periodical affinity, to the various Constellatory Groups of Solar Spheres, or 'Fixed Stars,' in their annual passage through the Zodiacal Houses, or Solar Angles, of the Macrocosm. The orbits of the Planetary Spheres are of varying circumferences, and their elliptical lines of revolution vary in their length and magnitude, whereby the whole

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Macrocosm is encircled and traversed by the ever-revolving Planets (Primary and Secondary). Each Planetary Sphere is a mighty centre, a polar *nexus*, of dynamic, magnetic, vitallic, etheric, electric, and Divine Forces, functioning by *Polarity*, or the force of 'attraction and repulsion,' which Force (operating in the Seven Planes of Cosmical Being and Energy) establishes a permanent, and (by reason of the irregular elliptical orbital motion) a periodically varying, communion and connection with the Zodiacal Groups of Solar Spheres, in each Solar Angle, through which the Planetary and Solar Spheres revolve, in their respective rotary passage, in the Macrocosm, round their respective central points, or *foci*; and all these systems of focal centres and Solar Systems, revolve round the Centre of all, the *Focus of all—the Sun*. These related motions, and interconnections of the Planetary and Solar Spheres, are regulated with the precision of clock-work, which may be calculated with perfect mathematical accuracy and geometrical exactitude. By this vastly complex, but perfectly ordered, system of sidereal movements, there occur fixed and regularly timed periodical interchanges of Force-currents, of polarity, of vibrations, of magnetic and vitallic intercommunications, between the Spheres (Planetary and Solar), corresponding to the nervous, muscular and arterial organization of the body, through which the migrating microcosms upon one Sphere, in a duly prepared state, may be transferred to another Sphere.

The method of this transference of beings from one Sphere to another, in the course of their Transmigrations and Reincarnations, is one that needs a brief explanation. It is a noticeable fact that, in the ancient symbology, among the most conspicuous and frequent symbols were representations of the 'organs of generation.' True, the lowest and obscenest constructions have been put upon these representations, and to these low constructions their higher symbolisms

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were, in degenerate times, grossly corrupted. This we are bound to admit. Greece, in its later day, about 2000 years ago, had reached an age of extreme decadence, and the 'Ancient Wisdom' of their time-honoured symbology, except among a very few, had degenerated to nothing short of grotesque caricature and bestialism. But no thoughtful mind will fail to perceive that an ancient 'glyph,' 'hierogram' and 'symbol,' dates ages back from the latest representations into which they have become perverted, until they have lost their original meaning. No one would deliberately ascribe to the original of 'Bacchus'—the corrupted representation of 'Jachos' or 'Jove'—the ideas and practices associated with the 'Feasts of Bacchus,' and its gross orgies and debaucheries. And thus the 'Ancient Wisdom' is buried beneath the mire and offal of centuries of sensual and lascivious misuse. So, the misrepresentation of the Sacred Symbols of the Cross and Serpent, the Sacred Mysteries, dead and gone, has reduced this symbolism of the 'organs of generation' (for instance, the so-called 'Crux Ausata,' and its extremely gross equivalents that 'adorn' ancient, Egyptian, Greek and Roman statuary, and monumental and mural decorations) to the most sensual and material significations. But we will brush off all these nauseousnesses, and regard the symbol in the higher significations that it is originally intended to convey. The signs that represent the 'organs of generation' refer to the Divine and Cosmical method of Transmigration and Reincarnation, from Sphere to Sphere. Nature, in the Macrocosm, as a whole, is not different from Nature in the several Parts, or Spheres, of the Macrocosm, in its *methods*. The processes of entrance into any Sphere of occupation, of all Microcosms, is absolutely the same. No organism can establish an entrance into any Sphere—Planetary or Solar—without following the natural processes of *generation*. In every kingdom of the Celestial Empire,

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in every Sphere of Devachanic habitation ; as in Karma, or the Earth-Sphere ; *the method of entering* is the same, by natural conjugation, conception and procreation. Hence, in the Ancient Wisdom (the concrete Truth embodied in the ' Sacred Mysteries ') the ' organs of generation ' symbolized the natural process by which microcosms develop and evolve, and pass and return from the Planetary to the Solar Spheres, and from the Solar Spheres to the Planetary Spheres. Why were the ' Sons of God ' (*Elohim*) so denominated ? Because, in their Re-Birth into the Earth, in their final Reincarnation, the Celestial Beings, their Evolutionary Conceptors, were the ' Gods ' of the Devachanic Solar Sphere from which they were transferred. When Jesus was said to be *Conceived of the Holy Ghost*, it meant, in his unique case (*in these days*), that God, the Father, projected the ' Seed ' of the ' Christ '—the ' Alone-Begotten '—through the physical organs of generation of Joseph and Mary, his pure and initiated earthly parents. It is altogether a gratuitous and false assumption that Jesus was *conceived of the Holy Ghost* without the conjugation of Mary and Joseph. The ' Holy Ghost ' which ' over-shadowed ' Mary, and caused her conception, ' over-shadowed ' Joseph also. It only means that to Mary was vouchsafed the unique and glorious honour of being the chosen woman in whose womb should be conceived and begotten the Incarnate Son of Jehovah. Now, the ' Holy Ghost ' is the ' Divine Essence,' in which all microcosms consist, in all their evolutionary mutations. What is a ' reincarnate ' Ego, but a reincarnate form of the ' Holy Ghost ' ? Therefore, when a being passes from the Earth, in these abnormal and corrupt times, as well as in normal times, the process is the same in the end. In normal times, as in the whole of the Celestial Spheres, the ' passing ' microcosm is transferred from Sphere to Sphere, in the form of *Ethereal Vapour*, which, in conception is reduced to ' protoplasm,' and becomes

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the 'Embryo,' and 'foetus,' from which it emerges as a *being*, corresponding to the forms of being on its present-occupied Sphere. In abnormal times, the method is complicated, owing to abnormalism and corruption. When a microcosm passes from the Earth after death, it enters the regions of *Hades—Purgatory—*and there abides, until its sundered and scattered parts are reunited from their several earth-organisms (as we have described it in Book One), and all the reunited parts are purged and purified from the Earth defilements. Then the reorganized Microcosm passes into an ethereal vaporous state, in which it ascends the Path of the Macrocosm, in the Polaric currents, and is envorticed into the atmospheric system of the Planetary Sphere of its Paradisaical abode and absorbed in the Celestial Beings—Body and Soul, respectively—of its Paradisaical Parentage. In all the Spheres, therefore, the reader will note, the economy is the same as on the Earth. Life is organized in the same way. Conjugal Life, Family Life, Paternity, Maternity, Birth, Marriage, Childhood, Manhood, Womanhood, Age (but not senility, decrepitude, decay and death!), and Translation, are the order of Cosmical Existence, with no exception, from the centre to the circumference, in the Solar and the Planetary Spheres alike. The sense of domestic amenities with which our earthly life is invested, the predominance of earthly loves, earthly friendships, earthly associations, are so strong within us, that it is probable this truth may not be very welcome or palatable to many of us who naturally set great store on our earthly affections and their objects and ties. But such evidences as have come to light in certain Spiritualistic communications that have been received, point to this truth. It is a fact that, in many cases, there comes a time when 'old friends' seem to get farther and farther away from their earth-friends, and finally their earth-friends appear to lose all touch with their departed loved

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ones. The latter have even been known to explain that they are about to ascend to higher regions, and are communicated with no more. This means that their 'Purgatorial' period is over, or undergoing a change, and they are about to ascend to Paradise, or to higher planes, in Hades, whither they go, and form new affectional and parental ties, and return nevermore to the old transitory relations of the past. This is why, in Karma, there are rarely any *recognitions*, of old past reincarnate associates. How could there be, when they are, in nearly every case, no longer the same personalities that they were before? How could they when their immediate past associates were only as the 'ships that pass in the night,' so to speak, and only of a single Karmic duration? But we are merely discussing this now from the abnormal human standpoint. We must never forget that there is the normal standpoint, from the point of view of which we behold a state in which there are no impaired or obscured perspectives or objectives. In that state, when man arrives at it from his present abnormal state, he will find himself permanently and eternally associated with all microcosms, and his affectional faculties will revel in loves and connections, memories and recognitions, of all the Beings that abide in all the Spheres, no matter what developments may eventuate. When Jesus said, *Before Abraham was, I am*, He uttered a cosmical truth that applies, not to Himself only, but to all microcosms. 'Abraham was an abnormal, but pure, man, belonging to this abnormal species,' and Jesus meant that he knew the microcosmic being that Abraham represented, in all the eternity, *before Abraham was*, or entered upon his earthly Existence, as 'Abraham.' The 'Abraham'-Existence was but a transient phase of the *microcosm* that, in this Earth-life constituted 'Abraham.' We all of us 'are,' or *exist*, eternally, in many 'forms' before we 'are,' in any particular 'form' In this larger and wider view, our narrowed and circum-

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scribed earthly dimensions of Love, widen out to infinity, and our 'fathers' and 'mothers,' 'sisters' and 'brothers,' 'relations,' 'companions' and 'friends,' are, not of world-wide dimensions, but of Universe-wide extension. No! Let the world's 'friendless' ones (and how many there are!), its 'homeless' ones, its 'orphans,' consider this, that they have a Universeful of the nearest, and the dearest, who are waiting for that return of recognition in Paradise, when they, the Earth-born, will find that they are not merely 'Earth-born'—that the Earth, as it is, is a forgotten 'nightmare'—but *Heaven-born*, and possessed of all the Infinite amenities of a *Divine Home*, to which the best 'earthly' home, and earthly loves are beyond all possibilities of comparison. It is to this inspiring and earthly consolatory truth to which Jesus referred, in the well-known passage we have already quoted in part, *Let not your heart be troubled; ye believe in God, believe also in me. In my Father's House are many mansions. If it were not so, I would have told you; I go to prepare a place for you, that where I am, there ye may be also. And whither I go ye know, and the Way ye know. I will not leave you Orphans. I will come unto you.*

Thus we have seen, as with a 'bird's-eye' glance, a view of the Sidereal Universe that does not exhibit itself to the physical senses, nor is made more visible to the Astronomical instruments of the Scientist. It is a view of the Celestial Economy which would not present itself, nor be suggested, in any aspects of the heavens that may be taken from the physical perspective, nor would it gain currency in the 'learned Societies,' from any arguments concerning Star-measurements, spectral-analysis, or either heliometric, or geometric, calculations. Yet it is the view that has been the doctrine of human Societies, more learned, and of more ancient date, than any within the memory of man, or in the history of this world. It honours the

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astronomical discoveries and doctrines of the greatest of our modern and early Scientists, that have stood the shock of every scientific upheaval, in which error and fallacy have fallen to pieces. It neither denies nor asserts anything contrary to what such men as Bruno, Galileo, Copernicus, Herschel, and others, have given to mankind; it accredits all that they have contributed in the exposure of the false Ptolemaic and other systems. But let us not forget that these great men had Pythagoras before them, and many another great teacher, whom Ptolemy succeeded in superseding with his errors. And these later minds, which restored the older doctrine of astronomy, were not ignorant of, nor unacquainted with, the teaching of Pythagoras, and the great Masters whose pupil he was, who held in reverence the Teachings of the 'Ancient Wisdom,' that had once been the glory of Egypt and Chaldæa, and the East. What we have written is but that same Philosophy that was then taught, but which was shattered by Ptolemaism, and is only now finding a world intellectually ready to receive the full truth; and not a few, we fain would hope, ready to turn to the right source to find it, and the right means to learn it, by the instruments of the *Soul*, rightly adjusted, and purified, through which the Heavens may be discerned, and the Earth beneath; and Science may become a thing that lies as an open book, requiring, not generations of research, and painful industry in academical methods, but only the concentrated application of the mind upon the workings and intuitions of the Soul.

We have seen that, along these mighty Cosmical Force-Currents, these million-times more powerful 'Niagaras' of Forces, varying, in their functions, according to the 'Plane,' or 'Nature,' of the sources from which they emanate, pass, and re-pass, from Sphere to Sphere, the Bodies and the Souls of the Creatures, in the course of their transmigrations and their Reincarnations. From the Earth-Karma, they pass,

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through the gates of Death, into Hades, or *Purgatory* (of which we shall speak later); from *Purgatory*, when the microcosms have reunited from their scattered incarnate states, and are purified by purgatorial disciplines, they pass upward to their Resting-Place in *Paradise*, located in one of the 'many mansions' of our *Father's House on high*, in the particular Circle that corresponds to their Evolutionary State, as Microcosms. From *Paradise*, in due time, they are transferred to the Solar Sphere of their 'Nativity' (concerning which it is impossible to particularize in the present work), whence, also after a due period of Solar Existence, passing through the Solar Angles in their regular order, they return to the Earth again, to Re-incarnate, and be Re-Born, for another period of Karmic Existence. These Transitions, with the constitutional processes that they involve and bring with them, all of eternal account both in the present course of Devolution, and in the cosmical course of Evolution of the Beings, in Existence, from Planetary to Solar Sphere, from Solar Sphere to Earth, oft-repeated, are the cosmical effects of the Astrological and Astronomical systems of the Sidereal Universe—the 'organs,' and 'instruments,' of the Divine Body and Soul, in the Creation of the Sons of Jehovah, and in their Perfection in the Order of Elohim.

The above Astrological facts, briefly glanced at, are the *Key* to the recrudescence, in every age, of the beliefs and practices of mankind, in relation to the supposed Astral influences, or the potencies of Stellar combinations, upon human 'nativities' and human *destinies*. To this day these beliefs have a more or less wide vogue, not in Eastern countries only, where the mind is trained and inbred to a higher degree of sensibility to spiritual and occult influences of thought; but in certain more advanced and ardent circles of Western civilization, in which, as a rule, the utilitarian and practical spirit of 'materialism' is the prevailing

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force ; the cult of ' Astrology ' is being made a subject of earnest study, if often of mistaken and misdirected zeal. But, admitting that, in these, and in earlier days, there is much, in this movement, that can only be acknowledged, as the product of charlatanry, or of pure superstition, and of ignorant vapourings, and not to be taken seriously by any thoughtful student of ' occultism ' ; yet a *philosophy*, a *Science*, amounting almost to a *Religion*, that has been openly and devoutly accredited by not a few truly learned and intelligent people, and taken up by persons whose worst critics would not judge to be ' fanatical ' ; a Philosophy on which many learned and highly useful books have been written and widely appreciated ; that has a history of its own dating farther back into the world's remote past than any other ; that has been handed down, from generation to generation, from time immemorial ; that, in the ancient intellectual ages when Knowledge had attained a maturity, surpassing the attainments of this present wonderful century of progress, was accepted as the leading Science, and most learned of professions ; however much such a Philosophy, we say, in the hands of evil-minded, cunning, or ignorant people, may lend itself, and has lent itself, to charlatanry, to fanaticism, to corruption and fraud ; such a Philosophy cannot be brushed aside as a mere empty and vain ' superstition,' or as the surviving ' remains ' of an age of infantile ignorance and ' barbarism,' when we come to learn and understand the true principles of Cosmology, and the nature of the unseen forces by which the Universe is regulated, sustained and vivified, the cult of Astrology, and of Divination, will not appear so much a ' superstition ' or a ' folly,' as it is a True and Divine Science. We would not be understood as holding any ' brief ' for what goes by the name of ' Astrology,' advertized and trafficking in the world to-day ; but we are defending the ' Science of Astrology,' in its original and purest form, on the Divine Principles

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of which such a Science could only be based. This Science deals not so much with the very elementary questions that 'modern Astronomy' laboriously investigates; but, those questions being all set at rest already, it deals with the cosmical, dynamic, and basic forces of the heavenly bodies, and, on the perfect and accurate knowledge of these in their possession, the Scientific Astrologers apply them to the guidance of mankind in the working out of their individual Destinies, and the Destinies of the world, and in making the best use of these Sidereal forces.

The True 'Science of Astrology' postulates the cosmical facts, that the 'Ego,' or 'Being,' has eternally pre-existed, and as 'Existence,' it has had a long alternative course of Progressive Creation; that the Ego-Existence has not permanently inhabited this one Planet only; that they have migrated to, and resided in, other Spheres, both Planetary and Solar. These postulates of *Scientific Astrology* have nothing against them in any of the known facts of *Scientific Astronomy*. The probability that the Heavenly Bodies are inhabited Spheres is not denied by Astronomers, but rather it is admitted. Astrology pronounces this as *more than a belief—a certainty*. A True 'Astrologer' is not a man who is clever merely in 'casting' horoscopes; he is a 'Seer,' and a 'Prophet.' All true Prophets are Astrologers, and all true Seers are Astrologers; though all Astrologers are not true Prophets and Seers. Witness the 'Magicians' of Egypt, and the 'Astrologers' of Babylon. The probabilities are all in favour of the 'Astrological' belief that the inhabitants of these other Spheres are those that have formerly inhabited this Planet. There is nothing scientifically improbable in the belief that these inhabitants have periodically migrated to and from the Earth and the heavenly Spheres; and there is nothing scientifically improbable in the belief in Progressive Creation and Reincarnation. We have seen that there are two classes of Sidereal

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bodies, or Spheres, the Planetary, and the Solar Spheres, the latter grouped in certain Constellatory aggregations, to which Astrology originally gave their names, and Astronomy has retained them. The former (also given their names by Astrology) are grouped in Seven Circles of Spheres that revolve, in eccentric circles, or ellipses, of varying degrees of circumference, round the Solar Orb, or Sphere, which is their joint *Focus*, if not their mathematical *centre*. We know that all the other Solar Systems also revolve round the same *Focus* as does our own central Solar and Planetary System, that the Planetary and Solar Spheres, which we have denominated 'Secondary,' revolve round their own Suns, and these Systems revolve round the Sun of Suns, the Sun of our Solar System. We have stated that the Planetary Spheres enter into conjunction with the Constellatory Groups in the Twelve Solar Angles, or Zodiacal Houses, in annual rotation; and we have also said that, at these times of conjunction between the Solar and Planetary Spheres, the microcosms are transferred, by 'Polar attraction and repulsion,' from Sphere to Sphere. The Earth, moving in the central orbital Path round the Sun, and occupying the same length of time in making its annual solar journey, of 360 days, as the Constellatory Spheres; is so placed that it receives and transfers the migrating microcosms, in strict regularity and order, to the Solar Spheres, which transfer them, in due time, to their Planetary Paraisaical Resting-Places; and the same is performed on the Earth in the receiving of the reincarnating microcosms from Paradise. The Solar Spheres act as the 'Receiving Houses,' or 'Stations,' of the migrating microcosms, to and from the Earth and the Planetary Paraisaical Resting-Places. This is the method of *Cosmical Pre-Destiny*, explained by the mathematical and spontaneous accuracy of the Sidereal movements, and not carried out by any arbitrary 'fiat,' or 'decrees,' of God. It is by these movements of the Sidereal

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Bodies, in harmony with each other, in integral relation to each other, by 'Polar' magnetic and vitallic 'attraction and repulsion,' which create the 'occult' and 'Astrological' affinities and influences between them and the microcosms on the Earth, which affect and determine the Births, Lives, Careers, Events, and Deaths, or Passings, of mankind, and all the creatures living upon the Earth. These facts being the case, it is not difficult to be convinced (apart from Astrological and Prophetic certainty), logically and rationally, that there is a 'Science of Astrology,' by which, under certain Astrological conditions, mankind has access to Celestial knowledge and Sidereal secrets, of absolute veracity and accuracy, concerning the destinies of the Earth and of the world, and the 'changes and chances of this mortal life.'

The Science of Astrology was one of the supremest importance, when the world was younger, when mankind was more under the influence and power of the 'Gods,' when men were less keen after the world's ends, and more prone to 'consider their latter end,' and when the Cross and Serpent was held in veneration, and its Hierarchs, and Priests, and Masters, and Craftsmen, were men of Honour and Divine Power, who could 'read the Stars' as men nowadays study the 'Share Lists,' and who followed the 'signs' of the Planets in conjunction with the Solar Groups, more closely and inveterately than men in these days observe the runnings of their 'favourites' in the great racing stakes, or the last newspaper 'scandal' in Society or the Courts of Justice. No great enterprize was taken in hand, no foundation laid, no war declared, no marriage fixed, no great national, political, social, or domestic, movement inaugurated, but the movers first consulted the Prophet, the Astrologer, and learned the exact conjunction of the Stars. The birth of a child was the moment for learning his natal and Sidereal configuration, with a far keener interest than parents

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nowadays consult together to select the name to be given it. Everything men did, small or great, was done with reference to the Stars. And these men were not madmen, not superstitious, not fanatics, not ignoramuses. Nebuchadnezzar, Darius, Alexander, Pharaoh—names of historic greatness—were Astrological votaries. Are there any modern Personages, Emperors, or Kings, greater, wiser, nobler, than they? Have they achieved greater things? Have they exhibited greater capacities? Will they even bear comparison with such notable characters as laid the foundations of the national existence of to-day, who 'bore the burden and heat of the day,' the cooler evening-tide of which the world now enjoys. And how much of their achievement was not deliberately enterprized under encouragements of the Stars, and how many failures avoided, by similar reference to the *Great Time-Piece*?

But commensurate with the importance of the Science of Astrology, and the vast knowledge of Cosmical potentialities and forces that it affords to the Astrologer, the secret and *occult* powers it is capable of giving into the hands of mankind, there were certain safeguards and stringent rules enforced, that precluded any man from attaining this knowledge, but such as were to be trusted to possess it, and to exercise their powers to the sole benefit of mankind, and neither unscrupulously, for self-interest, nor for any evil motives. Thus, in the early days, there were 'Schools of the Prophets,' and *Fraternities* of men and women, set apart for Prophetic, Alchemical and Astrological training and development, under the tutelage and control of the Divinely-endowed Prophets and Masters. Astrology was a truly *Divine Science*, for the reason that its principles and secrets are not to be learned in the domain of the human mental faculties, or on the Physical Plane only. No mere close study of the 'Ephemeris' will gain for the student astrological gifts and wisdom. Astrology is a Science only to be acquired by long and

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arduous converse with Nature, on the Spiritual and Psychical Planes. The Physical and Intellectual Sciences, of Astronomy, Chemistry, Mathematics, Geometry, and Theology, are insufficient, in themselves, to furnish even the rudiments, the *fundamenta* and *data*, of True Astrological research and practice. Man needs to fit and develop his mind and his body, and all their faculties, to correspondence with the attained developments of his Spiritual and Psychical faculties and parts; to raise his whole Nature and Being above the material plane of objectivity, and to attain to functioning powers in the higher planes, the planes of subjectivity, and of the interior being, in which only are the latent faculties that correspond, and place man in objective relation, to the Macrocosm, the Planetary and Solar Planes, and the Divine orders of Being. Only by these attainments can man reach out to the Stars, and become capable of discerning and reading the unerring scroll of Destiny inscribed in the Sidereal heavens. Therefore, True Astrology is a lost Science in the present day, and, like the Gift and Vocation of the Prophet and Seer, extinct among mankind, except in certain hidden and unknown quarters, where these Truths are still carefully guarded and secreted. So fearful a power would any generally diffused knowledge of True Astrology and Alchemy put in the hands of man, in this age of Self-Interest and Individualistic unscrupulousness, that it were a crime of the most world-destroying character, to make its principles a pursuit of ordinary and general undertaking. The Good that it would enable nine hundred and ninety-nine good persons to do, would be utterly out-weighted and pulverized by the Evil it might produce in the hands of the one-thousandth, that got possession of its secrets, and employed them for evil purposes.

Astrology, therefore, is known by but a few, and not openly practised by any man, or community, now, and there are a very few men who have any, and still

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less, sufficient, knowledge of its principles, to apply the Science accurately, or for any evil or good purposes. We do not sympathize with, nor seriously regard, those practices that, in these days, profess to be Astrological, and are so much advertised and sought after, and made the means of a considerable lucrative livelihood to their professors. We are quite prepared to acknowledge that these practices are *of the nature of astrology*, but they are on planes that do not touch the Truth, nor the Forces with which the Truth of Astrology deals. They are, at the best, but well-meaning travesties, and misleading representations of the perfect and sublime Science, and serve, at any rate, as a form of amusement, and a means of livelihood. But the results of any such appeals to professional astrologists, and their pretensions of announcing the 'malign' or 'benign' influences of 'malefic' or 'benefic' Stars, are rarely, if coming out correctly, more than coincidence, and in some rare cases, due to the interposing agency of unseen powers. It is sometimes the case that, for certain Divine purposes, a 'sensitive' is given power to discern rightly the course of certain events; or, other and lower intelligences are able to exercise the 'black arts,' and to employ for their purposes the faculties of human minds. We shall discuss, in a later page, the vast potencies of the 'astral' dominions, and the 'demon' craft, by which mighty powers of subtle evil are wrought, and the Powers of the Divine Hierarchy simulated, to the deception and delusion of uninitiated and credulous mortals. But, in speaking of 'malefic' and 'benign' influences of individual Planets and Stars, we will say this, in correction of a wrong and mistaken idea of our modern professors of the Astrological Science; that *there are no 'malefic' Planets, or Stars; that Evil does not, and cannot, exist beyond the area of the Earth and 'Astral Plane.'* The 'Astral Plane' is not so named because it embraces the Starry Heavens. It does no such

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thing. It is so named because it is the medium through which the Polaric Currents of the Sidereal Bodies pass into the Earth-Plane; it is the *nexus* of all Astral and Celestial forces and substances that enter, or pass from, the Earth-Sphere. The causes and sources of all 'malefic,' or evil 'influences,' which modern astrology ascribes to certain Planets, are in the *Astral Plane*—the atmospheric zone, or 'firmament,' which envelops the Earth.

The error into which most modern 'astrologists' have fallen, in attributing 'malign influences' to certain 'malefic' Planets and Solar Spheres, is due to their ignorance of the facts concerning the abnormal and corrupt state of the Earth and its Astral environment; of the existence in the Earth and Astral Plane of malignant and corrupt springs of Evil, sufficient, and more than sufficient, to account for every evil happening in every human life, from birth to death, without any need to go out of the way to seek for them in some far distant Star revolving in the pure ether of the heavens. We admit that every Star, every Planet, every Solar Sphere, possesses its own peculiar potencies and 'influences,' and that every man's incarnate existence is in Spiritual, Psychical, Magnetic and Vitallic connection with the Stars; that the secret links of Polar and Magnetic attachment and contact, between the Egos and their Stars of Nativity and Affinity, are not broken by Reincarnation, but continue eternally and infrangibly welded, and with persistence of cosmical and sidereal force. But these attachments and contacts are never 'malefic,' on the *sidereal* side of their energy. Emanating from the Stars, they are universally and unexceptionally 'benefic' and blessed, the 'sweet influences' that descend upon us, as the perfume that exhales from flowery trees beneath which we roam; they are beneficent potencies, that vitalize and vivify our natures, and without which we should fall into 'perdition,' and, with the whole Earth, crumble away

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in corruption and decay. Upon these currents of Vitallic and Magnetic Forces that link us to the Starry Realms, we depend for all that comes to us from the 'Gods,' and the Spiritual hosts of the Father's Family that inhabit these Spheres. Were it not for these secret and occult connections with the 'Heavenly Places,' we should indeed be a 'lost' race, in a 'lost' world, and hastening to the doom of Perdition, which would be speedy and terrible in its end. It is by the universally 'benign' and 'Divine' influences of the worlds (so infinitely more Blessed than our own Sin-darkened Planet!), the 'many mansions' of our 'Father's House,' that the Earth is preserved from utter and catastrophic ruin, and it is these forces that sustain the perishing lives of its denizens, both man and beast. Not only is it that by these Magnetic currents and indissoluble links the Microcosms reincarnating pass to the Earth from the Solar Spheres; but all that constitutes the life and vitality, the substance, strength, force, and wisdom, of mankind, and all creatures, is derived from these same Solar and Planetary sources. From them come the elements and forces that support and sustain the Earth's vitality, the fuel that feeds its vivific flames, that countervail the decay of nature, and the ravages of disease and corruption. The Sidereal Spheres act as the Divine, Elohistic, and Spiritual Repositories, Nurseries and Storehouses, of the 'Spirit of God' in its differentiations of force, substance, and energy, which support all microcosms, organisms and creatures. From these Spheres the Rulership of the Gods, in their orders and dominions, is exercised over the Macrocosm, and over the Earth; from whom mankind receives 'the Spirit of the Lord' mediated by Them to mankind, *the Spirit of Wisdom and Understanding, the Spirit of Counsel and Might, the Spirit of Knowledge, and of the Fear of the Lord.* The Gods—the Planetary and Solar Rulers—are the Mediating Vehicles and Agents of Jehovah

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(the 'LORD') of the dynamic force (*δύναμις*) of the Divine Being, of the Macrocosm, of the Planetary and Solar Spheres. By means of Astrological connections and links, man is supplied with All-Sufficient 'Grace,' the *Divine Essence*, in which we *live, and move, and have our Being*. By these Spheres, *God is able to make all Grace abound towards you; that ye having Always All-Sufficiency in All things, may abound unto every good work—And He that supplieth Seed to the Sower, and bread for Food, shall supply and multiply your Seed for Sowing, and increase the fruits of your righteousness.*

But, true as it is, that all that emanates from the Heavenly Spheres, and passes to the Earth, is Good, Whole, and Perfect, of its kind—Pure and Divine; and able to make mankind, all creatures, and the Earth Good, Whole, Perfect, Divine and Pure, it must not be forgotten that this 'Grace' does not, in the present state of Earth-conditions, reach the Earth in the state in which it left the Spheres. It is on this point where our modern 'astrologers' make their great mistake. They correctly surmise, and with some mathematical and geometrical skill in calculation, connote the cosmical affinities between individuals, and the Stars of their 'nativity'; and so, they can correctly, to a certain extent, 'cast their horoscopes.' Seeing the 'malefic' conditions under which the earthly creatures dwell and suffer, they jump to the hasty and erroneous conclusion that the 'Stars' are the authors of the Evil 'influences' which pursue and dog the steps of human existence; 'evil' which appears to be mixed with 'good.' And they attribute the 'Evil' to 'malefic' Stars, and the 'Good' to 'benefic' Stars, and have built up an abstruse philosophy of ephemerical causation thereupon. In the same manner as we are apt to suppose that, because the water of a flowing stream is foul and contaminated, at the point at which we hope

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to find it sweet and pure, therefore the whole stream, and its springs, in the mountain-rocks, are also foul and contaminated; whereas, if we follow up that stream to its mountain-source, we should discover that the water is pure and sweet at its source, and that, in a certain zone of its journey, it has become contaminated and befouled. So is it with the Streams of Life—the Living Waters—; they come from the ‘Heavenly Places’ pure and sweet, Divine and Perfect. As soon as they enter the environment of the Earth, the Astral Plane, they fall into a ‘zone’ of impurity and foulness. Thence come the ‘malefic’ influences! And when we come to discuss the conditions of the Astral Plane, and its Evil denizens, the reader will have no difficulty in ‘placing’ the first causation of these supposed ‘malefic’ Sidereal influences.

This may be a somewhat startling statement in the minds of many devout and reverent readers, who may be shocked at any suggestion that the ‘Spirit of God,’ the ‘Holy Ghost,’ the ‘Divine Essence,’ can, in any way, be befouled; that the ‘Water of Life’ can be contaminated. But surely is it not essentially the fact? What is ‘Matter,’ what is ‘Nature,’ but a differentiated and substantialized form of the Divine Spirit? Yet is not Matter, is not Nature, foul, corrupt, and diseased? But herein we are brought up at a very important fact in connection with ‘Evil,’ which will set at rest any compunctious hesitancy of the reader in accepting the foregoing statements, as being derogatory to the Holiness of God. ‘Evil,’ in any aspect in which we view it, any form which it takes, is *not an integral part* of the substance, matter, or form, which it attacks and pervades. It is a ‘foreign’ element, that has found its way into pure substance. It does not, and cannot change the substance, but only does it change the form and conditions of the substance. The substance continues the same as it was before. By way of an illustration, let us take a glass of foul water, from some

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stagnant, filthy pool, reeking with all manner of impurities. By a simple process, that same water can be purged of all its filth and foulness. They are 'foreign elements' mixed with the pure water. Pass the water through a 'filter,' or 'distil' it, and, according to the perfectness of the process, will the water be purified from its dirt and 'foreign elements.' Virtually, the *water was not foul*, but only contained foul ingredients. Filtration and distillation do not rob the water of a single particle of itself; it is as good water, after the process, as it was before the foulness intruded. And this fact illustrates a fundamental principle that applies to the Divine Essence, in its passage to the Earth through the Astral Plane. The Processes of 'Filtration' and 'Distillation' are a practical illustration of the Processes of the Cross and Serpent in purifying mankind, and the Earth, of Evil.

This fact is also a clue to the great truth of *Healing* by 'Thought,' by 'Hypnotism,' by 'Suggestion,' by 'Will,' by 'Faith,' and to the general principles at the foundation of what goes by the name of 'Christian Science.' It is the secret of the method of Nature by which Jesus, the Prophets, and the Apostles, exerted Divine Power to heal diseases and disorders; simply the method, absolutely sure and certain of results (when the secret is understood, and the power possessed), of separating from the organic body the 'foreign elements' that cause disorder, disease, decay, corruption and death.

Concerning this subject of Evil as a 'foreign element,' entering into, and pervading, that which is Good and Divine, we must also point out the general error into which we are liable to fall, owing to the inadequacy of language to correctly define the ideas we have mirrored in our minds. It would appear, by using the terms 'foreign element,' or 'foreign substance,' in describing the nature of disease, disorders, corruption, death, pain, or ill, of any kind, that Evil is a substance, or some

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definite *addition* to the normal substances that exist. But such is not the fact. Evil, and its components, are, in reality, *non-existent*, in the sense of being something tangibly and substantially *present*. For instance, a wound, inflamed and swollen, caused by a piece of metal lodged in the flesh of a sufferer, is an *Evil*. But the piece of metal is simply a piece of metal. It is the cause of evil, of pain, perhaps of death—as in the case of a bullet fired from a gun—but it is not an *Evil*, except in relation to its immediate situation, embedded in the flesh. The *Evil* is the result, not the thing that actually caused it, except as it is something in a wrong place. The old definition of ‘dirt’ as ‘matter out of place,’ serves as an appropriate illustration of our meaning. Pain, disease, corruption, decay, death, and their material and objective causes, are not *Evil*, in the objective sense. They do not really exist, save as sensation, influence, feeling and effect. A lame leg causes effects that bring *Evil* in a wide range of influence; the sufferer is prevented from working, lays up a ‘doctor’s bill,’ and brings many embarrassments to himself and his belongings—; this is *Evil*. The objects and substances that are the immediate causes of the phenomena of *Evil* are innocent of their sensible and wide-reaching effects. Disease is ‘matter’ in a disordered and disorganized state; Death is ‘matter’ at a crisis of disorganization; Pain is a conscious symptom of disorganization; so is all suffering—phenomenal symptoms of disorganization. Therefore it is the business of every wise and good man and woman, as a ‘benefactor’ of the human race, to do all in their power to restore disorganization to organization, to reduce disorder to order, to put ‘matter’ in its place, and to keep it there; to restore to ‘order’ and ‘organization,’ the part of the Cosmos that has fallen into ‘disorder’ and ‘disorganization.’ And that part is the Earth and the Astral Plane. This Truth holds good in every plane of consciousness and activity. ‘Sin’ is disordered and disorganized energy;

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it is thought and action perverted, wrongly centred, wrongly applied. 'Bad' men are 'good' men mis-adapted, 'gone wrong.' A 'bad action,' is an action that might have been 'good' but for the false direction in which it was actuated, caused by a falsely applied motive-energy. How simple then is the True Remedy for 'Sin'! For Disease! For Wrong! For Evil! But how rarely is that Remedy recognized and attempted! Evil must continue as it is, ever growing, so long as man consents to remain in the vortex of Evil, of Evil forces and currents, and of Evil environment; and shuts himself off from the *Knowledge* that has *Power* to release him, and redeem him. It lies in man's own power, in himself, to 'filtrate' his being, to 'distil' his nature, to separate the pure from the impure, to remove the 'foreign elements' of his nature, to restore order in his own kingdom, to convert his 'disorganized' nature into an 'organized' state. The work can only be accomplished by man himself from the Within. The Christ-Religion of the Cross and Serpent is the only perfect system of this Deliverance. It is *the True Alchemy of the Soul and Body.*

CHAPTER THREE

SIDEREAL AND ASTRAL STATES. THE HELIOCENTRICITY OF THE UNIVERSE

FROM various points of view we have endeavoured to show that it is not an unscientific nor unreasonable statement that we have made, that the Sidereal worlds, the Planetary and Solar Spheres, are the temporary Paradisaical habitations of the microcosms which periodically Reincarnate on the Earth, and make it their transitory abode ; and that these Celestial Spheres are the Places whither the Spirits that have ' departed this life ' have gone. We showed the method of the transmission of microcosms from the Earth to the Solar and the Planetary Spheres, and *vice versâ*. We concluded the last chapter by pointing out the Truth concerning the ancient ' Science of Astrology,' and sought to prove that there are reasonable scientific grounds for the ancient belief in the potency of Sidereal influences over the births, lives and destinies of mankind, due to the interconnection of the Stars in the evolution and development of the creatures. These are the *uses* of the Planetary and Solar Spheres, which are all bound up in the great Purpose of Divine Progressive Creation. There is nothing in Nature that has not its uses, and is not part of the cosmical Creative Scheme that goes on eternally. Nature permits nothing it produces to go to waste, to be unproductive, or merely ornamental. This principle applies to the minutest creatures, as truthfully as to the greatest of the heavenly bodies. This being the case, that all created things have their cosmical uses and purposes ; and that the ultimate purpose of all is the Creation

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of the 'Gods,' the Divine Family of the Divine Manhood; it follows that the Planetary and Solar Spheres are Instruments, and essential Parts, of the Scheme of Progressive Creation. And the functions they perform, we have described as the Paraisaical 'Laboratories,' 'Schools,' and 'Homes,' of the evolving microcosms, ascending the Seven-Circled Spiral Path of Evolution towards the Sun—the Heaven of Heavens.

Is there anything unreasonable, or unscientific, in the belief that the Stars above our heads are inhabited by orders of created beings, who, in bygone times, have passed from the Earth, and who, in some future time, will return to the Earth, in the course of the fulfilment of cosmical destiny, the end of which is their evolution to the Order of the Gods? Granted that this is the ultimate 'end' of Creation; that all microcosms are making for that 'end' in the long and tortuous path of Evolution; does it not appear to be a *necessity* that the evolving microcosms should, in the course of the vast evolutionary processes, have many grades of Paraisaical abiding-places, wherein to pass the *intermediate states* in which they must enter, at the close of each evolutionary *crisis* in Karma? This is the principle we are stating. We are endeavouring to show, by fair reasoning (apart from pretensions to, or profession of, any 'revelation,' or 'transcendental' knowledge we may possess), that the Sidereal Realms are the educative, preparatory, and developing planes, in which the evolving microcosms reside, for certain seasons, between the periods of reincarnate Existence upon the Earth-Planet. Hitherto the world, for very many centuries, has never turned its attention to the ascertainment of any facts concerning this subject. There is no subject upon which the mind of man to-day is more utterly 'at sea,' than this that has to do with the 'state of the dead,' and their future experiences. The utmost that 'Religion' has done to unveil the future, and to give to man some hope of, and belief in, the

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'Hereafter,' has been to encourage belief in a 'sure and certain hope' of the 'resurrection of the dead.' This is only a step further than what Science dares to postulate. The Church, however, vouchsafes no clear, certain, and outspoken utterance concerning the future Existence; she has no reassuring ring of reasonable conviction to offer, in answer to the anxious queries of those who have suffered bereavement from the loss of loved ones, dying in pain, and passing away into the nescience from which none have returned to describe its mysteries.

Whither wend the Souls of the 'departed' after death has cut them off from our presence? Religion has not even gone so far as to determine if they go *anywhere*, for how many of our teachers speak with any assurance that there is such a thing as *personality*, or *locality*, beyond the Earth? According to many it would seem as if the 'dead' pass into a state of nothingness; a mist, a thought, an impersonal state, like 'the passing of a dream when one awaketh.' Even supposing the after-existence to be a 'sleep,' where do the sleeping-ones recline? Is it, in any sense, a conceivable proposition that the 'state of the departed' is a 'state' only, apart from, and independent of, 'locality'; that Beings, which have once entered into Existence, can become, after death, *body-less*, shades, wraiths, wind-breaths, and nothing more?

In entering upon a reply to these questions, it is necessary for us to dwell at some length on several matters upon which we have already touched, but which we have not yet elucidated fully. To begin with; in speaking hitherto of the 'Fall,' and its consequences, our account has been confined mainly to its effects upon the Earth and its creatures. We have now to deal with the wider effects of the 'Fall,' upon the regions beyond the physical plane of the Earth—(1) the *Celestial Spheres*, and (2) the *Astral Plane*. We have already briefly stated the cosmical *uses* of

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the Planetary and Solar Spheres, in the evolution of mankind and of the lower orders of Creation. We also showed that the Universe, or Macrocosm, is *one Body*, a vast Whole, of which the Spheres; the aggregations and groups of the Solar Bodies, and the Circles of the Planetary Bodies; form the differentiated parts, or 'organs.' This cosmological fact at once proves the fact that the Macrocosm must be affected by the disorganization of any of its parts, if that part be only one single Planet. We would point out, however, that the frequent expressions in scientific utterances and lucubrations, that speak of the Earth being such a 'tiny little speck' of a Planet in the Universe, suggests a delusive idea, seeing that the Earth is not of such comparative non-importance in 'cosmogony' as these be-littling and fallacious suggestions imply. We have already shown that the Earth-Planet performs unique functions in the Cosmical Scheme, and cannot properly be compared with any other Planet, being out of the category of comparison altogether. The Sin, therefore, of Man, has brought injury upon the whole Macrocosm : *whether one member suffereth, all the members suffer with it.* When the Earth suffered the grievous calamities that arose from the Sin of Adam, the whole Cosmos suffered, and still suffers, with the Earth. By this we do not mean that the Earth communicated to the other Planets and Solar Spheres the 'Evil' that was brought upon it. None of the Heavenly Spheres have known Corruption, Disease, Decay, or Death. These sufferings are confined to the Earth, and, as we shall shortly show, to the Astral Plane, which is *not Celestial* but Terrestrial, in its nature, being nothing more than a part of the Earth-Economy.

What then was the nature of the 'Suffering' that the Sin of Adam has brought to the Planetary and Solar Spheres? We have stated that the Scheme, or method, of Progressive Creation, or Cosmical Evolution, takes all the Planetary and Solar Spheres into its

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operations; that the actual mutations in which the microcosms are changed from one organic form to another, take place, not on the Earth, but in the Celestial Paraisaical Spheres, whither the microcosms journey and reside after the period of Karmic existence on the Earth. From thence they return to the Reincarnate life, to assume the new forms, the mutated conditions of Body and Soul, prepared, for their next reincarnate existence, in Paradise. Hence it will be seen that when the cosmical method of 'Evolution' was arrested, stayed, and reversed, and gave way to that of 'Devolution,' the whole system of the Planetary and Solar conditions were brought under the change that took place. The 'arrest' of Evolution; its reversal; meant that, in the case of all microcosms reincarnating on the Earth, after abnormalism and Evil set in, ceased to evolve in the regular way. This was bound to be the case, seeing that the microcosms failed to fulfil their regular and proper Karmic functions, owing to the abnormal conditions from which they were suffering. 'Devolution' took the place of 'Evolution,' and, having fallen from the altitudes of their normal evolutionary states, into abnormal states, they required to expend many cycles of Reincarnation in finding their way back, climbing the precipice, down which they had fallen, to the point of evolutionary elevation to which they had previously attained. Thus, though, in Devachan, the conditions remained unchanged on the Paraisaical Spheres, so far as the existence and happiness of their inhabitants were concerned, yet the course and method of their Paraisaical activities and thoughts were changed. The Cross and Serpent, and its principles of instruction and initiation, were re-adapted to prepare the microcosms for their future 'Devolutionary' changes instead of for their normal 'Evolutionary' developments. So far as *normal* 'Evolution' is concerned, it has been wholly suspended. Those microcosms, or beings, that, in the course of the

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devolutionary and purgative processes of the ages past, and in the present age, have reached the end of Devolution and Purgation, and found their way back to their normal states of perfection, and purity, and union of natures, and have become 'At-One' with the Divine Being; do not reincarnate any more, as whole and undivided personalities, in the present abnormally and corrupted conditions of the Earth-Planet. These Hosts of 'Spirits of normal men being made Perfect' abide in Paradise, in their various Spheres to which they cosmically belong, with the Gods of these Spheres, waiting for the end of this Age of Devolution, when, in the renewed state of the Earth and the Astral Plane (the 'New Heavens,' and the 'New Earth'), they will resume their normal courses of Evolution, in the restored Scheme of Progressive Creation. These Hosts of Planetary and Solar beings are the *Waiting Church* in the 'Heavenly Places,' in each age being reinforced by accessions of redeemed mankind, brought out of abnormalism and corruption, by the *Gospel* of the Cross and Serpent and the natural processes of Devolution.

(1) *The Effects of the Fall in the Celestial Spheres*

In dealing with the subject of the effects of the 'Fall' upon the Spheres of existence beyond the Earth-Sphere, we have to differentiate between the 'Celestial Spheres,' or the several 'Paradises' of the evolving beings; and the 'Astral Plane,' or 'Hades.' In the 'Celestial Spheres,' as we have stated, Sin, Abnormalism and Corruption did not enter. But, in the 'Astral Plane,' Evil, in all its forms, penetrated. Of the latter we shall shortly speak. The former must first occupy our attention. We have already indicated the general lines of cosmical Evolution, on which the Microcosms traverse the Solar and Planetary Circles, the passage of the beings, in their evolutionary courses, from Earth to the Planetary and Solar Spheres, in which they gradually assimilate the elements that accord with

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each ascending degree of creature-development in each Round, and the graduated developments of each 'Organic Structure,' and each 'Nature,' in the several Solar Angles and Planetary Circles, in which they periodically exist. These interstellar connections and cosmical relations represent the unity and connection of all the 'parts' of the Macrocosmic Man, and they reveal the cosmical results of any deviation, on the part of the evolving Microcosms, from the ordered and regular cosmical course of Progressive Creation. At the time preceding the 'Fall,' the Earth was the scene of continuous successions of Reincarnations and Re-Births of Beings, descending from all the Seven Planetary Circles, and thereby bringing into the world a number of varieties of Species, differentiated in type from one another by the nature of each corresponding to the Planetary Circle from which it emanated. The particular Circle of the Macrocosm from which the Beings descended determined the Species, and the degree of earthly and human constitution the Beings assumed in each Reincarnation. Now the actual conditions of Abnormalism and Corruption are only experienced in the Earth-Sphere and the Astral Plane. The state of abnormalism did not continue beyond a certain period after death. That is to say, the period that intervened during the existence of the 'dead' in the Astral Plane, in which the several divided parts of the microcosms must remain, until they are restored to their several Natures, and the microcosms are once more complete personalities; and until all the parts are purged from the corruption, evil, and sin, contracted during their existence upon the Earth. Hence one portion of the Astral Plane is called (in Christian terminology) 'Purgatory,' or the Place of Purgation, with its various planes, or circles, of existence, suitable to the various moral, spiritual, and corporate states of the beings inhabiting it. When the microcosms have finished their Purifications in Purgatory, and are re-

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united—At-Oned—as to their related parts, then they are conducted by ‘angels’ into ‘Abraham’s bosom,’ or ‘Paradise,’ the term designating the Planetary Sphere to which the microcosms ascend for the remainder of their Devachanic existence.

The beings on the Earth, at the present time, therefore, are not the same that enter Paradise. In Purgatory they remain more or less the same, until the severed parts are reunited. Some of the purer beings, incarnate, or in Hades, are nearly arrived at their complete microcosmic forms, and are those nobler and better ‘Spirits’ that communicate through ‘Spiritualistic mediumship,’ and those choice and noble-minded of mankind that are, in every Age, the flower and glory of the human race. But it is the Souls, or other parts, of ‘divided’ personalities who usually communicate in this way. It is often remarked among ‘Spiritualists’ that ‘controls’ exhibit perfect memory and knowledge in some things, and nothing in reference to other things. A ‘Spirit,’ for instance, will speak very clearly on matters concerning the mind, the Soul, and on intellectual and Spiritual subjects, and on other planes; but when asked concerning physical matters, mundane matters, details of their past earthly life, their earthly names, or matters concerning other persons with whom they had lived in the incarnate life, they are at a loss, they have no recollection. Neither they, nor their living inquisitors realize that the communicating ‘Spirit’ is only a *part* of the individual that had been living on the Earth. And the reverse characteristics are also often remarked of Spiritualistic ‘controls.’

Again, as we have just said, it is only in this world and in Hades, that the actual states of abnormalism and corruption are experienced. In the Planetary and Solar Spheres, beyond the Earth, these experiences are unknown. Yet the effects of the Fall are felt in Paradise. They are felt in the fact that Evolution is, generally, in abeyance, frustrated and

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hindered, retarded and 'in suspense, until the beings have reached the end of their devolutionary and purificatory courses of Redemption. This is a cause of no small grief, loss, and deprivation to the hosts of *Paradisaical Spirits of just (normal) men being made perfect*. For who are these 'Spirits of normal men being made perfect'? They are the vast innumerable hosts of mankind, whose course of Evolution is stayed and 'arrested,' who are waiting, and many who have waited for all the past ages since the Fall, in the 'many mansions,' or *Paradisaical Spheres*, until the work of Redemption (Devolution and Purification, in the Cross and Serpent) has been finished. The Earth is not now (except in the case of the animal species) the Sphere of normal Evolution, but of Devolution. The 'Spirits of just (or, normal) men being made perfect' are these hosts and legions of the beings belonging to all the Species of the Human Race, in their several Planetary Circles, corresponding to their several Species-developments, that are in the course of their ascent of the 'ladder' of Evolution, to the *Cosmical Perfection of Deity*, whose course of ascent has been stopped at one, or another, stage in their normal Evolution. And very many of these are they who have *come out of great tribulation, and have washed their robes (i.e. their Cosmical Natures) in the blood of the Lamb*. That is to say, that they have passed through successive Reincarnations and Karmas, in the course of their Devolution, and have, in the Steps and Degrees of the Cross and Serpent, purified their Natures from Evil, Sin, Corruption, Disease and Death. Having *attained unto the Resurrection of the dead*, they have received the 'At-One-ment,' or the Restoration and Redemption of Soul and Body, they have likewise been 'At-Oned' to God and the Divine Kingdom. They have returned to the state of normal Evolution in Progressive Creation, to which they had attained at the time of the Fall, and henceforth *death hath no more dominion over*

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them. In the Paraisaical Spheres they abide until the time comes for the 'restitution of all things'—the 'New (renewed) Heaven, and the New (renewed) Earth'—when once more they, in common with all Redeemed mankind, of every age, will resume the normal course of Evolution in Progressive Creation, at the point at which it was 'arrested' in each case. This prolonged state of 'arrestment' of normal Evolution is itself no small cause of grief, pain and suffering to the Celestial Beings in Paradise, (1) because those beings who never suffered from the curse of the Fall, abnormalism and corruption, must abide indefinitely in Paradise, until the Earth is purged and redeemed, and restored to normal conditions, made a fit sphere of habitation for pure and normal reincarnation ; and (2), because of beings who, having suffered the curse of the Fall, abnormalism and corruption, require to reincarnate continually in the course of Devolution, until they have redeemed their souls and bodies from abnormalism, and from the 'bondage of corruption,' into which all reincarnating microcosms must enter who are Re-Born in the world. These latter, cosmically belonging to each Planetary Circle of Paraisaical Spheres, according to their relative degrees of Evolution, return to the Paraisaical Spheres after Death and Purgatory, in the course of Devolution, until they are entitled, by completion of the course of Devolution, and Redemption in the Cross and Serpent, as restored and redeemed microcosms, to take up permanent abode therein, until the end of the present age of abnormalism. For such the state of Paradise exists, corresponding to their several states of Devolution and Progressive Redemption, in their respective Paraisaical Spheres (provided that they have escaped the corruption of the world, and overcome the besetments of the demon hierarchy of the Astral Plane, and have not involved their natures in the 'lost' and reprobate conditions of Hell and Evil). The difference of state, in regard to

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these abnormal Paradisaical beings from the Earth, from their normal Paradisaical states, renders the condition of the Paradisaical habitation in the Planetary and Solar Spheres, incomplete and marred with unhappy reflections concerning the Earth-state from which they have come, and to which it is their fate to return in future devolutionary reincarnations. This difference is also the cause of pain, solicitude, and grief, in these Spheres, among the Gods and Spirits, and of æonial longing and desire for the long-awaited-for 'Restitution.'¹

It is necessary, at this point, to add a further word as to the 'departed' after death, and the distribution of the various 'Natures' in Hades, before their reunion in normal microcosmic forms. We have stated that no abnormally formed beings enter into the Paradisaical Spheres until their normal microcosmic personalities have been completely restored in Purgatory. Paradise awaits all who persevere in Purgatory, after Death, and successfully receive their sundered 'Natures' and 'parts,' severed in the reincarnate state, and have purified themselves, both in the Earth-life and in Hades. But one point it is necessary to state on this subject, namely, that the 'Spirit-Nucleolus' of every microcosm, being absolute Deity, *per se*, even in its most undeveloped or embryonic evolutionary forms, is incapable of residing, unclothed, with its corresponding Nature-Robes, in any Terrestrial abode. When a man 'dies,' his being disintegrates, and the several parts gravitate to their several Astral Zones, and are severed and sundered, each part reuniting

¹ The fact of the residing of the 'Spirits' (with, or without, their normal Nature-Robes) in Paradise, is a source of stupendous power and beneficence in aid of the microcosms and Purgatorial beings in Hades, for by the 'Spirits' in Paradise is established a permanent link, of vitallic and magnetic power and influence, between the Astral Natures of the microcosm, and their Spirits in Paradise, or between the Paradisaical beings and the reincarnate beings on the Earth. By this 'link,' the beneficent and reinforcing elements of the Divine Essence, and the communications of the Divine Hierarchies, are always at the disposal, and for the benefit, of the beings in Purgatory and on the Earth.

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ultimately with the related parts of the original microcosms to which they cosmically belong. This is one of the special functions of 'Purgatory,' and a necessary process undergone by all the 'departed' in Purgatorial states. After this process of disintegration and severance of the abnormal 'Natures' after death, and each 'Nature' and 'part' seeks and gravitates to its normal related 'Natures' and 'parts,' the 'Spirit-Nucleolus,' or Eternal Divine Ego of the microcosm, is divested of its Nature-Robes, and becomes, in Hades, a declodded Spirit, freed from the incubus of its mortal abnormalism and corruption. Immediately the 'Spirit' rises to the pure Ether beyond the Astral Plane, and is translated to the Solar Sphere to which it is related by cosmical affinity, and is transmitted, in the magnetic currents, to its cosmically correspondent Paradaisical Sphere—the Planet of its normal Celestial abode. There it abides—a still unclothed Spirit—until the several Natures have been released from Purgatorial chains, and the corruption and abnormalism of the Earth-life. It then is withdrawn from Paradise to the Astral Plane and reunites with its restored microcosmic Whole, and the completed Microcosm enters the Paradaisical Sphere, to complete its term of Paradise, preparatory to its next devolutionary Reincarnation. Of course, it will be understood that the Spirits of the demons and reprobate Astrals, and of the beings of persistently impenitent sinners (after death) in Purgatory; do not continue to abide in Paradise. In the case of the 'demons' and 'Astrals' who have completed their devolutionary course, their Spirits have ceased to exist, being absorbed in the cosmic Ether, for the present age. In the case of the unrepentant 'dead' in Purgatory, their 'Spirits' abide in Paradise until the time comes for their next reincarnation, when they return to the Astral Plane, and re-enter the reincarnate state, again to seek the redemption of the microcosm of which it is the normal 'Ego.'

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But sad is that return, under present abnormal conditions, when, through the world's depravity, and ignorance, and devil-rule, the normal reincarnation of microcosms is a thing next to impossible.¹

From what has been said, the reader will observe that Evil and abnormalism do not adhere to the microcosms permanently, nor do they persist, necessarily, beyond the Earth, nor, in any case, beyond the Astral Plane. The only organic indications of the effects of the Fall, Abnormalism and Corruption, in the Planetary and Solar Spheres of Paradise, are the presence of the unclothed Spirits of Purgatorial beings, whose sundered 'Nature-Robes' are in Hades. The conditions (microcosmical) of Abnormalism and Corruption are solely confined to the Terrestrial and Astral Planes. By reason of these conditions the microcosms are cut off (until rectified in Purgatory) from their normal and proper 'homes' in Devachan. They are, for the time being (like the 'Prodigal Son'), 'exiles' from the 'Father's House,' and cannot return until they have purged themselves of the 'evil leaven,' and recovered the normal organization of their sevenfold constitution. Therefore it will be understood that the actual constitution of the microcosms is not permanently injured, but that the Fall, and the Curse, is a temporal, Terrestrial and Astral Evil, only to be healed and removed by remedial operations on the Terrestrial Plane. It is on the Terrestrial Plane that the Species are evilly and abnormally affected and cursed. In the Celestial Planes the normal conditions of the Species can only exist, representing in each Sphere, or Planetary Circle of Spheres, the several organic phases of evolutionary development in Progressive Creation. The above statements emphasize powerfully the tremendous responsibility of the Earth-inhabitants, in their duty to restore normal conditions and purity to the Earth, to remove

¹ The subjects of Demons and Astrals, and of the reincarnation of divided microcosms, are dealt with in later chapters of this book.

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the evil and abnormal state by which the reincarnating microcosms are re-born in divided forms, by reason of the abnormal and mixed state of the marriage-union and conjugation. The Species that inhabit the Celestial (the Planetary and Solar) Spheres, must not be confounded with the Species that now exist upon the Earth, and in the Astral Plane, which have become abnormal and corrupt. Nevertheless, as we have shown, in the depraved and distorted images of the abnormal Species are buried and hidden the sundered and scattered 'parts' of the original Paradisaical and Edenic Species, suffering in various degrees of Devolution, the effects of abnormalism and corruption caused by the Fall. Naturally, the changes that we have described, which took place in the Earth's atmosphere, through the magnification of the refracted rays of the Sun, beating, from the solar *foci*, upon the Earth, and in the Earth's physical conditions, communicated themselves to the forms of the Species on the Earth, creating an equally radical change in their physique, their constitution, structure, and appearance. We have seen that there was a time when the Earth 'had no need of the Sun' (a time which all devout believers in 'Inspiration' believe will return), when the whole Sphere enjoyed an even, equable, and vernal temperature, when the crust of the Earth, and its entire structure and formation, were ethereal, and of a tenuous composition and texture. There are not wanting many physical evidences of these facts in signs that are, even in this late period, observable of a 'tropical' climate having prevailed within eight degrees of the Poles. Volcanoes, hot springs, and hot lakes, and hot tracts of land, exist in zones far removed from the Equator, proving that there must once have been a time when the ground in these zones was warm and luxuriant, the temperature uniform, and everywhere tolerable, from the Equator to the Poles. When therefore, after the Fall, the physical conditions underwent the

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catastrophic changes we have described, which changes were inevitable from their causes, it could not otherwise have been but that an equally radical physical change swept over the whole conformation of the living creatures that subsisted on the Earth in its changed state. Into this changed state and conditions, the mixed and abnormalized microcosms were re-born and reincarnated, descending into the corruption and evil that had invested the Earth.

It must be remembered that the Species that existed upon the Earth in the normal and primal period, before the Fall, were not of *promiscuous* heredity or generation; neither were they, in the matter of *number*, reincarnated indiscriminately. They reincarnated under immutable cosmical laws, in ordered and regulated ranks, exact in number of Species and of individuals, as they were regular in organic types and characteristics. This fact suggests a cosmical meaning to the words in *Genesis*, that *Man (i.e. Adam) gave Names to all cattle, to the fowls of the air, and to every beast of the field*, pointing, no doubt, to the fact that the Adamic Species, or the 'Sons of God,' knew the generic classification of all the genera and species of creation, and that they gave to each genus and species its zoological designation. The numerology of the Species was in exact correspondence with the numerology of the Sidereal Universe. The Sidereal Universe is divided into Planetary and Solar Spheres, organized in Circles and Groups, or Constellations, respectively. These Circles and Groups are subdivided into Minor Circles and Groups. It was precisely after the same manner that the Species were divided and subdivided. (1) There were *Seven Primary Kingdoms* of the creatures. (2) Each of these Seven Primary Kingdoms was subdivided into *Twelve Secondary Kingdoms*. (3) Each of the Twelve Secondary Kingdoms was subdivided into *Seven Primary Species*. And (4) each of the Seven Primary Species was subdivided into *Twelve Secondary Species*. This classi-

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fication of the Species summed up in segregated ranks the whole aggregation of the Species, and formed a vast *Pyramid* of Creature-Existences, the *Apex* of which was the Adamic Species of the 'Sons of God' (*i.e.* Elohim). And this cosmical Order of Species, in their several Primary and Secondary Species and Kingdoms, constituted the cosmical 'Ladder,' or 'Scala,' of Progressive Creation, or Evolution, which gave way, temporarily, from the time of the Fall, to the provisional 'ladder' of Progressive Redemption, on the parallel lines of Devolution and Purification by the Cross and Serpent. The whole number of Species-ranks, in their several Kingdoms, were consociated in the ascending scale of Evolution, along the Spiral Path (symbolized in *the coiling serpent on the Tree of Life and Knowledge*), consummating its Karmic Rounds in the Species of the 'Sons of God,' in which Order they were initiated in the Degree of the Gods (Elohim).

Thus the reader will recognize that, in normal and primal conditions, there were dwelling upon the Earth, at the same time, reincarnate and transmigrated beings, or microcosms, representing every Species in the above-mentioned range of Species-ranks. These reincarnate creatures, of every cosmical Kingdom and Species, held, in their Karmic forms, the same specific rank predetermined and pre-ordained in the Paradisaical System, reincarnating in forms predetermined in Devachan, in the generating organisms of the living parents, prepared beforehand for their protoplasmic secretion, germination and generation. In the reincarnate existence they maintained their position within the limits of the Species in which they were embarked in Karma. This principle was true of all the Species, from that of Adam, to the lowest order of organic life embryonically existing in the etheric substance of the 'dust of the ground.' They lived together in unity, but in the inviolable distinction of Species. The 'Law of the Segregation of the Species' was an

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instinct as well as an *enactment*. The lower Species (all along the line of Creation) were subservient to the higher, the higher to the highest of all—the Sons to God—and the Highest to the Divine Hierarchy, and the Divine Hierarchy to the ‘God of Gods and Lord of Lords.’ The Sons of God were supreme upon the Earth, the objects of absolute obedience, trust, veneration and worship, among all the lesser human Species, and the whole Order of Creation. As the Divine Hierarchy stood to the Sons of God, as God; so the Sons of God stood to the lesser Orders of Mankind, and the whole Creation, as *Gods*. They were ‘Gods,’ to all intents and purposes, and as Gods they were worshipped, venerated, and held in devout esteem. Hence the reason that all the Creation fell under the example, and by the following of these high and great Beings, when they fell in the Sin of Adam.

We have said that the numerology of the creatures living on the Earth corresponded to the numerology of the Planetary and Solar Spheres. The system in which this Truth operates is manifested in the motions of the Sidereal System. By the knowledge we possess of Sidereal motion we see how true is this correspondence between the Earth-creatures and the Planets and Constellations. Until recently Astronomical Science held the theory that our Solar System was a small System situated in the ring of Star Systems called the ‘Milky Way,’ and therefore a System of negligible importance among an indefinite number of similar, and mostly much vaster, Systems (whose Suns appear to be vastly superior in magnitude to our own Sun). But the tendency now of Astronomy is to the belief that our Solar System is, as the ancient philosophers postulated, a *System apart from the ‘Milky Way,’ lying in the centre of the vast circle of the Star-Galaxy known by that name. Our Solar System, according to this belief (which we affirm to be the true one), is the centre*

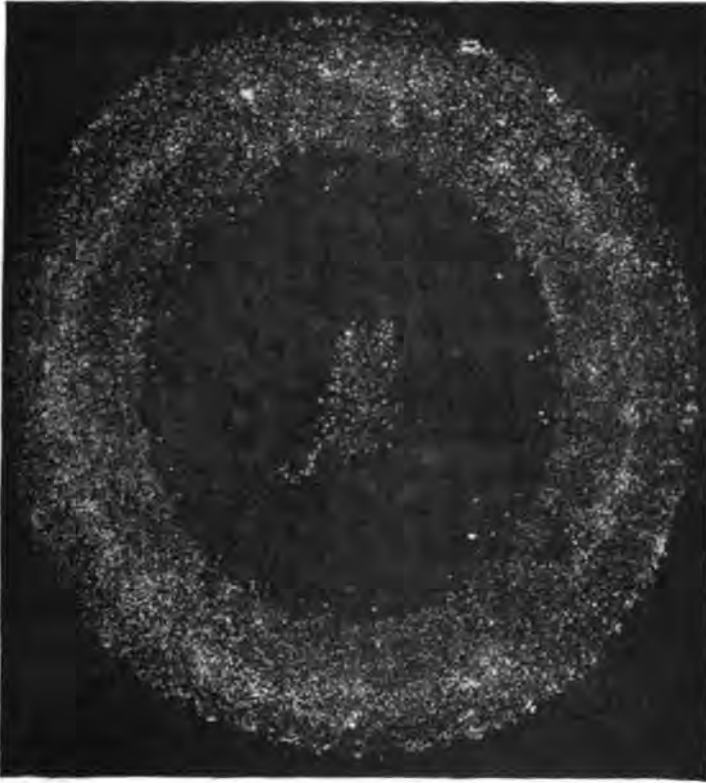
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of the Sidereal Universe, however far beyond it the Stars extend in illimitable circles, round the centre. This more recent theory, of the Solar System being the centre of the Universe, is generally known as the 'Geocentric System,' on the theory that the Terrestrial Planet is the central Star of the Solar System. But in this theory Astronomy is on unsound ground, for it is *not the Earth* (which revolves round the Sun in its elliptical orbit, in company with all the Planetary Circles and Solar Constellations), but the *Sun* (around which these Circles and Groups revolve) *that is the true cosmical centre, or focus, of the Universe*. Therefore the more correct name to bestow on this Solar System is the 'Heliocentric System.' Though the Sun is not the precise geometrical and mathematical centre, it is the *focal* and cosmic centre. This 'Heliocentric' System of the Solar organization is a very important scientific fact, inasmuch as it establishes not only the *Heliocentricity of our own System, but also that of the whole Sidereal Universe revolving around this one Solar focus; which acts as the nucleus of the energy of life and motion in the whole circling heavens*. The 'Milky Way' stretches, like an illimitable belt of Stars—of Solar Systems—an infinity of Planetary and Solar Spheres, revolving around the Solar Sphere situated in the centre of our own Solar System. They are the infinite *extension of our Solar System*, into the boundless circle of the Universe, whose circumference lies infinitely beyond our vision and knowledge. The *Zodiacal radii* that divide the Solar Circle in its Twelve Angles, or Houses, stretch to infinitude beyond the circumference of our own Solar System, and the magnetic and vitallic interconnections of the wider System and our own Solar System, combine to supply reciprocally the forces of matter and energy, of ether and substance, to the whole Sidereal Universe. Therefore the *Sun*, the *focus* and *nucleus* of our Solar System, is the same for the whole Sidereal System. However

The Heliocentric System.

The Arrangement of the Stellar Universe

(According to Sir Norman Lockyer's 'Geocentric' System).



According to the researches of Sir Norman Lockyer and others, a *geocentric* arrangement of the universe is the one which actually prevails. In the above diagram, the outer ring corresponds to our all-encircling 'Milky Way,' while the cluster of stars in the centre, separated by a dark space from the ring, is where the solar system, with our earth, are situated. Sir Norman Lockyer says (*Nature*, Nov. 8, 1900): 'The stars in question in the "Milky Way," which is a great circle, are all equally remote; and the only place whence such a state of things can be observed, must be a point equally distant from all, that is, in the centre of the system under observation. It is worth while to repeat that because *the solar system is the centre*, that the observed effect arises.' But, as the earth, and the whole solar system travel round the sun, the sun may be correctly marked as the *centre of the universe* (not the earth); therefore the correct designation of the system should be 'Heliocentric,' rather than 'geocentric.'





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far we may travel in thought into the starry infinities, we shall never be beyond the functioning sphere of the Sun's centrality, nor shall we cross over the circumferential boundary of the Sun's spatial kingdom.

The elliptical orbits of the Seven Primary Planetary Circles, measure our Solar System into Seven Circles, of which the Sun is the central Circle, the Seventh. Likewise the Solar Spheres revolve regularly in the 360 degrees of the Solar Circle, and enter the Twelve Angles of the Circle, and traverse its Four Quarters, or Right Angles. All the Spheres, both Solar and Planetary, pass through the Twelve Angles, or 'Houses,' of the Solar Circle, or 'Zodiac.' We have already shown what takes place when each Planet enters each Zodiacal House, and functions reciprocally in the area of 'attraction and repulsion' ruled by the particular Constellatory Group of Solar Spheres, for the time being passing through, and stationed in, each Zodiacal House. It is by this rotary and inter-relational motion of the Planetary and Solar bodies, that the Earth receives and transmits the protoplasmic elements of the reincarnating and transmigrating beings, to and from the Planetary and Solar Spheres, and the Earth; and from which the magnetic and vitallic forces are passed, in magnetic and etheric currents, throughout the Solar System reciprocally.

The passage of the Creature-Existences from the Earth to their Celestial 'Homes,' or Paradisaical abiding-places (we are referring to normal microcosms), was carried out with the same precision and exact regularity as prevails in the motions and revolutions of the Stars. Each rank of Species, and each individual microcosm in each Species, has its allotted and 'prepared' place in the Starry Sphere of its future Paradisaical destiny. In these Spheres they undergo their preparation, developments and disciplines, qualifying themselves for the places they will take, the new conditions and physical forms they will assume, in their future Rein-

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carnations, as they evolve from form to form, and from Species to Species, in the course of Progressive Creation. As we have before stated, the actual processes of Evolution are Cosmical, not Terrestrial, and the actual changes in Evolution are the result of Planetary and Solar forces, that prepare the conditions, and determine the times and seasons, the generative beings, and all the conditions and agents necessary to Re-Birth and Reincarnation. Karma is the final process of fixation, definitizing, and condensing of what has previously been performed in the personalities of the evolving microcosms. Thus, we can understand the utility and purposes of the Planetary and Solar Spheres, their *raison d'être*, of the arrangement of the Sidereal Universe, and of their correspondence to the Kingdoms and Species on the Earth. We know for what purpose they are the Devachanic and Paraisaical Abodes, for the reception and preparation of the microcosms that pass from the Earth. We have seen that the *Seven Primary Kingdoms*, and the *Seven Primary Species*, correspond to the *Seven Natures* of the microcosm, and that they are concerned in their Evolution. It is in these correspondent and inter-related Spheres that the evolutionary processes centre and are effected. Therein is the reason for the graduated System of Spheres, Solar and Planetary, so arranged to accord with the graduating types and capacities of the beings, to provide graduated areas of conformity to higher and wider cosmical influences and forces, as their cosmical natures elaborate and expand, in the course of Evolution. The utility of the Twelve Angles, or Houses, of the Solar Circle, and the several Constellatory, or Solar, Groups, which successively fill them, is also apparent, when we understand the fact that each of the Seven Natures of the Microcosm consists of *Twelve Organic Structures*, each structure being a specific 'Organ,' with specific functions belonging to it, and these Twelve Organic Structures correspond

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to the *Twelve Zodiacal Houses*, with the several Constellatory Groups successively filling them. As the Seven Natures, in their evolutionary passage through the Seven Planetary Circles, are developed and fitted for adaptation to each evolutionary change; so is it with the Twelve Organic Structures, that undergo the same processes in the Twelve Zodiacal Houses. The periodical and regular passage of the Planetary and Solar Spheres through the Twelve Angles of the Zodiacal Circle, is the cosmical arrangement by which the processes of evolutionary development and the mutations of Evolution, are effected.

The effects of the Fall, and the entering in of Evil, of Corruption and Abnormalism, resulted in the closing of the portals of Paradise, of the Planetary and Solar Spheres, to all the microcosms which had suffered in the consequences of the Fall, excepting such as had purged their abnormal Natures from Evil, Sin and Corruption, and were *At-One* in the reunion of their divided abnormal constitutions, in Hades, or on the Earth. These conditions of entrance into Paradise beyond the Astral Plane were fulfilled by the devolutionary and the purificatory processes of the Cross and Serpent. The *Spirits* of all microcosms alone enter Paradise at the moment of their liberation by Death. They are the Pure Divine Being, that give to the Existences their Divine Personality. But, when we say that the Spirit of a being, after death has released it from the other Natures of its being, enters Paradise, we mean not that there is a total *separation* from its related Natures. Far otherwise is the case. This is one of the most beautiful and consolatory facts of death, that, if properly realized, would help all those poor suffering mourners over the graves of their dead to wipe their tears, and rejoice over the sad cause of their sorrows. For what does death effect in the forms of the departed? It liberates the Spirit from the

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'flesh,' the 'bondage of corruption,' it releases it from the alien and mixed state of imprisonment in a 'tabernacle,' in which are incarcerated other alien and unrelated 'Natures' and 'parts.' The Spirit, liberated by Death, soars direct to its Paraisical Abode, and there it is free and powerful to communicate the Divine Essence, the mental Thought, the purifying currents, the vitalic and magnetic energy and forces, of its own Nature, in touch with the Gods; to the several sundered related parts of its own divided Personality, whether in Hades, or in the Earth Plane. This is a most wonderful Truth—a *Revelation* indeed to many readers, no doubt!

Let us consider this a moment, in the course of our discussion, and without risking an irrelevant digression from the point before us, for it is distinctly germane to the very subject we are discussing. It is a light that illumines vastly the whole subject of Spiritual inspiration, guidance and blessing. We have seen that mankind constitutionally consists of divided and com-mixed natures, born into the world, abnormally incorporating souls, minds, bodies, and parts of the same, belonging to more than one normal microcosm, often to a number of different microcosms. Now, in a great number of men and women, the Spirits that belong to one or another of these microcosms, the parts of which are incorporated with themselves, are not on the Earth at the present time. They are, when not on the Earth, assuredly and unexceptionally in Paradise; that is, in the Celestial Paradise (or Heaven—*i.e.* the Heavenly Places below the Seventh Heaven, or the 'Kingdom of God'). This being the case, those 'Spirits' of men in 'Heaven' are far better advantaged in Heaven, or Paradise, though separated from their related 'Natures' and 'parts,' than if incorporated in an abnormal being reincarnate on the Earth. They, in the Heavenly Places, are an indissoluble Spiritual, magnetic and vitalic 'link,' between

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the Divine Hierarchy and the several 'Natures' and 'parts' in Hades, or in the Earth Plane. Through their agency the Divine Essence is communicated in the currents of magnetic and vitallic union, which can never be broken. To the 'Spirit' there is no 'distance,' and therefore, its ascent to Heaven means *no separation* from the microcosm, but rather a vastly increased power to influence, guide, and bless the microcosm, however divided in the Karmic Sphere, and in whatever plane in Hades or Purgatory. These Spirits of microcosms on Earth that are in Paradise, waiting for the reunion of their sundered related parts and Natures, are vastly more powerful and helpful to the sundered parts, than when imprisoned in the reincarnate Natures, incorporated with other parts not belonging to their own microcosms, and often heavily enchained in the dungeons of souls encompassed with Evil, Sin and Corruption, and enslaved to 'bodies of death,' that are ruled and dominated by the world and the devil.

The reader will now have some idea of what are the effects of the Fall upon the Planetary and Solar Spheres. Summing up what we have only too briefly and feebly stated (and we must plead as our excuse for this the intense difficulty in expressing in language this most profoundly complex subject), by stirring his imagination to picture the state of existence in these Heavenly Places under present conditions. Who, and what, are the Beings now inhabiting these Planetary and Solar Spheres? (i) *First*, there are the *Divine Hierarchies* belonging to each Sphere, the *Gods* and Lesser Divinities, appointed to the several Spheres from the 'Kingdom of God.' These are the Divine Rulers of the Spheres, each Sphere having its *Supreme 'Hierarch,'* or '*God,'* and its Orders of 'Demigods'; and each of the Planetary Circles under the Governance of a Supreme Hierarch, or Deity; the Seventh, or the Sun, the

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'Kingdom of God,' being under the Governance of Jehovah. (ii) *Secondly*, there were the *Hosts of Planetary Beings*, who, evolving in their several Paradisaical abodes, before the Fall, were prevented by the Fall from Reincarnating on the Earth. These were they that had attained to the degree of the 'Sons of God' in the Adamic Species, for whose Re-Birth, after the Fall, and the annihilation of the 'Abel'-remnant, there were none on the Earth fitted and qualified to give birth to the Species of Sons of God. Therefore they abode in the Heavenly Places until the time should come when they could Reincarnate in Pure Families, restored to the state of Purity and freedom from Corruption, Evil and Sin. (iii) *Thirdly*, there were the *Hosts of Redeemed Beings* who have, after many Reincarnations in the abnormal state, completed their devolutionary course, and purified themselves from Evil, Sin and Corruption, by the Cross and Serpent. These are such as are spoken of as the *Spirits of Just Men being made perfect*, spoken of by Paul in *Heb. xii. 23*. These are they who are awaiting the time of the 'Restitution,' when they will resume the course of Evolution arrested at the time of the Fall. (iv) *Fourthly*, there were the *Hosts of disembodied Spirits*, whose sundered Natures are in Hades, or in the Earth, released from their abnormal personalities by Death. These abide in the Heavenly Places until the time shall come when all the sundered Natures of their true microcosmic Personalities are reunited in Purgatory. (v) And *Fifthly*, there are the Human Personalities; who have passed out of the Purgatorial state, and have been restored to their Spirits, when their disunited and sundered 'Natures' and 'parts' have been reunited in the outer zones of Hades. The 'Spirit,' descending from Paradise, returns to its normal place in the microcosm, and the microcosm ascends, for its period of Paradisaical rest, discipline and development, in the Paradisaical Sphere; whence it will return, in due time

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to the Astral Plane, and will reincarnate in the Earth. Thus are the 'Heavenly Places' inhabited, by 'Gods,' 'Demigods,' 'innumerable hosts of Angels,' 'Spirits of Normal Men being made Perfect,' and the 'Spirits' of Abnormal Men, declodhed, and resting in Paradise until they are restored to their true microcosmic constitutions, and the reunited beings of abnormal men, purged in Purgatory, and enjoying Paradise, until their next Devolutionary Reincarnation. For all who have not concluded their Devolutionary course, can remain in Paradise beyond their stipulated period. True, in the 'Heavenly Places' there is Bliss, perfect Purity, absolute Rest, Peace and Glory; no Sin, no Evil, no Corruption, no Death; nothing to taint or mar the Perfection of Divine, Spiritual and Physical life, in any of these Planetary Paradises. But, from the time of the Fall, the course and tenour of life was altered from the normal state of things. Sorrow, patience, endurance, forbearance, pity, love and obedience to necessity, are the obligations of the Paradaical existence in these supernal Abodes. And so it must be, until Abnormalism and Corruption, Sin, Evil, Decay, Disease and Death, have been abolished on the Earth. Ever must there be the coming and going of these bereaved, distressed 'Spirits' of abnormal men in the Heavenly Places, passing and returning, on the Path of Progressive Redemption. Long also have they waited, and have yet to wait, these 'Spirits of Normal Men being made Perfect,' to resume the even and unchequered course of their Evolution to the Perfection of their ultimate Deification. Not without grief and weeping, sympathy and sorrow, and many sad and painful 'missions' to this dark Planet, do the 'innumerable hosts of Angels,' the Gods, and the Demigods, live out their æonial existence, perform their Divine Mediatorial and Hierarchical functions and duties, never relaxing, always persevering, and crying, 'How long? How long?'

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(2) The Effects of the Fall in the Astral Plane

We have now to discuss the darker and more proximate effects of the Fall on that adjacent, and extremely related, Sphere of being to the Earth, that is, in Theosophical language, called the 'Astral Plane.' In Theological language, and the language of Holy Scripture, this region is called 'Hades,' and is variously denominated, according to the different planes into which it is divided, 'Paradise,' 'Gehenna,' 'Purgatory,' 'Tophet,' 'the Abyss,' 'Sheol.' The term 'Astral Plane,' given to this region, is liable to some misconstruction in the minds of the uninstructed, who take it to mean the whole of the Sidereal Universe; whereas it simply refers to the zone of atmospheric matter that immediately surrounds the Earth-Planet. It is called 'Astral' from the fact that this zone is the *medium* in which the forces and elements, the magnetic and vitallic currents, emanating from the Planetary and Solar Spheres, are received, condensed, and transmitted to the Earth. In normal times the Astral Zone, or Firmament, was the 'Empyrean,' or Heaven, which the Divine Hierarchy, ruling and over-ruling the Earth, occupied as Their seat of Government. After the Fall, and the beginning of Evil, Corruption, Sin and Death, the Divine Hierarchy could no longer occupy the Astral Zone, and it became the seat of another, a rebellious and corrupt Power, that continues, with increasing force of Evil, to this day, and is the fatal cause of the greater part of the Evil that consumes and wastes the life of the creatures upon the Earth. It is to this vast and mysterious subject that we have now to draw the attention of the reader. Again we have to warn the reader that the subject before us will demand patience, as it embraces many issues that may seem irrelevant, but which must be considered and properly dealt with, in order that he may fully realize the whole subject in its many aspects and issues. We have seen

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that the effects of Evil are felt throughout the whole of the Sidereal Universe, by the necessity of the fact that the Earth is integrally allied to the Planetary and Solar Systems, giving and exchanging its forces and elements, of which the Terrestrial firmament, or Astral Zone, is the transmitting medium. That there are these detrimental effects of the Fall upon the whole of the Sidereal area, in the manner we have before described; how much greater must these effects be in that region, or circle, in which Evil itself—Corruption and Wickedness, Sin and Iniquity—penetrates, and bestows its direful and devastating consequences! There is always reflex action in causes and effects, which causes Evil to recoil upon the points from which it emanates, and that with increased momentum. As the Earth, the first Cause of Evil, and thereafter continuously, vitiates the Astral Plane, which it touches in every part, so those vitiated parts repay every evil effect with Evil, a thousand-fold more malignant than the Earth has given. The original Evil of the Earth, not only wrought its consequences, of Abnormalism, Corruption, Disease, Decay and Death, upon the Earth, and upon the Astral Plane, but it has brought down upon the Earth, in the recoil, a Retribution, intensified and multiplied, and aggravated to immeasurable degrees of malignancy; Evil, of other and worse forms than those that we have already described as the initial consequences of the Fall. Were the Evil consequences that we have already stated the final and sole results of the Fall, the matter of its removal would have been one of comparative facility and of small duration of time, the Earth's redemption would have been long ere this accomplished, and its state of corruption and depravity less acute by almost infinite degrees of comparison than in its present state. It is of this most potent and stupendous of all the Evils which have befallen this Planet, that we have to speak. Hitherto our attention has been mainly

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drawn to the condition into which mankind, and the entire Terrestrial seat of Nature, have been brought, by the mighty consequences of the Fall; and only incidentally have we had occasion to refer to those consequences as they affect the higher planes of Being and Existence, beyond, but contiguous to, the Earth. Our subject now turns to the tracing of these effects of Sin in the dark and hidden regions of the dead, the 'departed this life,' in the realms of Darkness and Light, beyond the grave. What we have stated concerning the mode of Existence, the various planes of Astral Existence, the division of the several 'parts' and 'Natures' of the 'dead' creatures, and their reunion and mustering into their normal and cosmical microcosmic beings; will have prepared us to pursue the path of enquiry we are now entering, and to follow the track of Evil as it winds upwards, and recoils downwards, from the Earth to the Astral Plane, and from the Astral Plane to the Earth. We have already suggested that the Evil of the Astral Plane (so infinitely worse and more powerful than the worst Evil of the Earth, *per se*) was communicated, in the first instance, from the Earth, by means of the elements of matter, the forces and substances (all *living*), and the creatures and beings, that pass out of the world, in the various forms that 'death' assumes, through exhalation and excretion, through natural flux of organic bodies and souls, through the gases and fumes of the ground (exhaling its vile impurities), through the death of the creatures, through disease, decay and decomposition, and through the *auric* emanations of living creatures. By all these means the Astral Plane is subject to a perpetual outflow of Evil from the Earth, and returns, with reinforced and accelerated power, in infinite degrees of greater malignancy, every atom of Evil that it receives. This is the Earth's perpetual 'judgment' and 'retribution'—not by the hand of God, nor His Messengers; not by the permission of a Supreme Will

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that could have prevented it, but did not take any measures to do so (as our learned Evangelical and Christian Deists teach us), but by a Law of Nature—reprisal—which neither God nor man can reverse or countervail, except on the lines of the Cross and Serpent, which the world has rejected, and which the Astral Rulers in the Kingdom of Darkness take good care that the world shall continue to reject, by ‘stoning the prophets,’ by casting out the Sons of God, and spurning their Message of Deliverance.

We are now to enquire in that mysterious field of research that seeks to know some definite truth concerning what becomes of those ‘souls’ that have disappeared from our view by death; to trace their passage—body and soul—from the shore of Earth to that of the nether-world. What becomes of that vast procession of beings, the living creatures, that pass through the *valley of the shadow of death*, into the unknown existence, extending beyond human consciousness? To begin with, whither have gone, and whither, at this moment, are the ‘Egos’ (for convenience’ sake, we will call them ‘Souls,’ as meaning the human personalities), the Souls, of our fallen Adamic ancestors, the founders of the present multiform human race? Where are the fallen ‘Sons of God’? Where are the ‘Nephilim,’ those one-time *giants that were of old the men of renown*, the immediate descendants of the fallen Sons of God and the various lower human Species, from their unnatural conjugation? And where are the innumerable hosts of their descendants, our own forebears, the ‘lost’ Egos and personalities, the *post-mortem* beings, and their after-generations, of every race, kingdom, nation and tongue, that, some of them, have ‘perished,’ some still are perishing, and others in the ‘way of perdition,’ running their devolutionary course in the *broad road that leadeth to destruction*? (We are afraid almost to use these words because of the canting and false meanings that perfervid ‘hot-

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gospellers' have put upon them, in their ignorance of their true meaning!) Have these souls sealed, or are they to seal, their eternal doom in everlasting extinction and annihilation? Are those that are 'perished' absolutely extinct? Are they no longer existent? Is there no place in the bounds of this Earth's area of polarity whither they are at the present time existing? Can 'extinction' happen to *immortal beings*? Are 'annihilation' and 'immortality' compatible terms? Mutation, disorganization and reorganization, destruction and reconstruction, disintegration and reintegration, dissolution and restoration, degeneration and regeneration; all these forces are consistent with the idea of immortality. But *extinction* is a thing inconceivable in such an idea. We have shown the difference between 'Being' and 'Existence.' A 'Being' is never perishable, never non-existent, but an 'Existence' may become non-existent; an Existence may 'perish.' Can it, by the furthest stretch of imagination, be conceived that a 'Spirit' of the Lord God, that came forth as one of an innumerable and eternal *procession* of Beings, from the Being of God, and became an 'Existence,' and that has passed through every form of Evolution in the long line of Progressive Creation, until it has attained to the Species and rank of 'mankind,' in which the Lord God breathed the 'Breath of Life,' and he 'became a living soul'; can, we ask, such a 'Spirit of the Lord God' (which are all mankind, and, potentially, all microcosms, or living organisms), that never had a beginning, never an end, constituted in the image and likeness of the Father, and with all the Divine, Eternal and Spiritual attributes (*in potentialitate*) of God, be cast into nothingness, by reason of any evil acts and states, he either has committed, or has inherited, in one or another phase, or state, of his cosmical Existence? We answer, No. He may forfeit, one day, his *Existence*; but he never can, as long as God, the Sun of his being, endureth,

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by any power or means, lose his *Being*. If we were to grant that Evil can blot out a 'Being,' a 'Spirit of God,' can make *nothing* of a Divinely constituted *Thing*; then we are compelled to accept the logical inference, to confess that it is possible for Evil to blot out *God*, to extinguish the Divine Being. If any *part* of God may be blotted out, then may God Himself be blotted out. It is no less possible for God to blot out Himself, than for Evil to blot God out, or any *part* of God. Every creature-existence (from an atom to a 'God,') is a *part* of God, a *God-potential*, a *God in embryo*, possessing the attributes of God, His immortality, His omniscience, His omnipotence, latent within him, or partially developed, according as he has climbed the ladder of Evolution. Let this principle, this truth, this cosmical and fundamental scientific fact, concerning human Existence and Being, be thoroughly grasped, and all the perplexities of Destiny, and the vexed questions of 'Eschatology,' will find instant solution, and the Scriptures referring to the 'end of the world,' will become plain.

In speaking as we have done, the reader will, no doubt, revert in mind to the sayings of Holy Scripture, concerning the ultimate fate of the 'Lost,' in, what is somewhat flippantly and erroneously called, 'the last day.' We will therefore consider this question as incidentally connected with the present turn in our discussion. In the final 'end of this Age'—yet far distant (so far as this Earth's cycle is concerned)—the Earth will return to its original gaseous nebulous form, to prepare for its next Terrestrial cycle, to receive the new procession of beings now preparing in the Sidereal Universe (beyond our Solar System) for their cycles of Existence. Here we must pause for one brief instant, to mention the cosmical fact that explains the 'use' of the *vaster Sidereal System* of the Universe, beyond, and surrounding, the Solar System to which

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we belong. The 'Milky Way' is an illimitable stretch of spatial Stellar Circles, that exist for the preliminary and embryonic evolution of the microcosms in the very earliest stages. The Spheres they occupy are differently constituted, more rarefied in their ethereal structure, vastly more expansive, and more luminous on that account (thereby causing astronomers to suppose them to be Suns of Solar Systems of much greater magnitude than our own). These Spheres are inhabited by ethereal beings that will hereafter inhabit our Solar System and reincarnate on the Earth, in due course. They are *men* in the initial stages of their making. And these distant 'galaxies' of Stars are the 'workshops,' and 'laboratories,' in which the Divine Artificers are fashioning them, as microcosmic Existences, in early stages of atomic and embryonic states, far different from those we are passing through in this Solar System.

The Earth, in the course of its æonial history, has passed through many cycles, each beginning with its 'Birth' from the nebula, and ending in its departure in the Elemental Fire. It has its regular life-course, and its 'end'; to begin, again and afresh, new cycles, as the Mother—'Isis'—of a new cyclical procession of reincarnating and evolving beings. The description of our Earth as a 'lake of fire,' and 'burning,' refers to this *cyclical end*; but, because of its state of corruption and abnormal matter, condensed, contracted and polluted, the end will be of a terrible description, utterly different from the peaceful dissolving of its structure in normal conditions. S. Peter gives a graphic account of what the end of this cyclical life of the Earth will be (2 Pet. iii. 8-11): *But forget not this one thing, beloved, that one day is with the Lord as a thousand years, and a thousand years as one day; the Lord is not slack concerning His promise, as some count slackness; but is long-suffering to you-ward, not wishing that any should perish, but that all should come to repentance. But the Day of the Lord will come as a thief; in*

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the which the heavens (i.e. the firmament, or the Astral Plane) shall pass away with a great noise, and the elements shall be dissolved with fervent heat, and the Earth and the works that are therein, shall be burned up. Seeing that these things are thus all to be dissolved, what manner of men ought ye to be in all holy living and godliness, looking for and earnestly desiring the coming of the Day of God, by reason of which the heavens being on fire will be dissolved, and the elements shall melt with fervent heat? But, according to His promise, we look for New (renewed) Heavens, and a New (renewed) Earth, wherein dwelleth righteousness (i.e. normalism and purity). The coming end of the cycle, or Earth-Age, will, on account of abnormalism and corruption, be a world-extensive conflagration, a complete all-enfolding cataclysm, involving, not portions only, as heretofore, of the Earth's crust, but the whole, and not the Earth only, but the entire expanse and area of its polarity, the firmament, or Astral Zone, and all the Astral beings inhabiting it; and involving the residue of men still living in the world; they who have, with their brethren in the Astral Plane, sunk lower and lower in demoniacal influences, and in the reprobation and perdition of the unregenerate and impenitent. Of all that are regenerate, and who have yielded to the teachings of the Cross and Serpent, having ended their devolutionary and purificatory courses, none remain in the Astral Plane, or in the Earth; all are Safe and at Rest in their respective Paradisaical Spheres. The Earth and Astral Plane is reserved for that doom of 'Existence,' in which all creatures will return to 'Being,' and their Existence-forms will be dissolved in the fire that will destroy the matter and form of the Earth. The cosmical and eternal Being of the Earth will not be extinguished by this conflagration, only will it lose its Existence by dissolution. Its original 'form' will remain, reduced to the Ether-Substance that coheres eternally with itself in its individuate particles and

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etheric atoms. It will undergo *transformation*, and, at the same time, complete calorific purification, and likewise all the creatures in the heavens (*i.e.* the Astral Plane), and in the Earth. Their Being will remain, dissolved into pure Ether, but their Existence will be lost, will 'perish' in the 'fervent heat.' They will then, with the Earth-Being, reform, by the laws of cosmical Evolution, and, from the nebulous state, will return to the corporate and substantial 'forms,' which were theirs, before Sin and Evil came and destroyed their 'Existence.' This will be the 'New Heavens and the New Earth,' which are, the old Earth, and the old Heavens, *renewed*, and restored to their original 'forms,' and conditions, made normal and pure, in which they will begin again, in the New cycle of Earth-Existence, the course of *Æonial* Evolution, in the line of Progressive Creation.

This is the so-called 'end of the Age,' or the close of the Earth's present *æonial* cycle of Existence, and is the true account of the ultimate fate of the 'Wicked,' of all who are in 'Perdition,' of the 'Devil and his Angels,' of the 'Wicked Spirits in the High Places' (Astral Plane), and of the *living* 'sinners' and reprobates at the time reincarnate in the Earth. In this 'end' their corporeal and corrupt bodies will be consumed, and the divided parts of the microcosms they incorporate will be restored to the etheric microcosms to which they belong. This is what is referred to under the Scripture term of the *Lake which burneth with fire and brimstone*, the '*æonial* fire,' etc. The teaching of the New Testament is to be taken absolutely literally concerning the material destruction and 'end' of the world, its dissolution by 'fire,' and the dissolution of all creatures remaining in the heavens and in the Earth. This 'end' will assuredly take place. But the 'destruction' and 'perdition' are *not annihilation of 'Being*,' nor 'everlasting fire.' The fire will occur, but it is the '*æonial*' fire that ends the *æonial* cycle

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of the Earth's present Existence—not the *normal* character of the Earth's dissolution, but the *abnormal* conflagration, due to the abnormal and corrupt condition of the Earth's material substance. What will hereafter take place will be, the dissolving of the present Earth and firmament, by the forces of its own compressed internal fires, breaking forth, and consuming the crust of the Earth, which will be reduced to a molten condition, and dissolved into its original etheric elements, previous to the renewal of the Earth and the firmament, in restored purity of condition, as it was when the Earth began its last cyclical Birth and development to the Planetary constitution. The same material atoms and forces, that created the organization of the old Earth and creature-existences, will be reformed, and will reproduce the same organization once again. Not one Being—be it an infinitesimal atom, or a man—once created, once in Existence, can be extinguished or annihilated. The Fire that dissolves the Earth, will dissolve all the creatures in the Earth and the Astral Plane; but none of these will lose their cosmical Being and identity. They will, one and all, in the far-remote future Æons of Æons, return, from the nebulous impersonal state, and pursue the normal Path of Evolution in Progressive Creation, until, in the end, they will evolve into the Divine Manhood.

This Truth is consonant with the doctrines of Science, as it is to-day expounded. It is the fulfilment of that 'Law' of Physical Science expressed in the phrase so well known to all, the 'Law of the Conservation and Indestructibility of Energy and Matter.' It disposes also of all the egregious and barbaric ideas, so familiar to Christian people, of 'eternal torments,' and the ghastly terrors of 'damnation,' by which, fulminated from pulpits and 'Gospel'-platforms, 'sinners' are terrorized into the 'state of Salvation,' and compelled to accept the equally barbaric 'atone-ment' of a bloody substitutionary sacrifice.

CHAPTER FOUR

THE WIDER CONCENTRICITY OF THE HEAVENS IN EVOLUTION

IN the previous chapter we concluded our discussion on the interstellar connections of the Universe in the cosmical processes of Evolution, and Progressive Creation; and on the subject of the Earth's abnormalism and corruption, and their influences and effects upon the wider area of the *Celestial* and *Astral Planes*; by a brief reference to the final 'end' of the present cyclical Age of the Earth, and its 'dissolution' by fire, which will overwhelm and consume the Earth-crust, and every living organism in the Earth and in its super-adjacent firmament, or atmosphere. We showed that the time was coming when this Planet must come to an end of its present *Existence*, in the same manner as every microcosm ends its existence, periodically. The heavenly bodies have their 'Karmas' and their 'Devachans,' their periodical states of Existence. They pass through, each, a regular order of 'Birth,' and 'Re-Birth,' of appearance and disappearance. They have their 'æonial' cycles of materialized and individuated Being, and there alternate æonial cycles of ethereal and nebulous Being. But, like the Beings of man and all microcosms, they never lose their 'Being,' only do they change their *forms* of 'Existence.' The reason, or philosophy, of this truth is seen in the correlative truth that the microcosms are *potential Gods*, until they attain to Godhood. Now the Sidereal bodies are 'microcosms,' on a larger scale, but of an inferior order of 'Being,' than the evolutionary Beings that

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periodically inhabit them. And, like the microcosms, they are evolutionary, and each cycle of their existence is an advance in the progress of the Planets and Solar Spheres to a state of ultimate *Perfection*. If we can cast our thought into illimitable futurity; if we can conceive in the mind a future time of infinite remoteness, when the whole Order of Deity is completed, when the 'Body' of the Divine Being has, to its last unit, its final microcosm, been constructed and developed, and Evolution has concluded its æonial task; we may then conceive of the whole concourse of the Stellar worlds being the vast Dominion of Jehovah, beyond the centre, and each Planetary and Solar Sphere a Perfect Kingdom, and its inhabitants all Perfect Gods. But such a vast conception is so infinitely remote, involving the passage through an infinitude of cycles, of an infinitude of Solar Systems, infinitely beyond our own System, that it is scarcely possible for the most intelligent students to grasp the thought. Nevertheless, we must lay the truth, in the abstract, before the reader, as being one of the logical steps in the ascent of our discussion, and because we do not believe it need be so absolutely inconceivable, if the reader will permit his mind to expand beyond the ordinary margins of mental elasticity. Our own Solar System is the nearest to the Centre, the most contiguous Stellar Circle to the Sun. This Solar System is the 'Inner Court' (so to speak) of the *Divine Temple*, and is now *in the Making*. Every microcosm is, as it were, a stone—a 'living stone'—with its fitted place in the Temple. Our Solar System is the first section of an eternal Design, the future sections of which stretch forth into the infinite expanse of Stellar 'Systems' in the boundless Universe, of which we see only its inner belt, which we call the 'Milky Way.' The processes of 'Making' are proceeding in all these remote Stellar circles of Systems, in the same way as they are proceeding in this Solar System. But ours is the only one, as

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yet, that has arrived at a state of microcosmic Existence in which the heterogeneous concurrence of molecules take the forms of animate and corporate creatures. All the cosmic Beings in the remote circles of Planetary and Solar Systems are inchoate and homogeneous, and their Stellar Spheres are constituted in the same inchoate states. But, as the microcosms in our Solar System are in an eternal state of Progressive Creation and Evolution, and as the Planetary and Solar Spheres of our Solar System, are also in a state of Progressive Creation and Evolution; so is it with the Planetary and Solar Spheres in the farther circles of Solar Systems beyond our own Solar System; they are likewise in a state of Progressive Creation and Evolution, and the Beings that inhabit them are also in the same evolutionary and progressive state of creation. The time will come, after innumerable cycles of progressive existences, long posterior to the time when all the present existing microcosms in our Solar System will have evolved to the state and Order of 'Deity'; when this whole System will be as the *Sun*, as the 'Kingdom of God,' having concluded its evolutionary processes of Progressive Creation, all its Beings having attained to Deific Existence; when the Solar Gods have completed the creative task as regards this Solar System; the creative work will only have reached the termination of the *first section* of its Universe-extensive labours. The results of that labour will be in the conversion of a wider 'Heaven,' embracing the first cosmical section, our Solar System. Thus, when that time comes, and the inhabitants of the 'Milky Way,' or the next contiguous belt of Solar and Planetary Spheres to our System, shall have reached to the evolutionary stage to which we ourselves have attained, in the course of Progressive Creation, then they will look upon our Solar System in the same way as we look upon the 'Sun,' and upon the 'Kingdom of God' in the Sun. And all the Beings now passing through the course

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of Evolution will take their part in the Divine labour connected with the Evolution and Deification of the Beings in these farther Solar Systems. This is an extremely interesting Truth, and worthy of the reader's deepest attention and thought. It teaches us the solution of one of the great problems of futurity, or 'eternity,' showing that life hereafter, when our course of creative Evolution is accomplished, in the Eternal 'Kingdom of God,' we shall not be unproductive, occupationless, idle Celestial creatures, revelling in a sensuous 'Paradise,' as Christian rhapsodists are too often heard to sing in rapturous melodies. But it will be a life of strenuous Deific labour, energy and service. In our Planetary heavens we shall all have our Deific duties to perform, as 'Gods,' mediating and supervizing, holding Hierarchical and Divine Authority and Power, in the wider Circles of cosmical Evolution in the Greater Universe. We shall be Fellow-Labourers with the 'Gods' of the Divine Hierarchies, that now labour in bringing the 'Sons of God' to their Deific 'Glory' in our own Solar System. Thus, the endless Ages to come will see first one Circle, and then another, and another, endlessly in expanding Circles, brought to Perfection and Godhood. And these Circles extend to infinity beyond the farthest stretch of Stellar vision.

The fact, therefore, of the final destruction of the Earth's present 'Existence,' is explained in the above statement. The Earth is evolving to the constitutional state to which it must attain in the process of becoming the permanent Celestial and Divine Home and Kingdom of Deific Beings, in *the future extended 'Kingdom of God,'* to which the Solar System is slowly progressing, in company with the ranks of Beings evolving in the Solar System (in the Planetary and Solar Spheres) who are progressing towards the state of Deity. Under *normal* conditions this 'destruction' of the Earth's condition would not entail the catas-

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trophic features that must accompany the process of dissolution of the Planet under present conditions. Astronomers have already demonstrated by telescopic observation that in the starry heavens around us there are frequently observed occurrences that point to the dissolution of bodies in the heavens. The presence in the heavens of undistinguishable Stars has been discovered by the sudden appearance of a vast illumination, continuing for a brief period, and then as suddenly disappearing. Stars of various magnitudes have also been known to have similarly disappeared, as if wiped out by a sudden conflagration, or cataclysm. These occurrences have been astronomically attributed to dissolution and sudden destruction by the collapse of their structures, and their consumption by the overwhelming force of their internal fires. From what we have said, this theory of astronomers as to the disappearance of Stars is a more or less correct one, and it at least confirms the statements we have made concerning the processes of the evolution of Planets and Suns, in the infinite course of Progressive Creation. Likewise it affords a scientific commentary upon the words of Holy Scripture in its prophecies of a future destruction by fire of the Earth. Such a catastrophe, so graphically described and forecasted in the utterances of Jesus and the Apostles, and especially in the 'Apocalypse,' is not by any means unscientific; and those presumptuous teachers who reflect scornfully upon the prophecies of the destruction of the world, the 'lake of fire and brimstone,' and utter so confidently their disbelief in the 'material flames' of a coming 'Gehenna-fire' that will consume the 'Souls' and 'bodies' of all creatures, in the Astral Plane, and on the Earth, at that time, will discover, as Science progresses in the realms of the unknown, that they have been premature and foolishly 'cock-sure' of their pleasant and comfortable beliefs in the permanent stability and perpetual existence of the Earth, as it now

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is. The fact is that, however remote the time of this occurrence in our own Planet, when she will 'burn with fervent heat,' and the *wicked shall be cast into the lake of fire, prepared for the devil and his angels*, this time is coming. There can be no escape from it, as surely as there can be no escape from the grave, no escape from Hades, no escape of the creatures from passing and returning, in repeated Reincarnations, until the work of Progressive Redemption, and Creation, has been fully accomplished, either to the Perfection and Deification of the microcosms, or to their destruction and dissolution, with the Earth, at the close of the present æonial cycle.

The seriousness of this question to us in the present Age of Abnormalism and Corruption, is that the processes of the Earth's dissolution will be *abnormal*. Let us explain this fact more clearly. In the normal order, all the living creatures, the microcosms, whose Destiny in this cycle was the attainment of 'Deity,' will have fulfilled their Destiny in this cycle. The rest of the evolving microcosms will be, at the time of the Earth's dissolution, in their Devachanic, or Planetary, Resting-Places. The Earth will be practically tenantless, when it will have reached the end of its cycle; it will then collapse suddenly into its internal and elemental fires, and, for the time, will cease to 'Exist' as a materiated body, having dissolved, by spontaneous forces of dissolution, into primal ether. In due course, it will resume the initial stage of *Re-Generation*, and reform into a vast 'Nebula,' and gradually re-evolve into a Pure and Glorious Planet, reassuming its former state of 'Terrestrial' form and constitution, ready for the reincarnation of the evolving microcosms, and the resumption of its Karmic functions. But in its present abnormal and corrupt state, the process must be extremely different, and this difference it is most important for mankind to comprehend. In the first place, it must be recognized that the Planet is in a *state of corruption*,

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as we have described it, and is therefore of a vastly more combustible and inflammatory condition than when it was in a state of purity and freedom from corruption, death, disease and decay. It is through the effects of these Evil conditions that 'Substance,' the elemental matter, is made liable to material flames. The combustibility of the 'matter' of the Earth, its inflammable and explosive gases and chemical compounds, and the constituents of the atmosphere, with its many inflammatory gaseous ingredients, are wholly due to the gross densification and condensation of the elemental 'matter,' and its conversion to forms and states that are *abnormal*. The interior fires of the Earth themselves are abnormal and material, compared with their normal states. Hence the coming æonial occurrence of dissolution will be a *world-wide and firmamental conflagration*, involving all creatures that exist in the Astral Plane and in the Earth, causing them all to dissolve into elemental ether, preparatory to their slow return, from elemental Being, to corporate and individuate Existence again, by the gradual processes of Evolution.

That these statements are not wild and chimerical dreams, will be acknowledged by the thoughtful and observant student of Science, as well as by Theologians. We may be asked, How can these things be proved? How do we know them to be correct? We reply that there are always three alternative methods of proving the correctness of ideas. First, by *mathematical calculation*; second, by *demonstration*; third, by *observation and experience*. Certain truths are absolutely dependent upon the first method, and may be accurately and exactly tested and certified; as for instance, questions of astronomical distances, which are perfectly ascertained, when once the observer has correctly placed his stellar points of measurement and calculation. Other truths depend upon 'demonstration'; as for instance, the chemical composition of light,

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the 'atomic' and 'molecular' construction of the bodily tissues, the 'bacterial' nature of diseases, the genuineness of 'spirit - communications,' and the phenomena of 'magnetism.' Other truths can only be verified by the cumulative results of 'observation' and 'experience,' in the various planes of human consciousness. Now in the statements we have made, we are aware that, *scientifically*, they amount to pure 'hypothesis,' or 'theory,' for the most part. But is not this the method by which Science has most often made its greatest advances? It is true that men of Science have been, and are professionally, extremely discreet and reticent in publishing a 'theory,' before the discovery of *data* and *phenomena* sufficient to substantiate it, or to justify its expression, in the judgment of their peers. For this reason Charles Darwin kept his secret as to his 'theory' of 'Evolution' for twenty-five years, during which he devoted his time and energies to the accumulation of facts, garnered by minute and patient observation in Natural Science, that, in his opinion, demonstrated the truth of his long-cherished theory. This principle of secretiveness, a law and a creed among scientists generally, is one that may be carried too far. Is it not probable that had Darwin openly expressed his theoretical views years before, he would have benefited by the sympathy and collaboration of other naturalists, and thereby have hastened the benefits to Science that his long reticence delayed? But the fact that there arose the question, after the publication of the *Origin of Species*, as to whether Wallace was not, after all, beforehand with him, in the 'discovery,' goes to prove that the principle of secrecy as to scientific hypotheses is not free from the personal element of professional rivalry. As touching the scientific statements we have made in the foregoing, we can only refer the reader to many recent utterances of scientists, and to facts that have been recorded, that point in the direction of confirming the 'theories'

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we have put forth. Not only is there the scientific observation of Stellar cataclysms taking place in the heavens at different times, but the latest utterances of some scientific authorities have been to show that the 'end of the world' will be by cataclysmic upheaval, general conflagration, and seismic eruptions. We acknowledge that many of our opinions, viewed from the scientific standpoint, which bases all that is cognizable upon *phenomena* and *data* cognized on the physical plane of the senses, cannot be proved by *mathematical calculation*, nor by *demonstration*. But, on the third ground of proof, *experience and observation*, we affirm that facts are now scientifically stated, *data* are accumulating, and scientific discoveries are giving birth to hypotheses, freely uttered, and countenanced by high authorities, which tend to substantiate and testify to the credibility and veracity of the views we are enunciating. It is not possible for us, in this work, to go very far as to the 'proofs' concerning the cosmological views we are setting forth, which we adduce from planes of consciousness and research beyond the physical. Only to those experienced in *occult* and *Spiritual* things, who know something of the higher faculties of the 'Soul,' who are 'initiated' in the mysteries of the Spiritual senses, will esteem of any evidential value, any testimony adducible from such sources, in proof and demonstration of the truths we are stating.

Nevertheless, considering the importance of the subjects in question for the welfare of humanity, for the benefit of the world; of a knowledge of these matters that lie beyond the grasp and scope of scientific investigation, conducted on the present lines of scientific treatment; we will ask the reader to pause at this point of our discussion, to consider certain important and highly illuminative movements of the present day, in directions outside of approved professional and technical Science. We assert that there are areas of

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discovery and research within the reach of intelligent mankind, in planes of consciousness and vision that the physical scientist has never explored. There are, as many eminent scientists have themselves admitted, thought-areas that transcend the conceptions of the physical senses and the mental faculties. These fields of research, which we will classify under the term 'occult,' are such as Mr. Huxley so fervently deplored that his compeers, Mr. A. R. Wallace, Prof. Crookes, and other eminent scientists, have permitted themselves to wander in. Not without a smile do we read the learned and meretricious 'gallery-appeal' of Prof. Haeckel, the *Riddle of the Universe*, in which, from his lofty pedestal of an attenuated scheme of 'monistic' cosmology (in which, nowadays, he ploughs his materialistic furrow almost in solitude), he mentions the *treason* of nearly every great scientific authority, who, in later life, at the end of their scientific careers, have unblushingly espoused, in great measure, the 'Spiritual' realm of enquiry, to which, it would appear, their long lives of materialistic research had eventually conducted them. We do not share in Haeckel's resentment against the almost universal tendency of materialistic scientists to end their days in explorations across the margin of the 'Borderland' that separates 'Physical Science' from 'Psychology,' 'Psychism,' and 'Pneumatology,' which are rapidly becoming accepted 'Sciences,' approved by modern schools. It so happens that those who have shown resentment at this observable trend of modern Science over the border of sensible phenomena, are men who have 'written a book,' and so have committed themselves to posterity as antagonistic to what they prejudicially call 'supernaturalism.' If it is any satisfaction to the materialistic scientist, who has been so rash as to have 'written a book,' we can remind him that the Church has suffered many similar embarrassments, and has had to make a 'holocaust' of many a proud and

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learned work in the face of advancing Science, that disproved and shattered their profoundest arguments. Science has won many such victories over Religion, in the field of literature, and it would be in the best grace, and to the honour of Science, *once in a while*, to give the palm to Religion, or the 'Spiritual realm.' We are also reminded of Sir C. Lyell, who had practically to rewrite his valuable and learned treatise,¹ in which his original argument had been on the old 'special creation' theory; when Darwin produced his *Origin of Species*, which completely demolished his sand-castle with the tide-wave of 'Evolution.'

We however still have to acknowledge that the extent to which scientific researches, and explorations into what is denominated 'supernaturalism,' is only very elementary and tentative, not excepting even the great contributions of Wallace, Crookes, Myers, Lodge, Lord Kelvin, Flammarion, and the lights of the 'Psychical Research Society.' These researchers have only investigated the *fringe* of the Spiritual realms, examined *phenomena* of the lowest *objective* kind, that order of 'Spiritual' activity that accords most with the material plane. We ourselves place little value upon such 'objective' *phenomena*, as, for a few shillings, may genuinely be witnessed by any man, be he 'Tom, Dick, or Harry,' or a learned member of a renowned society. But the reference to 'spiritualistic' and 'psychical' *phenomena*, in this place, is not without a purpose, in the course of our discussion. And it is our intention to devote not a little space in this work, to the consideration of this very interesting and fascinating subject. We refer to 'Spiritualism,' as this modern extra-scientific movement is called, with terms of deepest reverence and respect, not because we approve of, or hold any brief for, the 'cult' of 'Spiritualism,' but *because it is the only modern attempt to demonstrate, by objective and experimental means, the truths that*

¹ *Principles of Geology.*

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Religion enunciates and forces down our throats, by dogma, creed and pulpit eloquence, without vouchsafing the smallest scintilla of demonstrational proof, experimental evidence, or mathematical and precise argument to support them. Herein is one of the most essential and fundamental values of a spiritualistic phenomenon, when it only proves a desire and determination, on man's part, to prove, apart from the Bible, and Creeds, and Doctrines, the elementary truth of the Christian's, and the 'supernaturalist's,' and the 'occultist's,' *faith, in the persistence of life and consciousness after death.* This is, of course, but the mere *alphabet* of 'occultism,' as it is the *initial clause* in the Cross and Serpent teaching. But it is a great gain when we have scientific men drawn into the investigation of even the most elementary branches of 'occult' and so-called 'Spiritual' subjects, and publishing their impressions and opinions, not uncertainly, nor with timid reserves, in favour of the phenomena they have witnessed and tested. It is easy argument to say, as Haeckel does, that these men of Science only came to investigate 'Spiritualism' when past their prime, and they are practically 'in their dotage.' It might be retorted that in their exclusively materialistic period of life, before they touched the 'Spiritual' and 'occult' side, they were *unmatured* scientists, but when they attained the wisdom and age of maturity, they saw that the higher and wider thought-areas were equally of scientific value. Professor Wallace, in his notable book on *Miracles and Modern Spiritualism*, is responsible for the following remarkable statement:—'Spiritualism, if true, furnishes such proofs of the existence of ethereal beings, and of their power to act upon matter, as must revolutionize philosophy. It demonstrates mind without brain, and intelligence disconnected from what we know as the material body; and it thus cuts away all presumption against our continued existence after the physical body is disorganized and dissolved. Yet

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more, it demonstrates, as completely as the fact can be demonstrated, that the so-called dead are still alive ; that our friends are still with us, though unseen, and guide and strengthen us, when, owing to absence of proper conditions, they cannot make their presence known. It thus furnishes a proof of a future life, which so many crave, and for want of which so many live and die in doubt, so many in positive disbelief. It substitutes a definite, real, and practical conviction, for a vague, theoretical, and unsatisfying faith. It furnishes actual knowledge, on a matter of vital importance to all men, and as to which the wisest men and most advanced thinkers have held, and still hold, that no knowledge was attainable.' The same writer also states, that, 'the phenomena of Spiritualism supplies an answer to the question of questions: the ascertainment of man's relation to the universe of things ; whence our race has come ; to what goal we are tending.'

That Spiritualism is at the very *threshold* of the Spiritual Plane (whence all true knowledge alone is to be found), that the phenomena of 'mediumistic' practices current in the *séance*-rooms and 'circles' of the present day, that the careful investigations, tests, and generalizations, in psychical phenomena, furnished by such learned and acknowledged *savants* as the late Prof. Myers, Lord Kelvin, A. R. Wallace, Prof. Crookes, and other eminent and trusted researchers, all of the utmost value and assistance towards confirmation of, and sound belief in, the spiritual and supra-mundane worlds, and the Spirit-forces, which, did men know it, play an immense part in human life ; are facts that we desire to emphasize in this work. We would go further, and add, that it will be by the aid of 'Spiritualism' that the world generally will come to know and confess the reality and genuineness of the stupendous and solemn verity of the so-called 'supernatural' planes, which it is now our

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purpose to open out and discuss in the forthcoming pages. And here we would unhesitatingly say, that, whatever knowledge of the higher 'Mysteries' we have gained, and have attempted to set down, through the medium of these pages; what advances we have personally made in 'occult' and 'Spiritual' experience and conclusions, we owe it, in the incipient stage of acquisition, to the experiences we have had, and the *open door* into which we were ushered; that ultimately led us out into the Spiritual planes of vision, inspiration and experience; *by means of the 'psychical' methods and practices we learned in our study of Spiritualism.* We admit that, the 'door' once opened, and the vista expanding before us, we did not delay at the *threshold* of what 'Spiritualism' presented to us, but we advanced out of sight, and soon forsook those that were content to remain at the 'threshold.' By learning how to cultivate the psychical faculties, we rapidly discovered the existence of other and inner ranges of faculties, belonging to the 'Spirit,' (the '*πνεῦμα*,' distinguished from the '*Ψυχή*'). Through the simple practices of 'psychical' development, known to the youngest Spiritualist, we found our way to communion and intercourse with very blessed and noble beings, which, though, objectively unseen, taught us how to enter into intelligible communication with them. Pursuing stedfastly the guidance thus given us, we rapidly found ourselves ascending far above the ordinary experiences and manifestations of common 'mediumship'; and discovered gifts within ourselves that, after strenuous and painful courses of initiatory development, placed our mental and Spiritual consciousness in *rapport* with sources of illumination, inspiration and knowledge, not known nor suspected in the most advanced spiritualistic circles.¹

¹ For the benefit of the enquirer, we will add this further note, to say that one of the most momentous discoveries we made, in the course of our seeking after 'psychical' development, was in the power given to us (or rather, developed in us) of stretching our 'Soul' into the 'Infinity,' and, instead of

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Very early in this course of experiences were discovered and avoided the very present danger of the *captivation of the senses by the manifestations of physically objective phenomena*, that holds so many enthusiastic Spiritualists in the chains. We soon learned to discard the séance-room, and 'mediumistic' practices, as the merest 'child's play'; we 'put away childish things'; regarding them as the mere *steps* that helped us to put our feet upon the solid rock of Truth, that is invisible from within the 'Maya'-clouds of the world. Not at once, but little by little, we were led up the steep 'Path' that 'few' have entered, and pursued the hard way to the heights above, from which we finally found ourselves viewing, and drinking in, the vast splendours of the Celestial Vistas, the Celestial Planes and Spheres, the Divine Economy, the Cosmogony, in its expanse. The Truth all lay before us as a 'Panorama,' plainly revealed, not 'as in a glass darkly,' but 'face to face.' *Our difficulty since has not been in having no explanation to give of the tremendous subjects we are discussing, but in the attempt to delineate, by the poor medium of language, the Knowledge and Vision we have received.*

The reader will see, as we proceed, that there is a great deal done in the name of 'spiritualism' that belies its name. There is a side of Spiritualistic phenomena and mediumship that should be classified

'spirits' making a fitful, hazardous, and often confused, manifestation of their 'presence' with us to the objective senses; we were enabled to 'presence' ourselves in any part of the 'Infinity' our desires led us. In our case we are not conscious of any severance, temporarily, of 'Soul' and 'Body.' With us, it is simply as if we are wherever we will to be, we converse with the Beings wherever they may be, we see them, we hear them, we are in their surroundings, as 'objectively' to the senses awakened within us, as if we were there, and using our physical organs of sense. In this manner we have visited the Highest Heavenly Places, the lowest darkness of Hell; we have travelled the Circles of the Heavens, and the paths of the round Earth. In short, we *know* that there is a solidarity and integral unity between man in the Earth, and the God of Heaven, and all the intermediate creatures of God, and all that are below Him in creation; and, by careful regard of certain definite and positive Principles of Development, under very positive Spiritual Guidance, the Reader may come to find, as the writer has found, that he is, after all, a 'unit,' and a conscious, sentient 'unit' in the cosmical whole.

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under another name than 'Spiritualism'; perilous in the extreme, both to mediums, to the persons attending their *séances*, and to Society. If, in what we have to say, in the cause of Truth, reflecting upon spiritualistic practices, we cause offence or pain to honest Spiritualists, many of whom we count as dear and beloved friends; if, as we shall be compelled to do, we cast very serious condemnation upon the nature and character of the greater part of what professes to be pure and beneficent 'spirit-communion,' and shake the readers' confidence in the *bona fides* of the majority of the *entities* that assume the personalities of pure, holy, angelic, and sometimes, Divine, Beings; and if we denominate a great amount of what goes for 'Spiritualism,' as disguised 'Demonism'; we shall regret such consequences deeply, especially if they result in the loss of the friendship of those who have felt that we are using them badly, in condemning their most cherished beliefs. But our acquaintance with many Spiritualists is such that, whether they accept our views or not, they are honest, broadminded, and charitable, and incapable of taking offence at the contrary opinions of brethren as sincere and honest as themselves.

'Spiritualism' has been of great service to Truth, and will continue to be so, in that it has tapped sources of information and testimony that have long lain inaccessible, in the dammed and choked channels of knowledge buried and lost in the centuries past of indifference, materialistic scepticism, prejudice, and religious intolerance, which characterize the attitude of the cultured, religious, and educated world. The chronic state of religious unbelief in present-day 'supernaturalism,' in the case of a Church whose foundations are built in the strong cement of ancient 'supernaturalism'; of the utter rejection of truths that stare them in the face within the pages of their treasured and

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idolaterized Bible; has robbed intelligent humanity of its most valuable 'asset' in testimony to truth and knowledge that, in ancient days, were the bulwarks and defence of the Divine Faith and Pure Religion. The days of belief, and of conduct based upon belief, in the actual, living existence, immanence, and 'power over matter,' and over mortals, of the unseen worlds, of Spiritual, Celestial and Astral existences, are long-since dead and gone by, in the sects and schools of philosophical, ecclesiastical, and religious thought. Wherever this belief may have some appearance of being kept alive, it is chiefly among some 'priests' of the Roman Catholic Church, who foster it too generally for the false purpose of gaining a hold upon the lives and consciences of ignorant and superstitious people, but which is disbelieved and scorned by the majority of themselves. It has been left at last to a people outside of any religious body, to a class of thoughtful, intelligent and ardent men and women, owning no ecclesiastical, philosophical or religious creed or authority, to *re-discover* the solemn and fateful immanence of beings from the nether-world. Whatever may be the secret and private beliefs of individual persons, the Church, *as a body*, has disavowed belief in 'spirits,' good or evil. There has never been a time, in the history of mankind, of such complete and universal disbelief in Spiritual existences, and their power to influence mankind, despite the fact that there has never been a time in the world's history in which the 'Scriptures' have been more widely and profusely circulated. Yet those Scriptures contain volumes of testimony to the prevalence and universality of 'occult' beings, and of their *malefic* and *benefic* powers over the bodies and Souls of men. It is a matter open to the gravest question, however, whether the free and indiscriminate circulation of the 'Bible' has not been a work of the 'devil' rather than of God. It has undoubtedly led to the degradation of 'Scriptures' that were never

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intended to be put in the hands of the 'uninitiated,' and to the 'cheapening' of Truth, to its inevitable popular contempt. The stupendous 'mystery of Evil,' the fact that its chief source of persistence and maintenance lies in the regions beyond the Earth, and is ascribable to the malignant interference of beings from the Astral Plane, with the activities wrought upon the Earth, is an unheard of theme in the churches of Christendom, and in the world of both religious and irreligious mankind. There is far less care given to the study of the Bible nowadays than in those days when there was not a Bible to study, save in the venerable hands of *Masters* and *Teachers*, whose days were given to the instruction of the *choice souls* that sought Divine Wisdom from them. In the methods of the Cross and Serpent the Bible will be withdrawn from the use and possession of all but true and tested 'Disciples.' Then will the Sacred Scriptures be restored to their proper place in the estimation of mankind. The fact that nobody—Theologian, Cleric, or 'layman'—believes in the presence of 'devils,' 'angels,' 'spirits,' or any visitants from either the Celestial or Astral Planes (except in theory), proves how utterly careless is the present-day mode of Bible-study, that yields so complete a rejection of one of the most conspicuous facts of Nature recorded and taught in the Bible.

Hence it is that the subject we are about to consider, in connection with the existence and fate of the 'dead,' and concerning the effects of Evil, Abnormalism, and Corruption upon the wider area of the Cosmos, with which the Earth is in integral union, requires us to open up a great and hitherto almost unknown and practically unexplored territory, to solve a 'mystery' of a most terrible nature, in which the whole world, and the 'Beyond,' are intimately involved. It is a subject in which the extremest ignorance prevails, and not one of our most eminent 'Divines' appears to know any-

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thing, or to have a word, of a practical kind, to say, about it. This is the 'mystery' of good and evil, emanating, as living *forces*, from the unseen, and working their malign, or their benign, influences, upon the destinies, the fates, and the experiences of mankind in the Earth. This 'mystery,' in the early days, in the days of Jesus and the Apostles, and in the Ages before them, and for a century or two after them, was subject to no vagueness of recognition. The mysterious phenomena attending the visitation of 'spirits' and 'demons,' were unquestioningly and correctly attributed to their true sources. It was not doubted, in those days (except in one small sect, the 'Sadducees'), that the bodies and souls of men and women, and of animals, were capable of 'possession' by Astral entities and beings from the realms of darkness. The whole Church and World are now practically formed into a 'Sect of the Sadducees,' as regards this subject of 'angels' and 'spirits.' True, there is a *theoretical* belief in them, and a 'historical' faith in their one-time presence in the world. But, like the 'Spiritual Gifts,' the Church appears to have assumed that 'spirits' have taken their departure, that the world has *out-lived* them. We are quite content to bear the scoffing remarks of 'Rationalists,' and the silent contempt, or shocked deprecation, of Theologians and Christian people generally, who 'do not believe' in the 'supernatural,' in 'angels,' and 'demons,' and 'wicked spirits.' We quote the following words from the pen of a well-known rationalistic writer, as a testimony in favour of, rather than against, the very opinions he is pillorying—Mr. Edward Clodd, in his largely circulated book, *Pioneers of Evolution*:—'There is no surer index of the intellectual stage of any people, than the degree in which belief in the supernatural, and especially in the activity of supernatural agents rules their lives. The lower we descend, the more detailed and familiar is the assumption of knowledge of the

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behaviour of these agents, and of the nature of the places they come from and haunt. Of this, medieval speculations on demonology, and modern books of anthropology, supply any number of examples. Here we are concerned only with the momentous fact that belief in demoniacal activity pervades the New Testament from beginning to end, and therefore gave the warrant for the unspeakable cruelties with which that belief has stained the annals of Christendom. John Wesley was consistent when he wrote that, "giving up the belief in witchcraft was in effect giving up the Bible"; and it may be added that giving up belief in the devil, is practically giving up belief in the atonement—the central doctrine of the Christian faith. To this the earthly Christians would have subscribed; so also would the great Augustine, who said, that, "nothing is to be accepted save on the authority of Scripture, since greater is that authority than all the powers of the human mind"; so would all who have followed him in ancient confessions of faith. It is only the amorphous form of that faith, which, lingering on, anæmic and boneless, denies by evasion.' We willingly take up Mr. Clodd's fair challenge, when he proceeds to say, 'but they who abandon belief in maleficent demons and witches; as also, for this follows, in beneficent agents, as angels; land themselves in serious dilemma. For to this are such committed: If Jesus, who "came that He might destroy the works of the devil," and who is reported, among other proofs of His divine ministry, to have cast out demons from 'possessed' human beings, and, in one case, to have permitted a crowd of the infernal agents to enter into a herd of swine; if he verily believed that He actually did these things; and if it be true that the belief is a superstition limited to the ignorant and barbaric mind; what value can be attached to any statement that Jesus is reported to have made about a Spiritual world?' We who unhesitatingly affirm our belief in the 'super-

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natural,' defining the 'supernatural' in the same terms as are given by Rationalists, namely, 'that great body of assumptions out of which are constructed all theologies, the essential element in these being the intrinsic relation between Spiritual beings, of whom certain qualities are predicated; and man'; have no objection to being classed among those who follow the 'amorphous form of faith, anæmic and boneless,' which enunciates the 'supernatural' character of much that pertains to our common existence. And when we know that in this category are also included such personages as Jesus, the Prophets and Apostles, and practically every ancient, medieval and modern *Savant*, Scientist, and Philosopher, of any repute, whose opinions and teachings were, and are, formed, not in early life, to be discarded in maturer years, but are, on the contrary, the results of the sober judgment of their ripest years of thought and research; we are content to be numbered among them, in the pillory of those self-committed 'deniers by evasion' of the *consensus* of deliberate and experimental opinion, pronounced by the most reliable and philosophical expositors of Physical and Natural Science, that the world has known and honoured. To aver, with Haeckel, that belief in the 'supernatural' is the sure sign of impending senility in our ablest philosophers, is to be guilty of the most flagrant 'denial by evasion,' described by Mr. Edward Clodd. And the absurd argument against honest and reverent faith in the 'supernatural' (held by the best of mankind in all ages) of the cruelties of the medieval treatment of witches and necromancers, is as great an *argumentum ad absurdum* as to contend that the results in Physical Science of the 'vivisector's' cruelties are falsified because of these cruelties. Scientific labour is not to be negatived, nor its results falsified, by the natural abhorrence some feel against scientific methods. We do not abjure 'flesh-food,' nor prove its unfitness for dietary uses, because of our knowledge

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of cruelties to animals, sometimes committed in the shambles. But we accept Mr. Clodd's statement, that 'if it be true that belief in the supernatural is a superstition limited to the ignorant and barbaric mind,' then, 'there is no value to be attached to any statement that Jesus is reported to have made about a Spiritual world.' It is indisputable, 'if,' as Mr. Clodd questions, 'it is true'! But this question Mr. Clodd has not established, nor can any Rationalist or Scientist establish, that 'belief in the supernatural is a superstition.' Far is it otherwise, taking the evidence of those who seek to prove it rationally; for, in these materialistic days, the list of the most eminent scientists who accept, and pronounce in favour of 'supernaturalism,' 'spiritualism,' and 'occultism,' after researches in phenomena, which they have judged to be unexplainable except by at present unknown laws of the Psychical and Spiritual Spheres, including such names as Wallace, Crookes, Lord Kelvin, Lodge, Richet, Lombroso, Flammarion, and many more. And of those who are long since passed away, how many discreet and judicious scientists of the past can be quoted as having made any such sweeping assertions as are made by a few of their irresponsible surviving pupils, or anything approximating such a statement as that, 'belief in the supernatural' is an indication of a 'superstitious and barbaric people'? Certainly nothing of the kind is to be found in the precious literary works of Darwin, Spencer, Lyell, Owen, nor even in the bold Huxley himself, the *protagonist* of rationalistic polemics. These men, who were not able to propound any definite views on the 'supernatural,' at least were satisfied to leave the question in suspense, and give to the 'supernaturalist' the 'benefit of the doubt.' Hence is the origin and purpose of the term 'Agnosticism.' Can we forget the words of Mr. Huxley, who speaks of 'that consciousness of the limitations of man, that sense of an open secret which he cannot penetrate,

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in which lies the essence of all Religion' ? Do we not prefer, in comparison to Mr. Clodd's language, the judicious words of Mr. Huxley, in his splendid criticism of Comte, defending Science against the false use of it made by these *negative* 'Positivists' in their criticisms of Religion generally :—'I venture to say, to count it an improbable suggestion, that anyone that has graduated in all the faculties of human relationships; who has taken his share in all deep joys and deeper anxieties which cling about them; who has felt the burden of young lives entrusted to his care; and has stood alone with his dead before the abyss of the Eternal—has never had a thought beyond negative criticism' ? Doubtless if this able and earnest disciple of Spencer and Huxley should come to see that the hard knocks he has administered, have fallen, not upon 'supernaturalism,' philosophically and reasonably expounded, but only upon the effete and unphilosophical ideas and representations that Christianity has engendered, and the many 'superstitious' and 'barbaric' notions arising out of mistaken and unscientific beliefs generally propagated in the modern presentations, and in the name of the 'Christian Faith,' and in its untenable and cloudy views of the nature and origin of Evil, of the 'atonement' by 'blood-sacrifice,' of 'eternal Judgment' and 'damnation,' of the 'Forgiveness of Sins,' and of the 'Spiritual life'; it will probably be found that Mr. Clodd, and other thinkers of his school, are 'not far from the Kingdom of God,' and that such attacks on 'superstition,' misnamed 'supernaturalism,' are a greater service to Truth, and perfectly harmless in the attempt to shake our faith in what Mr. Huxley describes as the 'essence of all Religion.' Such attacks are useful in breaking off the incrustations of error and superstition that ignorance and credulity have accumulated upon the kernel of the Truth of the 'supernatural.'

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What, then, is the particular message that 'Spiritualism' brings to mankind? What is the momentous significance of psychical phenomena, and 'occult' practices, known and observed in spiritualistic circles? Is it not a token of the return of the human mind, not, as the Haeckel and Clodd schools would say, to a 'barbaric and superstitious age,' but to the true Beliefs and Knowledge of nature-mysteries, from which the Church and Philosophy have drifted in the past ages of materialism? Does it not prove that the area of human consciousness is not bounded by the hard and fast limitations of the physical senses and the material plane, but extends far beyond the circumscribed capacities of the sensory nerves, the brain-consciousness, and the visual faculties of the physical organization? That there are regions of vision and volition, of speech, sensation and communication, farther-reaching than those penetrable by the 'mortal' faculties, and the physical and intellectual organs. And the demonstration of these facts, does it not prove that, with the development of these inner psychical and spiritual faculties, these regions may be opened to the exploration and research of the human mind, trained to observation of the 'supra-mundane' and 'supernatural,' and that it is in the power of man to penetrate the widening circles of what we are accustomed to think of as the 'Infinite,' to hold communion with Celestial and Astral beings, and enter into relations with a wider circle of intimates than that bounded by the physical senses? It is, however, due to the materialistic critics of the 'supernatural,' to admit that, in our modern civilized and cultured Society, the belief in, and practice of, these faculties, do not exist, as a general rule, nor in any 'orthodox' fashion, and that such beliefs and practices are only known as having been in vogue in what 'civilization' historically looks upon as 'barbaric' ages; and are in vogue to-day only (or almost only) in certain 'barbarian' and uncivilized races, and in a

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comparatively small, though increasing, handful of civilized and cultured people; and therefore it cannot be a matter of complaint if materialists have taken 'supernaturalism' *as they have found it*, and not as it properly should be found, and thus have characterized it. It is the fault of our decadent Christianity and Civilization, and not of 'supernaturalism,' that it has been so left unclaimed and unattested, in modern times, save as an *historical* fact of bygone times, or as a feature of undeveloped races. This is the case in other things besides the 'supernatural' forces. The science of Medicine recognizes in many barbarian races a great skill in the secret use of herbs, that are powerful curative agents in diseases that defy the skill of the latest developments in the medical faculty. It were folly for modern doctors to decry these barbarian herbal compositions because they are known and successfully employed by the 'savage medicine man.' So with the supernatural beliefs and practices among the races and tribes of India and Africa, because they are held and employed by these 'barbarian' races, and held in great veneration and secrecy, it does not justify the epithets of 'barbaric' and 'superstitious' to be hurled indiscriminately at all that is understood by, and comes under the head of, 'supernaturalism.'

In the Holy Scriptures, the widely circulated book that it is an impiety for any man, professing even the outward form of the Christian Religion, not to have a copy in his possession, the existence and human knowledge of, and intercourse with, 'wicked' and 'good spirits,' their intrusion in the affairs and activities of men, their balefully maleficent, or beneficent, interference in their lives and experiences, their powers over physical nature, in producing or healing diseases, and causing malign or benign influences, are mentioned in almost every page of its contents. Some of the most frequent 'mighty works' performed by Jesus and the Apostles were the 'casting out of devils,' or 'demons.'

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These 'miracles,' so 'occult' and mysterious, are pointed to as the most cogent testimony to the credentials of Christianity and the truth of the Divine and Spiritual authority and source of the Catholic Church. The 'casting out of devils,' is spoken of, among other 'occult' 'mighty works,' performed by the Apostles, as 'signs following' the faith of the baptized disciples, the very proofs and marks of a true faith in the Lord Jesus Christ; and Jesus promised categorically to the Church, that, after His Ascension, *greater things shall ye do than these that I do; because I go unto the Father.* We enquire, what were these 'greater things'? Where are they to be seen in the performance? Is it not an historical fact that, a century after the Ascension of Jesus Christ, the performance of 'mighty works,' 'casting out of devils,' aye, even the very belief in their existence, as mundane factors of Evil, disease, suffering and Sin; ceased to exist in the so-called 'Catholic Church'? And, not a great time passed, when, at the Reformation, all the rites and ceremonial references to 'evil spirits,' 'exorcism,' 'bell, book and candle,' etc., were eliminated from the Prayer-Book. In these days, in some of the performances of modern religious rites, the remnants of the Church's theoretical belief in 'evil spirits' still survive. The use of 'plumes,' or 'wands,' the 'passing,' and the 'tolling' of the bell at funerals, are relics of the Church's dead and extinct faith in the existence of 'spirits.' The frequent use of the 'sign of the Cross,' of incense, and of certain cantations, in the 'Eucharist'; the ringing of Church-bells for service, and other acts of Religion, are the forgotten survivals of the lost *demonological* Truth. The very thought of such things, the suggestion of their continuance in the present day, of 'devil-possession,' of spirit-visitation, of any contact whatsoever with 'demons' of 'Hell,' with 'Angels' of 'Heaven,' or 'Spirits' of 'Paradise,' or beings of the 'Astral Plane,' is decried, denounced, derided, and deprecated,

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as not merely foolish 'old-wives' fables' and apocryphal legends, but as being positively sinful and profane. Falsely interpreting such a warning as the Apostle Paul gave to Timothy, of the departure from 'the Faith,' of some disciples who should *give heed to seducing spirits, and doctrines of devils*, they pronounce wholesale condemnation upon all dealings with 'spirits,' as if all 'spirits' are 'seducing spirits' and 'demons,' and forgetting the warning of the Apostle John to *test the spirits, whether they are of God*. The Church is absolutely silent on the whole subject of 'Spirit-communion,' excepting the advanced Anglican, and the Roman, Catholics, who have vague beliefs in the efficacy of 'Prayers for the dead,' and, in the practices of the 'Invocation of Saints,' and profess some belief in the power of the 'dead' to unconsciously aid and bless the 'living.' But so far as regards the whole of the 'Protestant' communion (and the Catholic, so far as any conscious communications between the living and the dead are concerned), there is complete silence; the pulpit is mute; 'priests' and 'ministers' of the Christian Religion vouchsafe barely a word of exposition, encouragement, warning, or exhortation concerning present existence, the method of communion, 'spirit-testing' the 'discerning of spirits' (one of the special 'Gifts of the Spirit' mentioned by Paul), or the possibility of visitations of Angels and Paradisaical messengers, 'Guardian-Angels,' 'Messengers of Light'; or of 'possession of devils,' and the machinations of 'wicked spirits,' excepting in the vaguest way, betraying more of total ignorance, second-hand knowledge, or utter indifference, than any personal interest, experience or instruction, on so important a subject. They call upon their people to promise, as 'sponsors' for their baptized infants, to 'renounce the devil and all his works'; but as to who is the 'devil,' and how to 'renounce' him, and what are his 'works,' nothing practical or intelligible is forthcoming. It is beyond

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all reason and experience to suppose that the world has so completely changed, since 'Apostolical' times, that it is no longer the case that 'demons,' or 'spirits' of darkness, 'possess' the bodies and souls of men in these days, energize their bodies, actuate their minds, visit the world, and maleficiently influence and affect its conditions. Dr. A. R. Wallace testifies to his conviction that 'spirits' 'have power to act upon matter,' and this evidence is sufficient, that the world, and the adjacent spirit-realms—good and evil—are not in the least changed from the days when men knew these things, and adapted their conduct according to this knowledge. Such an assumption of carelessness, ignorance and indifference, is born of the conceit and cant of an inflated and mercenary 'civilization,' to which, and to its sordid and godless institutions, the 'Church' has, for centuries, pandered, for the preservation of its *status* and wealth. There is neither reason nor sense in the oft-repeated theory that the Church has so raised and elevated the world, through the 'Gospel' it has propagated, and the religious culture it has disseminated, that the world no longer is subject to the visitation of 'spirits,' that mankind has risen superior to these spiritual correspondences. It would seem, by the Church's silence and inactivity in this matter, that it tacitly claims to have completely 'exorcised' the whole world of 'evil' and 'unclean spirits' (and of 'angels' and 'good spirits,' for the matter of that), if we may judge from its attitude. Such a wholesale 'exorcism' was very different from the individual practice of Jesus and the Apostles. Has Christianity lifted the Earth out of the Astral Zone, away from the contiguous realms of spirits? When occurred this change in the world's position, from that remarked by the Apostle, who said, *the whole world lieth in the arms of the wicked one*? Or, may it not be, that on account of the utter withdrawal of the Church's mind and thoughts from the consideration of 'demons' and

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'spirits,' mankind has forgotten their existence, is wrapt up in the mantle of 'strong delusion'; that, unbeknown, unsuspected, unheeded, unresisted, the world is actually invested with the battalions and cohorts of 'hell,' and the very thoughts, activities and movements of the world, are 'devil'-incited? Such a suggestion is far from contrary to the words of Scripture and prophecy, concerning the 'latter days.' The condition of the Earth is, in fact, in greater peril and evil than it has been in all the past ages. The 'Gospel,' which is 'a different Gospel' from the pure Teaching of the Cross and Serpent, inculcated by Jesus, has not yet availed to repair the breaches made by the Fall, to restore the Soul's freedom and protection from Astral invasion; the 'Body' is still an unfortified and accessible avenue for the entrance and 'possession' of 'spirits' and the 'legions' of the 'demons.' The demons, cunning and subtle, endowed with deific powers, are capable of innumerable disguises, deccits and ensnaring devices, that deceive and delude mankind. The Spirit of God in man is almost universally helpless to protect man from demon-control and 'possession,' and must be, until restored by the Cross and Serpent to normal governance of the body and mind. Un-suspected and unrecognised, undistinguished and undistinguishable from man's own mental and volitional being, the demons can enter into men's bodies, assume the actuating functions of mind and will, and can become the energizing force of every evil thing that goes on in the world; and the world knows not the slavery in which it is held. Assuming, in some, the *acme* of human virtue and goodness, benevolence and charity, they pervert these to their own crafty purposes; and, in others, leading them on to the lowest vices; they, in all, work to establish complete control in the habitations of the human soul and body. Invisible and intangible to the physical senses, they are none the less real and 'objective' to the Spiritual senses,

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atrophied in the human constitution. And no one knows it, no one can tell his brother how he may detect and 'discern' the spirits that infest the Earth, and how they may meet them with successful resistance. Since the Church ceased to believe in demoniacal possession and servitude, and the world has forgotten its possibility, the human race has sunk into the completest demoniacal thralldom, lies asleep (as to the Spiritual senses) and ignorant of the Astral stupor and spell that the demons have placed upon them. In every garb—Religion, Piety, Holiness, Revivalism, Ceremonialism; Philosophy, Science, and Art; as well as Vice, Criminality, Squalor, and Shame—*Demonism* rules, in greater or lesser power, in all departments of life, in all classes of Society, and is the 'Evil Genius' that has hypnotized and taken possession of the Earth.

Said the Great Teacher, *If I, by the finger of God, cast out demons, then is the Kingdom of God come upon you. When the strong man, armed, keepeth his own court, his goods are in peace; but when a stronger than he cometh upon him, and overcome him, he taketh from him his whole armour, wherein he trusted, and divideth his spoils. The unclean spirit, when he is gone out of the man, passeth through watery places, seeking rest; and finding none, he saith, I will turn back unto mine house, whence I came out. And when he is come, he findeth it swept and garnished. Then goeth he, and taketh seven other spirits, more evil than himself, and they enter in, and dwell there; and the last state of that man is worse than the first.* In this figurative utterance we have presented a forecast of exactly what has occurred in the Church, the 'strong man armed' with the Redeemed 'Spirit' of God in his purified Soul, through which his 'goods' or the Natures of his constitution and their several organs and faculties, 'are in peace.' The Church collectively, and the individual human members, are represented as the sport of unclean and evil spirits, who, without reference to the 'man,' deal with his body, as a 'house,' or habitation to dwell in.

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'Finding it empty, swept and garnished,' orderly and formal, but unoccupied by the 'Spirit,' they 'enter in and dwell there.' This, in a brief parable, contains the whole history of the Church, and is a description likewise of the world generally, since the Fall. Mankind is unconscious of the spiritual and demoniacal occupancy of their bodies and souls, they little dream that their activities and thoughts can be energized by the subtle minds of cunning spirits within them, the lawful 'house' of the 'strong man armed,' the 'Spirit of God,' who, in full possession, 'keepeth his own court,' or the 'Body.' We might adduce many other passages from the New Testament in support of this view. Is it not, then, a remarkable fact that the *re-awakening* of mankind to these dread presences, and to the stupendous issues they predicate, has attained the proportions of a *new discovery*, through 'secular' research, scientific experiment, and 'profane' investigation, by means of 'Spiritualism' and 'Psychic phenomena,' the 'séance'-room, and 'mediumship'? Is it not remarkable that the Church is being brought to book by the 'world,' that 'Spiritualism' is propagated from 'materialistic' platforms, and those very truths and facts of the 'supernatural,' on which the credibility of the Church stands or falls, are now being asserted and proved by the world, while the Church superciliously ignores them? What will the verdict of mankind be of a faithless and apostate Church, false to its trust, to its faith, and to its antiquity, when the 'unbeliever,' the 'outsider,' the 'gentile,' and 'philistine,' has, by persevering research, proved the veracity of Scripture, concerning the 'supernatural' and the 'Eternal'; has taken the Message out of the mouth of the Church, and delivers it in all its scientific and rational truthfulness? What will be the charge of the world against the Church that has withheld the 'key of knowledge,' and, lying asleep on the threshold, has kept mankind from entering its lofty portals?

CHAPTER FIVE

THE EVIDENTIAL VALUE OF MODERN SPIRITUALISM TO SUPERNATURALISM

THE course of our discussion has led us, in speaking of the 'supernatural,' and in vindicating it from the attacks of Rationalists, and at the same time, disavowing a great deal of what has been mixed up with the Truth concerning 'supernaturalism,' but is the veriest superstition; we spoke at some length of the merits of 'Spiritualism,' as deserving of the attention and credence of both Christian and scientific thinkers. In using the word 'superstition,' it is important to define the term, so that we may not be understood to mean other, or more, or less, than it is intended to convey. It is a word that has to suffer many burdens of application that by right of etymology, and proper use, ought never to have been laid upon it. For instance, in many 'Christian' minds, all religious ideas that do not belong to, or emanate from, the authority of Christian dogma, is 'superstition'; all that is non-Christian, in religious forms, is superstition. The devotion of a Buddhist to his 'image' of Buddha, quite irrespective of the intelligent ideas in the devotee's mind as to the *relation* of the 'image' to Buddha, or to himself, is a 'superstition.' It is, in reality, no such thing, for the 'image' of Buddha is a symbolical 'eidolon,' or representation, of the Divine attributes and perfect wisdom of the Deity it symbolizes; no intelligent and initiated Buddhist thinks that he is 'worshipping' the 'image,' he only believes himself to be worshipping and invoking the Deity the image represents. It is a sign of Buddha,

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and is not confused with the Divine signification (except in the crude and uninitiated minds of the ignorant). 'Exotericism' and 'esotericism' are the two parts of a Dual idea—the 'body' and 'soul' of Religion—the one is as the *matter* of which a diamond is composed, the other as the *effulgence* that the matter contains and radiates. Without the 'effulgence' the diamond is only a valueless stone; with it, it graces the diadem of a king. 'Superstition' is the honouring, adoring, and worshipping of the *matter* of Religion; 'Religion' is the worshipping, adoring, and honouring, of the God that is contained and expressed in forms of Religion, images, rites, 'species' and 'elements' of Religion. Superstition is the perversion of Religion; Religion cut off from its esotericism and Spiritual significances. Take the 'supernatural' out of Religion, and it becomes a *superstition*. And therefore there is much in our modern Religion, in Christianity, that is rankest superstition, in that it denies, rejects, and ignores the very things that make Religion. The Church's belief in the 'Holy Ghost' is a superstition, because it denies the express functions ascribed to the Holy Ghost—the 'Spiritual Gifts.' The Church's belief in the 'Sacraments' is a superstition, because, in a large proportion of its priests and members, it denies the sacramental attributes that make it a 'Sacrament.' It denies the 'Real Presence,' it denies the transformation of the 'species' of bread and wine into the 'Body and Blood' of the 'Christ.' The Church's belief in 'devils' and 'angels,' is a superstition, because it denies all knowledge of them, and rejects as profanity and heresy, any modes of communication with them, except in theory, and in historical doctrine. Superstition is well defined by the Apostle in the words, *having the form of godliness, but denying the power thereof.* The Church's attitude to the Bible is superstition of the worst character. It has made a 'fetish' of the Sacred Scriptures. The method which evangelical

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mission - preachers, revivalists, and 'enquiry - room' helpers, employ with so-called 'penitents' is the grossest kind of superstition. They are made, there and then, to 'confess their sins,' in a general way, then they are pointed to a text which says that, *if we confess our sins, He is faithful and just to forgive us our sins.* 'Do you believe that text?' 'Yes, I do.' 'Do you confess your sins, now and here?' 'Yes I do.' 'Then, on the authority of this text, you are forgiven.' This is the method of instantaneous 'soul-saving,' more superstitious, misleading, soul-corrupting, than the most vicious forms of forgiveness by 'Confession' and 'Absolution' and 'Penance,' practised by the Roman Catholic Church. But time and space forbid enumerating the many 'superstitions' that have grown up and clustered around the doctrines and practices of the Christian Religion. The truth, in fact, is that Christianity is, at the present time, little less than an institution of doctrines and rites founded on superstition. It professes and contains very little more than the travesty and empty shell of the True Faith of the Lord Jesus Christ. Of all absolutely 'material' human institutions, professing faith in the Divine, the Spiritual, and the supernatural, but denying their immediate presence and power in mankind, we commend the reader to the Christian Church, Catholic, Protestant, Sectarian and Unsectarian.

We concluded the last chapter by remarking upon the very curious fact that it has been given to secular and scientific circles of mankind, outside of conventional 'religious' institutions, to begin the work and movement in the world for the restoration of the lost truth of the immanence, the presence, and the investment of the world, of 'spiritual' agencies, 'spiritual' forces, and 'spiritual' beings and entities, capable of functioning, actually, within the living bodies, minds and souls, of men and women; of communicating intelligently to them; of operating secretly in them; of

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actuating and energizing their motions, deeds and thoughts, and of performing (through human means and mediums) acts of their own volition. Although 'Spiritualism' has not yet discovered the universality of unconscious and unvolitional mediumship, and 'spirit-control,' that prevails all over the world, and, more or less, in every human being; † that all mankind are unconscious *agents* of spirits, and their bodies the *instruments* of 'spirit'-forces, influences and suggestion, often also of 'spirit-possession' and permanent occupation; but what 'objective' results Spiritualism has produced, in mediumship, and psychic phenomena, have been to establish the *fact*, beyond dispute and doubt, that Spiritual powers and agents, of immense functional and intellectual capacities (even in the elementary forms in which as yet 'Spiritualism' has succeeded in demonstrating them), are in our immediate presence, unseen by men, and mostly unknown. Only those persons who have never had any experience in Spiritualism, think of denying, or discrediting, the testimony *as to facts*, of those who have witnessed phenomena; though many, whilst accepting them as facts, seek to discount them by theories and explanations, mostly of a metaphysical kind, that, however ingenious, fail to dispose of the mystery by any satisfactory solution. The *residuum* of absolute facts that is left, when we have sifted the true from the untrue, the genuine from the fraudulent, the doubtful from the certain; furnishes evidences of spiritualistic *phenomena*, so vast, so colossal, and so incontrovertible, that the 'cult' of Spiritualism may well be said to have established itself as a *factor* in Religion and thought, which the great historical religious institutions, and the most learned philosophical and scientific associations, will have to reckon with in the not distant future.

It is remarkable that the Church has made not the slightest sign of practical interest in the spiritualistic movement, with the exception of one or two individual

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clergy, who have uttered somewhat ignorant diatribes and warnings against 'Spiritualism,' and some who have spoken or written sympathetically. No general notice is taken of the immense significance of the 'discovery' that has been made, of supra-mundane influences around us, which spiritualistic *phenomena* have exposed to observation. The ordinary thoughtful person would naturally think the churches would heartily welcome so powerful an advocate, and such a useful testimony and commentary, on Biblical Truth, as 'Spiritualism' affords, considering the many difficulties that Christianity has to meet in making headway against the swelling tide of rationalism and materialism. But, strange to say, the Christian Church goes on its way unheeding, whilst half the world of professing Christians ignores Christianity and Religion, because it provides no *rational* explanation of Biblical statements concerning the *supernatural*, and exhibits none of the manifestations of the Spiritual Nature, that the Bible holds out for them to expect from the followers of Jesus Christ, and the successors of the Apostles.

But what is equally strange is that, as a rule, Spiritualists themselves stop short at belief in 'demoniacal' Spiritualism, 'possession' of 'devils,' and the existence of 'wicked spirits.' Very few, whatever may be their private opinions and personal convictions, are so bold as to publicly and openly declare that 'demons' and 'evil-spirits' exist, and function in the world. It is astonishing how irritated they become so soon as the slightest suggestion is made of the possibility of 'danger' in 'Spiritualism.' But it is well to be very definite on this point,³ and we shall have much to say of a very practical and distinct nature upon this subject, than which there is no other, concerning 'Spiritual things,' upon which elucidation and public warnings are more needed. It is notorious that the very mention of

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'demonology,' and the possibility of 'devil-possession,' of evil and unclean 'spirits,' in connection with spiritualistic phenomena, raises a storm of indignant protest, of loud vituperation, or sarcastic rejoinder, notably among ardent seekers after phenomena and the votaries of 'mediums.' Now it is granted that 'mediums,' as a rule, are not only harmless men and women, but extremely intelligent, earnest and benevolent. But, in most mediumistic practisings, *the medium is an unconscious agent*, who, in a 'trance-sleep,' becomes the absolute slave to the 'controls,' or 'familiar spirits,' that are generally in the habit of moving them to speech and action, or of utilizing their 'aura' for psychical performances. And not only so, but all 'sitters' at *séances* unconsciously contribute to the services of these 'controls' in the form of 'magnetism,' or personal 'aura.' It is at the 'controls,' then, that our strictures concerning 'Spiritualism' are directed, and not at 'mediums,' the majority of the latter deserving only the greatest sympathy, love, and respect, and, often, the most profound pity and apprehension. The writer speaks not without considerable experience and observation. Some years ago, after a long period of the most transcendent Spiritual experiences, the writer accepted invitations from certain spiritualistic societies, to deliver some Lectures to audiences in the Midland Counties, and in London. Filled with the earnestness of the 'light' he had received, especially concerning the *mixed* character of 'spirit-communications,' and never dreaming but that all Spiritualists must believe in 'evil,' as well as 'good, spirits,' he addressed himself on these occasions to the elucidation of both sides of the question—'Celestial spirits,' and 'Astral spirits.' He did not fail to utter strong warnings to spiritualistic 'mediums' and 'sitters,' concerning the frequent possibility of 'mediumship' being the means of 'demoniacal' control, unknown and unsuspected by 'mediums' themselves, and

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often in most alluring, deceptive, and apparently ennobling, forms of manifestation. No 'clairvoyance' would be sufficient to detect the demoniacal character of the 'controls,' no protection is there from the virtuous and high-minded character of mediums, or company, available to ward off 'demon-controls.' *All bodies and souls are open and liable to their unresisted 'possession,' excepting under certain specific conditions, rarely to be found,* of which we will speak later on. On these occasions of outspokenness the writer was astonished to find himself confronted with a total change of attitude among his 'Spiritualist' friends. Black looks and dissentient remarks were frequent. But these were nothing compared with what followed. In these crowded audiences numerous 'mediums' were seated, strangers to himself, but well known and highly respected among the Spiritualist societies. They were attached to these societies, and acted for them in the capacity of mediums. As soon as the writer stood up on the platform to deliver his Lectures (on several occasions), as if by a preconcerted signal, these mediums began to exhibit the familiar physical symptoms of going 'under-control.' The usual falling into the trance-coma took place, and the various stages of the trance followed, until the 'control' took possession. Then some of these mediums were suddenly impelled by their controls to rise to their feet, violently gesticulating, and uttering wild and incoherent objurgations at the Lecturer, pointing their fingers at him, and calling him opprobrious names. Some mounted their chairs and harangued him with loud voices; others foamed at the mouth, and appeared to desire to use violence. For some minutes the hall was a 'pandemonium,' in very literal truth. The audience was becoming alarmed. The good Spiritualist 'leaders,' seated with the Lecturer on the platform, appeared non-plussed and panic-stricken at such an unwonted demonstration. The Lecturer quietly warned

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them to be still, and all would soon be quiet. He folded his arms and waited, standing before the audience, calmly watching these mediumistic antics. The uproar rapidly subsided, some lay insensible on the floor, and were carried out, returning later in their sober senses; others rushed incontinently from the building, with dramatic vehemence; others sat in a state of silent unconsciousness of their surroundings, and soon recovered; others simply stood wagging their heads and grinding their teeth. The rest returned to sensibility and attention, a little ashamed of themselves, though apparently mystified at this unwonted departure from the usual even tenour of their mediumistic performances. Only in the case of one medium, on one of these exciting occasions, was an attempt made to support the Lecturer. This was that of an old lady, who, 'under control,' spoke in a dignified tone, and delivered a brief oration on the message the Lecturer had come to deliver. These incidents occurred several times, in two towns whither the Lecturer had been invited to speak to Spiritualist audiences. On each occasion we fear the promoters were deeply relieved when he bade farewell to them and left their neighbourhood. With such experiences as these, is any better modern evidence needed to prove our contention that *all* mediumship is *not* 'angelical' but much is 'demoniacal'? The above incidents, when they happened, reminded one very forcibly of the experience of Jesus Christ with the 'demoniac' in the tombs, and other occasions of his 'casting out of demons.' That there were 'demons' in these audiences, 'controlling' these unhappy mediums, and that they feared the Truth that was in the mind of the Lecturer to deliver (the Truth that needed no better demonstration in proof), the writer most reverently believes. However deceivable are these 'controls,' often appearing 'as angels of light,' we earnestly contend, and assert with deliberate emphasis, that 'séance'-rooms, and

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spiritualistic 'circles,' are some of the latest inventions and opportunities for the manifestation of 'Astral' malignant creatures, bent on deceiving the world, and drawing unwary souls into the net. The reader will observe that we have spoken of spirit-intercourse, and interference, with mankind, as of *two kinds*, namely—(1) The wide and universal immanence of evil spirits operating in the minds, souls and bodies of mankind generally; and (2) the 'objective' operations of spirits in the manifestations and phenomena-productions, of the 'séance'-room. It is, for the present, of the latter that we are specially speaking. That the unseen forces of Evil in the Astral Plane, the great Demoniacal Hierarchy that rules in the world, and controls so completely the courses of men's lives in this world of corruption; have some great purpose in view, in instigating this movement of objective Spiritualism, may be taken for granted. It is but the return of the human mind to the old-time 'necromancy' and 'witchcraft,' which died out during the strong counter-movements of religious enlightenment in the past centuries; and the restoration of a form of demoncraft that at one time prevailed, by which the demons may gain, more than the *unconscious* possession of mankind, the *conscious* and absolute control of men's bodies and souls. Hence the recrudescence of the ancient forms of Spirit-communion, simulatory of the Higher Communion with the Gods and the Celestial Hierarchies, which latter can only be enjoyed and restored under conditions which the demons seek to obscure, and to prevent their human dupes, in psychical intercourse, from learning and seeking to develop. Thus are hundreds of good and well-intentioned people drawn into 'Spiritualism,' under the delusion that it is Divine and Angelic Communion, or genuine intercourse with good and holy people who have 'departed this life.' And such we are far from denying that it is, in many cases, for the demons are very subtle, and do utilize the 'purgatorial'

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entities, the 'Astral' forms, of 'departed' personalities, who are as much in ignorance as are mankind of the *deus ex machina* that lurks and rules behind their manifestations and communications. Nor do we say that it is impossible, and not the case, that Celestial 'Spirits,' Gods, Angels and Good Spirits, do, under some conditions, and on some occasions, visit the Earth and personally commune with mankind. To deny this would be to deny many of the most precious and truthful records of Holy Scripture, and the testimony of Patriarchs, Prophets, Apostles and Saints, in past ages. But to class the scenes of the modern 'séance' with such visitations, is degrading to the latter, and a grave error of Spiritualists, the fruits of demoniacal delusion and deception. We shall, anon, particularize on this question of 'spirit'-identity, and the special character of the 'entities' which appear in spiritualistic circles.

From what we have said, and we affirm our strongest convictions (based on the knowledge we have received, and indicated in the foregoing) of the truth of our statements; it is not surprizing to notice the reluctance of Spiritualists to hear, or accept any doctrine of 'Demonism,' of 'wicked spirits,' or of the possibility of their much-cherished 'familiar' and 'controls' being agents of a *malefic* order. Nor is it probable that the demons themselves would be so rash as to commit themselves to any words, teachings, or actions, calculated to undeceive or disillusionize their dupes and votaries. We most earnestly exhort the readers of this volume not to wilfully close their eyes to this probability, even if they cannot assent to it as a fact, that 'demons' and 'evil spirits' are abroad in the world, and hosts of unclean entities, 'elementals,' and 'Astral bodies,' besieging human bodies, animals, birds, and all creatures, in which they can house themselves, and employ physical organs, passions, appetites and faculties (not their own) for the gratification of their own vile

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passions, and for the performance of the demoniacal designs against man, concocted in the 'Hell' of the Demoniacal Hierarchy, or the 'Astral Plane.' We shall shortly state fully the true states of existence, and the various types of 'spirit'-personalities and entities (for many Astral 'spirits' are not personalities, not 'beings,' but only 'entities,' that is to say, the sundered 'natures' and 'parts' of beings) that inhabit the Astral Plane. Let this, for the present, be understood, and taken for granted, that, in the Astral Plane, there exists an organized 'Hierarchy,' a 'Kingdom of Evil,' the counterpart and imitation of the Divine Hierarchy. This Demoniacal 'Hierarchy' is ruled and controlled by fallen 'Gods,' that fell at the time of the Fall, the titular ancestors of the fallen human race. These were the 'deific' beings that were on the point of passing to the Kingdom and Order of the Gods, and therefore possessed of the 'mysteries' of Nature and the Cosmos, and, though much curtailed in power by the corruption and limitations that now encompass them, they are still of consummate 'deific' power and knowledge. Under these deific creatures, or demons, there are lesser Orders of beings, and the clouds of 'entities,' 'elementals' and 'elementaries,' that fill the purgatorial zones, and are in the power, mostly, of the demons. Of all this we have yet to speak, in the order of our discussion. We mention it here to show that there is sound truth, and no exaggeration, or delusion, in the statements we are making as to 'Spiritualism,' and as to the wider intercourse and influence of the Astral beings and entities upon the Earth and its inhabitants.

Concerning Spiritualism, and ordinary mediumship, we feel that we have a very clear and positive message, and woe to any man, aware of a general, or universal, peril to the world, who fails to deliver the warning message. And our message is, that men and women, and, alas, often children, are in the greatest

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danger of rushing into the most terrible of all evils, by incautious, indiscriminate, and promiscuous dealing with 'spirits'; and that spiritualistic practices are, as a general rule, conducted with so much ignorance, such guileless human enthusiasm, such childlike confidence in its harmlessness, or such perfect belief in its Divine and Celestial authorship and sources; that it is almost hopeless to convince them that behind it all lurks the 'Evil One,' implacable foes, of the most supernatural and deific powers, against which the best motives, virtues, goodness, honesty, love and piety, are avail-less, and helpless. So long as man is man in his present constitution, no matter how high-principled, how innocent of evil, how pure-minded, how gentle, lovable, kind and noble; if he lets his mind and body become the open threshold of 'demons' and 'astrals'; be deluded in supposing them, by their words and works, to be good and holy spirits; if he once gives them *access* to his Soul, he is giving himself to forces (of which he knows nothing) but which are of the subtlest and most diabolically crafty and deceiving maleficence. Let such as are allured to cultivate 'spirit-communion' *suspect* the most elevating, ennobling and glorious communications, the most honeyed language, the sagest instructions. *There is only one safeguard against demon-deception.* This safeguard we shall, in due course, give to the reader. By one kind of conditions alone can man hope to repel demoniacal attacks, whether by keeping his own 'house' free of their presence, or by 'exorcising,' or casting out of demons and wicked spirits from other persons.

Some of the scenes in the *séances* of the best-conducted circles are of such a nature that it is wonderful that good men and women, who witness them, are not startled and disillusioned by them. But it is the opposite fact, of the edifying and encouraging nature of many 'trance-addresses,' 'clairvoyant' descriptions, 'inspirational' utterances and writings; that cause

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so many persons to be enraptured by the 'cult' of Spiritualism, and are deceived into making it a substitute for Religion, and the True Spiritual life and communion, which are far removed from the best that is known or experienced in ordinary 'Spiritualism.' For this reason we have found that few earnest and good Spiritualists can be prevailed upon to advance beyond these elementary and actually illusionary practices that they have taken up, in their exuberance, as a Religion. This want of percipience in higher planes of Spiritual development is noticeable in the literature of Spiritualism, in their journals and periodicals. They betray a complaisance, often to the verge of supercilious superiority, of their own attainments, that render it almost hopeless to try to show that they are only at the threshold of Truth and Experience, on the first rung of the ladder that leads to the heights of the Spiritual Parnassus. But this is only a passing phase. There are minds and souls among Spiritualists capable of much greater things, who will advance much further, than the child's play, the, at present, sufficing character, of their spiritualistic experiences. There are souls already crying out for something more than 'Spiritualism,' as it now is, affords them. And when they can be persuaded to see the Truth concerning the *demonological* aspect, they will seek with all their hearts to be guided in the direction of the Higher form of Spiritualism, not discoverable in the circles and *séances* of modern Spiritualism. But Spiritualists must shake themselves free from the infatuation of phenomena, and the material and objective sensual and emotional forms of psychical experiment, and go in, with philosophical determination, for those physical, mental, psychical and spiritual attainments that condition them for higher knowledge and experience. Whilst they remain contented and satisfied with low attainments, and linger at the threshold of common mediumism, they will know nothing of the glories and

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joys that await them on the higher planes. And these lower planes have an extraordinary effect of demoralization, of narrowing the mind, and of even denuding the judgment and sense of propriety and fitness. Because a performance is 'spiritualistic,' its vulgarity, its indecency, or its fatuity, goes for nothing. A 'spirit,' in the body of a medium, may do almost anything unrebuked. A medium however refined in character, is permitted to make displays, 'under control,' that, in their right senses their friends and well-wishers would be shocked and disgusted to witness. As an example of this, we remember, on a certain occasion, attending a private *séance*, at which were two 'trance-mediums' present. Both were of irreproachable refinement of character and mind, normally. One was a gentleman, exceptionally gentle, kind and pure-minded. This medium was 'controlled' by a Boer-'spirit,' who, fortunately in the Dutch 'taël' (a language the medium did not speak), broke out in violent invective, using the strongest of blood-curdling language, interlarded with obscenity. As the chosen 'leader' at this sitting, I took steps to rebuke this 'control,' and forbade him to manifest again. Whereupon the medium rapidly recovered from his trance, and expressed horror, when, later, he was told of what had taken place. Subsequently the other medium was 'controlled,' a gentle, refined English girl, whose parents were present at the *séance*, and who idolized her. She was a remarkably 'sensitive' medium, and her gift was much admired by the Spiritualists of her acquaintance. On this occasion, after becoming 'entranced,' under unusual conditions of preliminary contortions and struggle (such as are common, in some degree, in the process of trance), she suddenly was 'controlled,' evidently by a 'Kaffir' spirit. She jumped on her chair with an astonishing bound, uttering a wild 'whoop' of laughter, in a deep nasal voice; then, with another jump, she alighted on the table, around which the circle of sitters were

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seated. She commenced a boisterous native dance, accompanied by many immodest motions of her limbs, throwing her legs up to her face, with the peculiar contortions familiar to any who have witnessed a 'Kaffir-dance.' She finished up with a realistic 'Negro song,' with the correct intonation, and a final acrobatic performance. The whole execution was such as allowed of no theory of imitation, or trickery. She had never in her life seen a 'Kaffir-dance,' much less performed one; and, in her normal state, the greater part of her performance would have been both a moral and physical impossibility. Such an exhibition was too painful, too deplorably evil, to allow of any doubt or question that it was a vile, demoniacal and degraded 'spirit' that had 'controlled' this poor girl, when in the unconscious 'trance'-state. Yet, in that circle were her respected parents, and several cultured and thoughtful gentlemen and ladies, experienced in spiritualistic *séances*. They all were charmed with the undoubtedly genuine mediumistic display. *A 'control' can do no wrong*; that was their view. Not a word, look, or sign of disapprobation, or of pity and apprehension for the unhappy medium, was discernible on any of their faces. They were gleefully, uproariously satisfied, and were manifestly proud of the girl's accomplishment. The writer was so struck with disgust that again he exercised his authority, and commanded the 'spirit' to depart, employing certain 'passes' that exorcised them. This only roused the anger of the sitters. There was only one consolation in the affair, namely that the poor girl was ignorant, and it is to be hoped, for her self-respect's sake, remained ignorant, of the pitiable use for which the 'spirits' had employed her body. This is merely one of many incidents of a like nature that have been the experience of the writer. It is beyond hoping that they are unique, or that he was unfortunate in his 'circles.' But we fear that we are only too correct

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in saying it is *typical* of very many cases of the same character.

The reader will not, we trust, conclude, from what we have above stated, that there is no Spiritualism not tainted with Astral elements, that there is no genuine and trustworthy source of 'Spirit-Communion,' in which mankind may take part, consciously; that there are no visitations from the unseen and distant worlds, of Holy and happy Beings. To give such an impression would be to stultify the teaching of the Cross and Serpent (the highest, loftiest, and purest form of Spiritualism), and to frustrate one of the dearest objects of this book. On the contrary, we desire, above all things, to put our readers in the way of entering into communion with the loftiest Beings existing in the Universe, with the Gods, Angels, and Saints; to place them *en rapport* with the Planetary and Solar Beings, with Heaven and God, by personal knowledge and experience; to restore the Order of Prophets, Seers; and Workers in 'Occult' powers, Apostolical Gifts, and Spiritual Wisdom and Endowments, that the Church has lost by forfeiture of the privilege of Apostleship, through its departure from 'the Faith.' But our object also is to expose the workings of the demons, and to open men's eyes to the 'strong delusion' which has enwrapped the world by the immanence and pervading forces of Astral legions of 'wicked spirits,' who have, through the Church's apostasy and infidelity to the Faith, taken undisputed possession of the bodies and souls of mankind. We would state, with all earnestness of conviction and experience, that visitations of these Higher Beings do occur, and it is in the power of man, under suitable conditions, to receive them, to commune with them, and to be on the most intimate terms of association with them. But these conditions are rarer than is supposed, as regards their actual personal presence, and never, under any circumstances, do they

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manifest or appear, in any form, in the *séances* and ordinary spiritualistic 'circles,' whither the 'demons,' deceiving and wicked 'Astral' 'spirits,' resort. Divine and Holy Spirits cannot stoop to making exhibitions of their powers, neither for the amusement of sensation-loving persons, nor for the purpose of gratifying the emotional desires, the religious yearnings, or the scientific and intellectual curiosity of the mind. Nor do they countenance the pranks and antics common in the modern 'séance'-room. The lofty utterances of 'controls' speaking through 'trance-mediums,' the written messages on slates, the descriptions of spirits by 'clairvoyance,' the practices of 'psychometry,' and the many performances of 'healing' powers through mediumistic means; because they are indisputably 'beneficent,' elevating, blessing; do not predicate their Divine origin, or a Celestial and true Spiritual source. Demons and Astrals are capable of all these accomplishments. They can heal diseases, they can inspire lofty thoughts, they can imitate and simulate the lofty and Spiritual gifts of Gods and Angels. They can constitute their human mediums *prophets, seers,* and most powerful 'wonder-workers,' so much so as to deceive the best of mankind, who naturally would suppose that '*the devil*' is incapable of doing good actions. But has no one ever heard of bad men doing good, for false and secret motives? Is there no such thing as treachery, hypocrisy, and deception, in the false practice of virtue, philanthropy, religion, and holiness? How is it possible for mankind to discern these evil and false motives in 'Spirit-controls,' when mankind lend themselves to their practices, accept them as pure and true, and reject with scorn any suggestion of suspicion of these manifestations? And what manner of 'tests' can be applied by those who have never so much as enquired if there be any need for 'testing' these beautiful 'spirits,' that say such beautiful things, that do such beneficent deeds, and

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that display such wonderful wisdom and knowledge? Of course the Astrals are capable of giving information of the whereabouts of lost property; of course they can impart information of what is in the minds of absent people; of course they can 'levitate,' 'materialize,' 'disintegrate' and 'reintegrate,' and pass material objects through material barriers. We have seen these things done by 'spirits' several times. The Astrals are 'spirits,' and many of their types are skilled in every kind of 'miracle'-work that the world delights to see. If the Astrals get their way, they will out-do all the most mysterious 'tricks' of Mr. Maskelyne, or the Indian 'juggler.' They are child's play. Jesus Christ, the Great Spiritualist of the New Testament, was constantly besought for 'signs,' manifestations and 'wonder'-performances. But He stedfastly refused any such signs and wonders that the necromantic and sensation-seeking Jews were so eager to get from Him. The Spiritual performances of Jesus and the Apostles were of a different order from any performed in the chambers of the Psychics. Until mediums walk out in open daylight, 'lay their hands on the sick,' and heal them by a word, or a touch; until they can, without 'trance,' without the surroundings and accompaniments of the *séance*, without being so particular about 'conditions,' without the aid of the magnetism of fellow-sitters, 'heal the sick,' restore the 'leper,' 'give sight to the blind,' 'raise the dead,' and 'transfigure' themselves; until they can impart to the garments on their persons their healing power, so that the sick and diseased, when they touch them, may be 'made whole of their plagues'; until, we say, these 'Spiritual Gifts' are displayed by mediums and Spiritualists, openly, in the streets, in the daylight, at any suppliant's call, and 'without money and without price': let no man accept the superficial works of spiritualistic 'controls,' through the best and holiest of mediums, without suspicion—*not* of the *medium's*

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duplicity (for they are as innocent of demoniacal deception as the new-born babe), but of the fraud and corruption and duplicity, of 'demons' and Astral 'spirits,' masquerading as 'Angels of light' and Divine messengers.

Only in one order, or school, of humanity, do good Spirits, Angels, and Gods, manifest their presence, and use their organs and faculties for their benign and Divine ministrations. These are not 'mediums,' in the spiritualistic sense of the word, though they are truly 'Mediators,' 'Prophets,' 'Seers,' 'Christs,' 'Apostles,' and 'Initiates.' This order of mankind is without existence, as an order, or class, in these days. One here and there may be found, if searched for in obscure corners, and many are capable of becoming such, in every class and walk of life. In fact, there are very many *potential* 'mediators' of the Divine Hierarchy. They wait only for the call and opportunity to 'graduate' in the order, to be initiated in the 'Mysteries of the Kingdom of God.' There is, known to the civilized world to-day, no 'School of the Prophets,' such as existed in former days, in which the order may be instructed, developed, and the initiatory processes be executed, that create and 'send forth' Divinely appointed, and Divinely 'anointed,' 'labourers' 'into the harvest' of aspiring, wandering men and women, waiting and longing for the 'true light' to shine. It is a thing impossible for the Gods and the Celestial and Paradisaical Beings, to descend to the Earth, and manifest among men, as mankind is at present constituted and conditioned. Much has to be accomplished in the human state before these supernal Spiritual Beings can employ human agencies as Mediators, channels, and instruments of their Divine Calling. Those who have read the preceding chapters of this book will not need to be instructed how and why this is the case. So long as the Spirit in man is not free to exercise its proper functions in harmony

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and predominance over the whole being of man, how is it possible for the Divine Spirits to function in man? The one is absolutely contingent on the other. There must be complete *equilibrium* and harmony restored in man's human and abnormal nature and constitution, before man can correspond, or be fitted to correspond, to the powers and presence of the Spirits of the Divine Hierarchy. Until such men exist, *initiates, adepts, equilibrated men and women, apostles, prophets, seers, and Divinely redeemed mankind*, the Divine Hierarchical Beings are compelled to abide in their Celestial Habitations, and employ the powers and resources of their Deific and Spiritual Natures, in behalf of our sore beleaguered world. It is ridiculous and repellent to the minds of 'initiated' persons, or those in the least instructed in these higher Mysteries, to deem for one moment that any good purpose can be served, or contemplated, by the display of such manifestations of crude 'clairvoyance,' 'psychometry,' 'table-moving,' 'rapping,' and the many preposterous practices with which the 'spirits' cajole, delude, amaze, and deceive, even the most intelligent and thoughtful people. It is a matter of small concern to the Gods as to such kinds of attempt to convince sceptical men of *post-mortem* existence, or as to the truth of the persistence of life and consciousness after death. There are ways by which mankind can be convinced of these things, other than such as are employed by exciting popular curiosity, or by taking men promiscuously into their confidence, and teaching them dangerous secrets of psychic development, which, once acquired by uninitiated persons, uninstructed in the 'Mysteries' that alone can render them harmless, lay them open and liable to invasion from spirit-creatures that would use them for their own nefarious and diabolical purposes. Indeed, we reiterate, there is a way in which man may enter into the fullest, the most absolutely Soul-satisfying, Communion with the Universe of Beings. But to

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man, as he now is, in his present corruption of flesh, mind and Soul, this way is a hard, narrow, and straitened Path, rough, thorny, long and tedious. No prospect of this Communion can be held out except in the surcease of all sense-gratification, all self-love, all carnal, intellectual or worldly ambitions. The 'high-calling' of a Prophet, a Seer, a Christ, an Apostle, an Initiate, an Adept, is one that 'many' are called to undertake, but 'few are chosen,' for there are 'few found capable, of 'perseverance,' of 'enduring to the consummation,' and of 'walking worthy of their high calling,' consistently with its tremendous personal exactions, consonantly with its mystical and transcendent teachings.

We have endeavoured to show the reader that there exists a vital and a wide distinction between 'Spiritualism' (in the true sense of the term) and 'Demonism.' In Chapter Three of this book we gave a general classification of the Beings inhabiting the Planetary and Solar Spheres of the Celestial Paradise. These were classified under the following heads, or orders:—(1) The *Divine Hierarchies*, or Deific Beings, or 'Gods' ('Elohim'); (2) The *Planetary Beings*; (3) The *Redeemed Beings*; (4) The *Disembodied Spirits*; and (5) The *Devolutionary Paradisaical Beings*. Of these Beings, it must be said that none ever have power or permission to appear to mankind under any conditions that obtain in ordinary 'spiritualistic' manifestations. Nevertheless, having said this, it must not be construed to mean that they remain, in Paradise, isolated from their Brethren on the Earth, indifferent to their lot, incapable of rendering vital and special aid; not that mankind is bereft of all those Spiritual consolations of the 'Communion of Saints,' the traditional and doctrinal, if not a very practical, glory and help of the Church, which to all intents and purposes, denies belief in them. Of (1) and (2)—the 'Gods' and the

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'Planetary Beings,' or the 'Angels of God'—we have, in the Scriptures, large testimony as to their functions and services to mankind in general, and to the Church of God in particular. The 'Gods' and the 'Angels' are the 'ministering spirits,' *Messengers of Light, sent to minister unto them that shall be heirs of Salvation, they are the Angels of the Lord who encamp around them that fear Him, and deliver them.* The 'Gods,' in particular, are the Rulers of the Spheres, under the Governance of the Lord God, who direct the movements and activities of the Solar System, have power over the elements, and superintend the manifold works of Creation; and who watch over, protect (in authority over the Hosts of Angels), and are set over the destinies and lives of all created beings; who *excel in strength, and fulfil the Word of God, hearkening unto the voice of His Logos.* These are the Spiritual Beings that serve and bless mankind, in whose care and keeping the bodies and souls of men repose, who submit to their guidance and guardianship. Under them do the third order (3), the Redeemed from mankind, serve in the Divine and Celestial administration of the Earth, and mankind. They form the Celestial Canopy, the 'Shekinah'-cloud, that rests above the world and the Astral Plane, secretly and invisibly labouring and functioning in behalf of those who are struggling in the Earth against their own carnal, worldly, and Astral besetments, succouring and abetting every soul, however in darkness and the shadow of death, that seeks, in however feeble and small a manner, to overcome Evil, in themselves and in their brethren in affliction and Evil servitude. The fourth order (4) being 'Disembodied Spirits,' only temporarily located in the Celestial Paradise, during the period of their waiting for the completion of the 'Purgatorial' term which their several lower Natures are enduring in the circles of the Astral Plane; have no share, directly, in the ministrative labours and services of Paradise. They

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themselves are the recipients and participants in the results of those labours and services. There is the other order of '5) 'Spirits,' namely, the Devolutionary Paraisaical Spirits. They are temporarily abiding in Paradise, in the course of their devolutionary Reincarnations, towards the attainment of normal states (so-called), that participate and associate in the Divine ministrations of Paradise. But this order of beings must be left for a later page in our discussion to treat of.

The ministry of the 'Spirits' of Paradise is infinitely wider and more extensive in operation over the affairs and states of mankind than is supposed by even the most ardent 'spiritualist,' or Christian believer in the 'Communion of Saints.' The reader who has read the foregoing strictures upon 'Spiritualism' generally, and on ordinary forms of modern psychical phenomena and necromancy, as witnessed in the 'séance'-room, must not be carried away with a wrong impression as to our meaning in what has been said. We began our discussion on the subject by pointing out the value and utility of Spiritualism, evidentially, and as an indication, in modern days, of 'occult' and psychical forces, which, under proper conditions of development, may come objectively and phenomenally into the area of human consciousness and recognition. We spoke, in the last chapter, of Spiritualism in its widest sense, including Demonism, of *malefic* and *benefic* Spiritualism. Both kinds, we pointed out, had their *utility*, their useful purpose, when properly applied. To a pathological researcher or student, the most malignant and devastating diseases have their scientific, experimental and observational uses. Mankind may take the phenomena of fevers and epidemics, the most terrible scourges of the life of man, and find benefits and blessings from them. They may be made use of for the discovery of their prevention, their eradication, and their remedy.

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But these beneficent uses of evil things do not make these things *good*. Therefore, in pressing, as we have done, the value and utility of Spiritualism, we did it, in the same view as the pathologist speaks of the value and utility of a visitation of cholera, or small-pox. Its value lies in the contribution it has afforded to the meagre previous knowledge that man had of the inner and higher planes of consciousness and function, discovered and developed by spiritualistic methods, based on spiritualistic data and phenomena. Its value lies, likewise, in the evidential services it has rendered, by confirming and testifying to the veracity of ancient beliefs and practices of 'necromancy,' of demonology, of angelology, and of theosophy. In the present chapter it has been our reluctant and painful duty to expose the evil side of Spiritualism, to differentiate the 'things that differ,' the evil from the good, the true from the false, and to warn men against tampering with their bodies in such a way as to open breaches, and ways of access, for the unguarded and cunningly disguised invasion of Evil spirits and demons. In the hurried reading of these two chapters consecutively, some hasty critics may opine that the one contradicts the other, that we take back all that we have said in the previous chapter, by our strong utterances in the present chapter. But we are confident that no unprejudiced reader will think so. There is indeed a Spiritualism that differs from that on which we have animadverted, as widely as the Sun differs from the explosive fumes of 'fire-damp.' This Spiritualism may be cultivated to any extent, without danger of Astral intrusion or deception. It may be entered upon with the light-heartedness of a little child—the Spiritualism of Samuel the Neophyte; of Joseph and Mary; of Zacharias, who conversed with Gabriel; of Ananias, the anointing agent of Saul of Tarsus; of Peter and the Apostles at Pentecost; of Jesus, 'ministered to' by the 'angels'; of Jacob in his night-vision of the heavenly 'ladder';

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of Elijah ascending in the 'chariot of fire'; or of Elisha and the army of the Lord encamped around the besieged Dothan. This higher and only true Spiritualism is the development that is forward in the present form of Spiritualism. The demons are not to have it all their own way in spiritualistic circles. The minds of so many pure-hearted and spiritually engendered souls, joined together in the bonds of affection and unity in these circles, is so closely approximated to Truth, to God, to the True Spirit, that the demons will not succeed in deceiving and deluding these souls. Captivated and entranced they may be, and it may be a long time before they see the 'mark of the beast,' the 'cloven hoof,' beneath the sophistries and blandishments of their beloved 'cult,' their 'familiar spirits,' and their 'controls,' but they will rise up, their eyes opened, the scales removed, and the Vision of God enthraling their Spiritual senses, as they 'turn to the Lord,' seek His 'oracles,' and set themselves to pursue the true, hidden 'Path' that leads upward to *rapport* with the Celestials, the Immortals, and the Gods. The principal good that Spiritualism is doing is in preparing the world for the acceptance of the Truth of the supernatural, convincing mankind of the forgotten facts of ancient belief, the fact of spirit-existence, the fact of the immanence of the spirit-realms, the fact of the universal 'nemesis' in the Astral Plane, and in the unseen forces of Evil around us, and the fact of the Celestial Hierarchies waiting to rescue mankind from the Evil Ones which beleaguer their souls, and to drive away the armies of the demons from the world. The utility of Spiritualism lies in its being a momentous step out of the sleep and apathy of materialism and superstition, to awaken men's minds to the discovery of their ignorance, their delusion, in regard to the whole subject of the Spiritual nature. It is a growing and significant movement, pregnant with vital issues, that will cause mankind to know, in good time, the wealth

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of lost treasure in their possession, locked up and walled in by their worldliness, their sensuality, their corruption, and the demon-spell of delusion into which the world has been, for ages, cast, and the dense darkness of their Spiritual surroundings. The eyes of Spiritualists, who have 'the root of the matter' in them, whose motives are pure and sincere, being once opened to see that Spiritualism is an infinitely greater movement than such as it is at present; that it is quite as capable of doing angel's work as the work of demons, and to discharge duties that are the functions of the True Church, but which have long been discarded by the Church; there is no limit to the usefulness and benefit it can bestow upon mankind. It is doing this, even when it is the handmaid of the unsuspected Demon-Hierarchy, by the very fact that it is making proof, publicly, scientifically, and philosophically, of facts, without the knowledge and proof of which the world will sink into the grossest materialism and superstition.

But the true Spiritualists will need to advance far beyond present spiritualistic attainments and practices; to go to school, and learn of truths and mysteries which Spiritualism can never teach them; if they determine to shake themselves free from Demonism, and to cultivate the faculties that qualify them to correspond in conscious relations to the 'Gods,' to 'Angels,' and to Celestial Spirits. Spiritualism, even its lower form of Demonism, is, on its *human* side, elementary and preparatory, but capable of the most perfect and lofty developments. It is the token, the most momentous token, in the present day, of human souls *feeling after, if haply they might find God, who is not far from every one of you.* Demonism is always a *hopeful* element in human life, for the simple reason that the very faculties it leads man to cultivate and recognize are the faculties which may enable him to progress beyond the area of demoniacal power. The demons know this, and hence they do not fall short in preparing

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against human defections from their control. They know that *ignorance* of the stupendous power of self-deliverance that the knowledge of Psychics gives (which power they put in the hands of mediums) is their safeguard. But even the demons, powerful as they are, *cannot prevent human progress*. For ages they have worked secretly in and upon the ignorance of mankind, induced by the apostasy of the Church; but, now that many minds are awakening to discover the 'occult' powers of mind, soul and Spirit, their tactics must be modified, they must make concessions, and, by admitting these advanced people to the threshold of the Spiritual realms, they hold them there by fostering their ignorance of the higher realms beyond, they enmesh them in the nets of sensual gratification, of the captivation of the senses in 'phenomena,' and the lower forms of Spiritualistic performances with the intent to keep them bound and fettered in ignorance. But Spiritualists are largely composed of greater souls than those who simply are satisfied with mere phenomena. They 'hunger and thirst' for higher things. And *the duped shall some day be the dupers*. The Evil Ones will one day lose their hold of the mortals whom now they think they have chained with gossamer fetters of Psychic infatuation, but which will yield to the first pressure of the Soul expanding to the promise of attainments so far truer, nobler, and better than anything at present known or conceived. Spiritualism is as 'seeing through a glass darkly,' groping in the dim light presaging the dawn of the new day, composed, as it is to-day, of all that is Evil, corrupt, demoniacal, delusive, and dangerous, to Soul and body. Spiritualism, truly, is not a desirable path for any to tread but those who are sincere seekers after God, whose hearts are pure, whose minds are bent on only wisdom, righteousness, and goodness, whose life-purpose is fully and soundly set to seek Good Only, to forswear, renounce, and forsake Evil. There is more assurance of hope for such, in Spiritualism, than for

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the same characters in the most 'Catholic,' 'evangelical,' or 'spiritual' Religious Sect, that has no idea of, or belief in, the 'occult' and true 'Spiritual' forces. No one, however, with 'mixed,' ulterior, or interested, motives, in seeking after Spiritualism; who is stirred by curiosity, greed, or sensation; by the stimulus of worldly applause, or heroics; or by the desire to make mediumship a means of livelihood; can possibly avoid the dangers that lurk in its most solemn functions. And all, including the purest, most virtuous, most disinterested, most honourable, are in precisely the same vortex of danger and jeopardy, by yielding themselves to demoniacal 'possession' and 'control.' Not a single soul can avoid the entering in of demons into the body, who consents to open the body for their access. Good and bad men and women alike become the harbourers of demons, when they submit to Spiritualistic practices. They cannot prevent it, however good and holy, wise and noble, they are. A moth, a bat, or a roach can fly into the King's Palace, by any open window, as easily as into a criminal's cell. *Character* makes no difference, for it is a *physico-psychical* matter—this of 'Spirit-control,' and 'devil-possession'—not a moral, or a religious, or Spiritual one only. And it is just this fact that is the chief 'snare' of the 'devil.' He knows that it is not a question of human 'character' whether the demons can, or cannot, enter the bodies of men. It is a matter of *consent*. And it is the business of the demons to win that consent. Therefore, to the good, the holy, the pure, the devout, the aspiring, the noble, the virtuous, the wise, the honourable, they appear as 'angels of light,' in the guises that exactly *appeal* to them, that correspond with their predilections, habits and desires. They disguise their uncleanness, their wickedness, their evil natures, and clothe themselves in every garb, assume every character; and so, find not the least difficulty in gaining access to every body. And in the

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best of men—especially religious-minded men—there is a strong love for the ‘mysterious,’ the ‘inexplicable,’ the ‘mystical,’ and in these the demons find a very easy prey. Whilst also, where there lurks the smallest element of the desire for sense-gratification ; of curiosity ; of the passion for sensation and the glamour of ‘occultism’ ; of inquisitiveness ; of self-seeking ; of ignorant peering into nature’s secrets, into ‘futuraity,’ into sources of knowledge and power, for personal or selfish motives ; of the delight in being able to see other people’s ‘psychical’ surroundings, reading other people’s secrets and past history : all these lend powerful facilities for the unlocking of the doors of the human soul and body for the invasion of spirits only too ready to gratify every desire. In the majority of mankind there are traits, more or less pronounced, of these kinds, and they are pregnant with peril and evil consequences that none suspect, who have no knowledge of the terrible hidden ramifications of demoniac forces and potencies that are in the world’s atmosphere, and are fraught with increasing danger to the world in future generations, by means of the additional hold that Psychic development gives to the demons over the bodies and souls of mankind. And the general ignorance, assumption of misleading, or often absolutely false, knowledge, the imagination of laws that govern psychics indulged in and taught, with the air of the supremest certainty, by prominent psychical authorities ; are taken the fullest advantage of by the demons, to ‘throw dust in people’s eyes,’ and ‘drag the herring’ across the trail of truth, so that the best and wisest of Spiritualists are taken in and live in the sweetest and most delectable delusion, cherishing the evil and poisonous serpent in their breast—so long starved and chilled by the materialism, and absence of human experience of psychical things—until the time will come when these serpents of evil, warmed and refreshed, strengthened and fortified, by the confidence of their credulous and deceived

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victims, will inflict the 'adder's poison,' to the sorrow and destruction of the 'fool's paradise' conjured in the hearts of the innocent and trusting. The growing prevalence of, and craving for, *professional mediumship*, the public advertizing of those who profess, and undoubtedly possess, the psychic gifts, of 'divination,' of 'soothsaying' (called by modern names, in days when such terms would be prejudicial to the popularity of the mediums), of fortune-telling, clairvoyance, psychometry, astrology, trance-vision, inspirational speaking and writing, materialization, apport, levitation, and the entire *gamut* of occultism; are a menace to the civilized world, not perhaps so apparent in the present period of their initial stages; but, from the very reason that no caution, no discretion, no systematic rigour of rules and principles, are enforced, to prevent, or avoid, promiscuous and indiscriminate dealings, with excessively dangerous tools and weapons, they are bound hereafter to raise an infernal power in the world, which it is the object of the demons to develop and raise up, in order to strike the subtly and carefully pre-arranged blows at the very heart of humanity. It is not our purpose to impugn the motives of advertizing mediums, of those who sell their gifts for money, and make a lucrative source of gain by the exercise of 'occult' gifts. Assuming that these gifts are beneficent and true spiritual endowments; unsuspecting of their deadly sources, and their deadly effects; who can blame them for believing themselves quite as justified in receiving their livelihood from them as the 'minister of the Gospel' is in 'living of the Gospel'? But we solemnly affirm our conviction (in uttering which we are fully aware that we lay ourselves open to the indignant remonstrances of those who feel themselves injured thereby) that this new and spreading cult of 'necromancy,' 'witchcraft' (under other names), the rapidly increasing popularity of the sensational and emotional forms of psychical phenomena, in all its

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most apparently beneficent guises, that is taking hold of the faith of the cultured classes, and captivating 'Society'; is a steep down-grade descent into a lower *stratum* of 'Inferno' than the world has ever yet descended into. The fact (which every form and manner of *tests* has demonstrated) that 'mediumship' is *not* 'Charlatanry,' *not* fraudulence, not the work of human jugglery, but the *genuine article*, is its most subtle, significant and momentous cause of danger. Were mediums all pretenders, jugglers, impostors, frauds and humbugs (as foolish and ignorant religious and conventional people unthinkingly aver, against the most incontrovertible evidences) little harm would be done; it would only be another source of harmless and laughter-provoking amusement; and perhaps, in the judgment of very scrupulous moralists, a small amount of moral obliquity would be created by the 'false pretences' and chicanery of the professing mediums, through trickery. But there would be incurred no spiritual risks, no Evil would be wrought, except of a superficial and merely moral kind; nothing would result in the shape of a legacy to posterity that will bring upon the memory of the present generation the curse of the millions, hereafter to suffer the consequences of opening the flood-gates of the human body to the inroad of clamouring demoniacal legions, hungering for human 'houses' in which to function and indulge themselves on the Earth.

There is another feature in Spiritualism on which it is requisite to make some elucidatory remarks, before passing on to further considerations in our discussions. The reader will remember that we have several times stated that only occasionally do the actual personalities of the Planetary and Celestial Beings visit the Earth, and enter into relations with mankind on the Earth-Plane. And in speaking of Spiritualism, and all planes of Spirit-communion—Spiritual, Demoniacal, Celestial,

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Astral—the reader needs to be reminded that we must *think on higher planes*, and divest from the mind the conditions of the Physical and material plane. In Psychics, and in all relations with the supra-mundane planes, the Physical and material conditions and limitations of personality, organic functions, thought, and energy, such as we in this abnormally material state know these things, do not obtain. Such purely earthly phenomena as ‘distance,’ ‘space,’ ‘time,’ and other dimensional elements, are of a different conception altogether, when we think of existence, presence, action, volition, thought, appearance, or manifestation, in connection with the Celestial and Astral Planes. Bear this in mind, in relation to what we have previously said, and the reader will better comprehend what we are now stating. We have already stated that the Astral Zone (variously called in Holy Scripture, ‘Hell,’ ‘Hades,’ ‘Gehenna,’ ‘Tophet,’ ‘Sheol,’ or the ‘Abyss’) is inhabited and vitiated by hosts of beings and entities, departed from the Earth, and unfit to rise to higher Spheres than the Astral Zone. We shall shortly enumerate these creatures in their several classifications, and their infernal Orders. This Zone of relatively vitiated atmosphere, itself divided into sub-Zones, or circles, of comparative states of impurity and purity, as they extend to the outer boundaries from the Earth-centre, the abode of uncleanness and ‘spiritual wickednesses,’ demons, and the various ‘astrals,’ is a vast, wide, and comparatively impenetrable barrier to the Celestial Beings and Personalities, against their descent to the Earth. Between the armies of the Demons, and the Hosts of the Gods, constant warfare is waged—‘Michael and his angels’ fighting against ‘the dragon and his angels.’ This is signified by the ‘cherubim, with flaming sword, keeping the way’ to the entrance into ‘Paradise.’ There are ‘lines of communication’ between the heavens and the Earth, through the hostile territory of the Astral Plane, which

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are protected and defended by these militant hosts of the Divine Hierarchy under Michael, the Archangel. But it is on extremely rare occasions, and under epochal circumstances, or for very momentous reasons, that the Gods, Angels, Planetary or other 'Good' Spirits, are permitted and enabled, at the present time, to traverse the perilous Path, and visit, in personal form, the Earth and its occupants. It is on this point in which Spiritualists labour under some misapprehension and illusions, and in which the Theosophists are more correct in their teaching and belief.

Never for such trivial and unimportant purposes, as Spiritualists suppose, do these Beings come personally to the Earth from the Celestial Paradise. Let our Spiritualist note this statement very carefully. Then, when we come to describe and specify what are the creatures, the 'Spirits,' who are able to descend to the Earth, and manifest their presence to men, they will, it is fervently hoped, see their way more clearly to forswear all dealings with that kind of Spiritualism which affords these creatures openings for possessing themselves of power over human bodies and souls; and they will be stirred to cultivate the only true Spiritualism, that allows of no danger of being intruded upon by deceiving Spirits. The old adage, that 'Angels' visits are few and far between' is the statement of a genuine and vital truth, as it happens, applying it literally to the visitations of Gods, Angels, and Planetary 'Spirits.' The 'flaming sword' bars the Way. It is only turned aside, as we have said, for rare and epochal reasons. This is the Truth that is inculcated in the words of 'Abraham' to 'Dives' in the parable:—*Between us and you there is a great gulf fixed; so that they which would pass from hence to you, may not be able, and that none may cross over from thence to us.* This being the case between the Planetary Spheres of Paradise and the Astral Plane, it is equally the case between the Planetary Spheres and the Earth,

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which lies within the centre of the Astral Zone. The wording of this passage is very interesting, in the variation of the language used by 'Abraham' (*i.e.* 'Brahm,' Oriental for 'Christ'). Speaking of the passage of the Paradisaical Beings to the Astral Plane, he says, 'that they may not be able,' who 'would pass over' (on account of the 'great gulf fixed'). But speaking of the passage of the Astral being to Paradise, he says, 'none may cross over from thence to us.' The former does not deny the *possibility*, but suggests the *prohibition*, to pass over. The latter is a definite prohibition and denial of possibility. As a fact, this is perfectly true. It is possible, but not permissible, generally, for the Celestial and Planetary Beings to descend to the Astral and Earth planes. It is neither possible nor permissible for Astral or Purgatorial beings, except through reincarnating, and in a state of *normalism* and purity, to pass into the Planetary Spheres. We are fully conscious of the sense of disappointment this truth will be to some Spiritualists, that their beloved 'controls' are not 'Celestial beings,' not the Sacred, Divine, 'Angelic' personalities they fondly believed them to be. No doubt few will be found to accept our statements. Truth, like medicine, is often distasteful, and parents often have difficulty in persuading their children to take their medicine. And Spiritualists are so much 'in love' with their present ideas, that we fear it will be difficult to shake their confidence in their veracity.

But let us allay any such feelings, in the reader's mind, that may arise from the statement that the Celestial and Paradisaical Beings do not, *in actual form*, descend to the Earth, and appear to mankind, excepting under certain rare conditions and circumstances. By this statement it must not be inferred that the Earth-inhabitants are left without conscious intercourse—or, at any rate, the faculty and ability to enjoy conscious intercourse with the Gods, the Angels, the Planetary

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and Redeemed Beings of Paradise. In fact, we go much farther than this, and affirm that the consciousness of Celestial Intercourse can become of greater realisation *without the 'presence'* of the Celestial Beings than with their 'presence,' given the possession of developed faculties of 'soul' and 'mind' and 'body,' and the complete freedom of the redeemed and liberated Spirit of man to fill and control the whole being (purified and set free from the 'flesh,' the 'world-elements,' and the 'astral elements') and the sensitiveness and communicability of man with the Supernal Beings is comparatively unlimited. He becomes a perfect 'instrument' and 'mediator' of the Deific and Divine 'Logos,' his senses extend functionally to the 'seven dimensions,' and are not bound by the 'five physical senses,' his mind becomes the 'register' of the impressions, vibrations, and *stimuli* that proceed from the 'Spirit,' and these are capable of presentations to the brain and sensory organs of the physical man, of all that the 'Spirit' derives, senses, visualizes, and hears, from the Heavens and the Astral Plane. Such a man is a *True Spiritualist*. He only can know the Truth concerning the constitution and states that obtain in the Astral Plane, and is 'immune' from demoniacal intrusion and interferences. Over him the demons and astrals have no power. Filled with 'Spirit,' his 'body' and 'soul' have no place for the Evil Ones, and there are no correspondences in him to 'astral' or demoniacal overtures, or temptations. He can see into, and through, every subtle approach, every guileful, deceptive and alluring 'snare.' He is safe and protected, armed and panoplied, within and without, against evil *aura*, astral forces and elements, and the 'corruption that is in the world.' He is truly, as the Apostle describes him, *a partaker of the Divine Nature, having escaped the corruption that is in the world through lust*. S. Paul beautifully addresses such, in language which the Christian Church has

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reduced to almost meaningless purpose, by attributing it to all who have exercised what they call 'saving faith,' which is no 'faith,' in reality, but only a superstitious assent to doctrines misinterpreted. — *And you did He quicken, when ye were dead, through your trespasses and sins, wherein aforesaid ye walked according to the age of this world (i.e. the abnormal 'age' of corruption) according to the prince of the power of the air, of the spirit that now worketh in the sons of disobedience (i.e. the posterity of the fallen, disobedient 'children of men,' since the Fall); among whom we also all lived in the lusts of our flesh, doing the desires of the flesh and of the mind, and were by nature children of wrath, even as the rest (i.e. of mankind):—but God, being rich in mercy, for His great Love wherewith He loved us, even when we were dead through our trespasses, quickened us, together in the Christ (by Grace ye have been saved), and Raised us together in the Christ, and made us to sit with Him in the Heavenly Places (i.e. the Celestial and Planetary Paradaisical Abodes) in Christ Jesus (Ephes. ii. 1–10).* The True Spiritualist has no need to receive 'messages,' nor to depend upon 'phenomena,' nor to communicate objectively with any 'Spirit'; he is independent of 'mediums,' of the 'séance'-room, of the paraphernalia and accessories of Spiritualism. He possesses all these paraphernalia and accessories in his own constitution, developed and set in order by the Cross and Serpent. He abjures the 'séance'-room, he vacates his chair in the spiritualistic 'circle,' he seeks no communications from the 'Unseen' through spiritualistic means—'tables,' 'raps,' 'clairvoyance,' 'psychometry,' 'telepathy,' 'hypnotism,' 'catalepsy,' 'trance-mediumship,' or any of the demoniacal 'bag-o-tricks.' All these are vested in his own nature, and produce *sure results*, results that transcend the best that 'Spiritualism' produces, as daylight transcends candle-light. Yet never a 'Spirit' comes near him, in the objective

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physical sense understood by Spiritualists. That any Celestial or Paraisaical Spirits are *locally present*, in *séances*, or in any other connection; that they are at his shoulder when manipulating 'Ouija,' or in 'inspirational' writing and speech; *is not the case*. There has never been an instance of a 'visiting' Spirit (*outside or beyond, the Astral Plane*) employing human agency by means of 'control,' of 'possession,' or of the personal assumption of human bodies (in the manner of 'controls'). Of 'Astral control' we shall deal anon. We are speaking of *Good* Spirits, of Divine, Celestial, Paraisaical Beings, whom the 'Astrals' pretend to personate, and who Spiritualists are persuaded and convinced are they that 'manifest' in their *séances*, and through their médiums. It were the last thing that any *good* Spiritualist would desiderate, did he know the truth, to receive personal visitations from their beloved ones. Such visitations would only prove a low state, an 'Astral' existence, and a correspondence with the 'Astral' powers, that means suffering in Purgatory, and a continuity of Purgatorial existence longer than perhaps need have been. By evoking the 'presence' of the 'departed,' we, in our fond ignorance, little realize the injury we do them. But of this subject, more anon.

But let no one suppose that the *True Spiritualist* is not as completely *in touch* with the Celestial realms as the highest desires and aspirations of the Soul can desire, transcending all that 'Spiritualism' has conceived. In closing the door of the *séance*-room to Spiritual aspirants, it is to open the door of the Universe to him who aspires to Communion with the Highest. Instead of sitting in darkened chambers, watching moving tables, witnessing the not pleasant, and somewhat weird and unnatural psychical and physical processes of mediums, listening to trance-speeches, to table and furniture rappings, and entertaining, with a few edifying spirit-visitants, many of a

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dubious, if not repellent character; the *True Spiritualist*, whilst alive, sensible, and active, in mind and body, whether in sleeping or waking, is being entertained to Spiritual 'audience' in the Paradise of the Blest. There is no mere *imagery* in this; it is all true and real. To 'sit with the Christ in the Heavenly Places' is a *literal* experience, that eclipses the most sublime of all the psychical phenomena that have fascinated the senses of rapt Spiritualists. The latter are like 'gleaners' of scant scatterings of ears of corn on a denuded corn-field; the former are as the 'reapers' that carry the bulk to their laded garner. This process of being 'Raised together in the Christ' is not a 'figure of speech.' It is the term used to denote the *penultimate Degree* of the Cross and Serpent, in which the Spirit is set free, as the dove from a cage, as the dove from the ark of the deluge, to ascend aloft and soar in the illimitable Beyond. The Spirit of man is *At-One* with God—and with all the Spirits that are *At-One* with God. Free from the *incubus* of the 'flesh,' it flies away, and is at rest. This is the actual experience of the 'Communion of Saints,' which, in life-time, is the precursor of the 'Resurrection of the Flesh.' 'Brahm's bosom,' or the Heavenly Places, is open to every Spirit, 'raised' from the 'death' of *Sin*; to sit, with Lazarus, and the Saints, in 'Brahm's bosom,' is to sit with 'the Christ' in the 'Heavenly Places.' It is the 'earnest of our inheritance,' the consummation of which will come at the end of life, to those who have pursued the Path of the Cross and Serpent 'to the end.'

What is this experience that the *True Spiritualist* aims to attain, this 'session with the Christ in the Heavenly Places'? It means that the Spirit is oblivious of the physical and material limitations—'distance,' 'space,' 'locality.' To the Spirit all the dimensions are one dimension. Temporally and microcosmically 'situated,' and reposing in the located microcosm, the Spirit functions everywhere in heaven and earth

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(unless hindered by sin and corruption). Therefore whilst the 'soul,' 'mind,' and 'body' are 'situated' in the Earth (or wherever it may be in the Universe), the Spirit is not anywhere 'situated,' it is as much in the 'Heavenly Places,' as it is in the 'flesh.' It pervades all space, sees all things, knows all things, is a part of God, and knows all the mind of God, as it is a part of all beings, and knows the mind of all beings. Nothing is hid from the 'Spirit.' The Spirit is *God*, omnipotent, omniscient, omnipresent. Its limitations only come in when the Spirit seeks to *express* itself, to 'register' its knowledge on the tablets of the mind. And this is the scope, the function, the area, of *True Spiritualism*. The 'registering' instrument is the human brain-organization, and the sensory nerves, of the Seven Natures. The brain and nervous system are under the laws of nature, in a state of 'situation,' locality, subject to the conditions and limitations of material existence. Therefore the necessity to *tune* the physical and mental organs and senses, and the cognate organs and senses belonging to the whole of the being, in its Seven Natures, to accord with, and correspond to, the 'Spirit.' This is the principle of the Steps and Degrees of the Cross and Serpent, the Philosophy of the *True Spiritualism*. By these processes, it comes to pass that the Gods, Angels, Planetary and Redeemed Spirits, are able (under the above conditions in the constitution of mankind) to appear to man visibly, audibly, sensibly; to *objectivize* themselves to the senses of man, through the natural faculties of the 'Spirit' recording and registering upon the sensitive organs of the 'Soul,' the 'mind,' and the 'body,' the vision, the voice of the Divine 'Logos,' the experiences, speech, spectacles, and every detail that passes in the Heavenly Places, which the 'Raised' Spirit of man partakes of, 'sitting with the Christ in the heavenly places.' These 'Spiritual Gifts' are not exercised by any kind of aids and accessories, nor in the methods common to spiritualistic practices.

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The testimony of Jesus to this truth is very convincing and illuminating, in the above-quoted Parable of the 'Rich Man and Lazarus.' 'Abraham' ('Brahm') is besought to send Lazarus ('Eleazar'—*whom the Gods aid*) to the Earth 'to testify unto' his 'five brethren,' 'lest they also come to this place of torment.' Abraham replies, 'They have Moses and the Prophets, let them hear them.' The Rich Man urges that 'if one go to them from the dead, they will repent.' He relied upon the evidential, moral, and emotional force of 'spirit-return' to convince and warn the world of their jeopardy, and to bring mankind to repentance. But Abraham answered, 'if they hear not Moses and the Prophets, neither will they be persuaded, if one rose from the dead.' The meaning of Abraham's words is, that God does not make a practice of departing from the laws of cosmical conditions; that the nature and conditions of created affinities are *fixed* and *regular*, and all-sufficient for the Divine purpose in man's behalf, and for every need of human redemption and deliverance. That, in the present state of the Earth's corruption, and of the pollution of the Astral Plane, a 'gulf' (*χάσμα*) is 'fixed' which 'may not be passed' by Paradaical and Celestial Spirits, and which *cannot* be 'crossed over' by Earth, or Astral, Spirits. But, whilst Spirits in Paradise are prohibited from 'apporting' themselves to the Earth, or the Astral Plane, they are able to project their mental selves, their thought-force, their minds, to the Earth; and by the employment of human and Spiritual agencies, the faculties and organs of *Spiritual Men*, to communicate themselves to mankind, through these 'Prophets,' 'Seers,' 'Adepts,' 'Initiates,' and 'Disciples,' who are in tune and touch with them. Thus the phrase 'Moses and the Prophets' represents all the Spiritual Men and Women, the *True Spiritualists*, whom the Celestial and Paradaical Beings employ as 'Mediators' (not 'mediums' in the spiritualistic sense, but 'mediums' in a higher sense), *of the*

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Divine 'Logos,' of Eternal Truth, of the Dynamic, and Beneficent Forces, that are part of the Sum of what the New Testament denotes as the 'Spiritual Gifts.' Men and women may attain these 'Gifts' by the cultivation of their spiritual organs and faculties, and by the pursuance of the Principles taught in the 'Sacred Mysteries' of the Cross and Serpent; and thus all True Spiritualists become Prophets, etc. This, implied Abraham, is more than sufficient for a Testimony concerning the horrors and torments of Purgatory, in the 'intermediate state,' as also of the bliss and rest of Paradise, 'in Brahm's bosom.'

'They have Moses and the Prophets.' This does not refer merely to the actual historical persons so signified. It means they have the *Prophetic Ministry*, represented by these characters, that God ever provides in the persons of those who qualify for such Ministry. As Paul has said: *Unto each one of us (i.e. who have been 'Raised together in the Christ, and made to Sit with Him in the Heavenly Places'), was the grace given, according to the measure of the Gift of the Christ. . . . And He gave to some to be Apostles; and some to be Prophets; and some, Evange:ists; and some, Pastors and Teachers; unto the work of Ministering, unto the Building up the Body of the Christ, etc. (Ephes. iv.).* The present Dispensation, according to 'Christian' teaching and practice, has, to all intents and purposes, 'dispensed with' the Gifts of Prophecy, etc. 'Moses and the Prophets' is made to mean the historical, past-and-done-with, Spiritual Dispensation, and the Church positively states, and publicly declares, that these 'Gifts' are no more in the Church, that they were only needed to be employed in the Church's infancy. The world has been deprived of these true 'Orders' of the Church, whose *raison d'être* consists in the continuance of the 'Spiritual Gifts,' of which they are the divinely constituted orders of ministration; and, in the 'Church,' has been substituted an 'Order' of 'Bishops, Priests,

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and Deacons,' 'ordained' and appointed ostensibly by the 'laying on of hands' and the 'receiving of the Spirit,' but without a thought or mention of those 'Sacred Mysteries,' that must be acquired and known, before such solemn offices be conferred. We have nothing to say against the fitness of those who are thus 'ordained,' to fulfil the spiritual and ecclesiastical duties of their 'Orders.' But we say that *any supposition that these 'Orders' are the succession and continuation of the Order of the Apostles and the Apostolical Church, is mere playing with words, and the most ridiculous fallacy,* if only for the reason that the Church has abjured all faith in the Holy Ghost, in the light which Holy Scripture gives us of the Divine Spirit, and its Power and Grace. The Christian Church neither professes nor believes in the 'Gift of Prophecy,' does not pretend for its Ministers any 'Prophetic' function. The Minister who advertizes, or announces, that he will 'Prophecy' on a certain day, is pronounced a 'profane' person. We reverently ask any 'Minister of the Christian Religion' to declare where, in the New Testament, he finds a single proof that the 'Gifts of the Spirit' are withdrawn by God from the Church; and on what grounds the twelfth chapter of 1 Corinthians is made a 'dead letter,' a 'Word of God' of no modern application? *Now, says the Apostle Paul, there are diversities of Gifts, but the same Spirit. And there are diversities of Ministrations, and the same Lord. And there are diversities of workings, but the same God, who worketh all things in all. But to each one is given the manifestation of the Spirit to profit withal. For to one is given, through the Spirit, the word of Wisdom; and to another the Word of Knowledge, according to the same Spirit; to another, Faith, in the same Spirit; and to another workings of powers; and to another, Prophecy; and to another, Discerning of Spirits; to another, kinds of tongues; and to another, the interpretation of tongues: but all these worketh the one and*

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the same Spirit, dividing to each one severally as he will, etc.

To think of it—most gentle reader! In Purgatory, to-day, at this moment, there are souls ‘in torment’; in Hell there are ‘lost’ souls, whose cycle of Creation and Redemption is past, who are longing and praying Heaven to send Paraisaical Spirits from the Celestial Spheres, in the vain hope that their ‘apparition’ may persuade their ‘brethren’ in the world to ‘repent’! And what is the reply to their petition? ‘Nay, they will not repent, even if we sent Angels, Spirits, or even Gods, amongst them, to testify to them of their future æonial doom. They have persecuted and stoned the Prophets we sent unto them; they have rejected the Teaching they delivered to them. They have cast out Prophecy and the Powers of the Spirit; they have shut up the springs and fountains of life and Salvation. They have murdered the Prophets, perjured and perverted the Priesthood, and any man who appears among them (even as did John, who came “in the Spirit and power of Elias,” as Jesus, the Incarnate God) so much as professing to have come from Paradise or Hades, to have “risen from the dead,” to be an “angel,” or a “spirit,” sent by God; they will spurn him, trample him under the foot of their logic, sarcasm, ostracism, cold contempt, and utter indifference. If one “rose from the dead” and gave infallible proofs of his “spirit-return,” and sought to warn them of the “Hell” that they have put out of their Theologies, or of a Purgatory that is made to appear as a mere spiritual “sponging-house,” or an infernal “debtor’s prison,” they will consign him to the mad-house.’

CHAPTER SIX

OCCULTISM AND APOSTOLICISM

OUR discussion has led us into a somewhat lengthy, but not irrelevant, *excursus* on the great and increasingly important subject of 'Spiritualism.' To a great many ordinary people, regularly religious, conventionally stable, and settled in their faith and opinions, the subject of 'Spiritualism' may seem to be an extremely unnecessary importation into the main line of this thesis. Some may indeed consider it an impropriety to introduce it at all. But we would say that this treatment of an ancient question, that faces the world afresh to-day, in new guises, and new forms, represents an element of human *change* of the greatest significance. It means that, from an historical and anthropological point of view, a *revulsion* of the human mind is taking place; small and comparatively insignificant, it may be, but of stupendous issues for futurity. This idea of 'spirits' and 'demons' is no new one, nothing of a mere passing phase, or craze, such as the changes of 'fashions,' or the 'coming in' and 'going out' of certain kinds of literary tastes, games, or social 'fads.' It is a movement of the human race, in its beginning; the first commencing of an 'avalanche,' that, once started on its way, will carry all before it in its descent. It is, as we have said, a *revulsion* to a former state of human nature from which it had drifted away. It is by no means a *retrogression*; but rather a *recovery from retrogression*. For nearly eighteen centuries, roughly speaking, the mental and spiritual state of the civilized world has drifted from the *true* conception

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and knowledge of the conditions of life in the world. Christianity, with all its apparent blessings to mankind, has, by no manner of means, been an unmixed blessing; and, in some most essential aspects of Spiritual things, it has been of the nature of a curse to humanity. In such aspects it rightly fits the name given to the fast-ending present dispensation, of 'Antichrist.' This term is not our own; it is one given to this age by a personality whose prophetic foresight unerringly perceived the coming 'blindness' that should fall upon the 'Gentile' Church, and the 'apostasy' and 'falling away' from the true and original 'Apostolicity' and 'Christhood' of its first founding. Not a word of Christ's, and the Apostles', prophetic warnings of this age of 'Antichrist,' has failed of fulfilment. And now this rise of 'occultism,' this feeling after the 'supernatural,' this return to a belief in 'spirit-manifestations,' represented in the world-wide spread of 'Spiritualism,' already converting modern Science and materialistic philosophy to its beliefs, is the most conspicuous of the many glaring 'signs of the times,' betokening a vital change in human thought and attitude, and a precursor of the approaching 'end of the age.' It is therefore not with irrelevance, nor inconsequence, that we have paused so long in our review of this particularly interesting subject, that is, in a very special manner, germane to our main theme. But not only is it so on these grounds, but also, from the fact that, in the present and successive chapters, we are entering upon the further elucidation of a topic which, in order to be thoroughly comprehended, the reader needed to be made acquainted with this cognate subject of 'Spiritualism.' The last two or three chapters were necessary as an introduction to, and preparation for, the weighty statements we are about to make, concerning the constitution of the Astral Plane, and the description and classification of its inhabitants.

The whole tenour of the New Testament writings

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bears witness to the idea that human life on this Planet (if man lives that life rightly, and according to the principles of his destiny), is an incessant *Warfare*. And this 'warfare' is always spoken of as being waged between mankind and his 'ghostly enemy'—the 'devil.' This word 'the devil,' used in the singular number, is to be construed as comprehending, not a single being merely, but the vast 'hosts' of 'devils' under the command of some supreme diabolical leader. In the Boer War the mention of the approach of Generals Roberts, Kitchener, Buller, or Methuen, did not refer to those persons only, but to the advance of the *armies* under their command. The Astral Plane, we have repeatedly said, is the Theosophical name denoting the whole vast region of the Earth's atmospheric and magnetic zone, to the extreme bounds of Terrestrial polarity. The nearer to the Earth the stronger the 'attraction' of bodies to the Earth; the further from the Earth the stronger the 'repulsion' of bodies from the Earth. Hence the Astral Plane is divisible into magnetic zones of relative 'attraction and repulsion.' And these several 'zones' are the determinate 'circles' of habitation of the innumerable hosts of beings and entities occupying the Astral Plane. (The reader will, of course, bear in mind that we are now speaking of the Astral Plane in its present *abnormal* and *corrupt* state, and not as it was before-time, when the Divine Hierarchy filled its vast expanse). These various zones of the Astral Plane are the abodes of the various 'principalities, powers, dominions and authorities,' of the 'Demon Hierarchy.' And the term 'the devil' denotes these various ranks and orders of demoniacal and spiritual beings, the 'Enemy' of mankind. Let not the reader think that we are about to treat him to any of the customary fulsome and too familiar 'Sunday-School' and sentimental 'gush' in our treatment of this subject of the 'spiritual enemy' of mankind. Nothing is more abhorrent than the cool and complacent manner

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in which many 'evangelistic' preachers indulge in fervid and unctuous eloquence and persiflage on the subject of the 'Enemy,' the 'devil,' and the spiritual 'warfare,' in tones of sentimental cant that nauseate the sensible hearer, and with an air of superiority to the 'Enemy' in themselves. The studiously thought-out 'Bible-Addresses,' such as are the vogue at 'Conferences,' in their very appearance of studied preparation, give the words, when delivered, the air and tone of unreality. But how different is the reality! How real is the difference! when we come to speak of the 'devil,' and to comprehend the true facts! The reason of the tone of unreality that pervades 'Gospel'-preaching (we do not accuse the preachers of unreality or insincerity in their deliverances), is from the almost universal ignorance of Theologians, and 'Gospel'-preachers, of the whole subject of 'demonology,' their disbelief in actual demoniacal presences, and their utter failure to philosophically deal with the questions of 'Hell,' the 'Devil,' 'Evil,' and the nature of the 'fight' of which they are so earnest and eloquent in their warnings and exhortations. We hope that the ensuing pages may throw a strong light on this subject, and be of some utility in giving a practical turn to so much futile 'evangelistic' energy.

The Apostle Paul has handed down in one of his Epistles, a cogent and explicit statement concerning the 'warfare' of which we are now speaking, in the sixth chapter of the *Ephesians*, verses 10-13 (*et seq.*):—*Finally be strong (marg. be made powerful from henceforth) in the Lord, and in the strength of His might (δύναμις). Put on the whole armour of God, that ye may be able to stand against the wiles of the devil. For our wrestling is not against flesh and blood, but against the principalities, against the powers, against the world-rulers of this darkness, against the spiritual hosts of wickedness in the heavenly places (i.e.—in this reference—the 'Astral Plane' with its several 'zones').* In

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this passage the nature of the 'warfare' is explicitly defined. Our 'Enemy' consists of personal, mighty and innumerable beings, designated as 'principalities,' 'powers,' 'world-rulers of this darkness,' and 'spiritual hosts of wickedness in the heavenly places';¹ against whom our 'wrestling' is directed, and not against 'flesh and blood.' This passage clearly teaches the following truths:—

(1) That the incarnate life is one of perpetual warfare against an Enemy, designated as 'the devil.'

(2) That the 'devil' fights mankind by weapons of a cunning and insidious character, 'wiles,' such as need particular weapons and methods to meet them.

(3) That the 'devil' is not a single 'spirit,' but 'hosts' of 'spirits,' ranked in various orders.

(4) That they are the 'rulers' of the 'world,' and therefore must be expected to be behind, and represented in, the individual actions and institutions organized in the world.

(5) That the 'world,' as being the material organization of its 'devil-rulers,' cannot, and must not, be fought on the physical plane; that mankind (or 'flesh and blood') are not the 'Enemy' to be fought, but the 'spirits' that possess, control and 'rule' mankind.

It is difficult, in the face of this passage of Scripture, and of other Scriptures equally as explicit, to comprehend the total indifference of the Christian Church to any practical and positive belief in 'occult' and *supra-mundane* presences and influences, continually

¹ The term 'Heavenly Places' is used in chap. i. 3, in speaking of the *Celestial Spheres*, whence are derived 'all Spiritual Blessings'; and in ii. 6, as the locality in which the 'Initiates' or Saints, are said to 'sit with the Christ in the Heavenly Places.' It is obvious that the two localities alluded to, are not identical. Therefore, we take the Apostle to be referring, in the two above-mentioned references, to the Celestial Places; and in the passage now under consideration, to the Astral Plane. *Cosmically*, there is no distinction, for all the Universe comprises the 'Heavenly Places.' But, owing to Sin and Corruption, the distinction has to be made between the Earth's firmamental zone, and the Universe of Ether beyond, wherefore it is called the 'Astral Plane,' 'Hades,' etc. The Apostle here gives it its *cosmical name*, thus reminding us of its original and normal state, and of the evil conditions into which it has fallen.

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endangering, and warring against, mankind; and the absence of any definite philosophy, teaching, or method, by which mankind may systematically meet the attacks of these 'hosts of wicked spirits,' the 'world-rulers' of this age of darkness. But such is the case, that, whilst there is certainly a vague theoretical belief in a 'devil,' the conduct and attitude of the Church amount to nothing more, of a practical nature, than this vague theoretical belief. The above 'Scripture' clearly states that man is born into a 'world' governed, controlled, 'ruled,' by 'spirits,' in ranks and orders—'principalities,' 'powers,' 'spiritual hosts of wickedness'; that these 'spirits' are the present-constituted 'world-rulers' of the Earth-polities of this age. The fact is clearly enunciated. But what Church, sect, philosophy, or school, believes it, thinks of it, or teaches it? Does not it supply the true reason accounting for the anomalies of human life, in every department of activity? Is not this the solution of all the problems of Evil that humanity is forever and daily endeavouring to solve? So important is this much-misrepresented and shadowy subject, that it is necessary to examine closely into it. If the Scripture we have quoted is *Truth*, then it follows conclusively that the world is in the vortex of a *peril* (secret and delusive, yet absolutely destructive), that not even the most sincere and best instructed of those whose office it is specially to know of these things, and to instruct the world of them, have the smallest knowledge of its nature and universal prevalence. Taking this one passage as the *base* of our enquiry, let us see if we may not reasonably prove the work of 'devils' and 'wicked spirits' to be at the bottom of nearly every evil work in the world.

The Apostle states that it is contrary to the principle of warfare against Evil, to 'wrestle with flesh and blood,' to oppose physical weapons against physical foes. 'Evil' is a 'spiritual,' not a moral, nor a

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physical, phenomenon, *in its origin and source*. We do not contribute to the lessening, or mitigation, of the consequences, or causes, of 'Evil,' by attacking it in its *effects* on the physical, moral and mental planes. Physical resistance, or treatment of Evil, in any of its forms, is not the right way to overcome and remove it. This is a Truth to be taken in all *literalness*; and, so taken, it exposes the false and erroneous principles and practices employed in the world, and often taught and sanctioned by the Church. It is an axiom in medical practice, and it ought to be an axiom in all branches of *special* treatment of Evil: 'find the *cause* of a disease, then attack the disease at the cause, and it may be removed.' But in attacking a disease by treating its symptoms, or its external and physical *effects*, there is no hope of cure, or removal. The same axiom applies in all kinds of 'diseases'; in moral, intellectual, social, political, national, racial, industrial, and commercial diseases; as much as in physical diseases. By the term 'disease,' we mean, 'disorganization.' This principle, of 'wrestling not with flesh and blood,' laid down by the Apostle, cuts at the roots of the customary methods and practices of the 'specialist' in pathological treatment, in the science of medicine and surgery, in the treatment of physical diseases; and in the treatment of all the other-mentioned forms of disease prevalent in the politics and practices of the world. Social and political, national, commercial, industrial and economic agitations, contentions, disputes, strikes, seditions, conspiracies, rebellions, wars, armaments, armies and navies, prisons, outrage and violence, etc.; are all put under condemnation by this Apostolical principle. Such methods of world-policy, as competition, commercial, industrial, national or political rivalry; Capitalism and Industrialism; Trusts, Combinations, and Syndicates; Imperialism, Republicanism, Democratism; Churchism and Sectarianism; are all 'flesh and blood' methods of dealing with 'disease'

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and 'evil,' that abound in the world. In no case is the 'reform' of the world, the resistance of Evil, to be taken in hand by the force of 'flesh and blood' measures, and none are of avail in restoring to order and 'reorganization' a state of disorder and disorganization. This is the principle laid down by the Apostle Paul, if we are to take his words, in this Scripture, in their absolutely literal sense—'we wrestle not against flesh and blood.'

Again, we point out that this literal view of Paul's words is in agreement with the testimony of Jesus Christ, and of the Apostolical teaching generally. Jesus did not practise, nor teach, any other principle or method than this doctrine of *non-resistance* by any forces of 'flesh and blood,' or by material or physical means. By Spiritual Power Jesus 'healed all manner of diseases.' It was the same in the case of the Apostles. They possessed the power to perform these 'works of might' (*δύναμις*), not by any hypnotic, or psychical, gifts, either, by which the modern 'Psychic' professes to heal. They accomplished their healing work by the Spiritual energy of will, without effort, or conditions, outside of themselves. And they used no material means, no drugs or instruments, that physicians and surgeons are accustomed to employ in their practice. And Jesus promised that the Power to do these works should be left to the Church after His departure; and not only so, but a *superabundance*, the power to do 'greater things than these,' He promised should be the Divine provision of the Church, to the Apostles, and to their successors, without any indication of a limit of time in which these provisions should be continued. It was by the exercise of the 'Gifts of the Spirit' in the Church that the world should be regenerated and reorganized, and not by any physical, intellectual or moral gifts or forces. Hence Jesus, consistently with this fact, preached His fundamental *doctrine of non-resistance of Evil*. It is the Spirit

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expressed in the world-famous command, which He (in common with 'Masters' before Him) uttered in His so-called 'Sermon on the Mount,'—*Whatsoever ye would that men should do unto you, even so do unto them; for this is the Law and the Prophets;* the same Truth; that we 'wrestle not with flesh and blood.' In neither 'Church' nor 'World' is there the slightest manifestation of the thought to live up to this lowly, meek, and gentle 'ideal.' 'Muscular Christianity' and 'strenuous' manhood, ridicule and deride the idea of 'turning the other cheek' to the smiter, giving the coat also to him who robs you of the cloak. They smile with contempt at the 'blessedness' of the 'meek,' the 'poor in spirit,' the 'merciful,' the 'mourners,' and those who are submissive in the hands of 'persecutors,' on such grounds as for the simple sake of 'righteousness.' The true reason why the 'Christ'-Initiate, or Disciple, is so commanded, is that the actions of mankind are not due to mankind, but to the 'spirits' that are in mankind. When we retaliate upon an individual, or an institution, by physical reprisals, we only injure the instrument of evil, we do not punish, or revenge ourselves, on the real parties responsible. The 'meekness' of the Disciple is due, not to moral weakness—far otherwise!—but to his superior percipience and intelligence, that sees and acknowledges the source of his injuries beyond and behind the carnal and moral motives of the individual instrumental in inflicting the injury. The *Spirit that now energizeth in the children of disobedience* (the fallen race of mankind) is the injuring party, and the act of injury is as great an injury, if not a much greater one, to the person 'energized' to inflict the injury, than to the injured himself. Who can measure the weight of the recoiling blow that the hater, the malice-enslaved, the retaliating individual, strikes at his brother? Can we not see, in the fate of 'Cain,' the more awful consequences to himself, of his murderous deed, than to

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'Abel,' his murdered brother? Those fourteen years of servitude suffered by Jacob, the deceiver and supplanter, were they not a much more fearful reprisal on himself than the act of shame and dishonour he inflicted on Esau? Did not the sin of Joseph's brethren recoil on themselves, a thousandfold, for every pang they inflicted upon Joseph whom they sold a slave to the Ishmaelites? Therefore is there not greater honour due to the man that, by virtue of his superior knowledge of the True principle of evil in man, exercises self-restraint, bears and forbears, when suffering the wrath of man, the cruelties and injustices of human selfishness and unrighteousness; than in the man who returns blow for blow, evil for evil, and defends himself against wrong-doers by wrong-doing? A man who *knows the Truth*, knows that every bad and wicked man, and every deed of human unrighteousness and iniquity, is not committed by the man that does the deed, but is the stroke and deed of the 'Evil Ones' that prompt and energize the motive and spirit of the deed. To the man who 'knows,' all men are, of themselves, good, true, pure, righteous, and Divine. He loves them, pities them when evil-possessed, and guilty of evil actions. He no more judges men for their deeds than did Jesus judge the adulterous woman. The man who 'knows,' treats all men as himself, loves all men as himself, and does to all men as he would that all men should do to him. Of the crucifiers of the 'Christ' in mankind, or in himself, he prays, *Father, forgive them, for they know not what they do.* This is the feeling, the attitude, the spirit, shown, and always possessed, by a 'Christ'-Disciple, a 'Saint,' a man who *knows*, towards all his persecutors, his calumniators, his haters, his back-biters, his enemies in the world. For the 'Christ' in him knows that they 'know not what they do'; they know not that they are 'grievously possessed with devils'; that the evil they speak, or think, or do, is prompted, wrought and committed by the impulse

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of other spirits than their own; and that they are far more to be pitied, prayed for, and blessed, than 'despitefully use him,' than he is who is despitefully used. The man who *knows*, is conscious that the world is encompassed and invested by the 'hosts of spiritual wickedness,' the 'world-rulers of the darkness of this age,' and the only 'fight' they think of having anything to do with, is the fight against the 'principalities' and 'powers' in the Astral Plane, the Astral hosts, the dominators and dictators of the world from the Princedom of the Astral Plane. But where is such a truth recognized, or hinted at, in 'Church' or 'Chapel,' Society or Cult, that professes the 'Gospel,' that pretends to the seat of the Apostleship? We hesitate not to say that, had the Church followed in the path of Apostolicity, in the Way of Truth, so clearly and explicitly marked out by the Master, the world would, many long centuries ago, have been brought out of the darkness, and have been illumined with the 'marvellous light.'

Has it never struck the reader that there must have been some extreme and definite purpose and cause for the remarkably solemn and reiterated warnings of Jesus, to the effect that *if any man willeth to become my disciple, let him deny himself, and take up his cross, and follow me: If any man come to me, and (seem to) hate not his father and mother, and wife, and children, and brethren and sisters, yea, and his own life also, he cannot be my disciple: Which of you, intending to build a tower, sitteth not down first, and counteth the cost, whether he have sufficient to finish it?: Therefore I say unto you, Take no thought for your life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on?* Excepting in the first centuries of the Christian era, have these words had any point or application commensurate with the intensity of their serious implication? Is there not, more probably, a point associated with these words that the Church has utterly mis-

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conceived, that the meaning and drift of such speeches, which redundate in the teaching of Jesus, have been completely lost in the materialistic and superstitious state into which the Church has lapsed? May not the 'blood of the martyrs,' said to be the 'seed of the Church,' be still the 'seed' of the Church, that should keep it fruitful and flourishing in Divine and Spiritual potencies; but lost, crushed, dried-up, and impotent, in a Church that has no 'martyrs,' ignores the spirit of 'martyrdom,' and repudiates the doctrines which were the motive of the 'martyr's' courage and strength!

Let us examine into this matter, and see if there is not still discoverable the *true point* in the teaching of the New Testament. The 'muscular Christian' may take 'heart of grace,' the 'strenuous man' may revive his spirits, for we would state that, in following the teaching of the 'Christ,' in the Cross and Serpent, literally and faithfully, the severest demands will be made upon every 'ounce' of his physical, mental, moral and Spiritual endurance. He need never have cause to complain of slackness in the exactions that the 'Cross' will make upon his strength, courage, vitality, fortitude and perseverance. The 'Christ'-conflict, though not with 'flesh and blood,' nor by weapons of 'flesh and blood'; not against man, by man; is nevertheless an extremely greater, fiercer, and more incessant conflict than any that wins the applause of man, or brings rewards and glory to his name and possession. In this conflict, brother does not, cannot, fight with brother; man cannot rival, contend with, or antagonize, his fellow-man. Such is 'murder'; and 'murder' is what the 'devils' delight to incite, who love blood and carnage, and revel in the fumes of gore, in the magnetism and *aura* of hate, of passion, of lust, and of slaughter. It is their 'native-air,' and for such elements they live and 'possess' the souls and bodies of mortals. As 'love' is the *nectar* of the Gods, so 'hate' is the *nepenthe*

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of the devils. No man, in following 'Christ,' can hold or pursue, as an interest in life, any object or ambition—any earthly prize—that calls forth from him, or necessitates the slightest contrary element to this principle of the 'Christ' and the Apostolical faith and practice. And whatever 'spirit' is in him that tempts him, that draws him out, to the contrary, to the employment of 'world'-elements, is certainly a 'spirit' *not his own*, a 'spirit' of Evil, energizing and tempting and seducing his nature. It is so much definite proof that he is under the dominion of 'demons,' and controlled by 'spirits' of darkness.

But, the question comes, if such be the case, what is a man in this world to do? How is he to act? What is his true method of living, of warfare, of attack and defence? Recognizing the Truth that the whole world is actuated and dominated by the Spiritual kingdom of darkness; yet, living in the world, alone in such a belief and recognition of 'demon' immanence and control; what is he to do, to obey the dictates of the 'Christ'-spirit in him, to 'resist the devil,' to be consistent with this belief, in life and conduct? It stands to reason, at the outset, that a 'Christ'-Disciple must needs go in the teeth of every tradition, rule, convention, custom, practice and principle, of human society and order. But, suppose he does set his face 'Christ'-ward, and commit himself to loyal and strict adherence to the 'Christ' and the Apostolical principle? Suppose he conforms no longer to the fixed principles of human life and society, and transforms his life and conduct in conformity to the Spirit of the Christ in him? He will immediately discover that he is indeed, *a man alone*, a 'spectacle' among mankind. This is the meaning of the words of the Apostle—words of no application whatsoever in the religious world to-day; pointless, meaningless, relegated to an historical and Apostolical *past*, to which the Church of

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Antichrist is elevated to the heights of supreme superiority:—*For I think, God hath set forth us the Apostles last of all, as men doomed to death: for we are made a spectacle to the world, both to angels and to men. We are fools for the Christ's sake, but we are Wise in Christ; we are weak, but ye are strong; ye have glory, but we have dishonour. Even unto this present hour, we both hunger, and thirst, and are naked, and are buffeted, and have no certain dwelling-place: and we toil, working with our own hands: being reviled, we bless; being defamed, we intreat: we are made as the filth of the world, the offscouring of all things, even until now (1 Cor. iv. 9-13).* Likewise, the same Apostle Paul, writes, *Therefore, seeing we have this ministry, even as we obtained mercy, we faint not, but we have renounced the hidden things of shame, not walking in craftiness, nor handling the Word of God deceitfully; but by the manifestation of the Truth commending ourselves to every man's conscience in the sight of God. But if our gospel is hid, it is veiled in them that are perishing: in whom the god of this age hath blinded the minds of the unbelieving, that the light of the gospel of the Glory of the Christ, who is the Image of God, (i.e. the 'Christ' in every man's soul—not the 'historical' Christ merely) should not dawn in them. For we preach not ourselves, but Christ Jesus as Lord, and ourselves as your slaves, through Jesus. Seeing it is God, that said, Light shall shine out of darkness, who shined in our hearts to give the illumination of the knowledge of the Glory of God in the face of Jesus Christ. But we have this Treasure in earthen vessels, that the exceeding greatness of the Power may be of God, and not of ourselves; we are pressed on every side, yet not straitened; perplexed, yet not unto despair; pursued, yet not forsaken; smitten down, yet not destroyed; always bearing about in the body the putting-to-death of the Lord Jesus, that the Life also of Jesus (i.e. the same Life-Essence that sustained Him) may be manifested in our body. For we which live are always delivered unto*

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death for Jesus' sake, that the life of Jesus may be manifested in our mortal body. . . . Wherefore we faint not ; but though our outward man is decaying, yet our inward man is renewed day by day. For our light affliction, which is for the moment, worketh for us more and more exceedingly an eternal weight of Glory ; while we look not at the things which are seen, but at the things which are not seen : for the things which are seen are temporal ; but the things which are not seen are eternal. Who is there, we ask, that can apply these words to himself, or to any other individual man, or to any *order of men*, in these days ? 'God hath set forth us, the Apostles, last of all, as men doomed to death.' Where is this *Order of 'Apostles'* ? Who are there, among their 'successors' in the 'Christian ministry,' that 'bear in their bodies the putting-to-death of the Lord Jesus' ? Who are these men that claim to be the 'successors' of the Apostolical Order, but deny, in word and practice, the Power of the Apostleship ? Whence came the authority to make these Scriptures a 'dead letter' ? We affirm that, in the smallest approach to any such attitude and mission, as undertaken and manifested by the Apostles, in the teeth of the world, its customs, institutions, rules and conventions, taken in hand *to-day*, those who do so, will have exactly the same statements to make of themselves, and their work, as are contained in this passage of the Apostle Paul. The world is not changed, the 'god of this age' is still in the world, 'blinding the unbelieving,' 'hiding the Gospel,' 'veiling it in them that are perishing.' But the Gospel is gone, the work and mission of Apostolicity that is to illuminate the minds of mankind, and reveal the 'Light of the Glory of God in the face of Jesus Christ' in the souls of men, are a past memory ; and the Church, its ministers, and its people, are as 'blinded,' as 'mind-enveiled,' as is the world.

Supposing, as we said, that a man sets off to become an 'Apostle,' to act Apostolically, to practise and preach

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the Apostolical Truth concerning the 'god of this world,' what would be that man's experience? It would be precisely the same as described by Paul as his own experience. The inevitable collision with the human and world-elements, the revulsion of human feeling, opinion and action, towards such a man, will make him the object of universal resentment, the butt of human derision. He will become a *derelict* in the turbid waters of strife and contention. The world will 'hate' him for a turbulent fellow, an upsetter of time-honoured laws and conditions, an agitator of a dangerous and pestilential character, a madman and a lunatic, a criminal, seeking the destruction of society, a 'nihilist,' menacing crowns, governments, and human lives. And so on, and so on! No word or epithet will be wanting to hurl against him. The Religious and Respectable Classes will turn him adrift, and show no pity, were he starving and wandering in rags. The sanctified and sanctimonious will scorn him, and draw away their children from speech or contact with him. Pretexts will be found for doing all this, outside of the real contention. They will stamp his character as evil, without reference to the Spiritual causes of antagonism. His 'friends' and family will spurn him, disown him, refuse him the door. He will be the 'offscouring of all things.' Thus will he understand the wisdom and foresight of those at present meaningless words of Jesus, the Master, to the enquirers that sought to follow in His steps; and many another otherwise pointless utterance from His lips:—*Ye cannot serve God and Mammon; therefore I say unto you, be not anxious for your life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on. Is not the life (i.e. the life-destiny and purpose of living) more than food, and the body (i.e. its redemption, the purpose of life) than the raiment? Behold the birds of the heaven, that they sow not, neither do they reap, nor gather into barns; and your Heavenly Father*

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feedeth them. Are ye not of more value than they? And which of you by being anxious can add one cubit unto his stature? And why are ye anxious concerning raiment? Consider the lilies of the field, how they grow; they toil not, neither do they spin; yet I say unto you, that even Solomon in all his glory was not arrayed like one of these. But if God doth so clothe the grass of the field, which to-day is, and to-morrow is cast into the oven, shall He not much more clothe you, O ye of little faith? Be not therefore anxious, saying, What shall we eat? What shall we drink? Or, Wherewithal shall we be clothed? For after all these things do the Gentiles seek; for your Heavenly Father knoweth that ye have need of these things, etc. The 'Christ'-Disciple will see practical reasons why Jesus thus bids him to put his trust in the 'Heavenly Father,' to 'consider the lilies of the field,' thereby pointing to a 'Mystery' of life veiled to mankind, namely, that the *normal* mode of human existence on this Planet, when restored, is of the same nature as the mode by which the 'lilies' and the 'birds' derive their support, not by the 'sweat of the brow' (that entered in at the Fall), but by Divine Provision. What are any sufferings of the body to a devoted Disciple, purposeful to restore the Earth to its pristine 'glory,' purity, and plenteousness; to redeem mankind and the creature-life from the physical curse of the Fall; compared with the reward of that purpose accomplished, even though many Disciples, Saints, and Apostles, 'die daily,' are 'set as men doomed to die' in effecting the great work of Redemption that will restore all things as they were in the blessed days of Paradise on Earth? However hard and troublous the life of the children of God, 'seeking first the Kingdom of God, and His Righteousness' (normalism), it will be worth it all in the glorious fruits hereafter to come upon the world! The 'Christ'-Seeker will regard with deeper attention these, and kindred passages, and will understand that the life, and manner of

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existence, of the lower orders of creation, are the model of the true life and mode of existence, universal in all the spheres, and formerly obtaining in the Earth-Sphere, before Sin, Decay, Corruption and Death despoiled the Earth of its normal conditions. He will see in the sweetness and toillessness of the 'lily,' in the happy *insouciance* of the 'bird of the air,' a dim picture of the life and freedom, the purity, fragrance and blissfulness, that it is again possible, by following certain methods and principles, to restore to the human life in the highest scales corresponding to human developments. If life is so free and happy for creatures of the lesser developed faculties and senses, how great and blissful must such a mode of life be to creatures of pure and lofty human faculties and senses! Such an inspiring vision of results following from his own sufferings, his own 'crucifixion' and 'putting to death,' will cause his soul to rejoice at the privilege he has qualified himself to receive, of building up again, that which Sin has broken down; of restoring what Sin has demolished. The 'cost,' which he has deliberately 'sat down first, and counted,' becomes a negligible quantity, in comparison with the end achieved, to which his labour and sufferings have contributed. Sacrificing himself to that end; first, in the redemption, the purification, and deliverance of his own soul and body, from Sin and Corruption; and, that accomplished, in seeking the extension throughout the world of the same purposes of Redemption by the Cross and Serpent; he will rest in secure contentment and repose of mind, whatever the consequences to the body he may invoke, as the result of his life-determination and pursuit. If torture, suffering, and death are the consequences, he will meet these with perfect serenity; and if want, destitution, friendlessness, homelessness, are his lot, on account of living the Apostolical and 'Christ'-life; yet he will care nothing, suffer no anxiety on the 'body's' account, on the 'life's' account. His

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'Heavenly Father' keepeth him, clotheth him, feedeth him. If he 'perishes,' as to the 'outward man,' he knows that his Heavenly Father knoweth, who knoweth when even a 'sparrow falleth to the ground,' whilst 'the inward man is renewed day by day.'

Recognizing the true 'end' of life, and the *purpose* of the Apostolical career, to lie beyond his own mundane experiences and interests; that the 'world' is an 'enemy's' country; God's country stolen and possessed by a foreign and cruel foe; and that the inhabitants of the Earth are in bondage of darkness, and demoniacal forces; but for so many ages of time-history has this been the case, that the world has lost the natural perception of the Spiritual bondage, the consciousness of the complete and absolute rule and control to which the human race is under subjection; the Apostolical Disciple, the seeker after the 'Christ,' sees a stupendous duty before him, in the rescue and deliverance of his fellow-men from their unconscious and unsuspected servitude, by the methods by which he knows that his own freedom is being achieved. He takes up the cause of the 'Christ,' imprisoned in man, as his own cause, and all the interests of the world, of the individual, of 'self,' drop into their relative proportions—subsidiary to this great and all-absorbing cause. As Moses, viewing the bondage of his brethren under the yoke of Pharaoh in Egypt, embraced the object of his life—so he undertakes the deliverance of his brethren from the yoke of the 'devil.' Moses has taught him, however, a supreme lesson, in his premature and precipitate act of 'carnal' attack, which proved to him an act of disastrous failure and complication. Moses slew a *man*, a myrmidon of Pharaoh, in reprisal of the cruelty inflicted, under the rule of Pharaoh, upon his afflicted brethren, grown so accustomed to the yoke that they saw not the true motive of Moses. *Will he slay us as he slew the Egyptian?* It was not till Moses had, after a span of long years' exile and wandering

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in the Arabian desert, keeping the sheep of his father-in-law, Jethro, received the commission and call of God, that he went and delivered his brethren. Having first learned, in solitude, and fasting, and prayer, the Divine method of self-deliverance, and having found his way through the labyrinthine 'path' of conquest of the flesh, the mind, and the world-environment, to the feet of the Gods, whither he could hear the Voice of the Gods, and rise to perform their commands, as their emissary; he was thenceforward the qualified *mediator* of the Divine Powers, the *agent* of the Divine purposes, and the *herald* of the Divine Message. But his first lesson was the most fundamental, at the same time, the most elementary; namely, that it is not against *man* that he must fight, but against the forces that lie in and behind man, that energize him, and give him his power and incitements. In visiting upon the *task-master* the wrath due to the power under which he acts, Moses committed an act of injustice, hate and malevolence. The 'task-master' was a slave of Pharaoh, and not responsible except for carrying out his master's orders. And this is the principle by which the Apostolical man lives. In all mankind he recognizes 'slaves' of the 'prince of darkness,' 'the god of this age,' in possession of the carnal 'strongholds' in human bodies. Is he to strike the human beings in order to destroy the Spiritual forces within them! The Apostolical man will not do so. He will perceive that, to achieve the conquest of the demon-rulers, to deliver mankind, to fight against the world's all-penetrating, consuming, destroying, and earth-pervading foe, it is not to be accomplished by 'carnal weapons,' nor are his attacks to be directed against 'carnal' beings—against the ignorant, unconscious, hallucinated, infatuated and deluded human instruments, slaves, dupes, and victims, of a Spiritual tyranny and despotism, so infinitely greater and more terrible, because the world has no suspicion of its

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existence, and the Church is wrapt in error and ignorance as to its nature, and the method of attack and conflict.

From this view of the words of Jesus to his disciples, in which He anticipates, and forewarns them, of the inevitable consequences of following in the steps of the Cross and Serpent, there is definite point and purpose in what He says. It is inevitable that, in all mankind in whom the 'Demon Hierarchy' hold any sway, the 'spirits' will incite them to the bitterest and most implacable hostility to the 'Christ'-Disciple, and to all Apostolical methods, adopted, as they well know, to oust and annihilate them from possession of the world, and of the bodies and souls of humanity. They will be quick to inject in the minds of all classes of men, prejudices, suspicions and objections, against the 'Christ'-Disciple, and the Apostolical messenger, appealing most nearly to the predilections, conceptions, beliefs and desires of the persons they inhabit and control. In the extremely religious, the 'spirits' will arouse feelings and ideas to deceive them into thinking the Cross and Serpent, and the Disciples and Apostles representing it, to be sacrilegious, profane, heretical and idolatrous. In the extremely virtuous, they will be made to see only vicious, immoral, lascivious and unclean influences and tendencies. They will be classed among the 'scum' of mankind, with the harlots and whoremongers, the 'publicans and sinners.' The 'man of the world' will be caused to regard them as puritanical fanatics, foolish ignorant 'cranks,' and no matter how clearly they prove themselves, by their writings, their utterances, and their life, to be wise and scholarly philosophers, true scientists, and the rest; because their attitude is all in the direction of the reform, destruction, and reorganization of things as they are; is against all the cherished traditions and conventions of society and politics based on 'Individualism' and Self-interest; they will cast them out as unworthy of

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the attention of sensible men. So the 'Christ'-Disciple will fall foul of every class of mankind, because he exposes always that which is false and ungodly, corrupt and devilish, in each. None will be exempted from the unveiling and condemnation of Truth, for, in no class of society, in no religious creed, or church, or 'religion,' in no philosophical or scientific 'school'; in no popular institution, custom, mode, or convention; is there the absence of the *Lie*, the *False*, the *Devil*. And the 'spirits,' the *deus ex machina* of every world-principle, world-power, world-policy, will take every care and means to prevent the exposure of this fact, the disillusionizing of men's minds, the opening of the inner senses of mankind. They will do all that lies in their power, a power almost infinite in the world (that to-day is captured and encaptived by them), to bring the 'Christ'-Disciple into defame and disrepute, to drag him into the mud of contempt and obloquy, and to silence his Divine Testimony by the evil and slanderous tongues of mankind, charged with their own 'adder's poison.' Mankind, made into human 'devils,' will be as the 'devil' himself; no quarter will they give to the Disciple, no terms of concession, not even a hearing. They will harry him, stone him, besmirch him, and, if they can, 'crucify' him. So completely is mankind under the spell and hallucination of the 'spirits,' operating under the 'god of this age,' that the gentlest people, the nearest and dearest, the most naturally loving, and loveable, will be turned against the Disciples of the 'Christ,' shutting them out of their fellowship and friendship, and separating themselves from them, innocently believing the hard things circulated and repeated against them. Thus will the Disciple 'tread the wine-press alone,' bereft of the love of those whom his natural affection draws to him, of those who, by ties of kindred and marriage, are his nearest and his dearest. He will be treated with the unjust aspersion, the suspicion, contempt and derision, of the 'world,' and of

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all that are in the world; and with the ostracism, and the bitter reproaches, of his relations, his friends, his own wife, his children, or, at any rate, it is such treatment that will most probably overtake him, if they are in any way under the rule and power of the 'spirits.' Hence we see the meaning of those stringent and seemingly exaggerated warnings of Jesus, as to the attitude of a 'Christ-Disciple' in anticipation of the misrepresentation, misconstruction, and misinterpretation, of his life and teaching: *If a man come to me, and (seem to) hate not his father and mother, and wife and children, and brethren and sisters; yea, and his own life also, he cannot be my Disciple.* Only in this light can be construed the forgotten and blotted-out words of Jesus, *I am come to cast fire on the earth: and what will I, if it be already kindled? But I have a baptism to be baptized with, and how am I straitened till it be accomplished! Think you that I have come to give peace on the earth? I tell you, Nay; but rather division; for there shall be from henceforth, five in one house divided, three against two, and two against three. They shall be divided, father against son, and son against father; mother against daughter, and daughter against her mother; mother-in-law against her daughter-in-law, and daughter-in-law against her mother-in-law.* That these are facts and truths that no religious, or other, movements, for many centuries, have demonstrated by calling forth such 'divisions,' is only too true. So much is religion perverted, and become enslaved to the 'devil,' that no religious work, that professes to be against the 'devil and all his works,' is of any consequence to the Demon Hierarchy. They are the most eager to stir up 'revivalistic' and religious movements, of which they are the hidden inspirers and instigators. These periodical religious fermentations of human emotions, the recrudescence of all manner of moral, ethical, spiritual, and social agitations, for the suppression of this vice or that vice; for the propagation of this virtue or that

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virtue ; all these movements are useful to the devil, for they serve to 'throw dust in the eyes' of the world, and to keep off attention from the *Truth*. They can afford to let little portions of Truth circulate ; it only helps them to keep men's minds from finding out the whole Truth. We cast a few articles of provision that we possess to the wolves, in order to divert their attention from devouring ourselves. So the devils delight to propagate such revivals as are most popular to-day, 'Holiness,' 'Deepening of the Spiritual Life,' 'Missions to the Heathen,' 'Salvation Army,' 'Social Schemes,' and a hundred other great philanthropic, educational and religious 'sensations.' They are all baits and illusive castings of the devils, prompted by the devil, to keep the souls and minds of the pure, the good, the truly religious, from seeking and finding the *Truth*. Let us not be misunderstood in stating this. Far from implying that these religious and philanthropic movements are *evil*, from the point of view of their promoters, we say they are all *good*, in their human purpose and initiative. As we have said before, the devil is quite capable of doing good actions. These methods of human beneficence are some of the 'rôles' that the devil assumes for his own preservation's sake. It is, so to speak, a 'sop to Cerberus,' by which he continues to delude and 'bluff' mankind. He makes use of the benevolent and religious instincts of the best parts of human nature, encourages men to great deeds of philanthropic zeal, and men are deceived into the belief that they are doing Divine work. Which indeed they are, for all good impulses and deeds are Divine. But the devil is not afraid of any Divine work of man that engrosses men to the exclusion of the possibility of their going into deeper thought and enquiry, on the line of Spiritual things, that would lead to discoveries not to the devil's advantage. He encourages religious excitements, Spiritual sensations, ceremonial attractions, philanthropic and benevolent schemes ; for all these

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things tend to fill the human mind, and to draw it away from those paths of thought that lead to the knowledge of the Truth. Mankind is naturally and innately altruistic, benevolent, generous, religious and philanthropic. These qualities are the developed faculties of the Soul, that come from advanced stages of 'devolution,' in which the Soul and Spirit are more predominant than in the lower devolutionary stages. The devil has to *allow for* the progress in 'devolution' of the human race, asserting itself in the freedom of religious and scientific thought, and in the growth of charity, altruism and philanthropy. To stop this growth, to oppose it, to, in any way, obstruct man in his gradual spontaneous progress to higher states, would be unpolitic, a disastrous move, on the devil's part. Man would soon detect the demoniacal presences, if the 'spirits' worked by retrogressive methods, or by reactionism. No, the devil is the *Arch-Opportunist*. He takes each stage of man's devolution as he finds it, and deals with man with the subtlety needed for each change in his mental and Spiritual perceptions. The devil will never overtly obstruct any good deed, or movement of good men. He will only guide its direction, and divert it when it gets dangerously near the portals of the Palace of Truth. Then he will wait his opportunities, which soon come, for introducing elements of decay, of destruction, of disorder. And so, taking the Divinest parts of man, his noblest and best traits, he utilizes them for the purpose of blinding mankind to the higher, deeper, and more potent Spiritual things, in his nature, that these more superficial actions and activities prevent him from applying himself to discover and develop. A man is extremely limited in his capacities. Absorb him in some great philanthropic work, make him a Bishop over a Diocese, or a leader in a great religious or missionary movement, allow him to develop 'mediumistic' gifts, or give his thoughts a turn in any philosophical, altruistic, ethical, or political movement, however

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progressive and beneficent ; and the devil knows he is staving off such a man's disillusionment, and his conversion to the Truth that lies within the closed doors of his own unexplored Spiritual nature.

But, woe to the man who refuses to be so diverted, whose Soul-Consciousness has risen above these demoniacal illusions, and whose Spiritual head rises above the sea of 'Maya,' in which the devil has reigned, that he perceives the *Truth-Vista* beyond. Let a man assert that he has come to a knowledge of the Truth, and essay to conform himself to that knowledge, having 'exorcised' the 'spirits' that were in him ; and let him seek to divulge the great 'Mystery' of ungodliness and iniquity, the spirit-delusion, in which the whole religious and secular world lies enwrapt ; then he will find himself in the centre of the most venomous, inexplicably mysterious and implacable concentration of evil and malignant forces that man can conceive ; in which he will find himself tossed around as a cork in the vortex of a whirlpool. We mean not here 'persecution' merely, such as has cost the lives of many religious reformers ; but forms of demoniacal craft and malignancy, operating in the persons of men and women of whom the last thing would be said that there was in them the spirit, or idea, of 'persecution.' Herein we cannot specialize more than to say, let a man embrace, heart, soul and body, the Principles and the Practice of the Cross and Serpent, and he will find that in the most inscrutable ways the whole world—good and bad—will be set against him, and the jaws of 'Hell' will be opened, to let loose upon him invisible fiends of malice and cruelty and hate, that could never be the experience of a man in ordinary paths of life, in which men in the world hate one another. We tell the reader this, not merely because it is so written in the Book, but because *experience* has proved it to be so. There is no exaggeration, but only the most real and unfanciful Truth, in these sayings of Jesus concerning the con-

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sequences of 'coming to Him,' and 'following after Him.'

The two statements of the Apostle Paul, *we wrestle not against flesh and blood, and the weapons of our warfare are not carnal (i.e. of the flesh), but mighty through God, to the pulling down of strongholds*, reveal two fundamental facts; *first*, that the conflict between mankind and Evil, is not with Matter nor Man, nor with any material and human institutions, affected or tainted with Evil; and *secondly*, that the methods and instruments of this warfare, are not framed, constructed, or devised, on, nor do they appertain to, material, physical, or carnal planes. The conquest of 'Evil,' whether it be the healing of Disease, the removal of Corruption, the reform, restoration and redemption of the Earth's physical conditions, the eradication of Disease, Corruption, Death, and every form of 'Disorganization'; is wrought in other planes of energy and volition than those that pertain to the Earth and its material and physical planes and conditions. We must recognize that all Evil proceeds initially from *one Root-Cause*, whether manifesting in forms of physical disorder, disease, death and corruption; or in the morally intellectual, industrial, commercial, national, political, or racial planes of disorder. Disorder and Disease, of every sort, is *Disorganization*, and there is only one central point at which Disorganization starts. Restore *Order* in that central point, establish a state of *organization* and normal *order* there, and all the extensions of the disordered organism will return automatically to a state of Organization and Order, and to normal functional conditions. We know that it is not in the *Fountain of Life* that the Earth has received its taint, and has become subject to corruption, disease and death; the 'Spirit' of God is the Fountain of Life, and the 'Spirit' of God, in every man, is incorruptible, immune from all Evil effects and

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influences, which may encompass it. In man, in the world, universally, the 'Spirit' of God is present, in every individual man, as also in the aggregation, or the 'world,' of men and women; in every living creature; in the Earth-matter itself; the 'Light of Life,' the 'Light that lighteth every man coming into the world,' the Life of the whole Earth, and of all creatures, is the Spirit of God. And the Spirit of God is incapable of any taint or effect of Evil in its own intrinsic nature and essence. We therefore need to seek nearer to the Earth than the Eternal 'Spirit' of the Earth, for the centre and *focus* of the Evil that is destroying the Earth, and has destroyed so many of the Earth's noblest creatures. It is plain that were there not certain continuous sources of Evil, pouring their baleful forces and influences into the Earth; the Earth, and the creatures, would rapidly recover from disease, disorder and disorganization. If the Divine Essence, and the Benign forces and *aura*, that fall from the Planetary and Solar Spheres, through the magnetic and vitallic currents, and proceed from the Divine Hierarchy; penetrated to the Earth, unobstructed, and untainted, in their passage through the intervening zone of Corruption and Evil, through which it is compelled to pass in order to reach the Earth, the Earth would very quickly recover from its state of Disease; in a very short space of time these Celestial and Planetary forces and influences, and the ministrations of the Divine Hierarchy, would restore to the Earth its pristine purity and its normal conditions. The pure streams of the 'Water of Life,' issuing unstinted from God, the central 'Sun' of the Cosmos, and mediated in the organic functions of the Solar System, are pure, untainted, and illimitable, until they reach a certain point in their passage to the Earth. At that point pollution and corruption begin, and when they reach the Earth, they are intermixed in a dense cloud of Evil *aura*, and are accompanied by hosts of malign and unclean 'spirits,' that invade

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them in the Astral Plane. It is therefore in the Astral Plane where the forces and sources of Evil are located, whence they spring; the lair of the enemy, the headquarters and *nexus* of the hostile hosts of the spirits of wickedness, and of their evil forces.

They are essentially 'spiritual' foes, and therefore as such can they only be dealt with; by 'spiritual' weapons, and by 'spiritual' methods. This subject of the Spiritual Warfare is a great and important one. We are still enquiring into the nature of the Evil forces arrayed against the Disciple of Christ, in the world, and their modes of operation. But it is essential to the combatant that he should be fully conversant of the strength and the movements of the enemy. There must be no want of explicitness, no indefiniteness, in such a matter. Let the reader bear this in mind, that mankind are the captured, possessed, and dominated slaves and victims of the Demon Hierarchy; that the Earth is the *vortex* of Astral activities, under the despotic rule and tyranny of 'wicked spirits'; that the 'world' is the dominion of the 'devil,' ruled by the Principalities, and Powers' of the Astral 'Spirit-Orders'; that the institutions, economies, policies, systems, activities and schemes, operating in the 'world,' are the product of human minds, under the subjection of the master-minds, and the master-wills, of 'demons,' by whom, and their subordinate orders of 'spirits,' they are influenced, regulated, and actuated. These 'spiritual hosts of wickedness' are immanent in, encompass, and penetrate, the bodies and minds of mankind; they vitiate, over-rule, and secretly suggest and incite, the thoughts and actions of men. Such thoughts and actions that proceed from the higher nature of man, the 'spirits' do not frustrate, or prevent. But they subtly go to work to frustrate and nullify, to pervert and qualify, their effects. It is not their policy to openly reveal their demoniacal domination, by overt opposition, by positive incitement to evil, in the case

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of those of mankind who by nature, principle, and upbringing, are inclined and stirred to goodness, virtue, religion, or benevolence. Such a revelation, in multitudes of mankind, would utterly, and forever, defeat their plans, and give away the whole secret of their concealed dominion. But they do not fail to poison, vitiate, and spoil, all that is done for good, by the intrusion and admixture of Evil, of self, of pride, of jealousy, and of every kind and form of Evil that lead to the perversion and 'vanity' of every good thing done on the Earth. The Spirit of God in man is ever alive and active, in its imprisoned and circumscribed capacity. Yet, imprisoned and practically helpless as it is, the 'Spirit' is a restraining, hindering, and modifying element in the most demon-actuated of mankind. It presents its activities in the more generally recognized forms of 'conscience,' and the 'moral sense,' the 'religious instincts,' the 'innocence of childhood,' the 'purity of womanhood,' the 'honour and chivalry of manhood,' the 'virtue' and 'benevolence,' 'charity' and 'patience' of men and women, the 'sense of justice,' of 'righteousness,' the desire for 'holiness,' and for *Divine Fellowship*, the movements of the world for 'reform,' the 'reclamation of the depraved,' the 'evangelization of the world'; and every other instinctive, intuitive, intellectual, ethical, religious and altruistic activity, that is making for human happiness and world-betterment. Abortive as all these movements and activities are (as regards any real and permanent advance in the direction of the Redemption of the Earth, and the fulfilment of the Divine Plan), nevertheless they are the obstacles, and elements of defeat and failure, that the demons have to face, and they will ultimately prove the cause of the destruction of all their machinations. The 'devil,' whilst he holds sway over the whole human race, in the physical, moral, intellectual and material planes, is helpless when any man yields to the power and voice of the 'Spirit'

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in him, which is at any moment able to destroy the devil's power, to undo all the 'works of the devil' in him, and to drive out every secret 'spirit' of Evil lurking in his body. But, as we have stated, this expulsive power of the Spirit over Evil is contingent on certain very stringent and definite processes to be undergone, in each Nature, and on each plane of his being. This is the Principle, the 'Mystery,' of Redemption, inculcated in the Cross and Serpent.

Thus we find that in nearly every man in the world (the exceptions to which we shall state later) exists a power making for *Good*, responsive to Good, and repellent to Evil; beneath the over-mastering power that makes for *Evil*. Were men's eyes opened, and their interior senses awakened to the true case, there would soon result such a stirring of the Spirit of God in man as would, in a short space of time, break the barriers between Man and the Divine Hierarchy, eject the invading and investing forces of the devil in their souls and bodies, and open up the dammed and choked streams of the 'Water of Life'—the Divine Essence, the Vitallic and Magnetic currents of the Planetary and Solar Spheres;—and the Earth would, in speedy time, be swept clean and free of the Evil insurgents and elements which corrupt and pollute the bodies and souls of mankind. To this end is the great Scheme of Redemption directed, inculcated in the Principles and Mysteries of the Cross and Serpent, which is to be carried out on the threefold line of Progressive Redemption:—the Raising of the (1) *Elect People of God*, the 'Nucleus' of the Church, by which will be qualified, prepared and begotten, the (2) *Pure Race of Men*, which shall be the Divine People qualified, physiologically and spiritually, to procreate the (3) *Species of the Sons of God*, waiting in Paradise for the time of their Reincarnation, when a People shall re-exist on the Earth through whom they may be re-Begotten. The method by which the Redemption will

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be wrought will not be by the *personal* activity of these three organized bodies in the Earth, but by their *mediatorial* capacities, through which the influx and downflow of the Divine Essence will be restored and made again possible. The absence of the Fulness of the Divine Essence on the Earth has not been because it has been withdrawn from the Earth by the Divine Hierarchy, or by the will of God, but because there has ceased to exist the properly constituted channels and mediums for its reception and transmission. The means of communication became disorganized on man's side, and, consequently, the lines of communication were interrupted and broken. Once restore the means of communication with the Divine Hierarchy at the Earth-end, and the Full Down-flow of the Divine Essence is assured. And this object will be completely accomplished as soon as the 'Church' has been re-established on the true foundations of 'Christhood' and 'Apostolicity,' the 'Pure Race of Men' has been restored and re-Begotten, and the 'Sons of God' are once more Reincarnated.

To illustrate, from a Scripture record, what we mean by the 'broken lines of communication' between Heaven and Earth, the reader will recall the remarkable story related in the Book of Daniel (chap. x.). Here we find a 'Prophet' (the same office in Old Testament times as is designated 'Apostle' in the New Testament), first preparing his physical and mental states in anticipation of a special 'prophetic' manifestation. For 'three whole weeks' Daniel *fasted*. Thus physically organized for the coordination of his body with his Soul, in the exercise of his 'prophetic' gifts, Daniel beheld the form of a Seraphic man (described in verses 5 and 6). Daniel 'alone saw the vision,' but his companions (not being 'prophets,' or 'seers') saw it not, but only observed the physical manifestations that accompanied the Seraph's visit. The 'Angel' then spoke to Daniel words of comfort and

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encouragement. The special significance of the Angel's words, anent our particular subject, is in verses 12, 13, and 20, 21 : *Then said he unto me, Fear not, Daniel : for from the first day that thou didst set thy heart to understand, and to chasten thyself before thy God, thy words were heard, and I am come for thy words. But the Prince of the Kingdom of Persia withstood me one-and-twenty days : but lo, Michael, one of the Chief Princes, came to help me ; and I remained there with the kings of Persia. Now I am come to make thee understand what shall befall thy people in the latter days : for yet the vision is for many days. . . . Then said he, Knowest thou wherefore I come unto thee ? and now will I return to fight with the Prince of Persia : and when I am gone forth, lo, the Prince of Grecia shall come. But I will shew thee that which is noted in the Scripture of Truth ; and there is none that holdeth with me in these things, but Michael, your Prince.* This story shows that Daniel was alone qualified to receive communications from Heaven, to hold intercourse with the Celestial 'Princes.' But the Messengers (Angels) of the 'Princes' found it not a simple task to perform, to fulfil their errands to the Earth. This 'Angel' informs Daniel that for 'twenty-one days' he was 'withstood,' by the 'Prince of the Kingdom of Persia.' This statement establishes two important facts, which we have already stated, concerning the 'spiritual realm.' *First*, it shows that the 'Kingdoms of this world' are under the dominion of 'demon'-'principalities' ; that each 'Kingdom of the world' is placed under a 'Prince' : thus, 'the Prince of Persia,' the 'Prince of Grecia.' But, on the other hand, we also are shown that the Kingdoms of the Earth have also set over them Celestial 'Princes,' of whom one is named,—'Michael your Prince,' *i.e.* the Prince of the Israelite Nation, and 'one of the Chief Princes.' What can be clearer, then, than the simple Truth laid before us here ? That there are two vast opposing

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Dominions in the Spiritual Realms, the one Demoniacal and Wicked, which has usurped and possessed itself of the Astral and Terrestrial Empire; and the other Celestial, which through Man's Sin and Disobedience have been banished from the Astral and Terrestrial Dominion, and can only fitfully and in a very limited and attenuated degree exercise their Mediatorial and Governmental functions and offices. And *secondly*, this story shows that the two dominions of forces, Celestial and Astral, are at perpetual warfare—*Michael, and his Angels, contending with the Dragon, and his angels*. Michael is the Archangel who marshals his forces in aid of the Spirit-Hosts of Paradise, in their continuous services for God and the Divine Hierarchy in behalf of mankind. This same Truth is depicted in the beautiful story of the Prophet Elisha at Dothan, and the vision of the *mountain full of horses and chariots of fire round about Elisha*.

But the particular Truth that we would emphasize from this story, is that it shows clearly that the Powers of the Celestial Kingdom are at man's disposal, and always ready to join man, and descend to the Earth. What hinders them from so doing? Did not Jesus say to Peter in Gethsemane, at the moment of His arrest, *thinkest thou that I cannot now pray to My Father, and He shall presently (i.e. instantly) give Me more than twelve legions of angels?* How is it that men only such as Elijah, Elisha, the Prophets, Jesus, Peter, and the 'Apostles,' had this privilege of Angelic visitation and protection? The reason is simple and plain. The world might be inundated with angelic legions, were the world possessed of *fit* men and women to draw them down from heaven. Only can 'Christ'-Disciples, Initiates and Adepts, Apostolical men and women, Prophets and Seers, Mediums of the True Spiritualism, invoke the 'Spirits' of Paradise, the Angels of the Gods. Therefore we perceive the urgent need of mankind, the momentous importance of the

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Cross and Serpent, the only Way by which the Apostolical line may be restored. The 'Christ'-People are the only constituted Mediums of the Divine Essence, and without the Divine Essence, in its Fulness, the Earth is bereft of Angels and Divine Visitants, in sufficient force to overcome and eject the Demoniactal hosts from the Earth.

Sufficient has been said, in the foregoing, to prepare the way for the introduction in this discussion of the extremely important subject of the 'Astral Plane,' its locality, its dimensions and departments, its orders and ranks of beings, and its relation, generally, to the Earth, astronomical, dynamic and biological. The reader will have already learned, from what has been stated, that the Astral Plane is the vast spatial extension of our Globe, in which is included the atmospheric zone surrounding the Earth. The Astral Plane, however, extends far beyond the area of the 'atmosphere,' and ends only at the farthest bounds of the Earth's force of attraction and repulsion. Some description of the Astral Plane is necessary, that the reader may thoroughly grasp in his mind the conditions in which living beings exist in that place, and state, intermediate between Heaven and Earth. The Astral Plane, strictly speaking, can hardly be designated as a *place*, apart from the Terrestrial Globe that it surrounds as a tenuous etheric and atmospheric envelope. It should be borne in mind that the Astral Plane is, properly speaking, not an 'abode,' but a *medium* of inter-communication between the Earth and the Sidereal Universe. In normal conditions the Astral Zone acted as the magnetic zone through which the magnetic and vitalic currents passed in their passage to the Earth from the Planetary and Solar Spheres. It was not a place of habitation, but only the medium of the elements that came from the Heavenly Places, or passed from the Earth. Since the Fall, the Astral Plane has been a place of *abode*,

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as well as a *medium*. Being the extension of the Earth, the Astral Plane is under the magnetic force of the Earth. All substances, fluid, gaseous, etheric, or of whatever consistency or tenuity, are subject to the law of gravitation, so long as they are retained within the area of the Earth's magnetic force. Naturally, the nearer to the Earth, the greater the force of attraction, and the farther from the Earth, the less the force of attraction. And the nearer the Earth, the less the force of repulsion, and the farther from the Earth, the greater the force of repulsion. Thus the astral body that lies nearest to the Earth is more forcibly drawn centripetally to the Earth, than a body that lies at a farther distance. Now, the Astral Plane is not simply filled with many Earth-exhaled substances, but peopled with many orders and kinds of entities, beings and 'spirits.' Some of these orders are of a nature less subjected to Earth-attraction; others are of a nature more subjected to Earth-attraction. And of these orders there are many degrees of subjection to Earth-attraction. Therefore the Astral Plane is divided into various zones of attraction and repulsion, and these zones are inhabited by beings and entities, of attraction to the Earth in the ratio of the distance of the zone they inhabit from the Earth. The outermost zones of all are inhabited by beings comparatively free from attraction to the Earth. And these zones are the various 'Hells' of Hades, or the Abyss. The Astral Plane is one of the most melancholy and terrible spectacles in the sight of the Gods, the Angels, and Good Men. The condition of existence within its area is the most painful and awful to mortal contemplation. Its existence is that of perpetual and total *unrest*. Like the face of the waters of the Deluge, in which the dove, sent from Noah's Ark, found no rest for the sole of her foot, and returned to the refuge of the Ark, the Astral Plane is a place of no rest, no repose, no conditions suitable to conscious and sentient

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life. And yet it is a place from which there are only two ways of escape—the escape *downwards*, to ‘Perdition’; or the escape *upwards*, to Paradise. The reason of this awful state of ‘Hell’-existence is because, normally, the Astral Plane was never constituted as a place other than of the fleeting passage of beings descending from, or ascending to, Paradise. As a permanent home, or abode, of any Beings, it is not fitted nor constructed. As well imagine the sky to be the fixed abode of the soaring lark, as the Astral Plane a fixed abode of created beings. Nevertheless, since the time of the Fall, the Astral Plane has been the place of abode of the ‘Spiritual hosts of wickedness,’ the ‘Demons,’ the ‘Principalities and Powers’ of Evil. There they have abode in permanent residence, seeking rest for their ever-weary, restless, and worn natures, and finding none. In their several zones, they recall the rest that was theirs in their past Reincarnations, encloded in their mortal bodies, and enjoying the sensations, emotions, and delights that the flesh provides. But in ‘Hell’ none of these amenities and pleasures of sensation are theirs to enjoy. Possessed of the consuming fires of desire, the capacities to enjoy sensual pleasures, the gnawing hunger and thirst for unreach-able sensation, *the worm that dieth not, and the fire that is not quenched*, they endure the rolling ages of ceaseless ‘torment,’ and have naught to slake their quenchless thirst, nor to satisfy their insatiable hunger. Ever ‘on the wing’ (so to speak), discarnate, un-material, fluidic bodies, and spiritual forms, they live eternally the incomplete, inconceivably unsatisfied life, that affords them no manner of consolation or compensation. Can it therefore be wondered at, that the Astrals, and the Demons, fly to the Earth, and seek return to *quasi-incarnate* states, in which they may in a measure secure some fleeting enjoyment of sensual and emotional pleasure? Is there any reason to doubt that, the way being possible to subjugate

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mankind and the beasts of the Earth, to gain access to their bodies, these miserable tormented beings would embrace such opportunities, and besiege the world, in order to gain temporary possession of living and mortal creatures, for the purpose of obtaining, through their organs of sensation and action, the means of gratifying their own impotent passions and desires, appetites, and propensities? This is the stupendous pall of Evil that enwraps our devil-possessed world, the terrible 'Mystery' of Iniquity, Wickedness, and Evil, that has plunged the whole world into a morass of loathsome and horrible corruption. The Earth is, by this means, converted into a material 'Hell,' the arena of demoniacal and spiritual *orgies*, too fearful and abominable to be contemplated in the minds of good and upright souls.

To the 'devils,' whose 'legions' flock around the bodies of all mankind, and possess unopposed access into them, the most terrible alternative to the occupation of mortal bodies (and the *only* alternative) is to return to the miseries and torments of the de-clothed, undying tortures of the Astral Plane, or the 'Abyss.' This fact is clearly shown in the recorded account of Jesus and the Gadarene, popularly named 'Legion,' because *many devils were entered into him* (S. Luke viii.). These 'devils' were of an unusually violent and turbulent kind, evidently that class of bestial and animal entity, that, by their peculiar sensuality and animalism, clung close to the Earth, unable to rise above the lowest Hell, the zone of the most resistless attraction to the Earth. This is proved by the request that they made, when they besought Jesus, the Exorcist, *that He would suffer them to enter the swine*, herding in the vicinity. Such a request proves two things, *first*, that devils enter into and possess the lower species of living creatures, as well as the bodies of mankind; and *secondly*, that these devils were of the very lowest order of demonism, to prefer the bodies of swine wherein to gratify their

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sensual lusts and appetites, to returning to the bodiless and tormented state of the 'Hell'-existence, which they knew must be their lot, if driven out of 'Legion,' and compelled to return to the 'Abyss.' Again, the story of Saul, the King of Israel, is another proof that men are accessible and open to the entrance of evil and malignant 'spirits'; who, allowing himself to become the victim of the spirit of jealousy and envy against David, 'gave place to the devil,' and, we are told, *an evil spirit from the Lord (i.e. with the Lord's knowledge and permission) entered into him*, which incited him to attempt the murder of David with his javelin. And it is by admitting thoughts of jealousy, or hate, or anger, or of any evil thing, into the mind, that we give solicitation to the entering in of devils. This is the purport of Paul's words of warning to those who have 'put off the old man,' and have 'put on the new man,' *wherefore putting away lying, speak every man truth with his neighbour; for we are members one of another. Be ye angry, and sin not (i.e. in more correct construction, Can ye be angry, and not be guilty of sin?). Let not the sun go down upon your wrath; neither give place (i.e. access) to the devil.* For as certainly as *the Lord giveth to His Beloved in sleeping*, so the devils take the opportunity of a man's *sleeping* time, when his mind is in a state of comparative unconsciousness, or trance, to gain unopposed access to the human body. In 'spiritualistic' manifestations, it is well known that the most positive 'phenomena' are produced in 'mediums' who are first put into a state of catalepsy, or 'trance-sleep.' Then only are the 'spirit-controls' able to enter in, and 'possess' the mediums. But it is not only when asleep physically that the devils enter in and possess the bodies of mortals; the same occurs when men are asleep spiritually, psychically, mentally, or morally; and these occasions are more perilous and dangerous than in merely physical trance, catalepsy, or sleep. Herein is the only hope and com-

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parative safeguard in ordinary 'spiritualism,' for if a medium is spiritually, mentally, psychically, and morally, alert and awake, when he physically enters the trance-sleep, dangerous as such an admission is into the first outposts of the being, he is practically safe from the 'spirits' penetration into the inner fortifications. The spirits may come in and go out of such bodies, and do comparatively little harm, for the time being. But will they not bide their time? And how much greater is the ascendancy over a man who has cultivated mediumship, and, for awhile, kept his inner natures pure, alert and active, pure, and true; but who, in a weak and evil moment, has fallen asleep, and 'given place,' to the ever-watchful devils, that have been seeking such a moment of opportunity? No words too strong can be used, no exaggeration is possible, in denoting the supreme danger and peril that lie in the immediate environment of men in the world, and of all creatures. These innumerable hosts of 'spirits' surround us, they are within the *bodies* of men and beasts, unbeknown and unsuspected. But in how few cases is it that they are not in the *souls* of men also? This is the fact, though, in the cases of all who yield themselves to evil, inordinate, and sensual passions, who give way to wrath, to malice, to envy, hatred, and malevolence; to selfishness, avarice, cruelty (to man or beast); to dishonest malpractices; or to any evil, unrighteous, and unclean desire or deed. Every such 'yielding' is as the opening of the doors to receive some foul smoke or *miasma*. For this opening the 'devils' alertly watch; 'devils,' keen to take possession of men's carnal and physical organs, to stir up evil and licentious passions, hate, tempers, abuse, vindictiveness, lusts, envies, jealousies, contentions, and strifes, etc. etc., for their own pleasure, their own malicious motives; to gain ascendancy over their victims, or, through them, to harry, hunt, persecute, victimize, pursue, and slay the 'righteous,' the 'elect,' the 'children

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of God.' What wonder that Jesus, seeing his too-sanguine and boastful disciples, sleeping in the hour of temptation, when 'devils' were about them in vast numbers, said, *Watch and Pray; lest ye enter into Temptation!*¹

When we come to speak categorically of these beings, whom we call—taking the title from Holy Scripture—'devils,' the reader will understand more clearly the deep and definite causes of infernal and demoniacal molestation, such as we have described. We must conclude this chapter with a brief statement of the functions of the Astral Plane as the immediate medium for the transmission from, and the passing to, the Earth, of the Paradisaical Beings in their Reincarnations. We have already described the Astral Plane as divided into certain Magnetic Zones, corresponding to their relative proximity to the Earth; the zones nearest to the Earth being those most powerfully in the grip of the Earth's magnetic attraction, and the zones farthest from the Earth being those least under the Earth's magnetic force of attraction, but most under the force of repulsion. This fact means that any bodies, or 'spirits' (as the beings are designated whose 'bodies' are of a fluidic, or ethereal character, not being of terrestrial formation) located in the higher and remoter zones, are such as are freer from those Earthly elements which cause 'spirits' to cling to, or be bound to, the lower zones. And on this account, also, these higher 'spirits,' or beings encloded in 'spiritual bodies' (as distinguished from the 'terrestrial body'), are more subject to the Earth's force or Repulsion, and to the force of attraction of any Solar or Planetary Bodies, or Spheres, that the Earth and Astral Plane approach magnetically. We have already shown that the Earth periodically enters into magnetic relation to those Solar Groups, and Spheres, that periodically enter each of the Twelve Signs, Houses, or Angles

¹ See note p. 246.

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of the Zodiac. On these occasions, therefore, the 'Spirits' in the highest zone of all are drawn, by magnetic attraction, and transmitted by the Earth's magnetic repulsion, to the Solar Spheres, initially, in the magnetic currents of which they find themselves caught. Thence, in due course, they pass to the Paradaical, or Planetary Spheres. Likewise, the same Solar attraction and Terrestrial Repulsion, carry the 'spirits' in each of the lower zones, who have freed themselves from those Earth-elements that bound them to those zones, to the higher zones corresponding to that degree of purity and consequent ethereal tenuity of constitution to which they may have relatively attained. These zones—the higher ones—are generally denominated, in ecclesiastical terms, 'Purgatorial Zones,' whilst the zones contiguous to the Earth, containing the depraved, and Earth-bound beings, are generally denominated 'Hell.' As there are numerous 'Purgatorial Zones,' so there are numerous 'Hells,' even as, in Purgatory, there are various classes of 'spirits,' beings, and 'entities,' relatively free from the Earth-elements that bind them to the lower Purgatorial Zones, or to the Zones of 'Hell'; as also, in the Hells there are various classes of 'spirits' relatively, more or less, permanently, and fixedly bound by Demoniacal influences and Terrestrial evil. It will be seen, therefore, that the 'Intermediate State,' after Death, is a State of Progress, upward or downward, in proportion as the 'discarnate,' or 'purgatorial' spirits get free from the Earth-elements, and from Demoniacal influences; or become more closely bound by the former, and more absolutely controlled and ruled by the latter. Herein we perceive the office of 'Angelic' ministry in Purgatory. For as spirits in Purgatory are perpetually being besieged and molested and dragged down, by the Demon Hierarchy of Hell, to their ruin, so the Divine Hierarchy, under 'Michael, one of the chief of the Divine Princes,' are perpetually warring,

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labouring, and ministering for the deliverance of Spirits in Purgatory from the Demon over-rule; striving to compass their freedom from the binding Earth-elements; and aiding them as they wait in Purgatory for the complete reunion and reorganization of their cosmical personalities, sundered and separated in the abnormal conditions of their past incarnate lives. And herein also, we may point out, is the philosophy and utility of the Church's beneficent belief and practice, in the office of the Saints, catholically denoted 'Prayers for the Dead.' For the magnetic currents of repulsion from the Earth, and of attraction to the Astral Plane, convey all *Thought Force*, or Spiritual *Aura*, proceeding from Souls on the Earth, in the form of fervent Desire, Love, and Prayer, to the spirits with whom the Saints on Earth are perfectly capable of establishing currents of magnetic attraction. This belief and practice, however much it has been *perverted* in the Catholic Church, is a true and Divine one; and the, so-called, Protestant 'schism' from the original Catholic Church, occurring, we admit, at a time of that Church's greatest antichristian debasement, and therefore not without some excuse, however misguided and contrary to the Divine will, and to the true principles of the Church's constitution (which can allow of no 'schism' however grievously provoked); the 'Protestant' 'schism,' in its headlong, 'root and branch' method (or want of method) has lost a supremely important and precious blessing, of great consequence, not only to the 'Dead,' but also to the 'Living,' in eliminating from their Faith all belief and practice of 'Prayers for the Dead.' The same, we may also add, is the case, in many other eliminations from the Catholic Faith, effected by extreme 'Protestantism,' as for instance, 'The Invocation of Saints,' and of 'Angels,' which act of elimination, whatever the motive, expresses and denotes the 'Protestant' rejection and denial of all belief in the 'Communion of

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Saints,' and in the 'Interposition of Angels'—except as a matter of *theory*. And such acts of Protestantism have done more to cause the rise of Materialism, Atheism, and false Superstition, than any other contributory factor

CHAPTER SEVEN

THE PHENOMENA OF DEATH AND ITS CONQUEST

WE have previously stated that the Astral Plane formerly was a part of the 'Heavenly Places,' and is constituted as the enveloping medium of the Magnetic and Vitalic currents between the Sidereal Universe, the Solar and Planetary Spheres of the Solar System, and the Earth-Planet. It is the *Vestibule* of the Earth, through which all Reincarnating Beings have to pass, in the process of their reincarnations. In the Astral Plane the reincarnating microcosms are brought into conditions for reincarnation, and into relations with the incarnate beings chosen for their earthly parents and vehicles of reincarnation; and from the Astral Plane the incarnate parents receive the elemental forms to develop into the protoplasmic embryos of the 'Souls' and 'Bodies' of the reincarnating beings that, in their conjugation, will be begotten of them. In those primal days of purity and sinlessness the Astral Plane was known as the 'Heavenly Places,' being the seat of the rule of the Divine Hierarchy, under the Princeship of 'Satan,' the 'God of this World,' another, with 'Michael,' of the 'chief of the Divine Princes.' The Divine Hierarchy filled the Astral Plane with their countless and glorious Presences, and showered down, in copious streams, the Potent and plenteous 'Aura' of fecundity, light, wisdom and power, upon the world of living creatures, and upon the fertile and prolific lap of 'Mother-Earth.' The Divine Hierarchy, composed of the 'Spiritual Hosts' of Light-Messengers, 'Gods' of all Orders, 'Angels' of countless ranks and dominions, 'Spirits' of Paradise, of beneficent

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and Divine Vocations, and of the vast effulgence of 'Aura' Clouds, that illumined the vista of the Earth with an unspeakable glory; was designated by the Ancients as the 'Shekinah,' the 'Panoply' of the Incarnate and Deific creatures on the Earth—the Aggregated Column of Divine Powers, that were the sustainment, the guidance, the illumination, the vitality, and the immortality, of the Earth-Sojourners. Thus, in the days of the Prophet Moses, we read that the Israelites were led, in the wilderness, and protected, by a *Pillar of a Cloud by day, and a Fire by night*. This 'Cloud' and 'Pillar of Fire' was the appearance over the Divinely chosen People, of a portion, or column, of the Divine Hierarchy, with their effulgent *Aura*, vouchsafed as the special protection and guidance of these wanderers out of Egypt. All True 'Israelites,' all Disciples of the Christ, may count on the 'Shekinah' around and about them; and when they come to a certain stage of their earthly development in the Cross and Serpent, the 'Pillar of a Cloud' and 'of a Fire,' will be discernible to their enlightened Spiritual eyes. The figure of a 'cloud,' in ancient days, was a familiar symbol of the Divine and Seraphic 'overshadowing' (see *Neb. ix. 19*; cf. *Ps. xcix. 7*). The Apostolic Seer, John, describes (*Rev. xiv. 14*) a Vision of a 'white cloud,' upon which a Personage named 'the Son of Man' is seated, which is the symbolical representation of the Celestial 'Gods,' Over-Ruled by the 'Son of Man,' the Head of the Divine-Human Creatures who Rule over the Cosmos. Also, a very pertinent allusion to the *fecundative functions* of the Divine Hierarchy, or 'Shekinah,' is contained in the remarkable words of the 'Angel' that appeared to Mary the Mother of Jesus, the incarnate 'Son of Man' of John's Vision, *The Holy Ghost (i.e. the Divine Hierarchical Aura from the Shekinah) shall come upon thee, and the Power of the Highest shall overshadow thee: therefore also that holy thing which shall be born unto thee shall be*

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called the Son of God. Thus the birth of Jesus, the 'Son of God,' was brought to pass through the 'overshadowing' of Shekinah-cloud, in which the 'Son of God' descended into the Astral Plane, and was passed into the respective fecundative organs of Mary and Joseph, the 'Soul' entering into Mary, the 'Body' into Joseph, and, by the conjugation of the pair, the Reincarnation and Birth of Jesus was effected. This is a high illustration of the method of all 'births' and *conceptions*. The births of Paradisaical beings, reincarnating, are through the Shekinah 'overshadowing' of the parents, even in the present abnormal conditions in which the laws and principles of marriage and conjugation have been so disastrously complicated. Births from the zones of the Astral Plane are effected by other and *lower* 'overshadowings.' But of this subject the present moment does not permit us to speak. We mention this 'mystery' of generation at this time, in showing one of the functions of the Divine Hierarchy (under normal conditions) and of the Astral Plane. The Church's doctrine of the 'Conception' of Jesus in the womb of Mary, 'by the Holy Ghost,' without the conjugation of her husband Joseph, is an entirely superstitious invention, springing from the complete misapprehension of the Truth, and from the ignorance of Theologians as to the nature of the Holy Ghost, and the universal method of 'conception.' As a true fact, *all 'conceptions' are effected by Spiritual 'overshadowing,'* and by certain 'Power' from the Spirit-Realms. The true significance and *uniqueness* of the Conception of Jesus by the Holy Ghost, is not in that He was 'conceived by the Holy Ghost,' which is the case with all the children of God; but in that the 'Power' of the 'Most High' in His case, 'overshadowed' Mary and Joseph, in the act of conjugation. The 'Power of the Most High' denoted the supreme Personality of the Divine Being that descended, and, in the womb of Mary, was about to Reincarnate; none

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other than the 'Son of God,' the Lord Jesus Christ. There was nothing exceptional, nor 'miraculous,' in the nature of the Incarnation of Jesus Christ, nor other than is in the incarnation of any being reincarnating from Paradise. The exceptional and unique circumstance of the Incarnation of Jesus Christ consisted in His supreme Divine Personality. The 'Power of the Highest' had never reincarnated before, but the 'Power' of many 'High' Beings had reincarnated, in times past—'Great Souls,' *Masters, Avatars*, and other extremely lofty personalities—for Divine purposes, during the past working-out of the world's destiny. And all Paradisaical beings, reincarnating, are Re-Born in circumstances similar to those attending the Birth of Jesus. Likewise the births of beings from the Astral Plane are carried out by exactly similar processes. In fact, this brief statement in the Gospel account of the birth of Jesus, illustrates the regular and natural process of Reincarnation. The differences that only can exist, in these processes, being those of the character of the personalities of the individuals reincarnating, the direction from which they reincarnate, and the peculiar conditions of abnormal conjugations of the married men and women on the Earth, through which their reincarnations become complicated, in the processes, and the reincarnating personalities become sundered and intermixed.

Since the Fall the 'Shekinah' has been lifted above the *Astral Plane*, and the Astral Plane has been degraded from its former pure condition and position, as a part of the 'Heavenly Places,' to the present 'Hades,' composed of the various 'zones' that belong to the 'Purgatorial' and 'Gehenna' states. The Earth no longer is enveloped by the Divine Hierarchy; no longer do men enjoy the immediate contiguity of Paradise and the Celestial Spheres; the Astral Plane, formerly the magnetic and vitalic link between

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the Divine Kingdom and the Human Dependency; the Spiritual seat of the Divine Hierarchical Government, is occupied and tenanted by a countless abnormal and corrupt concourse of creatures, who, having passed out of the Earth-life through 'Death,' and there being no other destination for their intermediate states, have taken up their residence in the Astral Plane. By them a false 'Hierarchy,' a Government of usurpation and rebellion, alien to the Kingdom of God, at enmity against the human race, and in conspiracy to destroy the Earth and all its creatures; wreaking their futile revenge against their Father and Creator, and planting the elements and powers of Hell upon the Earth; has been set up, and the whole world is placed under its power and malignant influences. The Astral Plane, therefore, has become the 'Outer Darkness,' the 'Hell,' the 'Abyss,' with its 'Purgatory' and its 'Gehenna,' of which it is now our intention to speak with as great explicitness as we can find language to express the Truth. We shall see, when we come to discuss the nature and processes of 'Death' and 'Dissolution,' that the state of the Astral Plane is only that of the wider extension of the Earth-state. The nearness of the Astral-existence to the Earth-existence resembles, somewhat, the change that attends the act of going 'out-of-doors,' or coming 'in-doors'; the Earth-life is similar to being 'in-doors,' and the Astral-life is similar to being 'out-of-doors.' Hence it is that the Astrals are so eager to find an 'in-door' *domicile* on the Earth. They thereby escape the exposure, the nakedness, the vagabondage, the hunger and thirst, of the intolerable existence of 'Gehenna' and 'Purgatory.' There is not the least embargo upon any Astral being entering and taking up its residence in human bodies, or in the bodies of all creatures. They are free to roam the Earth, 'seeking rest,' and in any 'body' that yields access, however unwittingly, by however small an aperture of moral, or unconscious, assent,

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the Astrals may enter and 'find rest' therein. We are about to give a classification of these several types of Astral wanderers and intruders in the lives of the creatures upon the Earth. But before doing so, it is well to make a few remarks upon the various *characters* of the Astrals that invade the bodies and souls of mankind. We shall see that not all the Astrals are irredeemably and inveterately *wicked*; but that many are in states of comparative goodness; in fact, there are as many varieties of moral character, of intellectual development, among the Astrals, as there are among the Earth-born. Therefore, in the fact of the immanence of the Astral beings, it is not necessary to look for anything very extraordinary, weird, or 'diabolical,' in the operations and manifestations of these spirits, generally comprehending the motives for which the mass of the spirits seek and obtain entrance and 'possession' of mortals—namely, the gratification of their individual and varying desires, and, at least, temporary relief from the intolerable state of existence in Hades—it is not to be expected that (except the vilest and most bestial and malignant spirits) they will commit great acts of Evil and wickedness in the mortals they possess. On the contrary, some of the spirits are stirred by just the same kinds of emotions and motives as are mortals. Some are very religious and pious, some delight in all manner of religious and evangelistic exercises, in religious and charitable work, in intellectual and moral attainments and employments. Whilst others are philosophically, politically, or scientifically inclined. And so, according to the idiosyncrasies and characters of mortals, are the spirits drawn to them. Like natures among the incarnate attract like natures among the *discarnate*. Whatever was the *bent* of the spirit's desires on earth, it continues in Hades, and, with these desires still burning within them, they seek their gratification and satisfaction in the bodies, minds and souls of the mortals that possess

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similar bents. These mortals they seek out, and enter and, in their bodies, minds and souls, they feed and slake their own unappeasable hunger and thirst. The same fact holds with the lower desires, and this accounts for the mystery of depraved character and criminality, of lunacy and insanity. Spirits of a bloodthirsty, sensual, criminal order, seek the mortals who have similar predispositions and tendencies, and, entering into them, are the energizing force that drives so many poor unhappy creatures to crime, to murder, drunkenness, vice, sensuality, hatred and inordinate desire, passion and carnal affections. This fact is made the more intricately complicated from the accompanying fact (already stated in the foregoing) of the 'mixed' conditions of abnormal reincarnation and generation, due to promiscuous and abnormal sexual conjugation in marriage, whereby one man is composed of an utterly unregulated admixture of various microcosmic personalities in his own incarnate person. Therefore a man may include, in himself, several sundered parts of both good and bad personalities. He may have the soul of a good and wise man, and the body of a 'degenerate,' or the mind of a very low-typed race, and the body of a noble and cultured man. The combinations of this irregular and abnormal comingling of the several parts of different individual personalities is creative of great confusion, and this fact adds immeasurably to the mystification of character and action, during mortal life. The spirits of the Astral Plane also have this fact in regard, in their occupation of mankind. They see a man whose bodily passions are strong and licentious, bestial and sensual; in the same man is a soul, or a mind, of another being (not microcosmically related to the body), highly cultured, noble and spiritual. The spirits contest that man's occupation, and if the result is in favour of the *lower* order of spirits, that man is ruled, in his lifetime, by those spirits, and dragged into evil ways.

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His soul is crushed within him. He presents the sad picture of a man, with potentialities for the highest and best issues of life, carried away by his bodily appetites. How many of such characters are there not in the knowledge, or acquaintance, of most living men? Are not our prisons, our lunatic asylums, and our cemeteries, crowded with them? Do they not represent many of our greatest criminals? Is not this the *tragedy* of a large proportion of the poor souls that are pityingly regarded as having 'wasted their lives,' squandered their abilities, and made havoc of careers that might have led to great achievements? We blame them for their 'weakness,' their 'want of self-restraint,' their 'selfishness'; because we know nothing of those demoniac legions that have battered on those parts of their nature that were open to their access, and nothing of the bitter struggle of the better parts of these abnormally and irregularly constructed natures, to conquer and eject these evil spirits. One 'fall,' and all the pious, moral, religious and social world raises the eye-brow, deals with them in deprecation, treats them as 'sinners,' turns them into 'cases' to be dealt with from the point of view of that 'fall.' They have lost their place in 'society'; they feel the 'ban' of social and religious exclusion, and the still worse degradation of pious, moral, and religious efforts to 'reclaim' them. So they are dragged down into worse evil, and the spirits rejoice over one more sinner reduced to greater impenitence and shamelessness. He has lost *his own self-respect, not by his sin, but by the attitude towards him that has been manifested by those 'pharisees' whose 'respect' he has lost.* It was on this account, because He knew this great 'mystery' of evil in man, that Jesus 'condemned' no 'sinner,' but earned for Himself the objurgatory title, and the contemptuous reputation, among the social and religious classes, of being 'the friend of publicans and sinners,' of harlots and social outcasts, with whom, regardless

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of the social 'ruin' and 'ban' He incurred, He associated, He 'ate and drank,' and showed Himself to be in greater sympathy than with the 'unco guid.' Surely, if that self-same Jesus were 'here among men,' He would be a terrible shock to the pious, a constant terror to the flocks of 'Chapeldom' and 'Churchdom.' He would not go about raising money for Church building, missions to the heathen, Social Elevators, 'Rescue Homes,' and 'Shelters' for the 'degraded.' He would pour scorn on the *labellizing* system of the modern 'Gospel,' the modern 'Philanthropy,' the modern 'Social Reformer.' He would have nothing to do with the religionistic philanthropists who thrive so well, and gain so much in honour, fame, and earthly glory, by exploiting the 'Submerged Tenth,' or by denouncing the class who enjoy the 'Unearned Increment,' yet do not decline the offers of a share in it. He would attack the *real Enemy*, the 'spirits,' as he constantly did, but by Powers and Gifts, and weapons that need to be re-discovered, or recovered, from the oblivion and rust of the past and present Antichristian philanthropic and religious 'humbug.'¹

¹ On this subject of the immanence of Astral Spirits, we cannot refrain from inserting here a remarkable statement, made in an equally remarkable article in the *Contemporary Review*, which was published long after the above words were written by ourselves. We also observe that the same article is quoted in a review in *Current Literature* of an article by David Kelley Lambuth on 'Korean Devils and Christian Missionaries,' in which he states that the 'missionaries' in Korea 'display a sense of the presence of evil spirits markedly in excess of that manifested in other countries where demonology has no such popular hold. The spirit-saturated air has with insidious power waked in the missionaries all the dormant demonology with which the Christian religion was at one time furnished forth.' The author of the *Contemporary Review* article writes in the attempt to account for the 'crime-waves' that have periodically swept over the world, as due to the influence of malign spirits. He confesses that he is unable to comprehend the meaning of human history but in the light of 'the original Apostolical belief in the existence and the constant influence upon our visible world, not only of powers of good, but also of powers of evil.' Then he continues: 'What becomes of those craving and suffering human spirits, those tortured human bodies, which are daily quitting this life, with the immense desire for love, the passionate yearning to clasp to the heart some other recipient human being, wholly mocked at by Fate, unsolaced and unsatisfied? If conscious life be prolonged beyond the grave, such human spirits must be somewhere. The answer given by spiritualists to these queries seems to have much in it of probability, and it explains

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But to understand the nature of the invisible forces of Evil that press around the bodies and souls of mankind, we have to enter somewhat deeply into several questions that need to be answered first. In the first place, we have to speak of the Astral Spirits, in their several orders and ranks of being; secondly, of the subject of Death and Dissolution, and its relation to the Astral Plane, and the 'forms' of the Astral beings; thirdly, to describe the ways by which the Astral beings invade and possess living mortals. The furthest boundaries of the Astral Plane, to its outermost zones, are relatively under the influence and rule of the Demons and Astrals, and they are filled and occupied either by transient beings and entities, or by those more permanently settled, or the spirits that are æonially bound in the 'prison' of Hades. They are all beings who have passed from the Earth, at one time or another, from the days of the Fall to the present day. They are, in a certain sense, 'discarnate' men and women, and creatures of all species. This term 'discarnate' must not be understood to mean 'body-less,' in the literal sense. They possess 'bodies,' and these are the same identical bodies of the days of their flesh, but in changed conditions; otherwise, 'Spiritual' bodies,

much. But there is also in it a haunting terror. The spiritualists believe that those who pass from earth with the love-craving distorted, perverted, agonized by excessive grief, starved or dissatisfied, remain "earth-bound," and still operate through the bodies and nervous systems of the living, struggling still to obtain through our human frames the joys and sensations of which they were unduly deprived upon earth, of which it may be that they now realize that they will for ever be deprived. If this be so, think of the enormous pressure which this mass of living "dead" must exercise, is at this moment exercising, upon us! Think how easy it is to account, on this ground alone, for many of the crimes and errors of the human race! For we have the whole past of the human race encumbering us, and pressing upon us; pressing upon us, not with any mere inert weight of historical precedent, but with the active force of numberless distinct, conscious, passionate personalities, all dying of hunger and thirst, so to speak, and all strenuously endeavouring to appease that hunger, to assuage that thirst, *by taking possession of and using the still warm-blooded, still available frames and nervous systems of the living.*' The italics are ours. No more appropriate and timely commentary on the facts we have above stated, could have been furnished had we ordered any to corroborate our words. Coming from a wholly independent source, they are invaluable to the reader in aiding him to assent to our views.

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or bodies separated from the hard encrusted conditions of the Earth's corrupted state ; bodies no longer materialized by the gross matter of Earth. The zones of the Astral Plane, we have seen, are occupied by the classes or types of beings that correspond in conditions to their degrees of attraction to the Earth. We have said that the degree of attraction to the Earth is less in the inverse ratio of the greatness of the degree of repulsion, as the zones extend outward from the Earth-centre. In the outer zones the 'atmospheric,' or etheric, medium is less dense and solid, than in the inner zones, more ethereal, purer, and approximating more nearly to the Celestial ether beyond the Astral Plane. In the inner zones the atmosphere is dark, dense, opaque and fluidically 'solid,' comparatively, as also is the atmosphere of the Earth itself—the lowest 'Hell' of the Astral Plane. These zones may be broadly divided into circles of Spiritual presences, and these Spiritual presences may be classified as follows :—

(i) *Demons*.—These are Spiritual beings, bereft of the 'Spirit-Nucleolus' (which has, for the time being, been absorbed in the ether-currents of the Celestial Spheres). They can never reincarnate, never be re-born on the Earth, in the normal course of Devolution or of Evolution. They are outside of the pale of the Scheme of Progressive Creation and Redemption—'Lost Souls,' self-doomed, by their own sin, to Æonial Perdition. Concerning these 'Demons,' we have already stated that they are the fallen 'Sons of God,' who fell in the original transgression and disobedience of the Law of the Sexual Segregation of the Species, by which Sin, Evil and Abnormalism, Corruption and Death, entered into the world.

(ii) *Astrals*.—These are Spiritual beings of a like nature to the Demons, as to their Astral conditions. Their history dates back to the same time as the Demons, that is to say, the time of the Fall. They are the 'Lost Souls' who fell with the rebellious

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'Sons of God,' the 'Children of men,' or the rudimentary and lower species of mankind with whom the Adamic Species committed the unlawful act of consanguinity, by which the Species of Man became intermingled and abnormalized. In their cases their 'Spirit-Nucleoli,' or Cosmic Egos, have been absorbed in the Celestial Ether.

These two orders of Astral beings are the titular occupants and inheritors of 'Hell,' or 'Gehenna.' In the aggregate they are the creatures summed up in the Scripture term, 'the Devil'; the 'World-Rulers of this Darkness.' The 'Hell' which they occupy is the whole of the Astral Plane, but their chief seat of occupation is the 'atmosphere' of the Earth, and the Earth-plane. They are the 'Spiritual hosts of wickedness in the heavenly places.'

(iii) *Purgatorial Spirits.*—These are the immense hosts of 'spirits' that, age after age, generation after generation, enter the Astral Plane through the ever-opening gates of Death, in unceasing streams of living entities, from the Earth-plane. These beings are of many ranks and types. They come from every nation, race, and family. But beyond the 'flesh' these distinctions are of small count. The great majority of these beings are of a low type and order. The 'advantages' of earthly civilization, education, culture, refinement, wealth and position, and all that are supremely predominant factors in human existence, count for nothing beyond the grave, save that they tend only to aggravate the distress and torment of Purgatory. They become an easy prey to the Demons and Astrals, and fall beneath the spell of Hellish evil and craft, as they did when in the 'flesh.' Later we shall describe the conditions of illusion, of tantalization, of tormenting suffering to which 'discarnate' spirits are exposed, who are not pre-equipped by the life of Truth on the Earth. These 'Purgatorial' spirits are, for the most part, persistently evil, and the slaves and

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myrmidons of the Demons and Astrals, and, with them, the most terrible menace to the world. They are such who, in successive Devachans and Karmas persist in disobedience to all Divine and Celestial overtures, in rebellion against God and His laws and provisions of Redemption. At the extreme risk and peril of losing their 'Spirit-Nucleoli' (which vast numbers have well-nigh arrived at the point of doing), they show no signs of penitence, contrition, regret, or even remorse, at any time. They, with the Demons and Astrals, remain, *voluntarily*, in the lowest 'Hells,' in 'Chains of darkness,' in the depths of 'Purgatorial' reprobation, during each successive 'intermediate state,' returning repeatedly to the reincarnate state only to live out their days in reaping the bitter fruits of past impenitence and depravity. Their numbers are ever increasing, and their wickedness becoming continually more malignant and inveterate. They are the most virulent, most numerous, the most pestilential; and many are the most subtle, intelligent, learned, wise and deceptive, of the spirits employed by the Demon Hierarchy to deceive, capture, possess, and ruin the souls and bodies of men. They are the 'vampires' of the world, the deadly interior 'evil genii,' that take hold of men and women, and work desolation in their lives. Whilst these 'spirits' still have their 'Spirit-Nucleoli' in existence in the Celestial Spheres, there is still the faint hope of their recovery under extraordinary influences on the Earth. But, alas! the majority, though they were to seek 'with strong crying and tears,' will find 'no place for repentance,' having, like 'Esau,' 'sold their birthright.' Their 'spirits' have faded away, and vanished into the ether-state of 'Being,' out of the state of 'Existence.' These, we say, are the natures of a great majority of 'Purgatorial Spirits.' Yet there are many classes of these spirits that have not fallen so far. These occupy many higher zones than those in closest propinquity to the Earth. And,

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by the supplications and intercessions, the desires and *aura* of good and pure souls on the Earth, and of the 'Church' of Paradise, many of these are passing continually from one Purgatorial Zone to another, as they shed off more and more of their earthly chains and evil fetters, and etherealize into higher and more tenuous states. So they begin to gravitate towards the zones that are in the Higher Circles of Hades.

(iv) *Paradisaical Spirits*.—These spirits are, for the time being, in 'Purgatory,' but only as 'transient' visitants, and not as permanent residents. They consist of those bright souls, whose mortal life has ended in death, and the passing upward into the Astral Plane. There their divided Natures and parts await in their several zones, until all have been gathered up from the various incarnate and Astral states in which, in the reincarnate life, in the present abnormal conditions, they have been scattered. Once restored to their original personalities, they re-establish themselves in the normal state, and, restored to their cosmical Ego, the 'Spirit-Nucleolus,' they, after purgation from Earth, and Astral defilement, pass upwards to their Paradisaical abodes. Of these spirits there are a large number of varieties, grades, and classes—equivalent to the enormous varieties of 'good' souls that are in the world. (By 'good' we do not mean the same thing as is commonly accepted in that term. The human view of 'goodness' differs largely from the Divine and cosmical acceptance of that quality. And in 'Purgatory' (as we shall shortly show) there will be many startling and amazing disillusionments, and 'there are many that are last which shall be first, and that are first which shall be last.'

(v) *Entities*.—These are the 'divided Natures' of Purgatorial and Paradisaical Spirits which transiently occupy the several zones of the Astral Plane, until each Nature, or part, is restored to its related cosmical

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Natures in the microcosmic personality to which they cosmically belong. At the present point of our discussion we should lead the reader into too wide a field of digression, were we to attempt even briefly to describe these 'entities,' their place in the Astral Plane; their experiences after separation and release from the human organisms to which they were temporarily attached in the abnormal reincarnate existence; and the dread uses to which, during their separated period in the zones of Hades, they are liable to be put by the nefarious, debauched and malignant powers of the Demons and Astrals. This statement must be deferred to a more suitable period of our discussion.

(vi) *Elementaries and Elementals*.—These are the spirit of the lowest types of the mixed animal and bestial mankind, in which the *strain* of the 'brute-creatures' still continues strongly predominant. They are also the spirits of the lowest and most voracious and malignant of the animal tribes; in whom the Demons and Astrals 'found rest' in the world, and who are many of them, in this life, the incarnations of low-typed, reprobate and degenerate men, who have sunk below the state of the human. But again, of this subject, the truth, in its fulness, must be deferred to a later page. It is one of the *darkest* of realities, that mankind has never conceived for many ages, except in some so-called 'superstitious' beliefs of Eastern races, more in touch with the 'Spirit of Truth' than is Western Christianity. We shall be able to show that the Eastern belief in 'metempsychosis,' and the transmigration of human souls into animals and reptiles, birds and insects, is not such a superstitious delusion as our 'Christian' sceptics and materialists and sentimentalists, so superiorly, or so piously, aver. But the gradual orientalization of the Western mind, the favour in which Eastern religions and philosophies are being more and more regarded, makes our task of convincing many who may read this book of the truths

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that we are expressing, not so difficult as it would have been even twenty years ago.

The above broad classification of the Astral spirit-hosts that surround us in this world, some as powers, exercising influences of good among those prepared to respond to them; others as powers of darkness and malignant evil, in those whose natures give them access, and who, ignorantly and unconsciously (for the most part) yield to their rule and possession; suffices to give the reader a glimpse of the 'ghostly enemy' with which mankind is at war, by which mankind is beleaguered and possessed. The subject is a terrible one, and one on which the Church is all too silent, because its teachers are too ignorant of the truth to more than sentimentalize or fulminate upon it. We do not know which is the worse of these two evil methods. Both of them bring the subject into contempt popularly. And deservedly so; but it has the bad effect of turning the minds of men altogether away from the *Truth* of the matter. To befool men of intelligence by extravagance of sulphureous persiflage about the 'devil' and 'hell,' or by excess of sentimental oratory, without either knowledge or conviction to support it; is to drive them into the worst form of infidelity—*indifference*. And this is the first rampart of the human mind to be assailed by the Truth. 'Indifference,' created by disgust due to befoolment, is the 'dry-rot' that eats away the *substratum* of belief on which the Truth relies to build its Castle of Knowledge and Faith, in the human mind. But the importance of this subject finds its chief argument in the fact that until the world is convinced that the *cause* of Evil, of Corruption, of Decay, and Death, is not in the material substance that suffers these things, not in the 'flesh,' not in the 'matter' which they have destroyed or afflicted; but in the 'spiritual' world that interpenetrates the 'flesh,' that pervades and over-rules the 'world';

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mankind is helpless to remedy the Evil, by whatever moral, physical, material, or psychical means he may discover, or contrive, to allay its effects, or to alleviate its symptoms.

Having described briefly the *personnel* of the Astral Plane, the characters, and different classes and types, of the denizens of 'Hades,' our next endeavour must be to inquire into the question of how the Astrals became what they are, and as we have described them. We know that they are one-time Earth-beings, men and women, creatures of all species, which formerly have lived upon the Earth, in the various mundane conditions familiar to ourselves in the incarnate life. They are the millions of human, and creature beings, who have passed away from the world, in the circumstances that attend such departure from this life which we see and experience in this our own day. The millions of mankind felled by the cruel carnage of war; the millions that have perished by disease and pestilence; the millions who have departed this life in the calm surroundings of earthly homes, their departure accompanied with the tears of mourners, the draperies and sad ceremonial of obsequies and funeral services. Besides these, the spirits of those vast hosts of beings who originally created the Hell and Purgatory of Hades, and are the 'first parents' of the hosts of the Astral Plane, and of the millions of beings now living the incarnate life, and daily entering it, or departing from it. Think of the enormous death-rate of every day, of men, women, and children; of animals, birds, reptiles, insects, fish, plants, and minerals; all of whom are 'microcosms,' existences, in the countless stages of organic-development; multiply those millions by the number of days in the year, and then by the number of years in the ages gone by since the Fall; and you may conceive some approximation of the enormous mass of spiritual beings and entities that inhabit the

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Astral Plane, of whom only a certain portion incarnate in certain periods and are re-born on the Earth. And not one of these beings have passed into the Astral Plane except through the gate of Death—that process of migration from the Earth that Nature never intended to supervene, and that is opposed to all the canons of Divine Law, and of normal order. It is necessary, then, to examine this process of Death thoroughly, in order to learn what secret truths lie concealed from view in the most awful of all human experiences.

In normal times, before the occurrence of the Fall, the phenomenon of 'death' was utterly unknown and unthought of. Living creatures on the Earth lived 'eternally,' in every sense of the word. 'Life' was truly 'Everlasting,' the absolute and universal rule, exception to which was unheard of. '*Death had no existence.*' The very herbage and grass of the field, the lichens, mosses and ferns, the minutest insects and animalculæ of water and land, the fishes of the sea, and the creeping things, experienced no such thing as 'death,' decay, decomposition, or corruption. All the varied phenomena and accompaniments of decay and death, that are the most familiar forms of life with which the Earth is strewed, were absent from the face of creation. Let the reader imagine the world without a symptom or an effect upon it of disease, corruption and death. Immortality and perennial life reigned in every Kingdom and Genus of nature. It is the memory of, and the anticipatory 'faith' in, the recovery of this bygone state that the effects of Redemption and the Christ-Religion of the Cross and Serpent are spoken of, by Jesus Christ, as 'Eternal Life': *Whosoever believeth in Me shall not perish, but have Eternal Life.* In those ever-vernal and uncorrupt days, the phenomena of Nature all served to promote and assure 'Eternal Life' on the Earth. This truth the ancient Alchemists perceived and recognized. They saw in the present natural phenomena only a *shattered*

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Earth-state ; and they set themselves to recover the original conditions, to bridge the chasm of destruction, to restore the ancient state, to produce elements which would bring back the ancient immunity from physical decay. There was a greater Truth in their concept (as we have already shown) than in the Theological ideas, of 'Eternal Life.' We have also already shown what were some of the physical phenomena of those early days, that, in a measure, contributed to the state of perpetual life. The uniformity of terrestrial temperature, the rarefied and tenuous texture of the Earth's material substance and composition ; the freedom from the changes of the seasons ; the absence of the density of the Earth's atmosphere, and consequently from the refraction of the Sun's rays, and the intensity of heat caused thereby ; the powerful benefic influences of the Moon ; the untainted and unhindered streams of vitalic and magnetic currents issuing from the Planetary and Solar Spheres ; the 'Divine Essence' from the Divine Hierarchy (or the 'Elixir Vitæ') ; the 'Light' and Thought-Force (*Aura*) proceeding from the human and deific incarnate beings on the Earth ; and the mellow and fragrant exhalations of the Earth's natural heat, its moisture, and internal essences of vitality : all these influences and elements combined in sustaining perpetual life in all creatures, plants and living things. No questions casting doubt upon these facts, as to the botanical, physiological, or the chemical, possibility of this deathless, decayless, incorruptible state of immortality, or 'Eternal Life' obtaining and persisting in the several kingdoms of Nature—not in human life only, but in mineral life, plant life, insect life, marine life, in birds and animals, can be brought into discussion from any analogy or comparison adduced from the present conditions of universal disease, decay, corruption and death. In those Adamic days, there was *no death, no decay, no corruption*, because there existed no elements, or con-

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ditions of existence, to cause, or induce, these phenomena, in the normal states of the created beings; *no Disease, no Evil, no Sin.* The Laws of Nature were followed in perfect obedience, and it is only by breaking the Laws of Nature that these elements can come into existence. The Earth was in a state of perfect 'organization,' and whilst it remained so, 'death' was impossible. It may be left to the reader's imagination to picture the conditions of life in which 'death' is an unheard-of thing. In whatever way we approach such a thought it entrances the mind. It presupposes life free from the 'fear of death,' to which mankind *all their life-time are subject to bondage*; life free from the painful and dreadful causes of 'death,' from the dread accompaniments of 'death,' and from the evil effects of the unnatural commitment of the 'dead' to the Earth, *earth to earth, dust to dust, ashes to ashes*, of the universal deposit of dead and decomposed matter upon the Earth's surface, to impregnate the whole of its crust.

The natural and physical conditions of the soil, or 'ground' of the Earth, which death has touched and tainted; of an atmosphere impregnated with the germs and fumes and gases, emanating from the manifold forms of death and decay abounding universally on the Earth; of the physical frames, tissues, and substances of material living bodies, unclean and permeated with the elements of disease, impaired by decay, senility and dissolution; these are the conditions of mortal existence, into which the creature is introduced at birth, that affect his physical nature from the moment that he breathes, to the moment he expires. *In the midst of life we are in death.* And these are the conditions of existence that it is in the power of man to remove and remedy. Stupendous as the task is, it is yet not an impossible one, not one that the capacities of a resolute human race need fail to

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achieve. It is a problem within the scope of human Science and effort. Relieve it from the sterilizing effects of sentimental and religious transcendentalism, and from the *incubus* of exclusiveness that modern Theology has imparted to it; and it becomes as real and genuine a scientific problem as any that Science has ever sought to solve. And not only so, it is the most world-benefiting, the most human- and creature-emancipating achievement that man has ever thought to set his mind to; worth all the sacrifice and devotion of mankind. It was this object that lay as the *root-motive* of the sacrifice of Jesus Christ, and of the Apostolical Vocation. They believed in the restoration of 'Eternal Life,' of 'Immortality,' its reinstatement upon the Earth; and for this purpose they lived, and suffered, and died. They died, as their Master, to 'bring Life and Immortality to light,' to restore to the Earth the conditions of existence obtaining in the Kingdom of Heaven. For this they prayed, *Thy Kingdom come*. And this 'Eternal Life' was to be brought to light by the conquest of 'death,' not a conquest through 'resurrection,' but a conquest through the destruction of the causes of Death. This is an extremely important truth, and one that the Church has failed to connect with the presentment of the Gospel. The generally prevailing idea of 'eternal life,' and 'immortality,' is associated with the conquest of the grave, by the 'resurrection' of Jesus Christ, in the first instance, to be followed, in a future period, by the 'resurrection' of the bodies of mankind, through the redemptive power of Christ and His Spirit. Here the idea ends. There is no mention, or thought, of any process of nature by which the *need* for 'resurrection' is done away. The popular idea is that the 'Bodies' of men still lie buried in the ground, awaiting the 'resurrection morning.' We shall shortly show that what remains, of the form of the body that was, that lies still in the ground, is not any

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part or particle (after a certain interval) of the micro-cosmic body originally deceased and buried. The 'Eternal Life,' and conquest of 'death,' is an achievement that Jesus Christ came to show mankind the way to accomplish. The motive of the Gospel is the restoration of a normal state in the Earth, when *death* no more can exist; the re-creation of the Earth and the creatures, whereby they may enjoy existence here, without suffering, disease, pain and deprivation, and may, at the end of their reincarnations, pass away *without dying*. The reader, with a little thought, will perceive how completely different is this view of the 'Eternal Life,' 'Redemption,' and 'Immortality,' from the accepted views of the many presentations of the 'Gospel' in the 'Christian Church.'

Let the reader give this matter his solemn attention. It is deserving of his intensest thought and fullest enquiry. It is a view of the Gospel that ought to command the highest and strongest energy and consideration of the world to-day. It is not a merely 'religious' question, not a matter of 'preaching' and 'Gospel-mongering,' nor exclusively one that belongs to a so-called 'spiritual,' or ecclesiastical, profession. It calls for the exercise of the scientific mind, and the labours of the physical investigator, as emphatically as does the question of the elimination of any form of disease, of bacteriology, or the anti-toxic treatment of disease. It is infinitely more important and beneficial to the world than the labours of astronomers to discover stellar distances and sidereal motions; or to invent the most destructive instruments of war and death-dealing weapons. Do we not consider any sacrifice in the discovery and development of some new invention, or 'element,' for the bettering of human life, for the saving of labour, for the prevention of waste, or for the preservation of life in man and beast; well worth the cost incurred? Do we not erect monuments in

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memory and honour of our fellowmen, who have been benefactors of humanity, by doing something to ease mankind of some little of their universal bondage? Think then what a benefaction to man would be the discovery of the means to *prevent* death, to kill disease at its single root, to restore to the world the old lost 'alchemy,' the secrets of perpetual existence, and immunity from disease, in this Planet! What would not the world ascribe to the man, or the people, who religiously worked, suffered, and died, but who finally brought success to the endeavour to remove and drive out disease, corruption and death, from the Earth; and brought in an age of perfect freedom from these evils? And this was the true Apostolical Vocation.

But, above all, the grandeur of such an achievement would be enhanced by the accompanying fact that it would do away for ever with the sad and melancholy scenes of the 'sick-room' and the 'death-chamber,' of the 'cemetery' and the 'grave'; ay, and of the present beneficent profession of the 'physician'—that good servant of the sick and dying, against whom there can be no word of disparagement; yet of whose services there would be no need, when man has restored himself to his normal state! In those blissful days of long ago, the departure of all creatures from the Earth to the Celestial Spheres was unattended by any of the mournful accessories associated with that event now. It was a triumphal Ascent, a Translation, of the 'Soul' and 'Body'—*the whole microcosm*—such as occurred in three historical instances recorded in Holy Scripture: *Enoch, Elijah, and Jesus*. The beatific 'Passing' of these three men is not recorded to teach their unique singularity, the exclusive privilege of these men above all men, but as 'ensamples for our learning,' to show to us what heights of physical and Spiritual transformation and development man can attain, when he learns how he may attain, and if he stedfastly fulfils the conditions of attainment. We are told, in numerous

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recorded statements of Jesus, that the purpose of His Incarnation was to teach mankind how to overcome death, how to attain to 'everlasting life.' *Work not for the meat which perisheth, but for the meat which abideth unto eternal life, which the Son of Man shall give unto you; for Him the Father, God, hath sealed (John vi. 27). Verily, verily, I say unto you, He that believeth on me, hath eternal life. I am the bread of Life. Your fathers did eat manna in the wilderness, and they died. This is the bread which cometh down out of heaven, that a man may eat thereof, and not die. I am the living bread which came down out of heaven: if any man eat of this bread, he shall live forever: yea, and the bread that I will give is my flesh, for the Life of the world. . . . Verily, verily, I say unto you, except ye eat the flesh of the Son of Man, and drink His blood, ye have not Life in yourselves. He that eateth my flesh, and drinketh my blood, hath eternal life; and I will raise him up at the last day. For my flesh is true meat, and my blood is true drink. He that eateth my flesh, and drinketh my blood, abideth in me, and I in him. As the living Father sent me, and I live because of the Father; so he that eateth me, he also shall live because of me. This is the bread which came down out of heaven (not as the fathers did eat, and died): he that eateth this bread shall live forever (John vi. 47-58).* That this is a passage full of 'Mystery,' and not to be understood except by 'Initiates,' is apparent in the most superficial reading. But that it is intended to have a perfectly *literal* construction is obvious. 'Eternal life' here means 'shall never die,' shall 'not die.' The 'meat' referred to by Jesus is some real 'element,' contained and conveyed in and through himself, which possesses properties essential to, and giving assurance of, a 'never-dying' state, to the whole microcosm, body and soul. In Jesus Christ was the reincarnation of the 'Only-Begotten Son of God,' a title denoting that not only did He belong to the

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first rank of the Divine Celestial Hierarchy, but that He was the 'First-Begotten of every creature' (Gods and men), and, therefore, the first Mediatorial Being through whom the Divine Essence is conveyed to the creatures below Him. Hence, He says: *As the Father of Life sent me, and I live because of the Father; therefore He that eateth me, shall live because of me.* The purpose of our introducing this quotation in this place is not with a view to its interpretation, at the present time, but in order to show that the teaching of Jesus clearly expresses that the motive of the Gospel is to remove the death-conditions of the Earth-state, and not merely the ultimate evasion of the death-conditions by 'resurrection.' Jesus taught that, by the method He inculcates, and the means He is empowered to bestow, man need 'never die,' he shall 'not die.' This is very different from the kind of 'eternal life' generally believed in, which offers no hope, or provision, for a state of existence, in the world, of 'not dying.' The 'eternal life' of the Christian evangel is the *life that is restored after death.* But Jesus taught a better thing than that, namely, *life without death, a death-less existence!* Were the Alchemists, the seekers after the 'Philosophic Stone,' the 'Elixir Vitæ,' and 'Panacea,' so far wrong, when they strove, by philosophy and chemistry, to acquire this secret, which *Jesus* the Master, promises to those who believe in Him! And is this so fanciful a quest, when we have three (at least) accredited witnesses of a *death-less* departure, Enoch, Elijah, and Jesus? But, we are not concerned, for the present, with the meaning of this recondite and highly mystical passage, above quoted. In another work (*Progressive Redemption*) we shall return to it, and give the true interpretation of the words.

We are referring to the numerous references to this subject of 'Eternal Life' by Jesus and the Apostles. The New Testament bristles with clear and unmis-

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takable passages, that can only have one meaning, the literal one, if viewed from the clear and positive aspect, and not transcendentalized beyond all intelligible comprehension. And this is precisely what the Church has done, it has transcendentalized and 'spiritualized' the plain meaning of these passages, and made them to have no meaning whatsoever, outside the purest figurativeness and imagery. Their true purport has thereby become entirely perverted. But surely words have lost their meaning altogether, if it is not to be taken literally that Christ came to 'destroy death,' and to restore immortality. We anticipate here a criticism, which some readers may suggest, to this interpretation of Christ's saying, above-quoted. Jesus says, *He that eateth my flesh, and drinketh my blood, hath eternal life; and I will raise him up at the last day.* Does not this show that Jesus referred, not to *deathlessness*, but to 'resurrection'? Such is the accepted interpretation. But is this interpretation the only possible one! And is it consistent with His own words in the same context? Is it consistent with the promise to those who 'eat His flesh,' that they shall 'not die'? 'Resurrection' implies 'death.' But Jesus says, *this is the bread . . . that a man may eat thereof, and not die.* The explanation is, that Jesus referred, in this promise, to an ultimate and possible attainment, and not an immediate and miraculous phenomenon. Meanwhile, He knew that His hearers would not arrive, in this reincarnation, at the state of deathlessness in life. He knew that they must 'die,' therefore He said, *I will raise him up at the last day* (even if he dies, many times, at the end of many reincarnations). But this saying is better and more clearly explained in another passage. In *John xi.* is the story of the death of Lazarus, whom Jesus 'raised from the dead.' Martha, in great grief, questions the Master concerning the death of her brother, *Lord, if thou hadst been here, my brother had not died. But I know that even now, whatsoever thou*

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wilt ask of God, God will give it thee. Then Jesus makes a very suggestive tentative remark, evidently to test the understanding and belief of Martha: *Thy brother shall rise again. Martha saith unto him, I know that he shall rise again at the last day. Jesus said unto her, I am the resurrection and the life: he that believeth in me, though he die, yet shall he live: and whosoever liveth (is alive, has not died) and believeth in me, shall never die.* Thus we learn that Jesus promises, not only that those who die, shall be raised from the dead, but also that it is provided in His Truth, that man shall 'never die.' The Church has only grasped the former, and has never perceived the latter. And we affirm that both these practical and literal Truths come within the scope of Science as well as Theology. It is for us men, who believe in Jesus, and His Teaching, to discover, scientifically and spiritually, what this Power, given to man, may be that not only is able to 'raise from the dead,' but also can bring to mankind a state of existence that provides against death, and enables man to 'never die.' The former has been actualized by others besides Jesus, but the latter has, except in the three cases mentioned, never been actualized. And the reason why *both* these powers have ceased to exist, or to be taught as attainable, is due to no act of withdrawal on God's part, but to the withdrawal, or departure of the Church, from God, from the Christ, and from the Apostleship.

We have stated that the 'root-motive' of the mission of Jesus, and of the Apostolical Vocation, was to 'bring Life and Immortality to light,' to teach the world the Way of Salvation from death, through Him, the Christ, who is 'the Way, the Truth, and the Life.' The close study of the teaching of Jesus and the Apostles, when viewed in this light, very clearly shows that the life of Jesus was *a mystically symbolical one*, that the reason why He submitted to its sufferings, 'even to

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the death of the cross,' was as a Parable, a Chart, a Message, for the guidance and instruction of mankind. From His birth to His 'Ascension,' His life represents the several 'steps,' or 'degrees' of 'initiation' in the 'Mystery' of Life, which, in fulfilment, will bring to the 'initiate' the fruition of glory, in deliverance from death and corruption, and 'Eternal Life.' His *Birth*, His *Baptism*, His *Temptations*, His *Death*, His *Burial*, His *Resurrection*, and His *Ascension*, were the *Symbols of the Seven Greater Mysteries of the Kingdom*, into which it was His mission to initiate the Church, and which He left with the Apostles to administer, as the 'Stewards of the Mysteries.' These 'steps' of the Master's life indicate the practical, physical and spiritual methods—the Path of Life—by which mankind, individually, the Church, collectively, and the human race, ultimately (individually and collectively) may attain to Eternal Life, immortality, perpetual existence, and deliverance from death, its physical causes, and its grievous effects; in which eventually the whole Earth-structure, and all it harbours, domiciles and contains, may share. This truth is taught, with the clearest meaning, in the words of S. Paul, and in which words, not only is this Truth taught, but also that for which we are now specially contending, that *death* is due to the malefic power of the Astral Plane, overshadowing the world (*Heb. ii. 14, 15*): *Since then the children are sharers in flesh and blood, He also Himself in like manner partook of the same; that through death He may bring to nought him that hath the power of death, that is, the devil; and may deliver all them who, through fear of death, were all their lifetime subject to bondage.* And the same representative function is part of the Apostolical Vocation (a fact overlooked by modern Theology). This is indicated in the following words of the Apostle Paul to Timothy (*2 Tim. i. 8-12*): *Be not ashamed therefore of the testimony of our Lord, nor of me his prisoner: but suffer hardship with the gospel according*

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to the power of God; who saved us, and called us with a holy Calling, not according to our works, but according to His own grace and purpose, which was given us in our Saviour Jesus Christ, who abolished death, and brought life and incorruption to light through the gospel, whereunto I was appointed a Herald, and an Apostle, and a Teacher. For the which cause I suffer all these things. Compare with these words the further utterance of the same Apostle: For I think, God hath appointed us the Apostles last of all, as men doomed to die (1 Cor. iv. 9), and (Col. i. 21, 23): You, being in time past alienated and enemies in your mind in your evil works, yet now hath He reconciled in the body of His flesh through death, to present you holy and without blemish and unreprouable before Him: if so be that ye continue in the faith, grounded and stedfast, and not moved away from the hope of the Gospel, which ye have heard, which was preached in all creation under heaven; whereof I Paul was made a minister. Now I rejoice in my sufferings for your sake, and fill up on my part that which is lacking of the afflictions of Christ in my flesh for the body's sake, which is the Church . . . and, that I may know Him, and the power of His resurrection, and the fellowship of His sufferings, being made conformable unto His death, if by any means I may attain unto the resurrection of the dead (Col. i. 23, 24; Phil. iii. 10; cf. 2 Tim. i. 8, ii. 10). Without attempting a complete interpretation of these references, it is very clear that the Vocation of the Apostleship was a representative one, as the Vocation of Christ Himself; that they, the Apostles (all who attain to the state of Apostolicity) or full 'Adeptship,' have the same *mediatorial* and *symbolical* life to fulfil, filling up that which is lacking in the afflictions of Christ, manifesting, in their own lives, the method of human deliverance and Redemption, pursuing the 'Path of the Cross and Serpent,' even unto 'death,' that they may attain unto the 'resurrection from the dead.' The 'resurrection' was a symbolical feature of the Gospel, and betokened

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the fulfilment of the conquest of death, and the completion of the process of salvation. *The marks of the dying of the Lord Jesus Christ*, which an Apostle is destined *always to bear about in his body*, that the 'Life of Christ' may be manifested in the same, are the *stigmata* of the 'Cross,' by which an Apostle sets forth the only True Way of Salvation by which mankind, through the Church, may be delivered from the effects of the Fall. The Apostolical Vocation is a *Symbolical Mystery* worked out and set forth in the Apostolical 'afflictions,' and 'conformity to the death' of Jesus Christ. It is the *continuance* of the Christ-Ministry, the revelation and spectacle to the world of the mystical Way of Life, by which, when the world has started to pursue it, 'death,' and 'resurrection,' disease, decay, corruption, and every evil effect of Sin, shall be utterly and for ever removed. The succession of Christ is the Apostleship, doing the Christ-work, and suffering the Christ-afflictions, dying the Christ-death. But what about the 'successors of the Apostles'? Were they ever intended to live in 'palaces,' and to enjoy a *status* of life in the world considered the 'privilege' of every 'ordained' minister? Has not the Church indeed lost the true concept of the Gospel? Is not that concept the deliverance of the world from Death, and from all that exists as the *cause* of Death? We solemnly assert that the chief burden of the message of this book is to convince its readers that it rests with mankind to bring about this great work—this *Magnum Opus*—which philosophy, grasping at the Truth which was slipping away from the Church's hold, sought, in ignorance of much that the Church once possessed of the 'Mysteries,' to achieve, but failed, in their alchemical schools of philosophy and experiment. We urge that this 'Work' can be accomplished, in a comparatively brief time, if the Church be restored to its primitive state, and the broken line of Apostolicity be recovered, and mankind, or a few

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faithful brethren among mankind, will devote their attention seriously and solemnly to the study and practice of the revealed method, taught and practised by Christ and the Apostles, by which 'Eternal Life,' may be attained, individually, and, in due time, by the whole Earth, bodily and collectively. There are deeper principles that lie within the words of Scripture we have quoted, which we have not expressed, or attempted to set forth. We do not pretend to have given a full interpretation of the great 'mystery' of 'Christ-ship,' and 'Apostleship,' in the foregoing. The most we have done is to throw out a hint to indicate that the reader may, by diligent searching and inquiry, discover and learn the 'Mystery' these passages conceal. By 'Eternal Life,' we remind the reader again, that we do not mean the kind of thing held out as the reward of 'faith,' such as the 'Christian' evangelical preacher proclaims—that 'will-o'-the-wisp' shadow of inexplicability pointed to as the present enjoyment of those who 'believe' in Jesus. We mean something more real, more spiritual, more substantial, and more material, than that. We mean the recovery of undying conditions of human existence, in a purified and renewed earth and heaven, God-possessed, Angel-occupied, and 'Spirit'-pervaded. We mean the 'abolishing' of mortality and its physical causes (disease, etc.); and the ceasing of 'corruption' and the 'grave.' We look forward to a time coming when the fruits of Sin will be removed utterly from the Earth. *The Soul that sinneth, it shall die.* The mortal life is the *reign of death.* *In the midst of life we are in death.* Death is an abnormal, temporal, and transient condition—by no means permanent in the Earth-state—and therefore, being such, it rests with man how long death shall remain the *master* of human life, how long death shall 'reign.' Death is a phenomenon known only in this planet, utterly unknown in any other quarter of the universe. It is not a feature, nor a factor, of 'Progressive

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Creation,' but an unwelcome and burglarious intruder in the domains of the Gods. Its companions and accomplices—sin, disease, corruption, and the 'devil'—are due entirely to the original natural consequence of the change that supervened in the human and creature constitution at the Fall; and its persistence and permanence, its aggravation and complication, are due to the spiritual effects of the first Sin, in the filling of the Astral Plane with malignant 'spirits,' whose evil forms and influences have blasted and blighted the bodies and souls of living mortals, and poisoned the Life-streams from heaven. *The wages of Sin is Death.*

So completely has the word 'Sin' been perverted and estranged from its original meaning, by Christian evangelical misconception, that it is almost impossible to use the word without risk of mis-construction. The same risk is connected with the use of many words employed in Theological language, in connection with the idea of 'Sin,' such as, 'Forgiveness,' 'Atonement,' 'Faith,' 'Justification,' 'Sanctification,' etc. These words have all become detached from their literal and general sense and meaning, and are exclusively regarded as *Theological* terms, with meanings belonging solely to Theology. Hence the real truths contained in the ideas these terms express, are obscured by Ecclesiasticalism. To get at their true meaning and intention, as used in the original tongue of the Apostolical writers or speakers, they must be swept clear of all scholastic and academic meanings, and interpreted according to the literal meanings of their original popular and general use. These words were in common use in the days of the Apostles, and were by no means 'technical' theological 'tags'; and in the meaning common to the understanding of the times in which they were uttered, must we comprehend their meaning nowadays. By the word 'Sin' it is generally under-

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stood—the deliberate and voluntary disobedience of a proclaimed statute law of God, attached to which are certain definite ‘sanctions,’ or a code of punishments and rewards. In the pious language of the religious world, disease, corruption, pain, suffering, and death, are spoken of as the statutory penalties of disobedience—or ‘Sin.’ Now, we say that ‘Sin’ is not moral dereliction of moral laws, requiring judicial treatment, judgment and conviction. In the true idea of ‘Sin’ there is no place for Divine vengeance and Divine vindication of Law. The ‘Sin’ of our ‘first parents’—now the Demons and Astrals of ‘Hell,’ or ‘the Devil’—consisted of a breach (wilful and deliberate) of a physical, physiological and biological law of Nature, which, for the safety’s sake of the creation, God had expressed in a Divine Enactment, not as an arbitrary command, not accompanied by arbitrary penalties for its disobedience, but as a providential and precautionary admonition, the disregard of which would lead to inevitable consequences, which neither God nor man could prevent, if incurred. It was a Law of Nature not confined to one Planet, nor to one cosmical state, but it applied to all spheres and states of existence, and was as binding on God Himself as upon His meanest subjects. The All-Wise God knew what the inevitable consequences, what universal disaster, would befall the creatures in whose sphere such a breach of the Law should occur. It might have happened in the Kingdom of God, or in any of the other Planetary Spheres; but it happened upon the Earth; and the Earth, as we have seen, has suffered, and still suffers, the awful consequences of the disobedience of our ‘first-parents’—now ‘the Devil and his angels.’ Our present state of ‘mortality’ is the result to the Earth of the Fall, descending and intensified infinitely by the cumulative effects of time and the ever-increasing weight and pressure of unchecked and everlastingly growing evil, on the Earth, and in

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the Astral Plane. The evils of 'mortality' came not by the arbitrary *fiat* of Divine Justice. Justice enters not into the question of Sin's consequences. Death is not a Divine penalty of Sin, an award of justice upon the sinner, and by no stretch of thought can it be made to be the vindication of an outraged Deity, or the judicial sentence of a violated law, inflicted by an offended Judge. Death (with which is summed up all 'Evil,' which has its finality in Death) is the simple, natural, and unpreventable consequence of the blind insensate act of folly, committed by our 'first parents,' just as a 'sore' overtakes a foolish child who, against its parents' warning, plays with fire, and sets the house on fire. The consequences of this act of folly and disobedience — disease, corruption, abnormalism, death — have descended into and overspread the Earth, and brought disaster upon the whole order of Terrestrial and Astral creation; and these consequences are, in no sense whatsoever, the judgment of God upon a broken Law, but the natural results of overstepping the bounds and barriers which Nature lays down for the preservation of the purity and perfection of the normal state; and these bounds and barriers are just as applicable to God and Heaven, in their normal state, as to the Planets and the Earth. The 'Word' of the Law—the enactment—was simply the expression of the Divine warning, to prevent a natural and terrible *curse* that must inevitably follow the first and smallest trespass over the barrier.

The word 'Atonement,' also,—of which we shall have further to say anon,—has been entirely perverted from its original meaning and use. It is represented as a legal, judicial contrivance by which human 'Sin,' both 'inherited,' and actual, may be 'expiated,' the Divine 'wrath' assuaged, and the Divine 'Laws' vindicated. There is no such conceit of the Deity in the whole scheme of Divine Redemption. There is no such thing as the 'wrath of God,' in the sense

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in which this term is employed. What anger exists in the heart of God is the natural indignation of God at the cruelties, the enormities, of human wickedness and sinfulness, that bring so much added pain and suffering to mankind and the whole creation. God is angry with man for his sin against his fellow-man, not for his sin against Himself. What is the kind of 'Sin' that God is angry at? They are the sins of men who afflict their fellow-men. *Behold, all souls are mine; as the soul of the father so also the soul of the son is mine: the soul that sinneth it shall die.* And what sins are here specified? *But if a man is just, and do that which is lawful and right, hath not eaten upon the mountains, neither hath lifted up his eyes to the idols of the house of Israel, neither hath defiled his neighbour's wife; and hath not wronged any, but hath restored to the debtor his pledge, hath spoiled none by violence, hath given his bread to the hungry, and hath covered the naked with a garment; he that hath not given forth upon usury, neither hath taken any increase (unfair profits), that hath withdrawn his hand from iniquity, hath executed true judgment between man and man, hath walked in my statutes, and hath kept my judgments, to deal truly; he is just, he shall surely live, saith the Lord God.* Who but would be angry with injustice against the weak and fallen, against those who bring avoidable, unnecessary, and wilful injury and suffering in the world? For this cause God is 'angry with the wicked every day,' and with just reason. It is the anger of the God of Justice and Love against the unjust and the hater. But God is not angry with sinners because they are sinners, fallen and depraved, but because they are cruel, inflictors of injury and pain, hardened against remorse, compassion, pity and love; impenitent, besotted, foolish; who will not repent of their wickedness, nor 'do that which is lawful and right.' This is the natural anger of a pitying, loving heart, not because of outraged laws and offended dignity. And

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God does not even visit upon 'sinners' the judgments of their sins, by any arbitrary sentences; the vengeance of sin is the outcome of sin. There is no evil thing that befalls a man which is not the logical, natural, direct, or indirect, issue of sin, either his own, or other men's. 'Atonement' therefore is not a judicial act of Divine clemency, contrived by the Divine acceptance of a substitutionary sacrifice for human sin. No physical suffering, human or Divine, is available to remove, abate, or remit, the consequences of sin. All penalties of sin are the recoil of sin upon the sinner, in the inverse ratio of his sin. They are bound to follow, sooner or later, in this world, or the next, in this reincarnation, or after. And the sin of man never confines its effects upon himself. The whole body of mankind suffers in consequence. There is no such thing as judicial, or 'forensic' 'forgiveness of sins.' 'Forgiveness' is as free and full and unasked-for, as the air we breathe. It is the atmosphere of God we breathe every day. It cannot be importuned; no 'sacrifices' are required to merit it, to purchase it, or to fulfil any conditions to obtain it. No 'substitute's' sufferings are demanded to extract from God His forgiveness and mercy, nor to be 'let off' the consequences of sin. The heart of God cannot be turned, it is always towards the penitent sinner. The first act, or impulse, of a sinner, to save his soul, opens the windows of his soul to receive the Divine Forgiveness. The moment he opens the shutters of his soul (which are only closed from the *inside*) to the 'grace' of God, Forgiveness flows in, like as the currents of pure air, and light, enter into the closed and fœtid cell of a prisoner whose windows have been unbarred. It enters unpetitioned.

The reader will perceive how completely this view dissents from all the many versions of the so-called 'Plan of Salvation,' identified with the many branches of the Christian Church. Any presentment of God's

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relations to the world in sin, that implies that the Divine Forgiveness is conditional upon, and caused by, any *change in the attitude of God* to the sinner, is a libel against the character of God, our Father-Mother. But, when we think of the appalling nature of the 'Sacrifice,' alleged, by Christian 'Gospel'-exponents, to be required and instituted by God, the slaughter of bullocks, lambs, she-goats, heifers, doves; and the libations and sprinklings of *blood* upon God's 'altars' of 'propitiation,' and for man's expiation; the libel against the Divine Being is beyond all capacity of righteous indignation. Yet, such is the placid belief of the Christian Church to-day, that, in Old Testament times, these practices of sacred 'shambles' were required and appointed by God, through His Priests, as the Old Covenant method of receiving 'Atonement' and the Divine Satisfaction. The New Testament form of the same ghastly allegation is not less superstitious and heathen. The daily sacrifices of the Mosaic form of expiation, are summed up and aggregated into *one* 'Sacrifice,' 'offered once for all'; this Sacrifice being a *human victim*! The substitution for the sins of the world, of the incarnate Son of God, is supposed to be God's eternal provision for human expiation and Divine Propitiation. Jesus Christ is the 'Lamb of God,' whose slaughter and streaming blood God accepts as an 'atonement' for mankind's sin. The writhing, sweating, bleeding body of Christ's human frame, bleeding to death on the rude cross of Calvary, is the accepted 'sacrifice' for which, in return, God sells His forgiveness of the human sinner. And yet, *God is Love*! When we consider the extraordinary fact that both 'Judaism' and 'Christianity' alike have declared Salvation to be dependent upon the slaughter of innocent animals, or the assassination of a man, and the out-pouring of His blood, from cruel and ghastly wounds, inflicted upon His sensitive lacerated frame; we can only say that such a conception of

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Divine Goodness and Mercy, Love and Justice, is infinitely more grossly idolatrous, more superstitious, more heathenish, than any form of 'human sacrifices' that are a part of the 'heathen' religious rites in some countries to-day, whom our Christian missionaries go to 'convert' to their own equally 'heathenish' system of religion. What there is to choose between the 'Christian' (or 'Judaic') shambles of the 'altar,' and the shambles of 'heathen' religious rites, we fail to perceive. Both systems of atonement are based on the same idea, of the appeasement of an angry Deity by the offering of blood-sacrifices. Both are the survival of the ancient sacrifices of 'Moloch.' Both are idolatrous, superstitious and *devilish*. In this our 'Christian Era,' from the arched roofs, and groined fanes, and upholstered 'altars,' of thousands of churches throughout the whole of Christendom, there arise the reverent, devout and stedfast prayers, of a people beseeching the Almighty for Forgiveness, for Cleansing, for Absolution, for Salvation and Grace, basing their plea (as if plea were needed!) on the *demoniacal* conception of a 'blood-atonement,' without the 'merit' of which, their prayers would be unavailable. The sole consolation in all this falseness of Christian belief and practice, is that few are parties to it, few give a thought to its anomaly, its ghastliness, its horrible conception. They sing with imperturbable delight, the most weird and realistic descriptions of the *bleeding Christ*, His blood, His wounds, His wasted frame, and never think of the gruesomeness of the whole idea, nor of the horror of the thought that God has chosen such a 'passport' into Heaven, as *the bleeding body of a man*.

We say, in accord with Prophet and Psalmist, that the idea of 'blood-shedding,' of human or animal slaughter, for the 'forgiveness of sins,' for human redemption, or for Divine mercy, is a 'doctrine of devils,' a barbarous superstition, concocted and founded on the 'lie' and fraud of 'demons,' framed and

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shaped in the council of 'Hell,' and imparted to the Church, at an early period after the death of the Apostles, when the Church fell away from the doctrines of the Apostles, and sank into the 'delusions' of Antichrist. We are second to none in the most devout belief in 'the Blood of Jesus,' and in the 'Body of Jesus,' 'given and received' for the world's salvation; in 'Atonement,' in 'Forgiveness,' in 'Redemption,' in 'Salvation.' But the belief in these doctrines and principles, that we hold and teach, disposes utterly of these barbarous, fiendish and heathen superstitions, which have crept into the Church through the subtle devices of the Demons and Astrals.

Sacrifice and offering thou hast no delight in. Mine ear hast thou pierced; burnt-offering, and sin-offering, thou hast not required (Ps. xl. 6).

I will not reprove thee for thy sacrifices; and thy burnt-offerings are continually before me. I will take no bullock out of thy house, nor he-goat out of thy folds. For every beast of the forest is mine, and the cattle upon a thousand hills. I know all the fowls of the mountains; and the wild beasts of the field are mine. If I were hungry, I would not tell thee; for the world is mine, and the fulness thereof. Will I eat the flesh of bulls, or drink the blood of goats? Offer unto God the sacrifice of thanksgiving; and pay thy vows unto the Most High; and call upon me in the day of trouble; I will deliver thee, and thou shalt glorify me (Ps. l. 8-15).

Wherewith shall I come before the Lord, and bow myself before the High God? Shall I come before Him with burnt-offerings, and with calves of a year old? Will the Lord be pleased with thousands of rams, or with ten thousands of rivers of oil? Shall I give my first-born for my transgression, the first-fruit of my body for the sin of my soul? He hath showed thee, O man, what is good; and what doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God? (Mic. vi. 6-8).

CHAPTER EIGHT

JESUS CHRIST AND THE DYNAMIC CHAIN OF LIFE

WE have been speaking of 'Death,' the consequence and Curse of 'Sin,' caused by the Fall of man, through his original disobedience of the Laws of Nature. We have said that, normally, *there is no Death*, but that the change of condition that occurs in the transition of a normal and pure being, or creature, from the Earth to the Celestial Spheres, at the close of each Reincarnation, *is an Ascent*, or 'Translation,' into the heavens, in like manner as *Enoch*, who 'was not, for the Gods took him up,' as *Elijah*, who, in the presence of Elisha, was seen to be carried upward in 'a chariot of fire'; as *Jesus*, who was 'lifted up from the earth, and a cloud received Him out of sight,' in the presence of His astonished Disciples. In each of these cases the process of 'Transfiguration' preceded the Translation. This 'Transfiguration,' or physical transformation of the 'Terrestrial Body,' its mutation to the form of the 'Spiritual,' or 'Celestial Body,' was an instantaneous effect, an immediate phenomenon, taking place at the moment of the being's passage from the Terrestrial to the Celestial state; although it was the sequence of a life-course of preparatory physical processes. It may be likened to the shedding of its shell by the beautiful butterfly emerging from the 'chrysalis.' This beautiful phenomenon had, in the case of Jesus Christ, been 'rehearsed' previously, in the wondering presence of the three Initiates, selected from among His Disciples, in the memorable episode on the 'Mount of Transfiguration,' as a

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blessed and positive demonstration of the possibility of the ultimate experience, for all the world, when earthly conditions favour such a process of departure, when the Truth of the Cross and Serpent has been actualized by mankind, and the physical constitution of the creature has been fitted by the 'Steps' of Jesus, which must be followed by man, who puts his trust in Him, and obeys His teaching. What took place in the body of Jesus on the Mount of the 'Ascension' was no singular, 'miraculous' deed, but the simple culmination of a life which had consistently been preparing His Body—the 'Body of His humiliation'—for such a climacteric. That His Body should 'see no corruption,' was in no sense descriptive of His Body exclusively, but as betokening the method of 'Ascent,' which will become general and universal with all creation (as it formerly had been), when mankind, in the first instance, consents to follow the Christ-Teaching, in the 'Mysteries of the Kingdom of Heaven,' or the Principles of the Cross and Serpent; when he steadfastly follows the symbolical and mystical 'Path' of the Life of Jesus, which represents the Way of Salvation and Redemption. His life, from His Birth to His Ascension, figured the several mystical 'Steps,' or 'Degrees' of Initiation, that all mankind must pursue and accomplish, in order to attain the physical and spiritual fitness of conditions to bring to the Earth the constitution necessary for the restoration of the normal mode of passage from the Earth. *Christ died in our behalf, leaving us an ensample, that ye should follow His Footsteps.* This aspect of the purpose of Christ's Incarnation is a very important one, and affords the Key to the stupendous problem of individual and personal Redemption; whilst it is not the only aspect of His Life in behalf of the world. In *Progressive Redemption* we shall show greater 'Mysteries' in connection with the Incarnation of the Son of God. But this 'representative, symbolical' aspect is of imperious

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signification, and one which has been thrust out of sight in Theology, although, without the intelligent apprehension of it, no progress is possible in the Redemption of the world. It affords the Rule and Guide to the personal development and purification of Soul and Body that permits the concert of the Gods and Men, for the illumination and empowering of men, in the labour and service of the Gods. Without this intelligent grasp and pursuit of the mystical Path, represented in the life of Jesus, the 'Apostolical Vocation' is impossible. This is the signification of the words of Jesus to His Disciples, who afterwards became Apostles: *Ye are they which have continued with me in my Temptations. And I appoint unto you a Kingdom, even as my Father hath appointed unto me, that ye may eat and drink at my Table, in my Kingdom, and ye shall sit on Twelve Thrones, judging the Twelve Tribes of Israel (i.e. the Church), (Luke xxii. 28-30),* and likewise, *But when the Paraklete is come, whom I will send unto you from the Father, the Spirit of Truth, which proceedeth from the Father, he shall bear witness of me; and ye shall also bear witness, because ye have been with me from the Beginning.* It was necessary, in order to qualify and graduate for the Apostleship, that the Disciple, or Neophyte, shall 'follow in the footsteps' of Jesus Christ, the 'Archegon,' or 'file-leader,' which signifies, to enter, with Him, in each of the Seven Degrees of Initiation, from Birth to Ascension, in a mystical manner, as Jesus underwent them in physical endurance. These 'Degrees,' as we have said, are 'Birth,' 'Baptism,' 'Temptation,' 'Death,' 'Burial,' 'Resurrection,' and 'Ascension.' This is the true import of Christ's words, 'continued with me in my Temptations,' and 'with me from the Beginning.' The seal of the Apostleship is bestowed in the final 'Degree,' which came upon the Disciples in the 'upper room' in the Day of Pentecost, 'The Descent of the Holy Ghost.' From that hour the

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Disciples were made and 'anointed,' 'Apostles,' by the descent of the 'Paraklete,' promised by Jesus, by virtue of their stedfast following of His 'Steps,' of their having 'been with Him from the Beginning.' Then the Disciples entered into the 'Kingdom' 'appointed unto them,' having 'continued with Him in His Temptations.' Concerning the mystical meanings of these 'Temptations,' *i.e.* the Seven Degrees of the Cross and Serpent, S. Paul speaks very clearly in his Epistles (vide *Rom.* vi. 3, 4, 11, 13; *Col.* ii. 12, 13, 20; iii. 1; *Eph.* ii. 5, 6; i. 20; *Gal.* ii. 20). That this is the mystical meaning of the above-quoted passage, denoting the conditions and processes whereby only can the 'Apostleship' be obtained, is very clear from the account (in *Acts* i. 21, 22) of the appointment of Matthias to take the place of Judas: *Of the men therefore which have companied with us all the time that the Lord Jesus went in and out over us, beginning from the Baptism of John (i.e. the 'First Degree'), unto the day that He was received up from us (i.e. the 'Seventh Degree'), of these must one become a witness with us of His Resurrection.* And we read further, that, after Prayer, in which they sought the hand of God to *show of these two (candidates) the one whom Thou hast chosen to take the place in this Ministry and Apostleship, from which Judas fell away, the lot fell upon Matthias, and he was numbered with the Apostles.* It is also clear that the number of the Apostles was not intended to be confined to Twelve, from the fact that Paul himself became an Apostle by due Initiation, after his course of disciplinary 'Temptations' in the deserts of Arabia. The Apostleship was an 'Order' of the Church, the highest of the Spiritual orders in the Church. But we do not purpose anticipating further the treatment of this subject, which will be fully dealt with in *Progressive Redemption*. It suffices to say, for the present, that it is the privilege of mankind to seek the Apostleship. It is not the privilege or lot of all Disciples,

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in this Reincarnation, to attain to Apostleship. But it is the duty of all to seek it, and whatsoever is the ultimate height of a man's present destiny, he may attain it, and thereby qualify himself in Paradise to attain, in a future Reincarnation, to the state and degree of an Apostle. This subject is, indeed, a great 'Mystery,' and contains many deep truths and questions which we cannot elaborate in this work. For instance, the Apostle, we see, is a man 'appointed unto death.' It is the destiny of all Apostles, in the present age, to 'die' in a vicarious sense, as Jesus died. Why is this so? Why, as the Apostle Paul has described it, is 'Saintship,' and 'Apostleship,' so markedly differentiated? Study Paul's writing in 2 Cor. iv. : *For we which live* (referring to the Apostolic ministers as distinguished from the Church) *are always delivered unto death for Jesus' sake, that the life also of Jesus might be made manifest in our mortal flesh. So then death worketh in us, but life in you.* Does not this clearly indicate a special 'office' of Mediatorial functions in the Apostolical Vocation, in which an *Apostle* is a 'Christ' to the Church? Compare this passage with the following in 1 Cor. iv. (which we quote *verbatim*) : *Let a man so account of us* (Apostles) *as Ministers of Christ, and Stewards of the Mysteries of God. Here, moreover, it is required in stewards that a man be found faithful. But with me it is a very small thing that I should be judged of you, or of man's judgment : yea, I judge not mine own self. For I know nothing against myself ; yet am I not hereby justified : but He that judgeth me is the Lord. . . . For I think that God hath set forth us the Apostles last of all, as men doomed to death : for we are made a spectacle unto the world, both to angels and men. We are fools for Christ's sake, but ye are wise in Christ ; we are weak, but ye are strong ; ye have glory, but we dishonour. . . . et seq.* And again (1 Cor. ix.), *Am I not an Apostle? Am I not free? (i.e. Spirit-Emancipated, Equilibrated). Have I not seen Jesus*

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our Lord? Are ye not my work in the Lord? If to others I am not an Apostle, at least I am to you; for the seal of mine Apostleship are ye in the Lord. And once again, let the reader study carefully the 2nd Epistle to the *Corinthians* throughout; it is a direct defence of Paul's Apostleship, and a description of the various proofs and tests of Apostleship. *I am become a fool in glorying; ye have compelled me; for I ought to have been commended of you; for in nothing was I behind the very chiefest Apostles, though I am nothing. Truly the Signs of an Apostle were wrought among you in all patience, by Signs and wonders and mighty works.* The truth that we would urge upon all readers is, that this *Order of Apostles* is the essential need of the Church; that its Succession has for many ages ceased; that the so-called 'Christian Ministry' is not the true 'Apostolical Succession' (even if it is true that the Chair of the Episcopacy has descended from the Chair of S. Peter); that the 'Signs of an Apostle' are not manifested in the Church; that the Apostolical course of Initiation and graduation is utterly unknown; that the *Curriculum* of Theological Seminaries and Episcopal Ordination preliminaries, are not Apostolical, nor Scriptural, nor Spiritual. The need is therefore that serious and true-hearted Truth-Seekers shall set themselves to the great endeavour to restore the lost Apostolicity of Jesus Christ. That they may recover the *True Mysteries* of the Kingdom of Heaven, and that those, who *dare* to take all the risks of the 'Apostolical Vocation,' shall join together in a Brotherhood of the Cross and Serpent, and seek to set their feet in the Path of the Cross, and to take those Seven Degrees, and follow in the mystical 'footsteps' of Jesus. We anticipate the objections of many who honestly and truly believe that the Catholic Church is the direct and true succession of the Apostleship. This is the honourable belief of both the Roman and Anglican and Greek, Catholic Priesthood. We say nothing of the

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historical grounds for this belief. The Catholic Church may be able to trace the descent of the Episcopacy, from whose 'consecration' the Priesthood has been maintained, back to the Apostles. Such pretensions may be correctly founded. It matters not. We ask all thoughtful unbiased 'Priests' to study the passages we have adduced, and to state, unequivocally, if there is a single one of the 'Signs of an Apostle' in the 'Apostolical Succession' of to-day. 'The body without the spirit is dead,' and so is the Apostolate without the Apostleship *dead*. This matter is not one of merely archæological interest, not a mere passing enquiry. It is the gravest and most momentous of all the questions of the day. The fact of the dead Apostleship means a dead Church, a dead Gospel, and the death of the hope of the Redemption of the world. The Great Work of Christ and the Apostles has suffered a setback of ages, a defection that has robbed the Earth of the greatest blessing it has had within its reach since Sin robbed it of its 'Glory.' All the good that the Church of to-day has done, and is doing, is only to be likened to 'cleansing the outside of the cup and platter,' whereof the inside is unclean; it is as whitewashing sepulchres whose vaults are full of dead men's bones. We speak in no disparagement of the Church's beneficent work in the world (though we forget not the blackness of its past deeds of shame, cruelty, and bigotry, nor its present wrangling and contentions on matters of mere externals); but we ask, what are such good works in comparison with the Promise and Benefaction to the Earth which we have pointed out as the world's true benefit from the Church?

In speaking of the normal manner of departure from the Earth, we referred to the Ascension of Jesus, after His Resurrection, and we stated that this phenomenon was not unique or singular, but only the example

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to us of the normal manner of Translation, and the proof of the ultimate possibility of this normal mode of 'Passing' being restored to mankind, when the proper physical and spiritual conditions have been actualized in the human constitution. The moment of Christ's Ascension was the moment when He 'entered into His Glory.' This was the consummation for which He prayed in His beautiful prayer before His Crucifixion (*John xvii.*): *Father, Glorify me with Thine Own Self, with the Glory that I had with Thee before the world was!* What was the real design of Jesus in the performance of His *first miracle that He wrought in Cana of Galilee*, but the *beginning of His signs to manifest His Glory?* And when His 'hour' approached, mindful of the final purpose of His death, He uttered this prayer. This 'Glory' was the *Glory of the Only Begotten of the Father*, the 'Glory' of His risen and ascended body, transfigured eternally, and transmuted into its 'Spiritual' and 'Celestial' state; the 'body' that had partaken of all the elements of human and abnormal conditions, its limitations, its susceptibilities to corrupt and evil environment in the world, but *full of Grace and Truth*, whereby it was enabled to resist it; the 'body' which had 'overcome the world,' fortified to resist and disempower Evil, Disease, Death, wherever it confronted them; the 'body' which had finally overcome Death by Resurrection, the Grave, and Hades, and, reassuming its pristine 'Glory,' finally, being incorruptible, overcame the Earth-force of Attraction, and, being no more 'holden of Death,' ascended into the Heavens. The 'sign' of the *turning of the water into wine* was designed to foreshow that more glorious 'transmutation' of His 'Terrestrial,' mortal 'body' into the 'Spiritual' and 'Celestial' 'Glory,' or 'Cosmic Form' which it had 'before the world, was,' *i.e.* before the present abnormal and corrupt 'world'-state had been created by Sin.

It must not be supposed, however, that the transmuta-

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tion of the Terrestrial Body was a sudden and instantaneous phenomenon, independent of the preparatory operations of His interior forces during His past life. But here we must pause to enquire concerning the nature of this 'body' that, first of all, possessed 'virtue' to drive out disease from other bodies at His will; secondly, defied corruption in the grave, after He succumbed to the physical stroke of death, and the temporary rupture of the Soul and Body; and thirdly, triumphed over the despotic power of Earth-Attraction in His Ascension. The body of Jesus was *incorruptible* from His birth, by reason of His having been born of 'Pure,' 'immaculate' *parents*—Mary and Joseph—who were constituted as the 'Pure Race' *will be constituted whom the Cross and Serpent will raise upon the Earth.* The substance and atomic particles and molecules of His body were free from all alien and foreign elements. He was 'Spirit'-permeated and 'Spirit'-ruled, from His babe-hood. So, when He came to His Death, He died, it is true, but not as other men die. The murderous deed that killed Him did not produce *the irrevocable separation of Soul and Body that follows death in corrupt nature.* It only separated Soul and Body for the time being. The Body remained uncorrupt until the Soul returned to it, and re-inhabited it. The Resurrection was no 'miracle'; it was exactly what could happen to any man, born of 'Pure' parentage, put to death, if such a man desired to return to incarnate life. But it was not in the Resurrection that Jesus 'manifested forth His Glory.' That could only be done by His Translation *without dying.* In the Resurrection He testified that *death*, to a Pure and Regenerate and Redeemed mortal, is not *death.* Death is caused and attended by corruption to be truly death, in the mortal sense. The death of Jesus was only a temporary disruption of Soul and Body, a violent form of *anesthesia*, an acute and drastic kind of 'sleep,' or 'trance,' as catalepsy. Death, to be death, is the *crisis* of corruption, to which

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'mortality' is in bondage. Jesus was not in bondage to corruption. His death was but the *sign* of death, the simulation of death, like 'sleep,' or 'trance'; in the form of temporary disruption of the dual being. But Jesus did not prove His conquest of death by His Resurrection, but by His Ascension. He submitted to death in order to fulfil the mystical course of His Symbolical Incarnation and Life, and for certain Redemptive Mediatorial reasons, which we shall relate in *Progressive Redemption*. He proved His conquest of death when He 'manifested forth His Glory' at the 'Ascension.' He proved that, given certain Spiritual-physical conditions (which are provided for in the Sacred Mysteries of the Cross and Serpent, or the True Alchemy), a man can live, and *not die*; 'Pass' into the heavens *without dying*, without going through *the valley of the Shadow of Death*. Christ's conquest of death was, in the *true sense*, 'vicarious'; not as a unique and only possible instance of 'Translation,' but that, by it, mankind may have a phenomenon, a fact, an example, to prove, by demonstrative evidence (such as Science demands), that man may attain conditions in which he shall never see death, never die; but, when his time of departure is come, he may be 'lifted up,' and the 'clouds may receive him' out of the world's sight. Had Jesus not been murdered He would never have died by 'natural causes'; He would have been taken up by the forces of Earth-Repulsion and of Solar Attraction. But, whilst He lived, up to a certain time, in the flesh, He lived 'under the law'; that is, in the grip of the Earth-Attraction. Until a certain time in His life, He could not have 'Ascended.' His life was the preparation for the 'hour' that had 'not yet come' at the date of the Cana Marriage-feast. The 'sign' of the *water turned into wine* meant that, at that time, Jesus' body was in the 'water' stage of his corporeal development. Later He would enter the 'fire' stage, and then He would be 'lifted up,' for

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'fire' ascends, 'water' abides on the Earth. But these 'stages' of Earth-existence in normal life are a great and beautiful *Mystery*. We dare not linger with it at this moment. Each Pure and Normal Soul enters each stage successively. He begins in the 'air'-stage, in his protoplasmic state: he enters the 'earth'-stage in his unformed infancy; his 'water'-stage, in his 'Temptations,' or 'life-Destiny'; and the 'fire'-stage in his 'Translation.' This is the case *normally* with all men, and so Jesus had to wait for His 'hour,' the 'fire'-stage, to 'enter into His Glory,' the *Glory of the Only Begotten of the Father*. Throughout the whole of His life, Jesus' Spirit was *free*, and functioned normally, as the centrifugal and centripetal force that energized His seven-fold Nature. This Evil had no hold of Him, no access in Him, no power to touch Him. He was a fully charged 'electric battery,' ever discharging Divine currents of Power and Virtue, Grace and Truth; ever belted and girdled with a force that repelled and drove away from His presence the wicked spirits, and their evil *aura*. He was an innocuous and invulnerable creature, impervious to evil, immune, because, in His interior and exterior nature, He was 'not of the world.' The 'Enemy' came and 'found nothing in Him'—physically, mentally, morally, psychically, or spiritually—that responded to the *stimuli* they brought to bear upon Him, to seduce Him, to taint Him. They met their match in Him; for once they had come against an impregnable fortress in a human body, that withstood every siege, that repulsed all attacks, that was secretly supported by channels of communication with the Celestial 'base,' that they were unable to reach and cut off. The only 'vulnerable' part of Him that they could reach was the utterly useless (to them) form of His 'body,' outwardly exposed to their artillery, the outermost rampart of His physical nature. This they struck at in a thousand ways, and finally brought it down by the betrayal of Judas, the malignancy of

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the Priests, and the supineness of Pilate. But they realized not that in 'bruizing His heel' they enabled Him to 'bruize the serpent's head.' What did they derive from that false success? Nothing. Even then they did not succeed in wounding the most vulnerable part of His being, for they did not even succeed in inflicting 'death,' as men know death, as they knew it. They only accelerated the *entering into His Glory*, which soon followed. And this 'Victory' of Jesus over death is not a unique and singular triumph for one man only. It is the *forerunner* of every man's state and capacity of death-emancipation, if only man will go about the right way to secure it. *O Death! where is thy sting? O Grave! thy victory? The sting of Death is Sin; and the strength of Sin is the Law. But thanks be to God who giveth us the Victory through Jesus Christ our Lord.* Yet only is this 'victory' over death achieved, as yet, mystically, in mankind. It is not possible for a man to 'Ascend' now, for the Earth-constitution is unfitted for the development of man to that state of material nature essential to *victory*. Apostles must 'die' now, as other men die. None of the Apostles were born of *Pure Parentage*; therefore they must needs be reincarnated, in order to live and not die. But how soon such a human state returns to mankind simply depends upon how soon the human state may be reorganized and redeemed from corruption, that so the Earth may profit by the new order of mankind brought forth from a 'Pure Race of Men.' And this depends upon how soon the *Church of the Elect People of God* is called out of the world, and its members begin to practise the True Alchemy, in accordance with the Principles of the Cross and Serpent, of the 'Sacred Mysteries.' The Apostles had made themselves *pure*, it is true; but their bodies were still derived from corrupt parentage; therefore they were incapable of 'Ascension.' 'Lazarus' rose from the dead, and so did the 'Widow's Son of Nain.' But

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they both died later. They could not 'Ascend.' Only Jesus could Ascend, and that was because of His immaculate body in which He reincarnated. Given one man and woman, *Pure*, and cleansed from the elements of Corruption, on the Earth, and the child born from that pair would be capable of entering the 'fire'-stage, and would see no corruption. Had the 'Apostolical Vocation' continued for a generation or two, a 'Pure Race of Mankind' would have been raised, and the Earth would have been Redeemed, before this, by the Reincarnation of the Sons of God. But the 'Mystery of Iniquity,' apparent even in the days of the Apostles, crept in; defiled the Church; the Apostleship ceased; 'Antichrist' usurped the 'Christ'; and the *devil* staved off, for the past two milleniums, the *nemesis* that imperilled his demoniacal kingdom in the Earth and Astral Plane. For this postponement of Redemption, the 'whole creation,' 'groaning and travailing together with us until now,' has to thank the 'Church,' that Church that has professed to exist for the one purpose, the 'Redemption of the Body.'

This is a terrible indictment to bring against the Church; the Church of such splendid traditions; the Church of such world-benefiting accomplishments; the Church of so glorious a history! But may we not, as members of the Church, be living in a state of delusion as regards Church 'traditions,' 'accomplishments' and 'history'? Remove the veil of historical ignorance, of that time-woven forgetfulness of the true facts of its history, and what is discovered? A story of shame and reproach; of aggrandisement and mammon-worship; of bigotry and cruelty, persecution and inhumanity, of pride and pomp. Take away the 'glamour' of the Church's present ministrations and labours, at home, in the mission-field; and what is left for us to gaze upon? A Church set in battle-array; a Church in a perpetual state of internal insurrection; eaten up with private feuds, political

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strifes, doctrinal dispute, financial greed and grasping ; a Church languishing and perishing for the want of the 'sinews of war' ; a Church lacking supplies of 'ministers,' because, forsooth, the 'profession' of a 'priest,' or 'minister,' is too ill paid to attract the 'class' of man considered essential to hold 'livings' and earn 'salaries' ; a Church that requires the expenditure of enormous sums of money to collect very little more than is expended in its getting ; a Church that knows little or nothing of 'sacrifice' for Christ's sake ; that admits into the ministry men never 'tested' on other lines than on Theological and intellectual capacity, with a passing question as to 'morality,' and a hesitating inquisition as to so-called 'spirituality' that goes for the equivalent of the 'Holy Ghost,' but is no such thing. Good men, excellent men, mostly 'gentlemen,' many learned ; with few exceptions, exemplary men, pious, earnest, devoted men ; we know they are. But are they—the Bishops, Priests, Deacons, Moderators, Presidents, Ministers, Stewards, Wardens, Teachers, etc.—are they men with any knowledge of Apostolicity, any belief in the Truth of the Christ-Religion, any likeness to the Master and His immediate Successors ? Has not the Church inherited the marks of Antichrist, of the apostasy, in greater degrees than the 'Signs of an Apostle' ? Of course, no one realizes this ; time has made it impossible for the ministry to recognize the 'falling-away' of the Church. Young men they were, when they entered college, and began training for 'Holy Orders.' Their minds unformed, themselves the servitors of ancient divines, absorbing the time-accustomed course of 'Divinity' and Ecclesiastical History ; under no Spiritual mastership ; with no Initiations ; they enter 'parochial' life, as babes leave the nursery for school ; they become immersed in the laborious routine of parochial machinery—bazaars, Dorcas societies, temperance, clubs, district visiting,

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amusements, etc. etc. They have no time to learn the Truth; they are moulded and set in the conventional grooves, and are turned out splendid 'clergymen,' good 'organizers,' and launch out in huge 'parishes,' to work them with exhausting labours, innumerable services, and a daily programme of drudgery in details of parish organization. Where is there room for a man to seek Apostolical gifts, or to discover any truth that is covered up by so much religious and ecclesiastical garbage? So, of all men incapable of rising to Apostolicity, as we have described it, the parish minister is, with few exceptions, the most incapable. Rushing and tearing every day in the discharge of parochial duty, he wears out his soul in a multiplicity of 'good works,' and has lost all perception of the 'Great Work' that waits for True Men to accomplish. We are speaking of Church-Ministry from a point of view that not many can reach, it is too probable. And therefore we do not hope that this description will meet with a general assent. But the point of view is a true and sound one, and it is to be hoped that it will be reached by many who now have never known its existence. It is the point of view of the 'Mount of Transfiguration,' and the 'Mount of Ascension,' and it is reached by scaling the 'Mount of Calvary.' But these 'Mounts' all lie outside of the City of Jerusalem, and above the noble Temple-pile, that stood for Ecclesiasticism in that day. Are there any priests and ministers to-day ready to *go forth unto Him, without the camp, bearing His reproach?*

But the question arises, from what we have stated, why was the body of Jesus invulnerable, immune, and impervious to the world-taint, to evil 'aura,' and to the assault of the 'Evil One'? Was it because He was the 'Son of God'? Is such a state of constitution peculiar to reincarnate Sons of God? To the Adamic

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Species in normal conditions? True, this is a state of constitution pertaining to all incarnate Sons of God. Only in that state can a 'Son of God' be incarnate. No 'Son of God' can live the incarnate life in a body that is not of pure extraction and heredity. Though it is true that Jesus was the Son of God, of a Degree and Order pre-eminent among all the Sons of God, that fact does not account for his purity of constitution, which gave Him the 'victory' over Evil, Corruption, Disease and Death. Such an explanation would imply that only the Species of the Sons of God were capable, and had ever been capable of possessing this power and immunity. Now we know that it was by the mediatorial functional capacity of the incarnate Sons of God that all normal creatures were Pure and Immaculate, and therefore possessed the Power of Eternal Life and immunity from Death. Therefore all mankind, and the whole creation, in every Species, possessed, normally, this Power, and state of constitution. All creatures, microcosms, and organisms, in pure and normal conditions, were possessed of the same physical, physiological, mental, psychical and spiritual constitution. And the same constitution-deliverance from 'Evil'—'Eternal Life'—is at present the unpossessed, but not unpossessable, property of the natures of all creation. But this constitution in perfection must be initially confined to the Sons of God, as being the first mediatorial source of the 'Divine Essence,' or the elements that can only produce the necessary conditions for the spread of the same state of constitution through the whole manifold order of creation. This is what is termed 'Salvation'; nothing more, and nothing less; whatever be the views of this term inculcated by Christian preachers, who have never given to it a physiological and physical interpretation. Any man, woman and child, of any Creed, Religion, Philosophy, Race, Nation or colour; in any grade of society, in any racial scale, may be 'saved,'

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purified from Corruption, redeemed, and may become as immune and scatheless in the midst of Evil, Disease, Corruption and Death, as Jesus was, and by the same method and processes by which Jesus enjoyed the possession of immunity. But there are two provisos to this statement. First, none can attain Victory over Death by Death-emancipation until he has secured proper hereditary and physiological conditions of conception and birth. Until man is born of uncorrupt and undefiled parentage, he cannot attain to the 'fire'-stage of human existence, and therefore he is 'doomed to death.' 'Ascension,' or Translation without dying, is impossible until these generative conditions have been established in mankind. Secondly, each individual that attains to Purity, and even to Death-emancipation, only is restored to the degree of Evolution, or Progressive Creation, to which he, in his microcosmic state, had attained, before the Fall. If he belonged to an elementary human species, as a microcosm, before Abnormalism and Corruption set in, he returns to that species-state, and resumes his evolutionary progress to the Adam-Species from that point, in his restored normal conditions. In Paradise to-day there are millions of millions of human souls in these various degrees of evolution, waiting until the Earth is redeemed, to continue their reincarnations and their creative processes of Evolution. The reader must ever remember that the Fall brought about the *Arrestment of Evolution*; and Redemption, by the processes of Devolution and Purification, only can reinstate mankind to the evolutionary point at which he was, when the 'arrestment' took place. Redemption does not bring 'Perfection' of Being to the Redeemed, only Perfection of constitution and nature. This is the *Magnum Opus* of the *Gospel*, to bring Redemption to Mankind and to all creatures in the Astral Plane (heaven) and in the Earth. It is the noble Quest of True Alchemy—the Transmutation of

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the gross matter, the 'base metal' of human nature, to the pure refined 'Gold,' on the basis of which normal and re-normal, regenerated and redeemed mankind, and the whole creation, is to be founded and compounded. This is the meaning of the words of Jesus—the Master-Alchemist:—*Go ye into all the world, and herald the Gospel to the Whole Creation* (not man only!). *He that believeth and is Baptized shall be Saved; but he that believeth not shall be condemned. And these Signs shall follow them that believe: in my Name shall they cast out Demons; they shall speak with new tongues; they shall take up serpents, and if they drink any deadly thing, it shall not hurt them: they shall lay their hands on the sick, and they shall recover.* The reader cannot fail to see what a noble 'Vocation' is before the True Apostolical Messenger of Jesus, His 'Disciples,' the propagators of the Christ-Religion, the Cross and Serpent. Its benefits are promised not to man only, but to the 'whole creation.' The Gospel has an appeal, and an application, to all the suffering creatures in the Earth, and in the Astral Plane, whose Spirits are still within them. And what is 'Discipleship'? It is the hard, strenuous course of training, development and discipline, symbolized in the 'Labours of Hercules,' by which any man, woman and child, may enjoy, and carry out this Christ-commission of Apostolicity. How eager must our hearts be to prepare, fit, and qualify ourselves for this 'mission' to the 'whole creation,' to 'all the world'! But what a spectacle this Christendom of to-day is! A cosmopolite 'Nero,' 'fiddling when Rome was burning'! Reading the Scriptures with purblind eyes, interpreting them from false ideas and demon-inspired doctrines, they make their 'texts' suit their doctrines, and, self-deceived, they deceive mankind, and where they fail to deceive, they succeed in disgusting. To think of it! The pity of it! We, men and women, now, in the Twentieth Century of this mis-called 'Christian

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Era,' in this 'year of our Lord,' in this life, have it in our power and grasp to exterminate Evil, Corruption, Disease and Death; to Transmute the Earth, out of which our Terrestrial Bodies are formed; to save the 'whole creation'! Will this book result in raising a body of devoted men and women, bent on this Work, this mission, to follow in the 'Steps' of Jesus—not sentimentally, 'religiously'; but practically, scientifically, systematically—in the manner in which these 'Steps' can only be really followed? Are there any who will intelligently 'follow Jesus,' 'continue with Him in His Temptations,' commence the Path with Him 'from the Beginning,' whatever the cost? Not the conventional 'Jesus'; not the orthodox 'Jesus'; not the polite, pandering, sycophantic, corybantic, quarrelsome, theologizing, and sentimental 'Jesus'—of pious memory! Not the 'Jesus' of the Church, the Chapel, the Salvationist, the 'Keswick' platform, or the 'open' and 'close' brother! Not a 'Jesus' who honours 'riches,' position, power, pomp, status and place; not a 'Jesus' that requires money in order to meet together and 'worship' Him; not a 'Jesus' that resists Evil by 'carnal weapons'; or that treats as fallen creatures the human and carnal beings that, from their standpoint, are debased and degraded; or treats them as 'cases' for penitential reform, or philanthropic 'rescue'; that call their sisters and brothers whose bodies are ensnared by human and demoniacal lusts, 'fallen,' and classed in a 'class' of their own, declassed from all other classes. Are they any more 'fallen' than themselves, their 'rescuers' and 'reformers'? No, you are called to follow the lowly Jesus, the meek, unresisting Jesus, the Jesus of silent uncomplaining endurance of evil treatment, of scurrilous attack, of persecution and wilful misrepresentation; the Jesus that sees the Deity of the true immortal Ego of a potential God, in sinners and harlots and criminals and sots; in outcasts, depraved, vicious and downtrodden; and that

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sees the leering 'demon' in the pride, the unctuousness, the hypocrisy, the pharisaism, the presumptuousness, the mammon-worship, of the world and the Church, the well-to-do philanthropy hobbyist, the religious, respectable worldly-wiseman. The Jesus who had it in His power to evoke the Gods to deliver Him from His enemies, but submitted to spoliation, defame, contempt, calumny and death; and not so much as opened His mouth against His false-accusers, who gave His back to the smiters, and when He was reviled, opened not His mouth. This is the Jesus, the Cross and Serpent calls upon men to follow!

But we have a further question demanding attention, called forth by the foregoing statements. Who is this 'Jesus Christ,' whom we are called upon to 'follow,' the 'Steps' of whose life are so full of promise and benefit to the world, yet so hard and strenuous and full of tribulation? Hitherto, for the most part, in the course of this discussion, we have spoken of 'the Christ,' in a mystical sense, as representing a 'Principle,' an *Ideal Being*; a something that constitutes the Ego of our personality; for which we are making, striving and achieving; to which we are developing; which is the end of our 'Perfection.' It is of such a 'Christ' which S. Paul so often speaks, the 'Christ in you,' the 'Christ being formed in you.' Though this is a profoundly *mystical* Truth, though it is, as Paul states, a 'mystery,' it is the Church's dishonour and reproach that it is become one of the most mystifying, confused, and utterly misunderstood Truths of the Gospel. Nevertheless it is a Truth of the most momentous nature, that all creatures are 'Christs' *in the growth*, 'Christs' *in potentiality*. Every man is as much a 'Christ,' as Jesus Christ Himself is a 'Christ.' *All that Jesus Christ was, and is, mankind may become.* The mistaken reverence for the Person of Jesus among Christians generally has lifted His nature up to an

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altitude above the conception of Christian people that no words of Jesus or the Apostles have given any sanction for. He presents Himself as the 'Elder Brother' of the human race, and the human race as 'Joint-Heirs' with Him of all that constitutes Sonship, and inheritance. The Church, in raising Jesus to a pedestal of constitutional difference and superiority to mankind, has thrown mankind wholly off the scent of the Truth and the Work that Jesus came to do and to teach. An unattainable Perfection, towering infinitely above a struggling human race, as a Pattern, a Model, an Example, an Aim, is not the best way to lift a man above his present state. He is robbed of the zest of hope and promise of attainment. The simile employed once by 'General' Booth to illustrate this point, however appropriate as a general principle, in raising depraved people by stimulating their ambitions for a higher life, is not a true Principle applied to Redemption:—that, 'if you aim at the moon, you are sure to hit something higher than a gooseberry bush.' It is false teaching that says that the nature of Jesus Christ, His perfection and Divine capacity, are unattainable, but set forth as a Divine Example of what men must try to approximate, but can never reach. We repeat: *all that Jesus was, and is, mankind has the capacity to become.* This is the pith, the kernel, of the Message of the Gospel. Every man is capable of becoming a 'Christ'; not, we admit, that every one can become a 'Christ' in his present Incarnation. But he may progress so that he may become a 'Christ' in his next Incarnation. But there are many 'Elect' on the Earth who are to-day fit and prepared to receive the 'Mysteries' through which they may become 'Christs.' But whilst all this is true, Scripture and common sense tell us that *there is something unique, unattainable, and supreme in the Person of Jesus Christ* that lifts Him above the Gods, and all creatures in Heaven and Earth. This is the point we have to make clear. Who was this

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Jesus, who, *being made so much better than the Angels as He hath by inheritance obtained a more excellent name than they?*

If there are, as we have said, many 'Christs' (though, on the Earth at the present time, only in a potential sense), there is, however, only one 'Lord Jesus Christ.' As there may be many 'sons' in a family, there can only be one 'eldest son'; many Royal Princes in a Dominion, there can only be one 'Prince Royal'; so, though in Heaven and Earth there are hosts of 'Sons of God,' there is only *one* 'First-Begotten' Son of God. The name 'Lord Jesus Christ' is the title of the 'Only-Begotten Son of the Father.' 'Begotten of the Father before all worlds, God of God, Light of Light, Very God of Very God, Begotten, not made, being of one Substance with the Father.' Now, in regard to this statement of the Nicene Creed, let us say, in passing, that the first clause quoted is alone exclusively applicable to Jesus Christ, and inapplicable to all Gods and creatures. The rest of the above excerpt applies to all creatures. Their 'formation,' or 'creation,' in the Earth, is only a *feature* in their cosmical creation. All creatures will ultimately become a 'God of God,' a 'Light of Light,' a 'Very God of Very God.' But only one Being is, ever will be, and only can be, 'Begotten of the Father before all worlds,' the 'Only Begotten Son of God.' All 'Beings' are 'Very God of Very God,' but all 'Existences' are not so, except potentially.¹ Jesus Christ is the first 'Being' that came into 'Existence' from the Being of the Father. He stands as the initial point of emanation from the Father into the Universe, as the 'faucet' from which the streams of the Divine 'Aura,' flow that are the evolving microcosms of future Existences developing to the Deity. Thus he is the 'Head' of Creation, through whom Creation emerges from the Father,

¹ Touching the Cosmical Birth of Jesus (not His human 'nativity'), the reader will find this profound subject fully treated in the writer's *Life and Discourses of Jesus Christ*.

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mediatorially. The Mystery of his Cosmic Birth, 'the First-Begotten of the Father,' 'begotten before all worlds,' is one that cannot be treated in this book—being one of the sublimest and profoundest of the Sacred Mysteries, and cannot be comprehended by uninitiated minds, except by a faithful acceptance of the statement of fact. The Father sent the 'Only-Begotten Son' into the world to be a 'Ransom' for the world's sin, to proclaim and effect the world's Redemption. Not to pay, with His blood, any purchase-price, as a bargain, to buy the Salvation of the world, at the cost of His sufferings and death as a ransom-price for the world's deliverance from corruption. Such were an unspeakable degradation of God's character, and an wholly unnecessary arrangement, seeing that if the Father Himself *would* effect the world's redemption by His own Incarnation and death, He *could not* do it. The world, however, the 'whole creation,' having 'fallen' beyond remedy by self-deliverance, is helpless and lost, incapable, of itself, to restore itself. Only is recovery possible by the act of the 'Head,' the 'One Mediator between God and Man,' through whom alone man can receive the Divine Essence of Life. Man has become severed from God, and has dropped into the abyss of darkness and desolation. How can he recover his lost position, restore the broken connection between himself and God? Can he rise to God from the Earth-force that keeps him in the grip of Evil? Can he cast off the crustaceous mould of matter that enchains his nature in the dungeons of mortality? Is there any active and free power in himself to enable him to extricate himself from the bondage of corruption? Though his 'Spirit' is present in him, can his Spirit, without personal connection with the 'Mediator,' return to unity with God, its Life? No. The broken personal connection between man and God, can only be restored by Jesus Christ, the 'Link' that unites man and God. But how can Jesus Christ do this? He is

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out of man's personal reach altogether. Man has lost his hold of Him by Sin, Evil and Corruption. Jesus Christ, the Titular and Federal Head of the Earth, is out of possession. The Earth is alienated from Him, severed by a rebellion that has prevented all union between Heaven and Earth. And more, man has no *sense* nor *knowledge* of how to seek Him, how to restore communications. For thousands of years God has sent Prophets and Messengers, Avatars, Angels and Teachers. But all was of no redemptive avail. *Last of all, He sent unto them His son, saying, They will reverence my son.*¹ So finally, (*when we were in bondage under the elements of the world*), *when the fulness of the time came, God sent forth His Son, born of a woman, born under the law, that He might Redeem them which were under the law, that we might receive the adoption of Sons* (Gal. iv. 3-5). Now, in order to understand how it is that only the 'Son,' Jesus Christ, could accomplish this Redemption, we must first comprehend the relations of Christ to the Creation, and to this fallen Earth. As in the parable above quoted, the *time of harvest* was the period chosen by God to send His servants to collect the fruits; and finally He sent His Son, so in the 'fulness of the time' 'God sent His Son, born of a woman, born under the law.' This 'fulness of the time' means the fulness of man's preliminary *devolutional progress*. Man had to attain to a certain stage of Devolution, as a race, before the work of his Redemption could be attempted. The *spring-time* is not the time of harvesting. But the seed is in the ground, 'first, the blade; then the ear; after that, the full corn in the ear.' This is the gradual work of Devolution, before the 'sickle' of Redemption.

Let it be remembered that this matter of Christ's Redemptive Work for the Earth is related to His Cosmical Mediatorial relations to the Earth. No other Being possessed the Power, or Position, in the Cosmos, to reunite the severed Earth, and its creatures, to God.

¹ See *Matt.* xxi. 37, and context.

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Jesus Christ is the Cosmic Medium between God and the Creation, the whole Cosmos. The disruption from God was disruption from Jesus Christ, who was 'in the bosom of the Father,' the Eternal Divine 'Link' that connects the Cosmos to God. This *Link* was the Divine extremity of a magnetic 'chain' of Orders of Beings. The Gods, in their Orders, the many Spirit-Orders, all, in their relative Degrees, were joined to one another, by the currents of Divine Magnetic Force, that came through the initial central 'Battery'—'Jesus Christ'—who is Eternally 'attracted,' by the same Divine Force, to God. Man broke away from that 'chain,' and dropped from the Divine cohesion. No other Being has availed, nor could avail, to reconnect the broken links of the Cosmic chain, but Jesus Christ. The 'Prophets' and 'Avatars' prepared the way, each epochally contributing their devolutionary *stimuli* to the human race, each accentuating a step forward in the advance of human devolution. Then, 'when the fulness of the time came,' a *Greater* 'Avatar,' the Avatar of Avatars, the God of the Gods, was incarnate in abnormal flesh, 'born of a woman, born under the law' of human abnormal conditions. He only possesses the 'coil' of Divine Magnetic Attraction that could, *and that will*, re-attract, restore connection with, the lost Earth-links of the Cosmic Chain. *I, if I be lifted up from the Earth* (by my 'Ascension'—*not Crucifixion*—) *will draw all men unto me*. This Divine 'Link,' this Cosmic 'Battery,' Jesus Christ, is the Being upon whom the Earth depends for Salvation. He is the Cosmic Mediator, not only of the Divine Essence of Vitality, but of the Re-Generative and Redemptive Power necessary to bring God's 'many Sons (now lost in the chaos of fallen conditions) unto Glory' (*i.e.* the normal cosmic state) He is the Cosmic Mediator of God to the 'whole creation' in its ruined state. This is taught so clearly in St. Paul's Epistle to the *Colossians*

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(i. 15-18): *He is the image of the invisible God, the First-Born of all creatures; for in Him were all things created, in the Heavens and the Earth, things visible and invisible, whether thrones or dominions, principalities and powers; all things were created through Him, and unto Him, and He is before all things, and in Him do all things cohere. And He is the Head of the Body, the Church: Who is the Beginning, the First-Born from the dead that among all He might have the Pre-eminence.* (Also in 1 Cor. viii. 5, 6), *Though there be that are called Gods, whether in heaven, or on earth; as there are Gods many, and Lords many; yet to us there is One God the Father, of Whom are all things, we unto (i.e. making our way unto) Him; and One Lord Jesus Christ, through Whom are all things, and we through Him.* From these words it is easy to gather what was the ancient and Apostolical belief concerning Jesus Christ; that He was the *first created Being* ('the First-Born of all creatures') that reached the *state* of the Divine Manhood, of Divine 'Existence,' out of Divine 'Being.' He was the first of the Sons of Men to be Begotten of the Father, a 'Son of God.' Therefore, through Him, as the First-Begotten, the Father was enabled to create 'all things that are in heaven and earth' the whole creation. In this capacity He is the necessary *focus*, and magnetic centre of the Divine Essence—the *basis* of Life, Matter, and Cosmical 'Existence'—through which the Divine Essence is mediated, condensed, and precipitated into the elemental substance and form of atomic matter, of which 'Ether'—the Primal Organic Element—is constituted. He was the original microcosmic *germ*, that formed the 'head' of creation, from which creation emerged, and evolved into the 'body.' As the 'Head' of Creation, He is the Thought-Medium, the Thought-Receiver, and the Thought-Actualizer, of the 'body'; or the 'Creator.' This is the Truth taught in Paul's Epistle to the *Hebrews* (i. 1-3): *God, having of old time spoken unto the fathers in the*

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Prophets by divers portions and in divers manners, hath at the end of these days spoken unto us in a Son, whom He appointed Heir of all things, through whom also He made the worlds ; who being the effulgence of His Glory, and the very image of His Substance, and upholding all things by the Word of His Power. . . . As the Head of Creation, He is the Life and Energy of the Creation, reflecting God's Substance in the Creation, and upholding the creatures by the support of the Word of the Power of God, vested and mediated in Him. If the body, or a portion of the body, separates from the Head, it is in a state of 'disintegration,' its atoms and molecules begin to separate and dissolve ; for in the Head is the centre of the cohering force, the principle and basis of Life and Energy and Cosmic Unity. He is the *pivot* with which the Creation circulates, revolves, and sustains eternal equilibration. Hence, when Sin ruptured the equilibrating, cohering, uniting principle of Life and Energy in the Earth, the whole course (or 'wheel') of Nature in the Earth, became disorganized, and Evil, Corruption, Disease, Death, set in. Thus it became, after a time, 'in the fulness of the time,' 'at the end of these days' (speaking of Devolution), necessary for the 'Son'—the Reflector and Upholder—the 'Lord Jesus Christ,' to descend to the severed part of the 'Upholden' body, the Earth-Planet, to reincarnate into the constitution of the abnormal 'law' of the 'flesh' ('born under the law'), to live, die, rise again, and be 'lifted up from the earth,' that thereby He might, having restored the lost 'attraction,' 'draw all men upward unto Him,' into the Unity of the Divine and Cosmical 'Chain.' He must therefore, for the time, detach the 'Glory' of His normal Divine existence from its normal place, by partaking of the human abnormal form of existence ; that He might gather up to His 'attraction' the scattered, squandered, disintegrated elements and units of the severed part of His Cosmic Body. *For it became Him, for whom are*

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*all things, and through whom are all things, in bringing many sons (now lost) back unto Glory, to make the Archegon (file-leader) of their Salvation, perfect through Sufferings (Heb. ii. 10): Since then the children (humanity) are sharers of in flesh and blood (i.e. human nature, abnormal), He also Himself in like manner partook of the same; that, through death, He might bring to nought him that had the power of death, that is, the devil; and might deliver all them who, through fear of death, were all their lifetime subject to bondage. . . . This is the 'Sacrifice of the death of Christ' to which fallen mankind must turn their eyes, to which the 'whole creation,' suffering with man, and on account of man's Sin, must look, for Redemption from Evil, Corruption, Disease and Death. And that 'Redemption' must first be applied to the *Body*, before the *Soul* can be Redeemed; although the *Body* cannot be redeemed without the *Soul* being purified, and the *Spirit* set free. This sounds paradoxical, but the reader will see that we are speaking of 'Redemption' in its widest aspect, and not in the narrow sense into which Christian Theology has too much contracted it. This Redemption is what the Apostle refers to in *Rom. viii.*: *For we know that the whole creation groaneth and travaileth in pain with us until now . . . waiting for the adoption, to wit, the Redemption of the Body.* The above is a brief explanation of the cosmical and redemptive office of Jesus Christ. Later we shall refer to it again, with a fuller explanation of its philosophy. We have mentioned it in this place in order to show that this 'Jesus Christ,' whom we are called upon to 'follow,' is not only the 'Christ-Man in the growth,' our own personal Ego, in our own Souls; but also the 'Man, Christ Jesus,' the Representative Christman, the 'Elder Brother' of Man and of the Gods, our Brother, our Leader, our Head, in and through Whom, we alone can attain to 'Christhood'—the 'Archegon,' or Captain, of 'our Salvation.'*

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By the life of Jesus, by the Seven Mystical and Symbolical 'Steps' of His Earth-career, by His Teaching and example, 'Jesus Christ,' the 'Son' incarnate, set forth the spectacle of an ocular demonstration, and a didactic Message, of the Way of Salvation, sent from the Father. He presents to mankind the example of a man, born 'under the law' of abnormal conditions, 'born of a woman' by natural parentage, incarnate in this corrupt and disintegrated world, with a 'body' constituted of the same matter and form as constitutes that of other men; living, moving, acting, in corrupt environment; temptible 'in all points like as we are,' liable and susceptible to all the dangers and likelihood of demoniacal and spiritual hostility, assault, or seduction, such as all men are subject to; and who, by a definite system and method of interior, and exterior, preparation and equipment, from the beginning to the end, faced, fought, and vanquished, every form of Evil, in His own behalf, and in behalf of His suffering and enslaved 'brethren' in the flesh; and lifted His Body, in tune with His Soul, to the highest state of human purity, that empowered Him finally to rise above the Earth, and pass into the Heavens, having overcome death, and brought Life and Immortality to light. And this He did voluntarily and vicariously, that is to say, not for Himself (for His Incarnation was a purely gratuitous act on His part), but as the 'Head' of fallen Humanity, to lower down to the Earth the Force of Divine 'Attraction' from which the Earth had been separated by Sin. The 'vicariousness' of His Sacrifice, was *not* 'Substitutionary,' but 'Mediatorial.' It was to bear no 'punishment,' to remit no penalties, but to remove physical and constitutional consequences, of Sin, that Christ Jesus suffered. And thus He forced, for man, a Way to God, back to Heaven, to regain 'Paradise Lost,' to renew the conditions of normal life, and the old blissful state. *This is the Way*, He says,

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Walk ye in it. I will lead you to the Heaven you have lost. I will open the Path heaven-ward, through the Astral Plane. *I am the Way, the Truth, and the Life; no man cometh to the Father but by Me.* Thus He proved that He, the Head, could restore the 'Body'—humanity and creation—to Liberty and Purity. He proved that, by 'following in His Steps,' the whole world may attain, in course of time, 'Transfiguration,' that is, the Transmutation of the Body in conformity with the Spirit, and, thereby, the Deliverance of Soul and Body from Death, and that which causes Death—the whole 'gamut' of Evil.

The Lord Jesus Christ is the 'magnetic pole' by which all the units and elements of Cosmic Substance cohere, all Cosmic Bodies unite, all molecules of bodies segregate and revolve in the central stations in the body. But conditions befel which caused the displacement of certain parts of the Cosmical Body, and their molecular segregations. They became separated from the Magnetic Centre—Jesus Christ. Consequently Disease set in. And Disease is only the symptom of disintegration, the first product and process of dissolution of molecular tissues. Then followed corruption, decay and death. These ensued from the first Sin, in the part of the Cosmic Body affected by it, and in each segment, section, and unit of that part. It became a separated, severed, organism, independent of the 'Head,' of its proper source of Vitality, and drifted into moribund and dying conditions. Each unit of the severed part, losing the force of Attraction to its fellow-units, became individualistic units, self-attached, self-dependent, only existing by the meagre 'Grace of God,' the Divine Essence that could reach them, in tainted conditions, from Above and Within. These units lay together, a chaotic heap of matter, struggling for existence in the sparseness of a world-wilderness, 'living on the husks that the swine did eat, in a far country.' Incapable of extrication from the

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Earth-attraction that gripped them as in a 'vice,' they lived and died, passed into the Astral Plane and Purgatory, and only there could they eventually, for a time, know some modified bliss in Paradise, to return, in their next Reincarnations to Earth-conditions, better, or worse, as they had previously lived, or as their Purgatorial and Paradisaical existences had rendered possible. Detached from the Cosmic Chain, they were alienated and exiled from the corporate Body of the consistent cosmical Whole. Yet they perished not, for their 'Existence' depended still upon their integral and indissoluble relations with the Central Being, the Magnetic Centre, by whom the Whole, and all its parts, derive their 'Being' and Life. And, while their Spirits persisted in them their 'Being' was imperishable, and eternally interlocked in the Being of God. Therefore they continued Existence, as they do to this day. But each unit, in Earth and Hades, lives its own separate and individualistic life, without conscious recognition of Him with whom they 'live, and move, and have their Being.' For this reason each unit holds in itself the element of union with the Whole, the capacity of *reunion*, through restored contact with the Divine Magnetic Pole, or Centre. 'Jesus Christ,' the 'Magnetic Pole' and 'Centre,' in order to reach down to the zone of magnetic 'touch' with the detached units, in order to re-attach them to the Whole, became incarnate (at the time when Mankind was devoluted, as a race, to adequate degrees of responsiveness and intelligence), and descended to the Earth, into the self-same conditions of mortality in which human nature now exists. He then, by His course and system of Life, re-identified His Divine Manhood, manifested its existence in His incarnate manhood, and thereby demonstrated the Divine Manhood, *in posse*, in all mankind, and, by His Earth-career, pointed out the Way for that Manhood to liberate itself from corrupt and abnormal human manhood, and led the way up the

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'Path' of the Cross and Serpent, by which all mankind may accomplish the Redemption and recovery of their lost and shattered Divine Identity, and enter with Him, into their full enjoyment of possession. In His career, from His Birth, His Baptism, His Temptations, His Death, His Burial, His Resurrection, to His Ascension; Jesus Christ is the 'Magnet' that 'draws all men,' along that self-same Path (and by no other way) 'unto Him,' where He is seated *at the right hand of God*. *I, if I be lifted up from the earth, will draw all men unto Me.*

The purpose, therefore, of the Incarnation of the Lord Jesus Christ was that He might be the Champion of the Lord God, the Father, in bringing into subjection every creature that, from the Fall, has lifted up its head against the authority and rule of God in the whole and undivided Cosmos. By this word 'subjection' (a word constantly employed in Scripture in this connection), is meant, not servitude, or slavery, in the modern aspect, but possession and 'attraction' by the Divine Magnetic Centre. It was, as we have seen, a vital necessity of Cosmic Nature that the Vanquisher of the Enemies of God, and His fallen 'Sons,' the Deliverer of the Creation that by Sin had been brought under bondage of Evil and Corruption; should enter the 'lists' in the same conditions of existence in which those were suffering whom He came to deliver. *It behoved Him in all things to be made like unto His brethren . . . for having Himself been tempted in that wherein He suffered, He is able to succour them that are tempted.* In order to bring down to man's reach the Divine Essence, or 'Holy Ghost,' to raise up the fallen and dead creation, separated from God by Evil, He must be Reincarnate, He must come into 'touch' with man, by whom only the creation can be saved mediatorially. As He is Man's mediatorial Saviour, Man (or the Church) is the creation's media-

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torial Saviour, through Him. He must restore, through His own intervention, the broken 'lines of communication,' the perfect contact, between Man and God, and, through Man, between the creation and God. To effect this the 'lines' of Evil, in the Astral Plane and the Earth, must be penetrated by Him. He must enter the beleaguered City of man's nature, cut off from the Divine Forces. Only by coming into integral relations, vital and constitutional connection and solidarity with fallen man, through reincarnating in man's 'fallen' nature, and vanquishing man's enemies on their own battle-ground—the Earth—could He accomplish his succour and deliverance; and, thereby, compass the Earth's Redemption. Not purely out of pity for human sufferings, but in order that He might reconstitute the Cosmos, in the part in which it had become disorganized, did Jesus Christ incarnate. He came to restore Life to dead creation. Hence He received Power and Authority from God the Father to exercise His Cosmic jurisdiction over the fallen creation, by revenging the Evil wrought on the slaves of demon-bondage, by destroying the demon rule, by restoring Order and Organization, and, finally, presenting the fallen creation, without spot or blemish, to the Father, in its re-organized state of Pure and Perfect normalism. *He will miserably destroy those wicked men* (the demons and lost wicked spirits), *and will let out His vineyard unto other husbandmen, which shall render Him their fruits in their season* (Matt. xxi. 41). *And you, being in time past alienated and enemies in your mind by your evil works, yet now hath He reconciled in the body of His flesh, through death, to present you holy and without blemish and unreprouable before Him; if ye continue in the Faith, grounded and stedfast, and not moved away from the hope of the Gospel* (Col. i. 21, 22; cf. Eph. v. 26, 27). This final 'presentation' of a restored 'Church,' and through that, finally, of a restored Earth-creation, is the Work Jesus Christ came

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to accomplish, and in the end, will accomplish. This 'end' is referred to by the Apostle Paul in 1 Cor. xv. 24: *Then cometh the end, when He shall deliver up the Kingdom to God, even the Father; when He shall have abolished all rule and authority and power. For He must reign until He hath put all enemies under His feet. The last enemy that shall be abolished is death. For He (i.e. the Father, for the purpose of Redemption) put all things in Subjection under His feet. But, when He saith, all things are put in subjection, it is evident that He is excepted (i.e. the Father) who did subject all things unto Him. And when all things have been subjected unto Him (the finality of the purpose of His incarnation), then shall the Son be subject also Himself unto Him (the Father) that did subject all things unto Him, that God (the Father) may be all in all.* God had, since the Fall, in the case of one part of the 'all things' of the Cosmos, ceased to be 'all in all,' and that God might recover that part, and be, in regard to it, as He is in regard to the Cosmos, once more 'all in all,' Jesus Christ, the Son, was incarnate.

Therefore Jesus Christ rules in the Earth-Sphere, with vicarious authority from God, the Father, until the purpose of His incarnation has been fulfilled, until order, organization, and Divine Attraction (or 'Subjection') have been re-established in the Earth and the Astral Plane. When this has been fully accomplished—the whole object of His Incarnation and Championship—He will 'present' to God the reconquered Kingdom of the Earth—the Spoils of Warfare—and lay them at the Father's feet, and Himself once more take the Subordinate place of 'Attraction' (or 'Subjection') in His own ordered place, at the Right hand of the Father, equal in state to the 'Sons of God,' as they all are to the Father, but superior to them by right of inheritance as the 'First-Born,' as He and they are inferior to the Father as being 'Sons' of the 'Father.' Now, in order to bring about the Capitula-

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tion of the Enemy in the Earth-Kingdom, He could not do this except by meeting him and vanquishing him in all his ramparts and dispositions. A rebel country is not conquered by taking one, or a few, of the enemy's cities. He must chase the enemy wherever he lurks, to his last retreat. So Jesus must meet the enemy in all his guises, and vanquish them. This He could only do by descending to the field of battle on which they could be fought. They could not be fought in heaven, nor in any part of the sidereal universe. They would only be tackled on the scene of their usurpation and rebellion. And He could not achieve this victory *alone*, by His own single Personality, *as a man*. He must needs raise up a *Host* of Soldiers and valiant fellow-labourers, in order to achieve His success, to bring order into the disordered Earth. As an incarnate man, He was only *one man*. But this is not enough, even if that 'one man' be the Son of God. He must collect together a 'People of God,' and a 'Pure and Holy Race.' Then He could return to the Throne of God—the Magnetic Centre—having established a 'Battery' at this, *the Earth-end*, of the broken Magnetic Chain. Thus He could at once send the 'Holy Ghost,' the Divine Essence, down from God to the Earth. By this means He re-establishes communications direct from God to Man. The rest of the scheme is simple (provided man is faithful). The Church is the Earth-extremity of the Divine Magnetic Chain, and through the Church the Earth receives the Divine Essence, the 'Elixir Vitæ,' for its Regeneration. But more than this is the Church's office in the Earth. The Church is to be the *base*, or nucleus, of a *segregated order of men and women—absolutely segregated from the world—for the purpose, by marriage, of raising a segregated and Pure Race of men*, uncontaminated and untainted by the 'corruption that is in the world.' And by means of this *medium of reincarnation*, the Sons of God and Redeemed mankind, now waiting in

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Paradise, may reincarnate, and be Born in immaculate generation. The reader will now see the importance of a Church in the world, 'not of the world,' which Christ came to raise up, and the extreme significance of the Apostle Paul's words in *Eph. v.*: *Christ loved the Church, and gave Himself up for it; that He might sanctify it having cleansed it by the washing of water with the Word, that He might present the Church to Himself a glorious Church, not having spot or wrinkle or any such thing; but that it should be holy and blameless. This Mystery is great. But I speak in regard of Christ and His Church.* We dare not at this juncture of our discussion, dwell upon this great Mystery of the *fecundative functions of the Church*. The idea of it is clearly shown in the remarkable connection of this statement of Paul, concerning the Church, with the statement concerning 'marriage,' and the duty of the husband towards the wife. Has the reader ever thought that this 'great mystery' of the 'Church' and 'Christ' is associated, by more than a mere analogy, with the *conjugal state*? But indeed it is so associated. And the True Function of the Church, in its segregated and purified state, is to bring about pure and holy marriages, of *immaculate men and women* (after the kind of Joseph and Mary) for the purpose of *procreating children who shall be born Pure and Immaculate*; that thereby, a 'line of heredity' may be created for the 'Sons of God' to reincarnate, and be the ultimate Saviours of the Earth. This deeply mystical and beautiful subject will be treated fully in *Progressive Redemption*.

So, in order to effect this purpose, He must fight the enemy on the Earth, and subjugate them, that thereafter, all who 'believe in Him,' and 'follow in His Steps' may conquer in His Name and through His power. In His incarnate state, He fought these enemies, and inaugurated the beginning of the Scheme of Redemption, in its final provisions, for which, in the past

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Devolution of man, the preparations had been made, the foundations laid. He fought the 'demons,' and proved their subjection to Him, His authority over them—*an authority He gives to the Church.* He proved Himself victor and monarch over all the forms in which Evil tyrannized over Nature, by exercising His authority over the powers and forces of Nature, which all obeyed His bidding; manifested in His 'signs and wonders.' *And this victorship and monarchy He gives to the Church,* His successors and agents. He fought and overcame *Disease* in His healing ministry; *and this ministry He has conferred upon the Church.* He fought and conquered *Death and Corruption—the Grave*—by raising the dead, and by His own resurrection. *And this Triumph over Death and the Grave, He transferred to His Church.* Then, having constituted His Church, by building its foundations—the Twelve Apostles—and giving them the Promise of the Holy Ghost, which should be sent down to them by means of the restored Divine Magnetic Chain, when He had returned to the Throne of God, and resumed His Session at the Magnetic and Mediatorial Centre; He cried out triumphantly on the 'cross,' *It is finished!* as previously He said in His last prayer to God before His arrest, *I have finished the work that Thou gavest me to do.*

In the same sublime Prayer to the Father, Jesus supplicates for the Church, on the plea that, *As Thou hast sent me into the world, even so send I them into the world; and for their sakes I sanctify myself* (by the steps of the Cross and Serpent), *that they also might be sanctified in truth.* Christ indeed prayed that prayer, and well did His prophetic soul read in the Church's future the need of such a supplication! What is the spectacle before Jesus Christ on the right hand of God, the scene of grief and shame beheld by the Gods and Angels and Saints in the Heavenly Places? This 'work' of Jesus Christ, 'finished' so far as His stupendous

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share was concerned, but still *unfinished* so far as concerns the Church's continuance of that 'work'! Christ's 'work' languishing, perishing, almost demolished, utterly inoperative! According to the Christ, and the Apostolical, idea, 'a Church not having spot or wrinkle, or any such thing'; has such a 'Church' been realized? Is there a Church to-day carrying out the purpose for which Christ designed it? Is there a Church to-day vanquishing evil, sin, disease, devils, corruption and death? Is there a Church of the Holy Ghost to-day, as known at Pentecost? Do we recognize as the True Church of Jesus Christ the emasculated, inconsistent, worldly, and sinful 'Church,' that shows the elements of 'disintegration' (the sure symptom of 'disease'), more markedly than the 'world,' in which it is implanted, by which it is sustained, and in which it thrives? What would the Church do if it had not 'money'? Has it any 'Holy Ghost' to keep it going without 'money'? This is a strong *test*. But it is a true one. Even the simplest attempts at missionary work is dependent upon 'money.' 'Money, Money, Money!' That is the cry. But if the Holy Ghost were present, the Church would have no lack of money, at the same time no need of crying out and appealing for it. And this poor impoverished, split-up, disintegrated and attenuated skeleton of a 'Church,' is all that is left on the Earth, all that there is to show, in the Twentieth Century, for the 'sacrifice of Christ,' His great 'Offering for Sin.' And this is due to the fact that the Church has long since forgotten its original design, its Divine purpose. The all-essential conditions for the fulfilment of the Christ-purpose are entirely wanting in the Church to-day. It has no system or method of *Spiritual* training and instruction; no 'Initiations'; no knowledge of a 'course' of spiritual and physical preparation and development; there is no principle allowed, or rule enforced, of 'segregation' from the world; and as we have before urged, there

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are no 'Apostolical' and 'Spiritual' 'Gifts.' The Three stages of the Redemptive Work, left for the Church to develop and bring to pass, by Jesus Christ ; (1) The 'Church of the Elect People of God,' in segregated community of life and work ; (2) The 'Pure Race of Men' ; and (3) The Reincarnate 'Sons of God' and Church of the 'Kingdom of God' ; are extinct altogether, except a nominal 'Christian Church,' which, though engaged in many excellent and beneficent religious and benevolent works, cannot, in the broadest manner, be said to claim any resemblance to the 'Church' which Jesus laid down rules and principles to govern, and from which such eternal and Divine issues are purposed.

Our discussion has led us to a somewhat lengthy digression upon the personality and office of the 'Lord Jesus Christ' in relation to His Mediatorial functions in the Redemption of the Earth. The reader will readily pardon this digression, on account of its extreme importance, and its pertinence to the lines of our discussion. That our review of this subject of subjects is but a cursory one, we know, but some statement was necessary before we entered into the subject which is now to occupy our attention. We feel it is most important that the reader should not be led away by any false impression, as that we number ourselves among those 'Christian' teachers who have repudiated belief in the 'Divinity,' and the Incarnation of the Lord Jesus Christ, or that we have lowered the Truth of the Divine Person of the Son of God a degree below the Scriptures, and standard of faith the Church has taught and held. The views we have expressed, herein, of the personality and nature of the Son of God, may, and do, differ from the teaching counted 'orthodox' in the Church, but we challenge any criticism that would accuse them of 'heterodoxy.' On the contrary, is not the above view only a more

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explicit and scientific interpretation of the Theological doctrine, generally so wanting in exact and scientific explicitness ?

But we have now to return to the subject in hand, that of *Death*, its cause, and its destruction. S. Paul, the great Philosopher of the 'Christ'-Gospel, says (1 Cor. xv. 26), *The last enemy that shall be abolished is Death*. Let us here suggest to the reader that he give this fifteenth chapter of First Corinthians a very careful study, for we shall have to refer to the teaching of this passage of the Pauline writings particularly in the following portion of our discussion. Rightly understood, it is full of intense meaning concerning the subject before us. Why does the Apostle speak of 'Death' as the 'last enemy' ? He is speaking of the 'abolishing of' 'death,' not of its *conquest* merely. Death was not 'abolished' by the 'resurrection.' The 'resurrection' was not even a sign of triumph over death. *Resurrection* is of comparative unimportance compared with *abolition*. The resurrection of the 'Shunamite's son,' of 'Lazarus,' of the 'widow's son at Nain,' were not more than a mighty work effected by certain 'occult' powers possessed by all 'Prophets,' 'Avatars,' and 'Christs.' But to 'abolish' death is an accomplishment of another and a higher order of power than 'resurrection.' Therefore we say that the 'Ascension' of Jesus Christ is supremely the greatest event of the world's history; *it was the 'forerunner' of the abolition of death from the Earth*, the 'earnest' of the Earth's ultimate full Redemption. Why then is the 'abolition' of death the 'last' achievement of Jesus Christ in His Church ? For only through the Church, Christ's Hosts on the Earth, Christ's Order of Apostles and Initiates, can this consummation of Redemption be realized. With a moment's thought, this question is simply answered. We know that *Death* is the final physical effect of Evil, Disease, Abnormalism, the end of corruption. Sin, Evil, Corruption and Disease

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are the 'elements' that co-operate in bringing the organisms to death. Therefore, whilst these elements of the world exist in the physical *organum*, death is inevitable, and must persist. You cannot get rid of death until you have rid the world of Evil, of Disease, Decay, Corruption and Sin. These *factors* of death must be 'abolished' first, before 'death' can be 'abolished.' Therefore, says the Philosopher, Paul, *the last enemy that shall be abolished is death*. Death we have shown to be a phenomenal effect of physical disorder, of mental, moral, psychical and spiritual disorder, culminating in the dissolution of the body. It is the ultimate fatality of 'disorganization.' Now 'death' is, after all, only a 'symptom,' though the gravest of all symptoms. Symptoms are not to be removed by 'local' *treatment*, or by any treatment applied to themselves exclusively. Therefore the Destroyer of Death must go further back in causation than death, to destroy, first of all, every factor that precedes death, that is accountable for mortality. Death is a *fruit*, not a *root*. *The wages of Sin is death*. Consequently we have to lay 'the axe at the root of the tree,' and not to merely lop off its fruit-bearing branches. Therefore how true it is that, *the last enemy that shall be abolished is death!*

What then is 'death'? It is the final result of the working of corruption in the body, which begins from the very birth of an organism, and continues its secret operations and developments, by the fecundity of the death-germs, and the gradual disintegration of the tissues, throughout organic life. It is a curious fact that some of the most admired artistic 'effects' in Nature, both mobile and quiescent, are due to the secret operation of the death-elements. The rugged scarp, the hectic flush, the brown tints of verdure, the autumnal sheen, the varicoloured mildew and rust, and a thousand varied forms of nature-coloration and moulding, are caused by disintegration, disease, and

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the factors of ever-present dying. The 'abolition' of death means the 'transmutation' of the tissues and substance of the body. The pure form and cosmic 'glory' of the 'Terrestrial Body' must be restored before it can become transformed or 'transfigured' into either a 'Spiritual' or a 'Celestial' Body. The 'Spiritual Body' is the normal 'Terrestrial Body' of an incarnate organism; the 'Celestial Body' is the same Body changed to Celestial conditions. 'Flesh and blood,' that is, the abnormal, corrupt 'body,' 'cannot enter into the Kingdom of Heaven.' The 'Celestial Body,' into which the 'Terrestrial Body' is transformed, or 'transfigured,' is the 'Wedding-garment' referred to by Jesus in the parable. None can take part in the 'Wedding-feast,' none can sit down to the banqueting-table at the 'Marriage-supper of the Lamb,' not attired in the Wedding-garment of the 'Celestial Body.' The 'Transfigured' body is simply the natural body of flesh and blood—the 'Terrestrial Body'—purified and transformed to its normal constitution. By the Transfiguration of His body, prior to death, Jesus proved Himself a normal Divine Man, who had partaken of the abnormal body, in common with man, in order that He might pass it through the processes of 'transmutation,' for its Redemption; for man's sake, that man may 'follow His steps,' and do the same with his body. That this was a 'gratuitous' and 'vicarious' act is proved by the fact of His anticipatory 'rehearsal' of the 'Transfiguration,' which took place before His Crucifixion and His Ascension. Therefore we see how the Incarnation of Jesus Christ, the 'Son of God,' in the fallen, abnormal, depraved, suffering human 'flesh and blood,' was literally and essentially a 'Sacrifice' in behalf of (*not* 'instead of') fallen creation, which He took up in Himself, and with which He identified Himself, mediatorially, and mediatorially represented, from His Birth, to His Ascension. In the 'blood-

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shedding of Calvary there was no *legal*, no judicial, substitutionary 'atonement' transacted. He did not 'give Himself a Ransom for Sin' in the commonly understood version of this 'evangelical' truth. There was no 'forensic,' or 'legal' value in the 'death' of Christ. It was purely mediatorial, symbolical, and didactic. Its value was mystical, and mediatorially and cosmically essential and necessary. In order to lead man through the Steps of the Cross and Serpent He, the 'Son of Man,' must, of natural and cosmical necessity, bring His own voluntarily accepted suffering, abnormal, depraved, and 'weak' body through all the stages of Redemption necessary for human Redemption. He must fight and slay the Enemy from Birth to Death, from Death to Transfiguration and Ascension. *For their sakes I sanctify myself, that they also may be sanctified in truth (i.e. veritably, or truly). Christ Jesus, who was in the form of God, counted it not a thing to grasp at, to be on an equality with God, emptied Himself, taking the form of a slave, being made in the likeness of men; and being found in fashion as a man, He humbled Himself, becoming obedient even unto death, yea, the death of the Cross.* Representing in His own body (as the Head of Creation, to which all bodies are cosmically attached as to their cosmical Being) the bodies of the whole human race, yea, of all creation, He voluntarily subjected Himself to *death* (He 'tasted death for every man') and the 'grave,' and 'Hades.' But, being a 'Spiritual Man,' free from the elements of corruption, in His death, His body was incorruptible, His Spirit, pervading its particles, molecules, and tissues, sustained it in absolute immunity from decay or decomposition in the grave. Thereby, having, by the 'Spirit' raised His body from the dead state, He led dying humanity, and the whole creation, through the Gate of Death, into the state of deathlessness, immortality, 'Eternal Life.' All mankind, who consent to 'forsake the world, the flesh, and the devil,' to

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'follow in His footsteps,' may likewise have the same triumph, in due time, that is, when birth-conditions are made favourable by the Church carrying out its mission faithfully.

Finally, when all the Earth has been subjected to Him, has become impregnated with the Divine Essence, the Life-Giving, Purifying aura, the 'Elixir Vitæ'; and its substance is purified and redeemed; the elements of corruption and death will vanish; being 'abolished' by the pressure of the Divine Essence flowing through the 'Church,' the 'Pure Race of Men' and the Reincarnate 'Sons of God' and the Divine Race and Kingdom, re-established upon the Earth. Then will the original and normal mode of *transition* from the Earth to the Heavenly Places be restored, which Jesus Christ effected in His own Ascension. What we desire to emphasize is, that it rests with mankind to carry out this Redemptive Scheme to fruition, to make a new beginning, in this day and generation; to espouse this Great Cause, languishing and dying for want of human intelligence and scientific, systematic grasp of its provisions; to 'abolish' death, by first abolishing its causes. And these causes we have, to a certain extent, pointed out. The 'Christian Church' has almost entirely missed the point and has practically joined issue with the 'world.' The Redemptive Scheme is a *lost truth*, a dead letter, except in certain less imperious, and religious aspects. But of its immediate, practical *rationale* and proximate operation, no one appears to have any realization, nor any conception of its enormous and practical issues. Redemption is not a mere dogma, not a 'religion,' not a 'worshipping of God.' It rests on no 'rites and ceremonies,' nor ritual acts, on no doctrinal formulas. It is a physiological, a psychological, a natural and a spiritual system, a process, requiring treatment on scientific lines, as truly as pathology and bacteriology. It requires a scientific, laborious line of research and

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experiment, a continuity of strenuous effort after discovery and realization.

Work out your own Salvation with fear and trembling.

Let us go on unto Perfection.

That I may know Him, and the Power of His Resurrection, and the Fellowship of His sufferings, becoming conformed unto His Death; if, by any means, I may attain unto the Resurrection from the Dead. (These refer to the higher of the Seven Degrees of the Cross and Serpent: Temptation, Death, Burial, Resurrection.) Not that I have already attained, or am already perfected; but I press on, if so be that I may apprehend that for which I also am apprehended by Christ Jesus. Brethren, I count not myself yet to have apprehended: but one thing I do, forgetting the things that are behind, and stretching forward to the things which are before, I press on toward the goal unto the Prize of the Upward Calling of God in Christ Jesus.

CHAPTER NINE

THE CATHOLIC IDEA OF DEATH, PURGATORY AND THE CHURCH

IT is now necessary for us, in pursuit of the subject under discussion, to enquire into the truths and facts that have to do with the phenomenon of 'Death.' From the first pages of Scripture to the last, Death looms as one of the most prominent ideas embodied in its contents. In the beginning of 'Genesis' we are told of the beginning of 'death'—*the day thou eatest thereof thou shalt surely die*—; in the end of the 'Revelation' we are told of the *new heaven* (Astral Plane) *and the new earth*, that *there shall be no more death, neither sorrow, nor crying, nor pain, any more; for the former things are passed away*. There is no need to fill up the pages of this book with quotations to show that 'death' is constantly spoken of as the final purpose, the chief end, of Salvation, the great incentive and motive of the Incarnation of our Lord Jesus Christ. And we intend to prove, on scientific grounds, that this is the case. The redundancy of the mention of 'Death,' and, by implication, the mention of its antithesis, 'Life,' 'Eternal Life,' makes it clear that foremost in the 'platform' of the Gospel 'programme,' stands the promise of Deliverance from Death, that all other promises and 'blessings' of the Gospel are secondary, contributory, and preparatory, to this great and all-essential finality of the hope of the Gospel. 'Peace on Earth' was the cry of the Angels at Christ's nativity, not Peace in 'Paradise,' nor 'Heavenly' Peace. We shall, anon, show that this 'finality' is, in fact, and in

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every sense of the word, the 'objective' of the Redemptive Scheme; that 'Salvation' is not for the purpose of restoring simply the admission of souls to Heaven, but the removal of death-conditions on the Earth; to make the Earth coincide with Celestial conditions, to re-conform this Planet to the constitution from which it fell, that it may once again function in its normal Terrestrial capacity, in the eternal Scheme of 'Progressive Creation'; and that the microcosms, arrested, by the Fall, in their upward evolution, may be free to come and go, in the normal system, free from prohibitory conditions against their return to the Planet after having accomplished their own Redemption. We shall show that, in the physical world (in which the Astral beings operate) the presence of death, and the continuation of death-conditions, is the prolific and endless source of the conditions that conduce to the demon rule; that, until death is abolished, there are no physical chances for man's deliverance, for the Earth's emancipation, from the demons, and the Astral bondage. And until the physical side of Evil is remedied the Spiritual side is in a hopeless state of bondage. The physical side is that in which the Astral kingdom functions, the side exposed to the Enemy, that is gone over to the Enemy, and is possessed by the Enemy; and this side can only be recaptured by the abolition of Death. The fact that the Christian Religion has laid such great stress on the legal and forensic fiction of 'Salvation,' has played into the Enemy's hand, and given the 'devil' a great and lasting advantage, which he has carefully guarded and tenaciously held. It has led to the utter neglect of, and indifference to, the *true* aspect of Salvation, and the Divine 'Plan of Campaign' against the Enemy; and to the total disregard of the only 'sure and certain hope of everlasting life,' and the blessings of the Gospel, which will follow in the wake of the abolition of death, but which the Church has placed

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first and foremost, to the disregard of the latter altogether. Of what benefit or comfort are the 'forgiveness of sins,' personal 'at-one-ment,' holiness, heavenly happiness, etc., gained by a few individuals only, as the main blessings of faith, when the grievous effects of Sin—Evil, Corruption, Disease, Pain, Suffering and Death, so rampant and universal in the world—are utterly untouched, unhindered, and, in fact, aggravated and increased, despite 'Christianity' and 'Civilization,' in the world around? In this thought we think that we shall carry with us the sympathy of most of our readers; the thought of the *physical* Salvation that the Scheme of Redemption is designed to procure for the 'whole creation.' Death is the 'curse' of Sin on the creation, upon mankind and upon all things. The abolition of death predicates the abolition of all that is involved in death, its causes, and its effects.

In 'the hour of death,' what is the almost unexceptionally predominant consciousness of the dying? Is it the fear of the unknown that follows after death? Is it any sense of shrinking and terror of meeting the 'Judge Eternal'? Is it the sense of Sin, and the obligation to meet its punishment? Is it the fear of a 'judgment'? The testimony of all whose lives have brought them continuously in the presence of the dying, is against any such experiences being the rule in death-bed scenes. Rarely indeed are any fears and terrors in death exhibited, caused by the consciousness of religious fears, or remorse for sins in relation to God. Rarely is 'fear' of any kind manifested in death. Among godly people and ungodly, alike; among 'heathen' and 'Christian,' among poor and rich, among the 'virtuous' and the 'vicious'; death almost always is attended with the same disposition in the dying—the absence of fear in respect to 'Sin,' to an 'evil life,' to 'punishment' hereafter, to the vengeance of the laws of God, to the 'wrath of God,' or to the idea, presented in too many 'Gospel' preachings, of a coming 'Judg-

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ment,' a 'Great White Throne,' and all the concomitants of a dread Tribunal, based on our human systems of Justice, and 'Assizes.' As a general rule quite the opposite is witnessed in death-bed scenes; the dying are usually seen with either a look of stony indifference to the fact of dying, or, more often than not, with manifestations of mental serenity, placid resignation and endurance of the death-struggle, and general complacency and absence of emotionalism. The last expression on a dead person's face is nearly always that of complete placidity and restfulness; the features seem to return to almost their child-like look of purity and innocence; the old lines of vice, temper, cruelty, selfishness, hardness, and the wear and tear of life, have disappeared; except in such few cases of persons surprised into sudden death, by violence, or by mishap. Then the terror depicted on their countenances is created by the horror of the sudden and horrible manner of the death they have met with. Even those who have 'all their lifetime' lived in the 'fear of death,' lose all tokens of such fear, after death. And the only horror in death is caused by the real and terrible struggle, the appalling ghastliness of the conflict, going on between the 'Soul' and the 'Body,' in the act of parting, in this cruel, abnormal and unnatural way. It is this that lends to the scene of the death-chamber the appalling, agonizing character it usually presents, which accompanies the deaths of 'saints' as well as 'sinners,' and is utterly indiscriminate and impartial in its attendance. As for the 'death-bed repentances,' so gloated over by fanatical 'revivalists' and religious emotionalists, the scenes of souls horrified at the thought of facing 'Eternity,' and 'God,' descriptions of which colour with red the blood-curdling discourses that blaze forth from the lips of pulpiteers of 'Christianity' (in some of its forms), with gruesome and lurid details; experience affords no confirmation of them, and gives them the lie altogether. They are some of the 'tricks

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of the trade 'resorted to by 'revivalists,' who, to terrify their ignorant emotional hearers to a frame of mind conducive to 'conversion,' employ these to embellish and decorate their 'Gospel-feast.' They have no part in real dying experiences, except (though we have never seen, nor authentically heard of, any in nearly thirty years' 'ministerial' work) perhaps in a few isolated cases of extremely morbid creatures, stirred to extreme excitation, induced by the perfervid intoxication of the mind under pulpit-exuberance, or by unwholesome indoctrination. But, we say again, the real painfulness of dying is in the *physical* plane, in the 'pangs of death,' the exhausting waves of labour and struggle, for breath, and for the mastery of that *power* that is driving the 'Soul' out of the 'Body'; the anguished moments when 'the sweatdrops lie close on my brow.' This is universal and impartial, and irrespective of character, religion, or belief. Happy those who die in sleep, or by a 'stroke,' that deadens the nerves! We assert that there is only one other effect of Sin and Evil in human experience, to compare with death for its painfulness, both to the sufferer and the onlooker, and that is 'labour in child-birth.'

We have spoken of the universality of the 'fear of death,' its predominant influences of evil upon mankind, and its evil effects in the physical constitution of the Earth; and we pointed out that, in the Gospel, death, and deliverance from death, stand out the most conspicuous objects at which Redemption aims—the *Adoption, to wit, the Redemption of the Body*, for which the *whole Creation groaneth and travaileth in pain with us, and is waiting*. Now we fully recognize that the Gospel treats of a 'Spiritual death,' as well as a 'physical death.' But this is not the 'death' referred to in the Scripture passages we are alluding to. What is more, 'Spiritual death' and 'physical death' are not dissociable from one another, they are the same

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'death,' working in the several planes or parts of nature. 'Spiritual death' is the death-conditions of the Soul, 'physical death' is the death-conditions of the Body. They work contemporaneously in all Terrestrial natures. The state of death is a factor in the whole dual and sevenfold organism. Physical death is but a part, the climax, of the state of death in which man lives, into which he was born, ever since 'by man came death.' His life is a life in the death-state, and the output of living men is dying output. Man's works, springing from the flesh and mind-energy, are 'dead works,' he is 'dead in trespasses and sins'; 'she that giveth herself to pleasure is dead while she lives'; the 'faith' of a 'carnal,' or a 'natural,' man, is a 'dead faith'; all the activities of an 'unspiritual' man are 'dead' activities. And why? Because the 'energy' that actuates deeds in man, unless it emanates from the 'Spirit' of God in man, is life-less energy, spurious energy, belonging, not to the 'Ego' of the man, but to the 'flesh,' which, we have already shown, and will further reveal, is energized by spiritual forces and influences generated, not by man's spirit, but by the 'spirits' of demons and Astrals, and Astral 'controls.' The 'state of death' constitutes all energy and activity not intrinsically belonging to the Divine Principle of Life and Energy in the 'spirit' of man. Death is the state in which man is born and lives; it originates in his nature at the beginning of his incarnation, the outset of his life. The whole battle of life (when we think of it) is to fend off the final issue of life, which is death, to prevent the death-germs from taking hold fatally of our tissues, from reigning in, and consuming body, mind and soul. And what a fight it is! A daily incessant warfare, in which the *stomach* is the chief instrument of defence and attack, and the chief source of danger. To such an extent is this the case that the Apostle says, of the 'enemies of the Cross of Christ,' 'whose end is perdition, whose god is the belly.'

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The death of the 'Body' is not the actual death in its entirety, but only the termination of the temporal struggle of the organism, going on during the whole lifetime, even from the hour of conception. Death is the tearing away of the Soul from the dying and decaying Body, at the conclusion of its incarnate existence, the body which it cannot take along with it into Hades, but is obliged to vacate, and leave behind it in the Earth, for the time being. However much the idea of 'death' has been 'transcendentalized,' and Religion has made of greater importance the idea of *spiritual* death than that of *physical* death, we are far from denying the fact of a spiritual death-state. In Truth, were it not for the fact of 'spiritual death' there would not be 'physical death,' as also the reverse. As there can be no physical life without spiritual life, and *vice versa*; so there can be no physical death without spiritual death, and *vice versa*. Physical death is the inevitable *end* of spiritual death. 'Spiritual Life,' in perfect possession, is the guarantee, the preceding factor, of 'Eternal Life,' which is not attained until 'death' is abolished. And until the Earth is renewed ('a new heaven and a new earth'), until the creation has been redeemed from the 'bondage of corruption,' death must reign, and Eternal Life is impossible. In the present Earth-conditions the 'Terrestrial Body,' in its normal state, cannot exist. The recovery of the Terrestrial Body is dependent upon the renewal of the Earth itself, that is, of the 'dust (or cosmic substance) of the ground.' This renewal is impossible whilst Corruption, Decay and Death prevail. The body of Jesus, untransfigured, was not the normal 'Terrestrial Body,' but the 'Terrestrial Body' abnormal, but pure from the elements of corruption, that purity which He derived from His pure Parentage, and, for the later Transfiguration of which, He had need to undergo the 'Steps' of the Cross and Serpent, in which He was 'initiated' in Egypt, for Himself, which He symbolized in His life,

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and in which He, as Master, 'initiated' His first 'Disciples.' What is therefore needed to-day, and ever since the death of the Apostles, is a *Church of Initiation*, a Pure People, to create, for the Earth's redemption, a *Pure Medium* of the renovating and regenerating Divine Essence, that will purify the Earth, and 'make all things new.'

'Spiritual Life' is one of degrees, from its inception, and its various 'Degrees' of development, to Perfection. In its degree of Perfection only is 'Transfiguration' attainable; it is the moment of *Transmutation*, the 'Redemption of the Body.' This implies a long progress, both in the individual and in the race, and the 'whole creation'; which, to be effectual, requires physical and Terrestrial conditions corresponding to its changed conditions. Hence is it that 'the last enemy that shall be abolished is death.' 'Spiritual Life' is the prelude and preparation for 'Eternal Life,' which means, literally, 'immortality,' deathlessness, undying conditions of Terrestrial existence, the deliverance of both the Body and the Soul from the death-state. And this 'deliverance from the death-state' is the *finality* of Redemption. 'The last enemy that shall be abolished is death,' because, until all the causative factors of death are abolished, death must continue as the method of departure from this world. The abolition of death—the 'last enemy'—depends upon the abolition of every cause of its existence. Until, therefore, the world is purged of Disease, and Corruption, and of their causes, and of the causes of their persistence, by the Spiritual dynamics of the Divine Essence, mediated and transmitted, through the Divine magnetic currents from Jesus Christ, through the 'Church' of purified People of God, and a 'Pure Race' brought into the world by them; and until the last vestiges of evil have been eliminated from the Earth and Astral Plane, death cannot be abolished. Therefore the first object of Redemption—the initial

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stages of the work of the Cross and Serpent—is to ‘abolish’ the *first causes of death* (in order to prepare for the abolition of the ‘last enemy’)—Sin, Evil, Corruption, Disease, not only in the physical plane, but in the mental, moral, psychical, and spiritual planes, and in all relations belonging to each plane. The momentous significance of the final abolition of death rests not merely in the release of mankind from its pangs and pains, its fears and terrors, nor the deliverance of the Earth from its physical elements of corruption, its presence in the contaminated and corrupted soil; but because such a removal indicates the removal of the Evil of which it is the ghastly product, and mark. The abolition of death is the *sign* of the Earth’s completed deliverance and redemption from Evil, from the entire effects of the Fall,—the removal of the ‘Curse.’ The disappearance and evanishment of death establishes the fact of the evanishment of suffering, pain, disease and corruption, and of all evil and wrong in the world. It is the final act, the crown, of Redemption. Then ‘death and Hades’ will find their doom in the ‘lake of fire,’ in which also will be cast all the human and spirit survivors in Hades and the Earth, whose names are ‘not written in the Book of Life,’ that is, those whose *spirits* have been dissipated by persistent rebellion, and who will be numbered among the ‘devil and his angels.’ This is the restoration of ‘Eternal Life,’ the ‘restitution of all things,’ whereof ‘God spake of old time by the mouth of His Holy Prophets since the world began.’

Why is it that the abolition of death is the most momentously significant, and therefore the most prominently conspicuous, object of Redemption? It is this question that leads to the discussion of the most terrible feature of the mystery of Evil. We have said that normally ‘there is no death,’ but only the blissful and triumphal *Passing Upward* of the departing

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creature—Soul and Body undivided; that there is no severance of the two integral parts, or Natures, of the dual microcosm. They enter the Celestial Spheres, Body and Soul, with none of the pitiable accompaniments that attend the departure from this life, which the dark and sombre death-chamber has accustomed us, since the Fall, to regard as the natural and normal thing. Most people forget that death is not normal, that it began on account of 'Sin,' and may end through Redemption. It is simply this unnatural, always painful and melancholy, end of life, which has led to the almost universal delusion that to depart this life is a proper and correct reason for the distress and grief of those left behind; and to be observed with all the conventional accessories of blackness, the 'veil,' the 'willow,' and the 'mute,' the hearse, the weepers, and the mourning. No one has any cause to weep and lament the death of any one, however dear—in fact, the dearer and better the deceased, the less cause for lamentation and woe. It is the utterest selfishness, really, however ignorant. No individual, good, or bad (and who is the judge of any other man than himself, in this world?) is to be other than rejoiced over in the hour of his departure. If he is truly a bad man, he is better in Hades, and the world is better without him; if a good man he is better circumstanced, free from the physical coils of Evil, and the world can derive more benefit from him in Paradise (after Purgatory) than the best of men can bestow upon it in life, *as mankind is at present*. But this daily 'spectacle of mortality' affords some reason for the inconsolable misery and grief at parting with our beloved in death; for does it not suggest to the mind of the living the idea that death, attended with such painful accompaniments, is a sad introduction to the life beyond? Is it not sufficient to awaken the most grievous thoughts of the fate of the dead beyond this 'vale of tears'? Let us remember that death is an unnatural result

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of abnormal conditions, and corruption, a physical phenomenon brought into the world through man's own instrumentality, without the intervention or sanction of the Higher Powers; that God Himself would die; that in Heaven itself death would ensue upon a similar occurrence to that which brought death into the world. In the Divine Economy no provision was possible to be made, to avoid the natural effects of such a breach of Cosmic Law as brought death, and its instrumental causes (Corruption and Disease), into the world of matter in the Earth.

What then did death bring? What is this mysterious process we call 'dying'? It is the most abnormally evil effect of the Fall, aggravated and increased, as that effect is, by the immanence and energy of the Astral spirits. We have seen that the act of *Passing* from the Earth to the Celestial Spheres was, normally, the act of stepping from one state—the Terrestrial and incarnate—into another state—the Celestial; that it is the Threshold, or Vestibule, of the Heavenly Realm; the joyful and triumphant culmination and crowning time of the Reincarnate Life. It was therefore the most crucial moment of the earthly existence. But when Sin entered into the world, through the breach of a physical Law; and Evil, Corruption, Disease and Death set in, as the immediate consequence, spreading universally throughout the dimensions of the Earth; the process of 'Passing' deathlessly, ceased on the Earth, in consequence of the physical and spiritual *change* that 'Sin' wrought upon the 'Soul' and the 'Body'; a change that kept the Body and the Soul temporarily in the grip of the Earth's 'attraction,' the 'Soul' being tied up in the Astral Plane, and the 'Body' bound to the lower 'attraction' of the Earth Plane. Both Soul and Body became depraved and degenerate. This depravity was manifested in the materiation of the Body, in common with the Earth on which the Body subsists. Hence the

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Soul and the Body both became subject to the law of polarity, to the Earth's force of attraction, to a degree that precluded the possibility of either rising above the zone of that force, and escaping from the Earth, or Astral Plane, until certain processes were wrought in them, after death. 'Matter' cannot ascend from the Earth, and what was normally ethereal became material through corruption. Therefore the abnormally materiaded body was held down to the Earth by the grip of the Earth-attraction. But the Soul, and other parts of the creature, released from the 'attraction' of the Body, in which it had lived, by death; owing to its greater tenuity and fluidity of substance, rose into the Astral Plane, to the zone of Earth-attraction corresponding to the several degrees of materiality of its parts. The microcosm, in death, begins to disintegrate, and each part divides from the rest, and finds its own place in Hades. In due time, each part of the former reincarnate being, is restored to its related parts and Natures, in the microcosm divided and scattered in reincarnation, as we have before described. In death, the Soul, drawn upward by the Astral attraction, as the enfeebled and disintegrating Body loosens its hold of it, in the process of dissolution, yet still in a measure bound by the invisible links, never normally intended for severance; and there ensues the inevitable wrench and struggle between Soul and Body, before death ends it by complete separation. Now the texture of the normal Body was of a tenuous semi-ethereal nature, free from the crustaceous solidity of the matter of which its particles now consist, due to foreign elements and substances derived from the Earth and atmosphere upon which it feeds and in which it lives. In the moment of Passing it needed but the action of certain forces in itself, corresponding to certain forces in the currents of magnetic attraction from the Planetary Sphere to which it would depart; for it to rise into the pure

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ether, and vanish from the Earth, in undivided union with the Soul. The interior forces of the Spirit are unknown to mankind in his present abnormal and corrupt state. The Spirit-force that enabled Peter to free his wrists and ankles of the gyves, and to open the prison-gates, is equally able to lift the body from the Earth at will. The 'Spirit' is in man now, but it is like Peter in prison, fettered and locked in the cell of the 'flesh,' waiting for freedom to exert its Power over the 'flesh.' When abnormalism and corruption set in, so materiaded, contracted and solidified did the 'Terrestrial Body' become, that it was subjected to the force of Earth-attraction, and, in its solid compacted form, it fails to respond to the exterior attraction, and to follow the Soul in its upward ascent into Hades, until sufficiently disintegrated, by dissolution and decomposition, to escape from the attraction of the Earth. Still remaining a 'solid,' an organism of dead matter, it abides on the Earth, until, by the processes of disintegration, accelerated by death, it finally is drawn up to its related Soul and Mind in the Astral Plane. Having lost its buoyancy and tenuity of substance, impregnated with terrene matter, atmospheric germs, and organic foreign elements, it formed itself into a heterogeneous composition, an amalgam, a conglomerate body of combined normal and abnormal mixed elements, composed partly of its own true elements, of eternal coherence, the atoms forming the true immortal 'Terrestrial Body,' and partly of the mass of mixed corrupt elements contracted into its molecular constitution by assimilation of Earth-matter, in food, in breathing, and in its contact with the Astral and earthly currents of aura and organic nature, floating in the air, and permeating the food and drink. The 'Terrestrial Body' is exactly similar to the auriferous 'conglomerate' of a gold-bearing reef, consisting of gold mixed with other minerals and metalliferous ore, stone, soil, etc., and necessitating

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the employment of electric, crushing, and chemical processes, in order to extract the precious metal from foreign ingredients, from the hard, rough quartz in which it is embedded. So, when the hour of a man's departure is at hand, and the time has come when, normally, his Terrestrial Body would pass upward with the Soul into the Celestial Spheres, instead of the harmonious and serene Ascension of the united natures of the microcosm, the Body, and those parts abnormally involved in the crustaceous stratification and materialization of the Earth, cannot free themselves from the Earth, except by similar treatment as sets free the 'gold' from the 'quartz.' As, in gold-extraction, there are several successive processes required to free the last grain of gold from the quartz, so in freeing the microcosm from the Earth, several processes are required. In gold-extraction, the looser bulk of the gold comes out in the crushing-mills, falls on the electric plates, and is carried away in the 'slimes' to the cyanide-vats, for solution and purifying from all foreign matter still adhering. So, the Soul is freed from the Earth-Body, and is drawn up into Purgatory, for final purgation from earth matter and taint. Other parts go into other zones of Hades, for similar purposes. The Body also undergoes certain chemical processes that loosen it from all the matter that does not belong to it. Then it—the Terrestrial Body—is free to coalesce with its related Natures and parts in Hades. As, in gold-extraction, when, from each of the separate processes the gold is collected; the several quantities of gold are put together, melted and purified in the furnace and crucible, moulded into one 'brick,' and transported to the works in which the pure gold is to be fashioned for coinage, or for other purposes. So the several parts of the departing microcosm undergo purificatory processes in Hades, and other parts in the Earth; until all the parts have been freed from the Earth-elements, and coalesce in the Purgatorial Zones,

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when the 'Spirit' that had ascended to the Celestial Spheres is restored to its normal and purified microcosm; and the coalesced microcosm, in its complete nature-constitution, is transported to Paradise, out of the Astral Purgatorial regions; to be moulded and fashioned for future evolutionary developments, reincarnations, and human lives and experiences.

Therefore, when 'the hour of death' comes, instead of the normal, harmonious and united Being of the microcosm, ascending from the Earth to Heaven, undivided and integrally indissoluble; that part only of the dual being, that is spiritual, fluidic, and ethereal, and can escape from the unwilling grasp of the Earth-attraction, after the beginning of the disintegration of the Body, and the consequent loosening of its material hold of the Soul; can rise above the Earth, 'depart, hence, and be no more seen.' The 'Spirit' rises to the Celestial Spheres; the Soul, the Mind, and the Astral Body, rise to the Purgatorial Zones, to the zones that accord with the measure of their relative earthliness and correspondence of materiality. There they remain, in comparative durance, until the fitness, and the hour, of their coalescence with the related parts of their normal microcosmic being, have arrived. Then they 'ascend' from the Astral Plane to their proper Celestial Paradise. These parts raised to the Astral Plane (which we call the 'Soul,' though not correctly the 'Soul,' in strict accord with its cosmical meaning), are compelled, for the time being, to leave behind them the other, the non-fluidic, part, the corporeal and material 'Terrestrial Body,' and such parts of the microcosm involved in its constitution. The 'Terrestrial Body,' already, in death, in a state of rapid disintegration, has to undergo certain offices of nature on the Earth, before it can be separated from its ingredients of foreign 'matter' in which it became involved in its lifetime. This separation of Earth-ingredients takes place in the 'sepultured' state. The true and proper manner of

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sepulture, or interment, is not by 'burial' in the Earth, nor by 'cremation'; though the latter of these two is far preferable to the former; but by 'embalming,' and enclosure in hermetically sealed 'vaults,' 'sepulchres,' or 'sarcophagi'—*anything but to allow the decomposed particles of matter (most often in a state of disease) to permeate the 'ground' of the Earth!* After these 'offices' of nature in the Earth have been accomplished, the 'Terrestrial Body,' and all its involved parts, is liberated, and in its 'fluidic' form rises from the 'grave,' and coalesces with its microcosmically related parts in Hades, or abides in Hades, purgatorially, until it is able to coalesce with its related parts. Thence finally, after the Purgatorial processes are finished, it rises up, a complete microcosm, to the Paradise to which its restored Spirit will be drawn by its Divine Magnetic Attraction.

We are about to deal with the subject of the fate of the 'Body,' and the 'Soul,' after death has caused their separation. We remind the reader that this 'Separation' means the separation, and release, of discordant and unrelated 'natures' and 'parts,' in most cases, whose carnate union has been caused by 'abnormalism' in *marriage*, at the time of their reincarnation. To speak familiarly, the parts and natures of microcosms reincarnating in these abnormal times, get mixed up *through the wrong persons marrying* and conjugating, in our present utterly indiscriminate and 'godless' system of marriage and conjugal relations. This confusion is put right, microcosmically, in Hades, but its grievous and confounding effects are not soon remedied in 'Karma' or in 'Devachan.' Evil and good so carelessly and stupidly mixed up, in the misuse and abuse of the 'medium of reincarnation'—*marriage*—leads to inextricable complication in the processes of Devolution. The restoration of the True and normal system of 'Marriage' is one of the most important factors of Redemption and Regeneration in

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the Scheme of the Cross and Serpent, and in 'Progressive Redemption.' But we cannot refrain from some further allusion to the dread and mournful moment of a Soul's passing into the 'Beyond.' Death is with us always, our daily and hourly visitor, our individually anticipated guest. We can none of us evade it, the ghostly spectre that attends our feasts, that dogs our daily course; the remembrance that pales our faces, in every hour of our gladness and health. We solemnly pray, in the heart-Litany of our consciences: *In the hour of death, Good Lord, deliver us.* In face of this 'spectacle of mortality,' what have we to say to the 'world,' that has no 'Spiritual' consolations, against the unceasing and pathetic 'Struggle for Existence,' the idea of the 'Survival of the fittest,' which beggars the world of its most enduring happiness, and steals the sweetness of joys from our very lips; when we know that Death is awful, is unspeakably painful, full of dread, and altogether unevadable? Can we blame mankind when they ceaselessly turn upon their neighbours, and strive against them in order to stave off this universal 'enemy,' at the cost of their neighbour falling into his clutches, as the result of the 'weaker going to the wall'? Is there not some reason in the very madness of mankind, which grasps frenziedly, fighting the whole world of man and beast, and the elements; which blinds the eye and heart to the supreme ethic of 'human brotherhood'; in the pursuit of wealth, of the means to prolong life, and to make it, while it lasts, as happy as possible (according to their various estimates of 'happiness'); that is jealous and envious, and bitter, in the strife for wealth, in the great labour of men, to procure the means of securing happiness, of staving off death, of prolonging the revolutions of the 'wheel of life'? Do we not call such men 'heroes' who, in the enjoyment of health, with the means and capacity of enjoyment, and the prospect of long life ahead of them; conscious of all that death entails; choose to throw

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away their lives for the sake of saving the lives of others, or of procuring the benefit and happiness of their fellow-mortals ?

The explanation we have given of the cause of Death is the solution of the mystery of the terrible struggle and wrench experienced when the cable of life is cut in the hour of death. The Soul, rapidly loosening from the tight clasp of the Earth's attraction in the Body, as the disintegrating flesh ceases to hold together in the grip of life, is drawn outside of the Body, and finally severs itself completely from it, as a soap-bubble parts from the pipe, and floats upward in the atmosphere. This is one of the most awful of the physical tragedies of 'Sin,' of man's transgression. Its tragical and awful character can be contemplated in the light of the above explanation, an wholly unnatural and abnormal process of cosmically unnecessary dissolution of 'those whom God had made one'; a man-originated process, unsanctioned by God, and provided against by the Laws of Nature, by creature-consciousness, and by precautionary enactment; and this is the daily horror, experienced by the whole creation, and witnessed by the Gods, the Angels, and the Celestial Beings. None are to blame for this tragedy but those creatures who originally committed the incestuous act which brought death into the world; and none are to blame for its persistence in the Earth, but those self-same creatures, to whose interest and purposes it is to secure and assure its perpetuation—the 'Demons' and 'Astrals' in the Astral Plane. They were the unholy and malignant destructors of the Earth's normal state, and are the secret cause of the continuance and aggravation of its intensity. They are the secret and subtle cause of the maintenance of those evil conditions in the Earth that make the abolition of Death farther from accomplishment to-day than when Jesus Christ came to 'bring Life and Immortality to light.' For have they

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not caused the complete obliteration of all Theological and Scientific knowledge of, or belief in, the capacity of man to 'abolish death'? Men little realize what is the greatest proof of the demon 'world-rulers' power over them—this very present evil and curse of 'Sin': *Death*. The 'brute-creation' are wiser than men in this, as in other respects. Just as, in the matter of consanguinity, they instinctively abjure consanguinity of species, so in regard to death, they instinctively shudder at it, and strain to avoid it, and hide away out of sight when they know that death is approaching. Despite the pietistic and well-meaning sentiments expressed to the sorrowful mourners over the dead, and the oft-times perfunctory words of consolation, concerning the most painful scene even in the most placid of deaths, that it is 'the Lord's will;' and despite the efforts of ignorant comforters, and would-be expounders of the death-phenomenon, to explain it as an occurrence perfectly in accord with the Divine order and creative plan; we assent that, in no sense whatever is 'Death,' nor are any of its evil causes, the 'will of God'; nor did God invent it, nor create it; neither does God approve of it, nor acquiesced in it, in its origin, its presence, and in its persistence. He has no power over it, no control of it, yet He can destroy it, with Disease and Corruption, Devils, and all Evil, were He to put forth His might. But in such an act, destruction would bring calamity to the whole Earth. Such a remedy would be infinitely more terrible than the curse. And but for the frailty of man, in yielding to the subtleties of the Evil One, Death would have been abolished ages ago. No. The remedy is in our own power; the Enemy is at the mercy of mankind. There are two monumental and most humiliating of all the grievous testimonials of man's fallen and abnormal state, and of the demoniacal tyranny under which man is enslaved; and these are Death, and the 'pains and travail of Child-Birth.'

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Let us briefly sum up the reason why, in Scripture, and in human experience, death is the 'Curse of Sin,' the predominating and most momentous of all the forms of Evil that 'Sin' has produced; and why it holds the central and most prominent place in the manifold Blessing of Redemption. *First*, because the 'fear of death' is the most tyrannizing, all-absorbing factor in human life. Man's whole life is filled with practically the one set and fixed devotion to the problem of keeping off the approach of the enemy, death. He labours and toils incessantly day after day, without respite, mainly for the purpose, and, in the majority of mankind, solely and exclusively for the purpose, of providing shelter, clothing, and food, necessary for the life and health of the body, 'to keep body and soul together.' With the larger proportion of the world, such is life; men and women are obliged to spend their working hours, every day, to stave off starvation and death. And with the rest of mankind, the so-called 'privileged' minority, they, as a rule, have gained their amenity through a successful but unequal contest with mankind in the 'Struggle for Existence,' and it is only by holding their own with mankind, that they retain their amenity. With all mankind, in one way or another, and without exception, the battle of life is a battle for existence, and a hand-to-hand conflict, man with man, and with the whole creation, in order to secure, possess, and retain, the means of subsistence. It is a fight against death, or against one or another of death's battalions, disease, poverty, blight, pestilence, drought, or calamity; and a fight against human selfishness, envy, jealousy, hatred and fear. In one way or another, his mind is preoccupied with the sole problem, *What shall we eat? What shall we drink? Wherewithal shall we be clothed?* And in the few hours left out of this daily struggle, of cessation from labour, he is driven to occupy them in but satisfying the needs of the body and brain, in another way,

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by relaxation, recreation, and rest. Between these two crying needs of the body, engrossing his attention and time, man has little opportunity to devote to the true purpose of his Reincarnation, and the end of life. The demands of the 'mortal' life press and drive out the higher and greater calls of the 'immortal' life. Verily is the 'curse of Adam' brought to effect: *In the sweat of thy face shalt thou eat bread, till thou return to the ground; for out of it wast thou taken.* The emancipation of the Terrestrial Body from the 'bondage of corruption' is excluded by the severe and pressing desires and claims of the abnormal body, and particularly in its corrupt state, and infested and possessed as it is by insatiate spirits and demons. Even the provision of the necessaries of life, and the preservation and protection of the body, apart from the pursuit of pleasure and self-indulgence, is, with the majority of mankind, a consuming and all-absorbing problem of every day. This condition of living is wholly *evil*, and abnormal, and never existed until death, and its direct and indirect causes, came into the world on account of 'Sin.' It is to this evil condition that Jesus alluded in His words, which sound but the most egregious satire, in these hard and rushing times of struggle and competition: *Be not anxious for your life (living), what ye shall eat, and what ye shall drink; nor yet for your body, what ye shall put on.* Such questions and considerations are abnormal, the results of the 'Fall,' and they never so much as entered into the thoughts of any of the creatures in normal days. The conditions of life, and subsistence on the Earth, in those days, were so utterly different from the present conditions; the constitution of the creatures, and man especially, have so completely changed, from the time of the Fall, that it is difficult for us now to conceive of the pre-abnormal state; any description of it would appear to us now as nothing short of a 'fairy-tale.' The idea of subsistence without labour and care, of

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living, and sustaining life, by *living* only, of being like *the lilies of the field, who toil not, neither do they spin, or like the birds of the heaven, that sow not, neither do they reap, nor gather into barns, and your heavenly Father feedeth them.* But when we state that mankind lived literally as the 'lily' and the 'birds of heaven,' drawing from uncorrupted nature the elements of vitality as the lily and the bird, we shall not be believed. Indeed, then the Earth, free from corruption, void of disease and dead matter, tenuous and ethereal in substance; likewise the atmosphere, the pure medium of Divine and Celestial essences of life, were the spontaneous source of the indrawing and fulness of Life-Essence, that sufficed plentifully to nourish and sustain the entire creature-population of the whole Earth, without need of arduous labour in cultivating the soil, and in raising food in the ways to which mankind is now accustomed. And for this purpose Jesus Christ was incarnate, this was the object of His mission; to inaugurate the scheme of Redemption which was designed to restore the normal Earth-conditions, and the 'Redemption of the Body,' which implies the deliverance of the 'Body' from all the effects of the curse upon the Earth and the creatures. It meant the restoring of the lost sustentative faculties of the 'body,' and the lost nourishing powers of the Earth and of the air. It meant, by the abolition of death, the return of the Earth, and the creation, to the normal conditions of existence, alluded to by Jesus Christ in His reference to the 'lilies of the field,' and the 'birds of the heaven.' Hence He says: *Is not the Life more than meat, and the Body more than raiment?*—meaning, is not the redeeming of life and the normalizing of the body, more than the at present all-absorbing thought of food and clothing, for the abnormal life-sustenance and body-protection? In other words, He means to say, 'Is not the attainment of Life Eternal, Divine, Immortal, and uncorrupt, which I am come to restore by the Cross and Serpent,

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more important, more imperatively exacting upon your mind and time, than the wearing, ever-present question of feeding your unnatural and abnormally conditioned, corrupt bodies? Is not the means that I offer to procure the restoration of your pure, immortal "Terrestrial Bodies" (lost and involved in the unnatural conditions of their present abnormal state of corruption, disease and death) of infinitely greater moment—for yourselves and posterity—than the all-engrossing care and anxious thought concerning your unnatural bodies, and the attention and worry they exact from you daily, to furnish for them food, pleasure, clothing and decoration? True it is, and Jesus does not overlook this fact, that, in the case of those who enter into the labour and service of this Restoration and Redemption, the consequences immediately following will be necessarily grave and painful to the flesh, full of trial and deprivation. A consistent and faithful Disciple of the Cross and Serpent will need to go in the teeth of conventional life and thought, and commence a warfare against heavy odds. He will not be able to bring about the new conditions in a day, and yet he will need to live consistently with his belief and testimony. Hence He promises that the Disciple has no need to take anxious thought concerning his food and raiment, and the provision of his bodily needs. The 'world' will be against him; he will be ostracised, 'boycotted,' and left to starve, by the supercilious, superior-minded world, who will deem him hopelessly lunatic and fanatical; and none will feed or clothe him. But the Disciple need not fear. Let him pursue the Path faithfully, work out his own Salvation, and do his part diligently in the Labour of the Cross and Serpent; and he need have no fear. Provided he is sincere and stedfast, does not *serve two masters—God and Mammon*—he will find that 'faith' is a mighty power in his possession, that, *if God so clothe the grass of the field, which to-day is, and to-morrow is cast in the oven,*

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shall He not much more clothe ye, O ye of little faith! Be not therefore anxious, saying, *What shall we eat? or, What shall we drink? or, Wherewithal shall we be clothed?* For after all these things do the Gentiles seek; for your heavenly Father knoweth that ye have need of all these things. But seek ye first the Kingdom, and His righteousness (normalism, etc.): and all these things shall be added unto you. Be not therefore anxious for the morrow: for the morrow will be anxious for itself. Sufficient unto the day is the evil thereof. And that these are no empty words, the life and power possessed by the Apostles, and the Church in Apostolical times, are witness that 'faith,' and the 'Spirit of God' in the 'Church' were sufficient to provide all the Church's needs, without resort to money-making and money-collecting, and all the labour and anxiety attending the provision of the daily needs. So let no reader, stirred by this book, and the hope of the Cross and Serpent, to *forsake all, and follow after Christ*, have any fear or anxiety on the score of 'living.' This is not a pious sentiment, nor a meaningless promise of Christ. It is a scientifically accurate fact which Jesus states, and happy are they who will step out from 'Mammon,' and prove the power of the 'Spirit' to fulfil all this that Jesus sets forth as the possession of the Church that forsakes 'Mammon' and *seeks first the Kingdom*.

Secondly, in further answer to the question why Death is the predominating and most momentous of all the forms of Evil which 'Sin' has produced, and why it holds the central and most prominent place in the manifold Blessing of Redemption; we remind the reader of the stupendous and universal effect of the curse of Death caused by its physical consequences upon the 'ground' of the Earth, the Soil, or the nutritive basis of life; and upon the atmosphere, with which the Soil combines in affording vitality and sustenance to all creatures. The fearful evil con-

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sequences of the burial and subsequent decomposition of dead and diseased bodies in the ground, the dissemination of disease and death-germs, through the Earth-medium, into the atmosphere, their assimilation by the vegetation, and through the breathing of the creatures in the atmosphere; is a 'curse' to the Earth, and the creatures, not in the least estimated or suspected, by mankind. The modern mode of sepulture is the most abominable practice, and pregnant of incalculable evil to the Earth-structure, as well as to the creatures that ruminates, grow, and subsist upon the soil, and upon its products. The molecular substance of the soil, or 'ground' of the Earth, was never constituted to uses to which it is now subjected; to be the receptacle of uncleanness, and the deposit-ground of dead bodies of dead vegetable, animal, and insect life. In consequence the Earth has been corrupted, and made a colossal 'carnivorous' creature, absorbing and assimilating all the vast volumes of 'death,' disease, impurity and pollution, that daily bestrews, or is buried, upon and beneath, its unresisting surface; and on account of the unspeakable purposes for which it is used, by man and beast, without thought of their inevitable effects upon the Earth-fabric. The 'flesh and blood' of mankind, in their teeming millions, of animals, of vegetation, and of all creatures, find in the Earth their final resting-place, and make it the depository of every corrupt thing that Sin and Evil have created. We have already stated the effects of this in the contraction and diseased conditions of the Planet, and in the many forms in which these conditions are multiplied and intensified. They need not be recapitulated. These two reasons of our insistence, supported by Scripture and human experience; of the fact that Death, and its instrumental causes (Corruption, Disease, Decay), is the fundamental Evil that Redemption is designed to destroy, and that the 'Abolition of death,' and its contributory causes, is the

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most predominant and momentous feature of the Redemptive Scheme.

We have seen that, with a terrible struggle and shock, a wrench of shorter or longer duration and violence, the Soul is unnaturally and abnormally compelled to divorce itself from the partner of its reincarnate existence. The two parts—the *male* and the *female*—of the Dual Nature of the organism, by a dreadful ‘amputation,’ have been severed: *those whom God hath joined together, man hath put asunder*, by his wicked transgression of the natural Law. This divorce *originally* occurs in the ‘Reincarnation’ of the microcosm, through abnormal marriage. The divorce of ‘Death’ is the inevitable sequence of the divorce of ‘Birth.’ It is the cosmical divorce, of ‘putting asunder’ those which the ‘Divine Marriage’ had made one. ‘Adam and Eve,’ in the Allegory, mystically symbolizes the ‘Soul’ and ‘Body,’ and the mystical symbol of ‘Marriage’ is the union of ‘Soul’ and ‘Body’ in one microcosm. The ‘great mystery’ of the ‘Church,’ mentioned by Paul, in connection with ‘marriage’ is the ‘Divine Marriage’ of Redemption, or the reunion, in the Church, by pure marriage, of the microcosm—‘Soul’ and ‘Body’—divided by Sin and abnormal conditions. In *Genesis* we read: *Therefore shall a man leave his father and his mother, and shall cleave unto his wife: and they shall be one flesh.* Then followed the Temptation, and the Fall, and the divorcement of the man and the woman in the microcosm. In *Ephesians* (chap. v. 25-33) we read of the reunion of the man and woman through the purifying power of ‘the Christ,’ in the Church, and the annulment of the divorcement of the ‘Soul’ and ‘Body,’ and, in the Church, mediatorially, the restoration, by pure marriage, of the normal microcosmic constitution: *Husbands, love your wives, even as Christ also loved the Church, and gave Himself up for it: that*

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*He might sanctify and cleanse it by the washing of water with the word, that He might present the Church to Himself, a glorious Church, not having spot or wrinkle, or any such thing; but that it should be holy and without blemish. Even so ought husbands to love their own wives as their own bodies. He that loveth his own wife loveth himself; for no man ever hated his own flesh; but nourisheth and cherisheth it, even as Christ the Church; because we are members of His body. For this cause shall a man leave his father and mother, and shall cleave to his wife; and the twain shall become one flesh. This Mystery is Great; but I speak in regard of Christ and the Church. . . . Jesus Christ taught the same truth in Mark x. 7-11. The question was asked, temptingly, by the Pharisees, *Is it lawful for a man to put away his wife?* Jesus enquired, *What did Moses command you?* They answered, *Moses suffered to write a bill of divorcement, and to put her away.* Jesus said, *For the hardness of your heart he wrote you this precept. But from the Beginning of Creation God made them male and female. For this cause shall a man leave his father and his mother, and cleave to his wife; and they twain shall be one flesh; so then they are no more twain, but one flesh. What therefore God hath joined together, let no man put asunder. . . . Whosoever shall put away his wife, and marry another, committeth adultery against her. . . .* Was Jesus only considering the carnal act of adultery and divorcement? Had He no *esoteric* meaning behind these words? Was it not, like most of His utterances, parabolical and mystical? Had He not in His mind that greater cosmical act of 'divorcement' and 'adultery,' when man put away his wife, cosmically, by the act of his transgression; when he caused the division of the 'Soul' and the 'Body'? And was not this the meaning intended in the words of Jesus, in which He characterized His enemies as 'adulterers and adulteresses'? 'An evil and adulterous generation seeketh after a sign'; 'this evil and adulterous generation'*

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(Mark viii. 38). The divorce of the 'Soul' and 'Body' in the 'androgynous man' was never entertained by the Creative Power. *From the Beginning of the Creation God made them male and female. And God created man in His own image, in the image of God created He him ; male and female (androgynous) created He them.* As God is Male and Female, Father-Mother, in One Being, so Man is male and female, *in the likeness of God.* *From the beginning of the Creation,* when the microcosms first emanated from the dual Being of God, the Cosmical Father-Mother, no such sundering of the dual nature of a creature had been contemplated, as occurs in the 'Birth,' and again in the 'Death,' of reincarnating microcosms in fallen and abnormal times. No wonder that the Apostle speaks of the fact that *the whole Creation groaneth and travaileth in pain together with us (mankind), waiting for the Adoption ; to wit, the Redemption of the Body.*

We have said that at 'Birth' the divorce takes place between the 'Soul' and 'Body,' in consequence of the abnormal conditions in which man and woman, the carnate 'vehicles,' or *media,* of the 'Body' and 'Soul' (respectively) of the reincarnating microcosms, are ignorantly diverted from their predestined and proper partnerships, in marriage ; and the 'Souls' and 'Bodies' of microcosms become intermixed and confounded in the personalities of mortals. This divorce of the 'Soul' and 'Body' in 'Birth' is followed inevitably by the sequence of the divorce of the abnormally and irregularly conjoined natures of the mortal personalities, in 'Death.' It is of this final 'divorce,' in Death, that we are now particularly speaking. We have seen the evil of the modern mode of body-sepulture. After 'Death' has caused the separation of the 'Soul' and 'Body,' the Body, in these times, and in Christian countries, is reverently deposited in the ground, in the 'grave' dug for its reception ; and the Church devoutly imagines and

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teaches that the Body will repose in that grave until the 'resurrection-morning.' This presumption is a mistake due to an error of the Apostolical Church, which shall be noticed anon. Such is the mistake of the Church. The world—the 'secular' body of humanity—on the other hand, presumes that the Body is gradually dissolved and disintegrated in the ground, and finally vanishes altogether, by the processes of chemical solution. In both these ideas of 'death' there is a small *substratum* of truth, as we shall show. As a matter of fact, if the reader has followed us in our discussion, he will see that nothing of the kind that 'orthodoxy' suggests happens to the dead body in the 'grave.' What actually takes place is that the effect of chemical solution, or 'decomposition,' is the 'loosening' of the 'bands of death.' The physical forces, inherent in the living body, that, in life, held its molecules together, by the force of Earth-attraction, communicated to all Earth-organisms, ceased to operate in death, and the 'Terrestrial Body,' the cosmical and immortal entity of the 'Body' and the 'Body-Nature,' is liberated, and free to join the 'Soul,' and the related parts, of its True cosmical microcosm in Hades. This liberation takes place as soon as the disintegrating processes after death are concluded. All that remains after death and final disintegration (whether in the ground, or however the Body may be disposed) is the 'dust' that 'returns to dust,' but the True Man, the Microcosm (that is, the severed parts of the nature that remains after Death) ascends, and reunites with its related parts in Hades, where the related parts are waiting, in Purgatory, for that reunion. Thus the 'Terrestrial Body' is 'transmuted' into the 'Spiritual Body,' into the fluidic ethereal state that permits it to rise above the Earth, into the Astral Plane, no longer, by its materiality, held down in the grip of the Earth-attraction. It is no longer 'flesh' in the carnal and earthly sense, of 'flesh and

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blood.' *It is sown a natural, it is raised a Spiritual body.*

The mistake made by the Apostle Paul (which is acknowledged by all modern exegetists) was, that he, in common with his Apostolical Brethren, supposed that the 'Redemption,' or 'Restitution of all things' was to be a matter of a very short waiting *time*, and that the whole Redemptive Scheme would eventuate in the brief period of their own lifetime (a mistake repeated by other more modern religious movements, resulting in some strange forms of delusion and madness¹). Later, the Apostles corrected this error, which had grown to dangerous proportions in some of the 'churches.' They had not foreseen what was afterwards revealed to them prophetically, and formed a large part of Paul's Epistolary warnings, and of John's Apocalyptic writings, the rise of the 'Apostasy' in the Church, and the consequent 'hindering' of their hopes of a speedy fulfilment of the Redemptive Scheme of the Cross and Serpent. When Paul therefore, in 1 Cor. xv., speaks of the *last trumpet (for the trumpet shall sound)*, and states that *the dead shall be raised incorruptible, and we shall all be changed*; he was under the mistaken impression that the 'Second Coming' of Jesus Christ, with the 'Sons of God' and the redeemed hosts, after their Reincarnation, Passing, and Perfection in Progressive Creation, at the close of the Age, was to be an immediate event. They did not then dream that so many Ages would intervene before it can come to pass; a long interval of 'Apostasy,' and then the vast Redemptive Scheme to come to fruition, involving an indefinite period of restoration, after the completion of the Church's initial work of raising a Pure Race of Men. The evidence of such a mistake in the ideas of the Apostles at one time, is seen in the following passage:—*We would not have you be ignorant, Brethren, concerning them that sleep;*

¹ As, for instance, the 'Agapemone,' and the so-called 'Clapton-Messiah.'

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that ye sorrow not, even as the rest that have no hope concerning those that fall asleep. For if we believe that Jesus died and rose again, even so them that are fallen asleep will God through Jesus bring with Him. For this we say unto you, by the word of the Lord, that we that are alive, that are left unto the coming of the Lord, shall in no wise precede them that are fallen asleep. For the Lord Himself shall descend with a shout, with the voice of the Archangel, and with the trump of God; and the dead in Christ shall rise first: then we that are alive, that are left, shall, together with them, be caught up in the clouds, to meet the Lord in the air: and so shall we be ever with the Lord. These words are found in Paul's 1st Epistle to the Thessalonians. But, in the 2nd Epistle, as if written to correct a wrong impression conveyed in the former Epistle, he says: *Now, we beseech you, Brethren, touching the coming of our Lord Jesus Christ, and our gathering together unto Him; to the end that ye be not violently shaken from your mind, nor yet be troubled, either by Spirit, or by Word, or by Epistle as from us, as that the Day of the Lord is now present. Let no man beguile you in any wise; for it will not be, except the Falling-Away come first, and the Man of Sin be revealed, the Son of perdition, he that opposeth and exalteth himself against all that is called God, or that is worshipped; so that he sitteth in the temple of God, setting himself forth as God. Remember ye not, that, when I was yet with you, I told you these things? And now ye know that which is hindering, to the end that He may be revealed in His own season. For the Mystery of Lawlessness doth already work, until he that now hindereth is taken away; and then shall be revealed the Lawless One, whom Jesus shall consume with the breath of His mouth, even He, whose coming is according to the working of Satan, with all Power, and Signs, and lying wonders, and with all deceit of unrighteousness for them that are perishing; because they received not the Love of the Truth, that they might be saved. And for this cause God sendeth to them a working*

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of error, that they should believe a Lie. . . . We have quoted this passage in full, to show that this misapprehension concerning the time of Christ's coming to 'restore all things' had truly existed in the Apostolic days; and, incidentally, to show that the Apostle foreknew, and accurately cognized, the nature of the 'Apostasy' of the Church, under demoniacal influences, which would deter, and that for many Ages, the fulfilment of the Work of Redemption. The puzzle is that 'Christianity' has failed, and still fails, to grasp the fact that we are, and have been for centuries, living in this selfsame 'Apostasy,' that it is nothing less than the *Church of the Apostasy, and not the Church of the Apostles, nor the Church of Christ*, so far as its present superstructure, upon the Apostolical foundations, is concerned. This is a fact that the 'Church' of Christianity has yet to discover, which the Cross and Serpent has to reveal. And events transpiring both in 'Protestant' and 'Roman Catholic' Christianity are laying bare the fact that there is very little of 'Christ,' or His teaching, and very little 'Apostolicity,' in the activity and performances of Christianity, in these times. No one can read such a statement as recently was published in the *London Times*, by Mr. George Tyrrell, on the Papal Encyclical on the 'Modern' *Scientific Movement*, and not have his eyes opened to the fact that there must be 'something wrong' in the Church somewhere. The 'Papacy' is far and away the closest approximation to the Apostolical Catholic Church, but its complete *perversion* of Apostolicity—the 'shell' with a rotten 'kernel'—is only too apparent by comparing the one with the other. Whilst 'Protestantism' has destroyed the 'shell' and seeks to possess and present the 'kernel' without a 'shell'; *which is absurd.*

The reader will thus perceive that the Terrestrial Body remains in the Earth, afterⁿ death, for only a

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temporary, and a comparatively brief, period; that, in due time, it rises from the dead shell of Earth-matter of its corrupt encasement, and enters the fluidic and ethereal conditions appertaining to the 'Spiritual Body,' with which it finally coalesces with its micro-cosmic Soul, and related parts, in Hades. When Paul speaks of the 'dead in Christ' which 'shall rise first,' and when the Church speaks of the 'General Resurrection at the last Day,' it only means, in the literal sense, those Bodies that have been of recent burial, which have not released themselves from the corruption of the Earth-state. It does not take into account the vast hosts of Devachanic spirits (in Hades, or Purgatory, and in Paradise), which beings will descend, with Christ, from the heavens. The 'Last Day' represents the period when all but the 'lost' and 'perishing' have completed their Redemption, and those destined to finish their evolution in this present Cyclical Age, and those whose evolution will not be finished until the next Cyclical Age; will return to the Earth to complete its purification, and restore the normal conditions, which will follow the time of the Earth's ultimate dissolution, when the 'devil and his angels,' and the 'wicked,' will perish in the final cataclysm which will envelop the Planet in elemental flames. But we are not definitely concerned in this discussion, with the great subject of what is commonly called the 'Second Advent.' Much however has yet to be accomplished before this final 'end of the Age' takes place. First of all, the 'Way of the Lord' has to be 'prepared,' and for this purpose, the 'Church of the Elect People of God,' and the 'Pure Race of Men,' must be Called and Raised; the sequence of events and requisite conditions—a 'People' and a 'Race'—a segregated human Family, a New Race, a Separate People, a New 'Israel,' in a new 'wilderness,' under the up-raised 'Cross and Serpent,' for the Salvation of the World, by the Spiritual Forces of the Divine

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Essence, restored through the mediation of the People and Race ; and for the acquisition of a new 'Promised Land,' the building of a 'New Jerusalem,' and the restoration of all things as in the 'Beginning of the Creation.' And these finalities will only come after the final cataclysm, the dissolution of the Earth by Fire, and of the Astral Plane, and all their 'wicked' inhabitants. To this end the Earth and mankind must be physically and spiritually purified, and for this purpose the Cross and Serpent must be restored as in the old days of Enoch, of Noah, of Moses, and of Jesus Christ, 'Antichrist' deposed, and the 'Apostasy' exposed and put down. The corrupt superstitions and false representations of the Redemptive Scheme must be replaced by the True Way of Redemption ; the perverted rites, from the 'Baptism of John,' to the 'Ascension' (representing the 'Degrees of Initiation' in the Cross and Serpent), which superseded the True forms of those Rites, must be restored to purity and their original purport. The Cross and Serpent is the same 'Oracles of God' that were known and followed in the most ancient times, contained in the true 'Mysteries' of ancient Egypt, of 'Thoth,' among the Greeks, under the Avatarship, of 'Hermes the Thrice Greatest' ; and was embodied in the ancient 'Gnosis' which perished at the hands of the vandal 'Christian Apologists,' in the early apostate period of the present 'Christian Era.' The ancient 'Hermetic' Wisdom was the same 'Gospel of the Kingdom,' embodying the same 'Sacred Mysteries,' and Initiatory Rites, that were inculcated by Moses, by Buddha, by Krishna, by Brahma, by Zoroaster, and by many Masters and Philosophers, whose works are lost, and many of whose names are forgotten in the world-history. The careful study of 'Gnostic' and Oriental literature (now becoming accessible to students through the diligent labours of translators and bibliophiles, who have unearthed valuable literary treasures from

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the shelves of our great world-libraries, and from many a buried source), not from sources in which they have been mauled, manipulated, and handled by 'Christian' historians and apologists, but *at first hand*; will show to the thoughtful student that there exists an exact synthesis and consonance between these ancient writings and teachings, and the 'Wisdom-Religion of Jesus Christ.' The terminology, and external drapery, differ according to the Age, and the mode of thought, of the peoples to whom they were addressed, but the Spirit and Truth coincide in all. Both Moses and Jesus were 'Initiates' of Egypt, and drew their Wisdom from the same source—the 'cradle' of the Cross and Serpent in those ancient times. In the Egyptian cult of the Cross and Serpent, the 'Serpent' was the symbol of the *Wisdom-Path*, and the 'Cross' was the symbol of the course of 'Temptations' and 'Ordeals' represented in the Homeric figure of the 'Twelve Labours of Hercules.'

But we have further to travel in following the path of the severed Natures of man, after death has divorced the Soul and Body. In order to follow the 'Terrestrial Body, after its liberation from the 'bands of death,' we must enquire into the course of the Soul, and its situation, when, having ended its struggle with the Body, in death, is set free from the Earth-toils, and sets forth on its mysterious path in the *supra-world*, the unknown regions into which it immediately enters. We have already spoken of the 'zones' into which the Astral Plane is partitioned. Into these zones the Souls of the dead, on leaving the Earth, pass, appropriately called 'Purgatorial Zones,' excepting in respect to a certain class of beings, in regard of whom these zones are called 'Gehenna,' or 'Tophet,' in Theological language. To those who inhabit these zones temporarily, who still retain the 'Spirit,' not dissipated, or absorbed, in the ether, by reason of persistent impenitence and rebellion, the 'Abyss' is termed

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'Purgatory'; but to those whose continuous and implacable antipathy to God, and rebellion against Him, have caused the loss of their 'Spirits,' it is termed 'Gehenna.' The zones of the Astral Plane are therefore places of purgation and rectification, varying in their darkness and local conditions of suffering or happiness, according to their propinquity to the Earth-attraction. The Roman Catholic doctrine of 'Purgatory,' though perverted and abused by superstitious ideas, and worldly accessories (as, for instance, to the use of 'masses for the dead,' and monetary payments for the prayers of the Church for the 'repose of the Soul') is, *per se*, a true doctrine. 'Purgatory' is an Abode of the 'departed,' consisting of many departments of various conditions of atmosphere, surroundings, and existence. In these zones the 'disembodied Souls' abide, for the time being, until the 'Body' is set free to coalesce with its true cosmical 'Soul,' and the 'Spirit' returns from Heaven. Then for a time (of longer or shorter duration, according to the attitude of the mind towards God and righteousness) it remains in Purgatory, until the time comes for its ascension to Paradise, in the Heavenly Places. 'Purgatory' is a necessary interval, of varying experiences, in strict conformity to the specific states and conditions—spiritual, mental, moral and physical—of the 'disembodied' Souls. The reader will bear in mind that we are now speaking of the Astral Plane in its present abnormal and corrupted condition, under demon rule and occupancy, and not in its normal state, as we have before described it.

The 'disembodied' Soul, on entering the portals of Hades, undergoes another process of 'divorcement,' or severance, similar to the process already undergone in death; the division of the composite parts of the Natures appertaining to the Soul. The *specific gravity* of the different parts of the being vary according to their several affinities to the materiality and grossness of the 'flesh,' the 'world,' and the 'devil.' Therefore

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it happens that some parts are bound more than others to the Earth-attraction. Hence occurs the disruption of these various parts, some remaining in the lower zones, and others ascending to higher zones. The force of attraction, operating upon the unstable and divisible parts of the Soul, causes its disjunction and distribution in Hades. But, in many cases, the Soul, or certain parts of the 'Soul,' finds its related parts already waiting for it in Hades; hence that Soul may coalesce more rapidly, and its microcosmic purgation period be so much diminished in point of time. Its microcosmic Terrestrial Body may be already in Hades, and therefore, there will be no long period of waiting in the 'disembodied' state. The Spirit will return and coalesce with the Soul, without any lengthened stay in the Celestial Paradise, nor even need it depart thence at all, until it enters Paradise in conjunction with the completed microcosm. Again, many highly developed beings enter Hades in the almost complete microcosmic state. These are the comparatively *Pure* beings, who ascend to the higher zones, and need only to coalesce with whatever part is still absent from them, before they ascend upward to Paradise. It will be apparent that there are countless variations of Astral conditions, and these varieties fill the Astral Zones, and form an endless procession from the Earth to Paradise.

But we must differentiate more clearly as concerning the seven Natures of the microcosm in their Astral state (always remembering that the individualities that are seen in microcosmic forms in the Earth, are not the same as coalesce in microcosmic forms in the Astral Plane, and, as individual microcosms enter and abide in Paradise). But of this let us say, for the information of our 'spiritualistic' friends particularly; that each 'divided' nature is a complete *counterpart* of the other, and possesses an individuality of its own, manifesting the consciousness peculiar to its Nature. The 'Terrestrial,' and 'Astral, Bodies,' in particular, are the *simu-*

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lacra of the 'Soul' and the 'Body,' even when divested of both. The 'Astral Body' may function apart from the 'Spirit,' the 'Spirit-Nature,' and the 'Soul-Nature,' and being the medium of these, possesses all the impresses of their *stimuli* and communications; and it can reproduce these impresses, precisely in the same way that a 'record' of a 'gramophone' reproduces the piece impressed upon it, when affixed to the revolving table of the instrument. In very many cases therefore, of supposed 'spirit-communion,' it is an instance of a demon, or Astral, 'possessing' an 'Astral Body' and energizing it to reproduce the supposed 'Spirit,' and to control, as that Spirit, some 'possessed' medium. The same is the case, though more rarely, with the other 'Natures' of a divided microcosm in Hades. They are, many of them, liable at any time, during their 'divided' and disembodied state, to such misuse by marauding and nefarious evil spirits. To all appearances they are veritably the 'departed,' communicating in the *séance*; they speak in the 'departed's' accents, with the 'departed's' mannerisms; they express the 'departed's' earthly thoughts, and reproduce, at the spirit-impersonator's will, the 'records' of all the 'departed's' thoughts and acts impressed upon it. Now these 'Astral Bodies' are often those of extremely good, wise, virtuous and high-minded people, people well known to 'sitters' in the *séance*, and to the world. Therefore, when they appear, and speak as beautifully, as wisely, as nobly; when they use the same oratorical or conversational idiosyncrasies, and even speak of persons, events, and items of a private and personal character; the most sceptical of 'investigators' and 'psychical researchers' may very easily be deceived, and imagine that the complete personality of some beloved dead person is manifesting his spirit-presence. This however never can occur until the microcosm has been completed; and then that microcosm is another 'person' altogether, composed of other Natures

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than those that formed parts of the personality they represented in the incarnate life. Then again, many visitants in 'Spiritualism' are the 'Spirit-Nature,' the 'Soul-Nature,' the 'Mind-Nature,' or the 'Body-Nature,' and even the 'Terrestrial Body,' and these may appear and communicate voluntarily, that is, of their own accord, in *séances*, and through certain mediums. Thus again, in a certain degree, Spiritualists are deceived into thinking they are dealing with the 'departed,' whereas they are dealing only with a 'Nature' belonging to the 'departed.' And in this phenomenon, not only are the living witnesses deceived, but the 'Nature' communicating is as much in ignorance of the *single-Nature* state in which it is existing for the time being. Indeed the whole subject of Spiritualism, and the functioning state of the dead, in the Astral Plane, amongst mortals, is one of such infinite complexity of combinations and variations, that we must leave the reader to take the suggestions we have offered and think out for himself the wonderfully intricate truths they indicate.

It must be remembered that the 'Astral Body' is that Nature of man that specially functions as the medium of the Spiritual to the Physical and Mental Natures. It functions on the Spiritual and Astral Planes as the Terrestrial Body functions on the Physical and Mental Planes. It is of the same tenuous fluidic composition as the interior Natures of the Soul, and acts as the *Soul-sheath*, or vesture. The Four Natures, dually encloded in the Astral and Terrestrial Bodies, form the complete Microcosm, with the 'Spirit-Nucleolus' as the centre; and Man cannot be said to be a complete Microcosm, nor can he truly and properly function as such, when in the divided state. Deprived of the 'Terrestrial Body,' which includes the 'Body-Nature,' and the 'Mind-Nature,' he is only half a Being, and he remains so until he is conjoined with his missing part. Therefore when the Soul enters

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the Astral Plane, it, in a sense, 'dies' once again, that is, instantaneously, a division of its Natures takes place—as instantaneously as the collapsing of a 'soap-bubble' when it breaks from the 'pipe.' The 'Astral Body,' being of less tenuous conditions than the interior Natures, floats in near propinquity to the Terrestrial Body, and particularly so, when weighted with certain Earth-elements that create an affinity, or attraction, to the Earth. It cannot rise to any of the higher zones; and the borders of the Earth in the Astral Plane are filled with these 'wraiths,' as though the air were filled with 'soap-bubbles.' It is these 'wraiths' that evil spirits constantly use, taking advantage of their affinities and attraction to mortals still living, to 'possess' them, control them, and occupy them, and otherwise deceive them. Therefore, there ensues, immediately on entering the incarnate state, the dismembering (so to speak) of the Soul. The 'Astral Body' abides contiguous to the Earth, often appearing as a walking 'ghost,' haunting houses to which it has some evil or good affinity, and certain mortals likewise. The 'Spirit' is drawn up instantly to Paradise. The 'Spirit-Nature,' and the 'Soul-Nature' disunite, and each enters the zone of its specific gravity and affinity, to coalesce with those other Natures waiting for them in Purgatory, or to wait for their arrival in Purgatory from the mortal bodies in which they are still incarnated. In many cases the Organic Structures are as much 'divided' as the Natures, and so the dismemberment becomes more diffuse, and the coalescence more complicated. Indeed, we say again, there is no end to the infinitude of combinations produced for the unravelment of Purgatory, apart from the actual purgation of each Nature and part. We can only touch upon the subject; it is much too complex for a more detailed treatment in the present discussion. Each Nature and part finds its place and way in Purgatory; and the Terrestrial Body abides in its own material Purgatory

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—the Earth. Each of these divided parts and Natures, in their respective Astral and Terrestrial Zones, undergoes Purgatorial disciplines, ordeals, duties, functions and processes, by which it is individually purified first, and then in the collective microcosmic state, completely purged of all Earth-elements of impurity. When they, the individual parts and Natures, are free from the remaining elements of Earth that adhere to them in the Astral Plane; liberated from the restraining shackles of Earth-attraction, and the lower affinities; and are capable of rising gradually to the higher Purgatorial Zones in succession; they receive those impulses and influences which bring about their microcosmic coalescence; the Natures and parts related to each other microcosmically, are drawn to one another; the 'Spirit' is drawn from Paradise, and each Nature and sundered part is drawn from its zone of specific gravity; and, all coalescing; the microcosm may now, after due purgations, ascend to the Paradisaical Home awaiting it in the Celestial Sphere.

The idea of 'Purgatory' is one that has naturally taken a strong hold upon the human mind. Protestantism has put it aside as a 'fond thing vainly invented,' and, as it has done with many more Truths of the Catholic Faith, perverted and travestied by superstition, in its 'root-and-branch' iconoclastic fashion, has cut the whole tree down. But there is still remaining, even in the Protestant mind, a *residuum* of vague thought that the departed Soul does not, cannot, have done with Evil, and the effects of Sin, by the 'article of death,' and that, after death, there is some experience for the Soul in which 'Evil' is treated, and 'Sin,' in some unknown manner, is expiated. In the Roman Church this idea forms a powerful force and factor in personal life and religious duty. The Church has taken advantage of the Truth of Purgatory to make it a lucrative instrument in the

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raising of large sums of money for Ecclesiastical wealth and aggrandizement. The history of the Catholic exploitation of Purgatory for the enrichment of the Church's temporal possessions and power is a history that Catholics try their utmost to whitewash, but which they cannot erase from the Church's annals. It was the main weapon that the Lutheran 'schism' was able to wield to the severing of the union between a large portion of the Catholic Church and the Mother Church. Of this 'schism' neither side has any cause to be proud. It is a gross and shameful story throughout. The bitterest fruits are now being gathered from the evil-planting of that misguided act, in both the Catholic and the Protestant sections of the divided Church. The mistake that was made was the act of schism, however provoked, and however inevitable it seemed. Better for all the 'Protesters' to have perished by the hand of the Church than to have voluntarily cut themselves off from communion with the Catholic Church. The schism has proved itself to be a false step, by the fact that the schismatic section has been at war with itself ever since. Cut off from the centre of cohesion, it has lost its cohering uniting force, and has been in a continuous state of disintegration ever since; schism is perpetuated and repeated; until 'Protestantism' is but a congeries of contestant and jealous 'sects' (cut-off bodies, or limbs of a body), devouring one another in the 'struggle for existence' in the popular favour. 'Communion' is the chief factor of existence, as a Church, and the prime element of its cohesion and permanency. The Protestant schism was only a repetition, in another and lower order, of the schism of the 'Fall,' and the disruption of Man from the Cosmic Unity. The effects have been proportionately the same.

But our concern is with the subject of 'Purgatory,' as it is understood in the Catholic Church to-day. The idea prominent in the minds of devout Catholics,

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paying their money to the priests for 'masses for the dead'; interceding with God, with the Holy Mother, with the Holy Angels, and with the Saints, in behalf of the dead in Purgatory; burning their candles, saying their Rosaries, and pouring out their continual orisons, for the 'repose' of Souls in Purgatory; is a profoundly true idea, and a pathetic illustration of the true sense innate in the human mind, of some utility in human desire and thought in the behoof of the suffering Souls in Purgatorial pains. And verily is there truth and reality in this 'sense.' It is far from being a mere sentiment or superstition. Let all devout and earnest Catholics who perform these dues and rites in behalf of the departed in Purgatory, rest assured that their services are not futile; that every sincere desire of the heart, manifested in every 'sacrifice' of the Mass, every candle, every pious utterance, every upwafted petition; is a wave of good and helpful *force*, sent up to the Souls waiting in Purgatory for their Paradisaical release. Such 'release' is not purchased by 'sacrifice,' not bought by 'penance,' nor redeemed by 'pence' paid to priests. But these outward acts of personal devotion to the dead are all significant tokens and indications of the will and intention of the pious devotee, and the latter have nothing to do with, nor are they affected by, the good or evil motives of those who authorize and systematize monetary payments for the same. The purchasers of 'indulgences' do not stultify their motives nor hinder the devout purpose of their sacrifices in the purchase, because the infliction of an impost on 'indulgences' is a nefarious and degrading practice, exacted by avaricious priests and a wealth-hunting Ecclesiasticism. It is not the written 'indulgence' that brings the desired relief to those in Purgatory, but the honest and sincere prayers and intentions of the souls that use them, which would have the same results in Purgatory, with or without any payment for the right of helping the sufferers by

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prayer, and intercession. But let not the Catholic suppose that 'intercession' is necessary with God, the Virgin, Angels, or Saints, in behalf of the dead in Purgatory. It is not for any such purposes that 'Prayers for the dead' and 'Indulgences' are needed. That is a figment of perverted and superstitious Catholicism. The efficacy of these devotions is in the fact that every such devotion sends a direct influence, on the magnetic currents, that reach, and help the Souls in Purgatory, in precisely the same way that human desires, good wishes, will-power, pure intention, and benevolent services, reach, and render aid, to the living, who suffer, and need the help and goodwill of living friendship; or that prayers to God, the Virgin, Angels, and Saints, bring blessing and help to seekers living in the world.

And again, let us endeavour to show the reader that there are current many erroneous ideas concerning the *state* of existence in Purgatory. The general impression of those in the Church who believe in Purgatory, that it is a state of unexceptional and uniform dread and evil; that those who are the subjects of their intercessions are in direst durance. Now this is not the case generally whatsoever. The Astral Plane is, in some senses, little other than an extension of the Earth Plane, the expansion of human consciousness into the spiritual plane, which is as real and objective to the 'Astral' senses of the microcosm as the physical plane is to the physical senses. The Astral Plane is cognized by the 'Astral Body,' as the Physical Plane is cognized by the Physical Body; which both have their specific functions in all the planes of consciousness. Only in the lowest zones of the Astral Plane do the experiences of the 'Astral' beings at all amount to real suffering and torment. This torment is due to the fact that, in the Astral Plane, if a Soul is at all sensual, earthly attracted and 'devil'-controlled, he cannot gratify any of his sensual appetites, tastes,

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desires, or passions, being deprived of those qualities of the flesh that objectivize and substantialize sensations and emotions that belong to the flesh, and the world-life. This is as great a 'torment' to them, as the absence of food and water is to a poor dying wretch wandering in an arid desert. This is the 'Hell' of Dives, 'being in torment.' He has all the hunger and thirst and desire, developed beyond all proportions to his Soul and Spirit faculties, as if he were incarnate, but he has no inherent faculties of gratifying them, of satisfying his hunger and thirst. He is like an intellectual man in a country of savages, without books or companionship, and driven to stagnation and mental starvation. In such cases the evil spirits, abounding in that low altitude of the Astral Plane, surround him, and lead him into the worst form of Astral 'vice,' by initiating him into the way of gratifying every desire by the means of 'possession' and occupation of 'mortal' men, and the many ways in which they may 'tap' the bodies, minds and souls of mankind, and live again the earthly life in, and through, mortal creatures, men and beasts, as their affinities and attraction lead them. Thus they 'bestialize' mortals and themselves, and sink lower and lower in the perdition they have admitted themselves into.

Different indeed, however, is the Purgatorial lot of those whose dispositions are purer, holier, truer, whose tendencies and affinities are God-ward, Heaven-ward, Christ-ward. There are zones appropriate to all characters of purgatorial natures; the intellectual man may find a place for the enjoyment of all that his mind desires in Purgatory, if he is not bound by fetters of the flesh, as soon as he enters Purgatory. If he is bound by the fetters of the flesh, he remains bereft of these intellectual advantages until he liberates himself by attending to his Soul's needs and calls. The moment he shows some recognition of his Soul, and its needs and requirements, he rises above Gehenna,

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things may, and do, exert a most beneficial influence upon very many people. But these benefits have been in the inverse ratio of the motives and intentions of those persons to whom they have been beneficial. We know of a case, for instance, of a poor drunken man, a wretch besotted and dragged to the gutter, who, in a state of drunkenness, entered a Salvation Army 'Barracks' during a service. Utterly unconscious of what he was doing, he reeled out of his seat, and sank on his knees at the 'penitent-form.' There he remained for a long time, in a parlous state, in which reasonably no one would have dreamt that any good word could penetrate his drink-sodden mind. A Salvationist approached him, and tried to make him understand a few encouraging 'Gospel' words. He tried to induce him to pray. The man said he never had prayed in his life, and did not know what to say. The good brother told him to say the first words that came to his lips, meaning that he need not pick his words, and express anything but his true penitence. The poor fellow began to repeat the following lines :—

'Matthew, Mark, Luke, and John,
Bless the bed that I lies on.'

Immediately on saying these words, he jumped up, clapped his hands, commenced to dance and to shout, 'I'm saved! I'm saved!' No one quite believed this was more than a drunken freak; but they wisely followed his whim, and the people round him began to praise God for him. He went home, after 'signing the pledge,' and told his poor trembling wife that he was 'converted,' and had signed the pledge, and that she would be a happy woman again after this. Strange to say, the man kept his word. He became a truly 'converted' man, donned the 'Army' uniform, carried the 'Army' flag, testified to his conversion, became a useful 'soldier,' and, to our knowledge, continued some years a true Christian man, a good

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error and half-truth, of superstition and falsity and perversion of Truth ; in the place of the *Truth* ; through the indolence, supineness and credulity of men, who do not take the trouble to enquire into the doctrines of the Faith, to see if the things they credulously believe and are taught are true. Is it not the duty of any man who has come to a knowledge of the Truth, and seen the error in which the world has become enwrapped, as by a thick veil, and for so long a time, that it has grown to the appearance of Truth, in the Religion and Philosophy that counts as 'orthodox' ; to lift that veil, to expose the error, to expound the Truth, even when, in doing so, he *seems* to be denouncing all who have been born and bred in the error, in ignorance of the fatal misapprehensions of their ancestors who first were led away into the error ? True is it, that, *in the generations gone by God has suffered all the nations to walk in their own ways* (Catholic, Protestant, Sectarian, Exoteric, Agnostic, Materialistic, Heathen, and what not), but is it not the duty of Apostolicity to seek, by all the emphasis and strength of language and persuasion available, to *turn them from these vain things, unto the living God, and bring them the good tidings* ? The Truth always hurts, and is bound to offend those that are in error, and especially such who live by the error, and, like Demetrius, the idol-maker, who complained of Paul and Timothy, and said to his fellow-craftsmen, in endeavouring to stir them up against Paul, *Sirs, ye know that by this craft we have our wealth. Moreover ye see and hear that . . . this Paul hath persuaded and turned away much people, saying that there be no gods which are made with hands. So that not only this our craft is in danger to be set at nought ; but also that the temple of the great goddess Diana should be despised, and her magnificence destroyed, whom all Asia and the world worshippeth.* Now who shall say (certainly not ourselves) that many thousands of 'ignorant' worshippers of the 'great goddess Diana' were benefited by their

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such thing as to destroy Religions, or Religious Institutions, but to destroy the 'Religionism,' which is essentially disintegrative and competitive. We want the whole world, of whatever 'Religion,' 'Faith,' or 'Philosophy,' to say, 'I am not of this religion, or that,' but, 'I am of Christ.' It will need no organization, no human schemes of Churchism, Societyism, Sectarianism, or Religionism, to raise the 'True Church of the Living God.' The Church is like the 'germ' in the 'egg.' No human hands must touch the 'egg,' by breaking the 'shell' to release the 'chicken.' It will emerge of its own accord, in its proper time. So the True Church is in the 'shells' of many Religions, Philosophies, Churches, Sects and Schools. Let the 'shells' alone; the True Church will emerge in its own proper time. And if we who are *of the Truth* prepare ourselves for this emergence, as one soul after another emerges, and are ready to shelter and succour those whom the 'mother-hen,' the prevailing Religion, Church or Society, disowns her brood, because they resemble not herself, then the Cross and Serpent must be prepared to suckle, mother, and succour the disowned, the souls that have been 'cast out of the synagogue.'

(2) The Second Truth that the above-stated facts teach us, is one that holds strongly with a large section of the Catholic Church, and is a source of infinite comfort to devout men and women in the Church, and of infinite blessing and help to the Purgatorial Souls. This Truth is the one embodied in the Roman Catholic and Anglican doctrine and practice of 'Prayers for the Dead,' and the influence of the living upon the fate of the departed. Of course in the True view of this subject we do not admit the righteousness of the Roman Catholic use of 'Prayers for the Dead,' in the system of taking payment for 'Masses for the dead,' in the sale of 'Indulgences,' and in the doctrine of 'works of supererogation.' These are corruptions, perversions, and abuses which have sprung up, in days

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past, when the facts of Purgatory, and the belief in the efficacy of human prayers in the behalf of Souls in Purgatory, were made an instrument of priestly exploitation for the pecuniary and worldly advantage of the Church, and its enrichment. But, as we have already said, these abuses and corrupt practices do not nullify the *good* that is occasioned by devout prayer, and offerings and devotions, done with devout, good and right 'intention.' We go further, and acknowledge that payments into the 'Treasury,' act, in many instances, as the 'wings' (so to speak) by which the velocity of the Thought-force is increased, that is, carried to the benefit of the 'dead' in Purgatory. Some persons, by an act of real self-denial, as in sparing of their little, some real sacrificial offering for the benefit of Religion, show their genuine 'intention,' and mark it in a manner that not only proves its integrity, but gives it a *force* that, if the offering were begrudged, would nullify its utility altogether. But, apart from these questions, the fact remains that the Thought and Desire of honest and good hearts, in behalf of the 'dead' in Purgatory, possess unspeakable value, and a strong influence, in respect of the Souls in the Purgatorial Zones. But the question arises as to how these motions of the living work? What is the mode by which the living can exert a benefic influence with the 'dead'? It is in the *force-currents* that are generated in the 'battery' of the living soul, directed to, and pervading, the 'atmosphere' surrounding the departed soul. They act as the subtle, unseen, imperceptible *aura* that penetrate the consciousness, and assist the will and mind to goodwill and good purposes, and to rise above the world-enthralment. It is not 'intercessory,' but it is 'mediatorial.' Every *good* person is a *medium* of the Light-currents which are in him, and are the cause of making him 'good.' And in the *ratio* in which they make himself 'good,' they are capable of making other people good, irrespective of

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distance and time, whether in Hades or still incarnate in the world. It rests with the Souls in Purgatory if they *respond* to these *stimuli* or not. Many do, and are comforted and helped by the prayers of good people. It is so much added force to impel and strengthen in them the slow-rising sense of the Soul, of God, and of Paradise.

In 'Spiritualistic' phenomena, and the communications that are received from the 'spirit-world,' a large volume of evidence is forthcoming as to the residence, experience, and varying conditions of existence in Hades. Space will not permit of any quotations from writings that have been published by Spiritualist writers, and in their Journals, giving detailed descriptions of the ex-incarnate life. Scarcely a number of *Light*, or any other authentic spiritualistic Journal, appears that has not some testimony contributing to the sum of knowledge thus obtained, of the mode of existence in the life Beyond the Grave. They all agree in the statement that, in many cases, life is a happy one, a life of progress, a life of instruction, a life of occupation. And they all agree in showing that there are degrees of the state of existence, of consciousness, and of well-being. Some—the pure, the young, the innocent, the useful, the practical people—find the surroundings and occupations furnished for them suitable to their predilections and capacities. They agree also that there are 'zones,' to which they are capable of rising, on attaining suitable mental and spiritual states. Also, we observe that Spiritualists report as coming from 'the other side' very specific accounts of appeals made by 'spirits' for the aid of living well-wishers and sympathizers, in the flesh, to succour them, by prayers, by surrounding them with their loving thoughts and care, thus delivering them from some forms of Earth-bondage, which prevent them from entering into higher felicities. Also we have known of many instances in which 'spirits' have communicated descriptions of

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by all true and earnest seekers after the 'Wisdom that is from Above.' As a companion and forerunner of the 'Cross and Serpent,' it stands pre-eminent for its lucid and inspired instructiveness. It was not until Dr. Kingsford herself was the instrument of introducing the Truth of 'Reincarnation' as a practical and workable theory in Theosophy, that it became a deeply embedded, and generally accepted, Principle in the teaching of the Society. But of late years the influence of 'Hermetic Science' has seemingly died out in Theosophical circles, and Theosophy appears to have been whittled away as to its broader embrace of Truth, and to have narrowed itself into the abstruse and complicated metaphysics of Orientalism.

CHAPTER TEN

INCARNATE DEMONS ; INCARNATE ASTRALS

WE have seen that 'death' is the signal for the general dissolution and purification of the several parts and Natures of the human organism. These parts are, as we have shown—(1) *The Terrestrial Body*, including therewith (2) the Body-Nature, and (3) the Mind-Nature ; in death these separate from the (4) *Astral Body*, wherewith are included (5) the Soul-Nature, (6) the Spirit-Nature, and (7) the Spirit-Nucleolus (or the Divine 'Ego'). Locally there are two Purgatorial states in which the 'divorced' microcosm is subjected to purgations preparatory to entering the higher state of Paradaisical rest and happiness. The one applies to the 'Terrestrial Body,' and its related Natures (the Body-Nature and the Mind-Nature) ; the other relates to the 'Astral Body,' and its related Natures (the Soul-Nature, the Spirit-Nature, and the Spirit-Nucleolus). The Terrestrial Body remains in the Earth, and, in the chemical processes of Terrestrial disintegration and decomposition, is loosened from its material molecular conditions, the foreign elements contracted in its Earth-life, by reason of its abnormal and corrupt mode of subsistence, the non-integral particles adhering to it, falling away from it, and returning to the 'dust of the ground.' By this Terrestrial chemical disintegrating process the grip of the Earth-attraction is relaxed, and the Mind-Nature and Body-Nature are released in their fluidic forms, and rise up from the Terrestrial Body ; and the Terrestrial Body finally is released to conjoin with its microcosmic Natures in the Astral

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Plane. This is the lower Purgatorial state. The other state applies to the 'Astral Body' and its related Natures (the Soul-Nature, the Spirit-Nature, and the Spirit-Nucleolus), which undergoes a similar process of 'divorcement' in the Astral Plane, where the separation of its related Natures takes place. The 'Astral Body' remains in the zone proximate to the Earth Plane. The 'Spirit-Nucleolus' ascends to the Heavenly Places, the 'Spirit-Nature' and 'Soul-Nature' rising to the Astral Zones corresponding to their natural specific gravity, in accordance with the strength of 'attraction' to the 'flesh,' and the Earth Plane, which it has contracted, or developed, in its reincarnate lifetime. The Terrestrial Body, in due time, is freed from the Earth-incubus, and sets forth on its upward way, purified, in a measure, from its Earth-defilement and corruption, by the purgatorial processes undergone in the death-state, and coalesces with its related Natures in the Astral Plane (not necessarily those Natures that were associated with it in the previous reincarnate life; which, in most cases, are Natures foreign to its microcosmic constitution, and associated with it through abnormal marriage and conception, at the opening of its reincarnate life). Then it pursues its upward journey, with the Astral Body, purified in the Astral Plane, to the Purgatorial Zones where are located the higher Natures related to the microcosm; and coalesces with these Natures. Thence, after abiding in the higher zones of the Astral Plane, until the Purgatorial process has been completed, these reunited Natures—the whole microcosm (including the 'Spirit-Nucleolus' from the Heavenly Places) — pass out of the Astral Plane, and enters first the Solar Sphere of its 'Nativity,' and, in due course, is transmitted, in the magnetic currents, to the Paradisaical Planet, and becomes an inhabitant of that Sphere, enjoying the bliss of Paradise, and entering upon the services, labours, and pleasures of the Beatific Life, for a Devachanic

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season—the ‘earnest’ of that Perfect Life that shall be hereafter.

For the guidance of the reader we append a Diagram of the divided organism after death :—

Plan of the Divided Organism after Death

| | | |
|----------------------------|---|------------------------------------|
| i. <i>Terrestrial Body</i> | { ii. <i>Body-Nature</i> iii. <i>Mind-Nature</i> } | Purified in the Earth or ‘Grave.’ |
| iv. <i>Astral Body</i> | { v. <i>Soul-Nature</i> vi. <i>Spirit-Nature</i> vii. <i>Spirit-Nucleolus</i> . | Purified in the Purgatorial Hades. |

Abides in Paradise until reunion of the related Natures.

‘Dissipated’ in the finally disobedient ‘lost souls.’

We have spoken of the ‘Wicked Spirits,’ the ‘Demons’ and ‘Astrals,’ and the hosts of ‘Spirits’ that are under the spell of these creatures, and held down in ‘Gehenna’ on that account, to the gradual loss of their spirit. Of a certain portion of these beings there is no purgation, no ‘Salvation,’ in the Redemptive Scheme. Of these there are two classes absolutely irredeemable, irreclaimably lost, for the present Cyclical Age of Progressive Creation. These are the ‘Demons’ and the ‘Astrals,’ of whom we have already spoken. In Progressive Creation, they have ‘finished their course,’ ended their cycle of Reincarnations. In the case of the ‘Demons,’ they have lost their spirits, dissipated and absorbed in the Celestial ether, and returned to God whence they came. These spirits will *re-emanate*, in due time, and fulfil a future creative course from the beginning, in the Æons to come. Their existent Natures, still abiding in constitutional ‘forms,’ await dissolution, and similar dissipation, absorption, and then return to the Divine Being, in the fiery cataclysm that will dissolve the elements of the present Earth and Astral Plane. In the case of the ‘Astrals,’ they have squandered away all their opportunities of Regeneration and Redemption, after repeated Reincarna-

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tions and persistent rebellion, descending lower and lower into the morass of 'Evil' and corruption, their spirits becoming gradually weaker, and diminishing continually, until they finally flicker out, as a flame in the density of a fœtid atmosphere. Thus, failing to evolve into higher constitutional states, they have sunk, in many cases, to states below the lowest types of bestialism. By this 'end' of *Existence*, which we term 'dissipation,' we do not mean (the reader will understand) the end of 'Being.' There can be no 'end' to that which is cosmically and constitutionally *eternal*. Each Nature of such creatures will come to a final end of 'existence,' of cosmic form. The 'Spirit-Nucleolus' has previously undergone 'absorption' in the Celestial ether, and has returned to the Being of God. The other related Natures, after dissolution by fire, are absorbed in the ascending ether, and return also to the Being of God. There, coalescing in the ethereal atomic Divine Essence, they remain, a part of the Essence of the Divine Being, until they *re-emanate* in the streams of the Divine Essence, or Light-Rays, and recommence the long pilgrimage into Matter and Form towards their ultimate Destiny—*Deity*. These Demons and Astrals are all Six-Nature creatures, their Natures coalescing, in due course, in Hades, and, incapable of rising according to the Laws of Gravitation that raise the beings to higher zones, they are bound, in the chains of Gravitation and Earth-attraction, to the Earth Plane, enduring the 'Hell'-conditions of 'torment' as we have described them in the foregoing. They are completely 'lost' to their former Divinity of Nature, irreclaimably abnormal, foul, corrupt, godless and vicious, without a single redeeming feature, or saving element, in their constitution. They are loose creatures, bound to none of the restraints, constraints, or laws, of the higher life, and are only restrained from unlimited evil exercise, by the one Law they cannot overstep—the *Law of Gravitation*.

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This is the 'prison,' their φυλακῆ, their guard-room, in which, as independent, isolated creatures, they are banded together in a conspiracy of destruction, in which all evolving and redeeming souls suffer, who still are obliged to abide within the limits of their zones of gravitation. These terrible creatures, the 'vampires' of the Earth in the strictest and most scientific literalness and verity, the only creatures in existence without the saving and redeeming presence within them of the 'Spirit-Nucleolus'—the Divine 'Ego'—; are bound by none of the principles, rules, or forces of our manifold Nature, Divine, Human, and Organic, which govern, relatively, all creatures, however evil, and however low in the grade of creature-evolution; which still possess the 'Spirit-Nucleolus,' not entirely undissipated.

These Astral creatures are not bound to the Astral Plane in the *lower* direction. The Astral Plane and the Earth Plane are co-ordinate states, and what is in the one is capable of functioning in the other. There is no 'gulf fixed' between the Astral and the Earth Planes, as exists between the Astral and the Celestial Planes. Consequently, the Astral creatures are capable of intercourse and contact with incarnate creatures—mankind, the brute-creatures, birds, insects, reptiles and fishes. They penetrate the ocean deeps, and exercise libertinage, and demoniacal propensities, in all grades of creature-life. Nothing accessible to them is sacred to their corrupt and venal intrusion and defilement. In the creatures they hold an almost universal and unlimited sway and dominion. To how great an extent this is the case we dare not openly reveal, knowing that such a statement would be entirely disbelieved by the egotistical world. We can only quote an Apostolical authority, who calls them the 'world-rulers of this Age,' the 'spirit that now worketh in the children of disobedience' (*the offspring of the broken Law of the Sexual Segregation of the Species at*

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the beginning). We have shown how subtly the 'devil' works in man, to the utter delusion of those who know not that the 'devils' are quite capable of assuming the guises of virtue and Religion, piety and holiness, and to make mankind believe themselves, and one another, to be the most perfect examples of saintliness and godliness. But it is right that we disclose somewhat of the power and methods by which these abhorrent creatures intersperse themselves in our common human existence. It will at least put on their guard those who intuitively desire True Holiness, and would avoid, if they knew how, the very proximity of a 'devil,' in whatsoever delusive guise he approaches to waylay them. The world will not believe what we say; but there are some who will. And to them, our unknown brothers and sisters, we address ourselves, we deliver our Souls; and, for the rest, at least they have the witness, in what we say, that they were not left without warning, of the peril of our incarnate state. There are *three* ways in which the Astral beings are capable of contact with the Earth beings: (1) By 'Possession,' or the temporary investment and occupancy of mortal and living bodies, in which they constitute themselves the moving and controlling 'spirit,' inciting the physical and mental faculties to action and volition. These 'spirits,' possessing mankind, are answerable for much that is done in the world, and are the source of a great proportion of the evil that men do and suffer. (2) By *Materialization*. By this method the Astral 'spirits,' by processes of assimilation similar to what is familiar to Spiritualists, in its modified and partial form, absorb the *substance* of the material nature, and clothe their fluidic forms in a *simulacrum* of a physical sheath, and appear in *quasi*-material bodies, on the Earth. These creatures are an unmitigated curse whenever they appear in this form. Only the most evil and depraved creatures make use of this method. They are utterly gross manifestations of simulated incarnate existence,

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possessed of one only instinct and desire—the *passion of absolute sensualism in its most bestial forms*. As a rule they appear among the brute-creation more generally, the ‘brute’-nature lending itself more fully to the acquisition of the material ‘substance’ required for the purpose of ‘materialization,’ and the ‘brute’-nature being naturally rapacious and instinctively bloodthirsty. What is distinctly ‘fiendish’ in the human nature, is considered *natural* in the brute-creation. But sometimes these ‘fiends’ appear among the human race; *quasi-incarnate* creatures, full of lust, passion, depraved appetites, and murderous instincts. They are as deadly ‘vampires’; cunning, deceitful, rapacious monsters of heartlessness, soul-lessness, godlessness; seeking human society only to devour it, pretending to virtue, only to engender and create vice. Often has the world been visited by these pretending ‘mortals,’ and none have enquired of their ancestry or parentage, but they have lived a brief day, committed vile and fiendish deeds, and disappeared from human sight; a ‘mystery’ of crime and wickedness. (3) By *Reincarnation*, or ‘Metempsychosis.’ By this method these ‘spirits’ are capable of returning to the incarnate life, of being re-born of natural parentage, by the natural process of ‘overshadowing’ men and women, and penetrating their generative and fecundative organs. They undergo the processes of nature in conception and birth. They lead wholly evil lives inwardly, whatever *pose* they assume outwardly, to deceive their fellow-‘men.’ They are deceivers and, for the time being, self-deceived. Like all reincarnate mortals, they do not, in the reincarnate state, *remember the previous Astral state*, nor recall the pit from which they were taken. They are indistinguishable from the truly Reincarnate, and themselves unconscious of their hopelessly evil, demoniacal, and Astral origin and identity. They live their lives entirely under the demon rule, under the powers of Hell—the ‘power

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behind the thrones' of the world-authorities and institutions—and, by reason of their peculiar 'deific' powers, they are capable of winning their way in the world; in finance, in commerce, in political and social affairs; and of gaining a powerful ascendancy over mankind, restrained only by the fear of being found out in criminal deeds, and by the *sense* of good men and true men, who, after all, do live in the world, and are, in their measure, the 'salt of the earth.' These men and women are impelled by a demoniac 'genius' within them, and rise to exalted stations in human life and activity, in Religion, in Society, in Business, and in the State. They are the unsuspecting and unsuspected agents of the secret Demoniacal Hierarchy of Gchenna, and are secretly disguised in many worldly appearances of innocence and benevolence—Religion, Philanthropy, Statecraft, Morality, Literature, Art, and Science; and openly stalking the world in vice, in crimes, and in all manner of diabolical craft and iniquity.

Concerning these demoniacal 'world-rulers,' in these specific forms, contaminating and despoiling the Earth and the world, a remarkable passage in the Epistle of *S. Jude* contains some pertinent and cogent statements. We venture to think that the statements we have made on this terrible subject, coupled with the accompanying quotation, will throw a lurid light upon much that is otherwise inexplicable in the 'revelations' being made in these days of monstrous iniquities perpetrated by men and women in influential circumstances, whose powers for evil have wrought havoc and trouble in thousands of thousands of lives. It is a commentary of stupendous significance on the extraordinary disclosures being made of corruption, fraud and iniquity, in financial, commercial and social circles in America, and other countries, of which 'the half has not been told.'

(*Jude*, 3-19).—*Beloved, While I was giving all*

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diligence to write unto you of our common Salvation, I was constrained to write unto you, exhorting you to contend earnestly for the Faith which was once for all delivered unto the Saints. For there are certain men crept in privily, even they who were of old set forth unto condemnation. These men can only be such as we have described, for none but finally 'lost' beings (of which there are none who are truly reincarnated) who are 'Demons' and 'Astrals' of 'Gehenna'; can be such as Jude here describes. Ungodly men (i.e. men who have lost the 'Spirit-Nucleolus'), turning the grace of our God into lasciviousness; and denying the only Master and our Lord Jesus Christ. Now I desire to put you in remembrance, though you know all things once for all, how that the Lord, having saved a people out of the land of Egypt, afterwards destroyed them that believed not. And Angels (i.e. the fallen 'Sons of God') which kept not their own principality, but left their proper habitation, He hath kept in everlasting bonds under darkness unto the judgment of the great Day. Even as Sodom and Gomorrha, and the cities about them, having, in like manner with these, given themselves over to fornication, and gone after strange flesh (here the Apostle refers to the disobedience of the Law of the Sexual Segregation of the Species, in which the Sons of God fell, and the people of Sodom and Gomorrha so signally followed) are set forth as an example, suffering the punishment of the æonial fire. Yet in like manner these (i.e. the same fallen Sons of God, reincarnate) also, in their dreamings, defile the flesh, and set at nought dominion, and rail at glories (i.e. the Gods, and Divine Men). But Michael the Archangel, when contending with the devil, he disputed about the body of Moses, durst not bring against him a railing accusation, but said, The Lord rebuke thee. But these rail at whatsoever things they know not; and what they understand naturally, like the creatures without reason, in these things they are destroyed. Woe unto them! For they went into the Way of Cain and

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they cast themselves away through the error of Balaam, for hire, and perished in the gainsaying of Korah. These are they who are hidden rocks in your Agapæ, when they feast with you; shepherds that without fear feed themselves; clouds without water, carried along by winds; autumn trees without fruit, twice dead, plucked up by the roots; wild waves of the sea, foaming out their own shame; wandering stars, for whom the blackness of the darkness has been reserved for the ages. And to these also, Enoch, the seventh from Adam, prophesied, saying, Behold the Lord cometh, with His holy myriads, to execute judgment upon all the ungodly (i.e. without the 'Spirit-Nucleolus') of all their works of ungodliness, which they have ungodly wrought, and of all the hard things which ungodly sinners have spoken against Him. These are murmurers, complainers, walking after their lusts, and their mouth speaking great swelling words, showing respect of persons for advantage. But ye, Beloved, remember ye the words which have been spoken by the Apostles of our Lord Jesus Christ: how that they said to you: In the last time there shall be mockers, walking after their own ungodly lusts. These are they who make separations, sensual, having not the Spirit (i.e. the Spirit-Nucleolus).

Likewise, in almost similar terms, the Apostle Peter in his 2nd Epistle (2 Pet. ii.), describes, in almost identical language the arising of 'false teachers,' introducing 'destructive heresies,' and the doings of these 'demons'-incarnate, and 'fiend'-possessed creatures, born mere animals, to be taken and destroyed. And of others of great apparent culture and illumination, he warns the Church against being enticed by these promises of liberty, whilst they themselves are slaves of corruption, saying, of whom a man is overcome, of the same is he also brought into bondage. For if, after they have escaped the defilements of the world, through the knowledge of the Lord and Saviour Jesus Christ, they are again entangled therein, and overcome, the last state is become worse with them than the first. For it were better not to have known

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the way of righteousness, than, after knowing it, to turn back from the holy commandment delivered unto them. It has happened unto them according to the true proverb: The dog turning to his own vomit, and the sow that had washed, to her wallowing in the mire.

The reader needs no further words of ours to see into what a state of Evil added to Evil this devoted Earth has been plunged, as the result of Sin and Disobedience; a world infested and possessed with 'unclean spirits,' 'demons,' 'fiends,' and 'spirits,' so cunningly disguised and made up, impelled by one set purpose, to possess the Earth, its riches and possessions, for themselves; to drive mankind, its lawful possessors, into Evil ways and conditions; and to destroy the Church of God, their Enemy and only constraint, by which they are hindered from having their entire way in a world in which they have gained such a wide domination and control.

To the above-quoted, and similar passages we draw the reader's particular attention. They are not popular among Scripture students, and are wholly unfamiliar to the general Bible-reader. 'Sermons' are rarely preached from them, and they have been relegated to the oblivion to which many seemingly 'obscure' passages of Scripture, teeming with pregnant truth, have been put. They reveal truths and facts not generally known and understood, and have been too often misapplied by fervent 'Adventists,' whereby they have lost their proper application. We point out the fact that, whatever these passages contain, they are spoken of as already existing, and widely prevalent in the time in which they were written, and that they do not specifically refer to a future and indefinite period, a period which any generation, or age, may refuse to acknowledge, and may defer to some still coming age; and so the point of the warning is lost to each successive age, or generation. The fact of the extremely

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grave and forcibly precise language used by the writers, the circumstantial terms, and the reiteration of the warning, render it the more inexplicable that they should be so lightly treated, and comparatively neglected by the Church; and those who do seriously treat them, have passed their application on to a time in the indefinite future, or referred them to a time already past. There are few, if any, that give it an application to the present time. Mankind appears to be blind to the fact that these things began to take place in Apostolical times, that they increased as time went on, and they have not ceased to exist in the world to-day. They are going on, unnoticed, unsuspected, in our very midst, and are the hidden canker that eats at the roots of civilization and religion all over the world. We are aware of the disadvantage at which we are placed in quoting Scripture, from the fact that too generally *Bible quotation is bad argument*. It 'misses fire' in the intelligence of the average thinker and student. This is a thousand pities; but it is the case nevertheless. But a small, and somewhat narrow, school of thought 'take much stock of the Bible,' and the majority of these only use it to punctuate some pet religious theory or doctrine, which they pound away at, hurling their 'texts' and proofs at the heads of their antagonists, or to convince those who require no conviction. But this is a risk we must run in using the Scriptures as our 'text-book,' and a certain standard in our effort to make plain the views we are enunciating. We want the reader to see plainly that all we are setting forth is Scripture-Truth, and no mere imagination of our minds. And touching the 'Bible,' we would further say that we believe in it as a soundly scientific work, an inspired and Divine 'Revelation,' despite its 'faults,' its textual 'errors,' and the many corrupt interpolations imported into its sacred contents under the influence of 'false teachers' and faithless scribes' and 'stewards' of the 'oracles of God'; and by mammonizing and

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manœuvring Ecclesiastical leaders and 'Fathers,' in the days of the early Christian polemics and apologetics. It was in the days when the 'Canon of the New Testament' was under review, that those were treated as 'heretics' who were the True Christ-Followers, and all that savoured of so-called 'Gnosticism' was eliminated from the Sacred Writings. Hence we are not of those who say that the Bible is a faultless and untouched bequest of the Divine Giver of the Truth, but rather we are only thankful that the Scriptures have been handed down with as much purity as it still possesses, despite the immense amount of cunning in its handling by those whose interests demanded a 'Canon' that contains nothing to discredit the Anti-Christian Apostasy that is supported upon it.¹ The purpose of our use of Scripture is to bring sacred testimony to scientific and rational discussion. We assert that, if correctly construed, the Bible is abso-

¹ On this point, of the corruption of the New Testament writings, we quote the following cogent words in Gibbon's *History of the Decline and Fall of the Roman Empire*, page 424. The italics are ours:—

'The hope that truth and wisdom would be found in the assemblies of the orthodox clergy, induced the Emperor to convene at Constantinople a Synod of 150 bishops, who proceeded to the theological system which had been established in the Council of Nice. A final and unanimous sentence was pronounced to ratify the equal dignity of the Holy Ghost. *Their knowledge of religious Truth may have been preserved by tradition, or it may have been communicated by inspiration, but the sober evidence of history will not allow much weight to the personal authority of the Fathers of Constantinople, in an age when the ecclesiastics had scandalously degenerated from the model of Apostolical purity.* The most worthless and corrupt were always the most eager to frequent and disturb the episcopal assemblies. *The conflict and fermentation of so many opposite interests and tempers inflamed the passions of the bishops, and their ruling passion was the love of gold, and the love of dispute.* Many of the same prelates who now applauded Theodosius had repeatedly changed with prudent flexibility their creeds and opinions, and in the various revolutions of the Church and State the religion of the Sovereign was the rule of their obsequious faith. When the Emperor suspended his prevailing influence, the Turbulent Synod was blindly impelled by the absurd or selfish motives of pride, hatred, and resentment. A suspicion may possibly arise that so unfavourable a picture of ecclesiastical Synods has been drawn by the partial hand of some obstinate heretic, or some malicious infidel. But the name of the sincere historian who has conveyed this instructive lesson to the knowledge of posterity, must silence the impotent murmurs of superstition and bigotry. He was one of the most pious and eloquent bishops of the age, a saint and a doctor of the Church, the scourge of Arianism, and the pillar of the orthodox faith, a distinguished member of the Council of Constantinople, in which, after the death of Meletius, he exercised the functions of president; in a word, Gregory Nazianzen himself. Note—consult *Greg. Naz. de Vita.*, tome ii., pp. 25-28.'

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lutely scientific, and the most complete work of cosmological philosophy the world contains. We place no value on any Biblical *dictum* that cannot be borne out by true scientific evidence and reasoning. We claim that the Scriptures contain a wealth of scientific discovery that, if followed up by careful research into Nature, would afford 'clues' and 'keys' to many an unlocked mystery that the naturalist, the biologist, the physiologist, the chemist, and other scientific explorers, may use with the most effectual results. We would however state here, as a fact that may be of interest to the reader, that there is not a single conclusion found in this book which has been directly deduced from Scripture. Each deduction and statement is a resultant from independent reasoning, based on spiritual *intuition* and *visional inspiration*. It has been the greatest delight and astonishment to us, when, after forming definite conclusions and inferences from these *bases*, and have written them in a brief abstract on paper, we have turned to the Bible to see 'if these things were so,' and have 'searched the Scriptures,' for testimony to their veracity, we have found they bore clear witness to the truthfulness of our statements. At the same time, knowing the age we live in, an age of *Scepticism* concerning the Bible, on the one hand, and of superstitious 'Bibliolatry' on the other; we do not rely upon the testimony of the Bible to support our assertions, but, appealing to the sceptic and the Christian, we depend on the reason and research of Science, of sincere and unfettered minds—earnest Truth-Seekers—who will not 'shy' from our assertions *because they are in the Bible*, but will find that the Bible is not so unscientific, and therefore not such an impotent Guide, as prejudice, ignorance, and misinterpretation of its contents, have led thoughtful men to suppose. And we believe that there is not a fact, however 'occult' and apparently 'transcendental' and 'spiritual,' which we have stated, that may not be reduced to the exact-

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ness of a scientific postulate, as readily as any physical fact that Science can furnish exact proof of.

We have shown in the foregoing that in Hades, or the Astral Plane, there exists a vast concourse of 'spirit' (or 'Six-Nature' *Beings*, whom we call 'spirits'), differing in one respect, from any other class of spirits occupying the Astral Plane, in that they are permanent, and not transient, occupants of that region. These we have denominated under the Scripture terms of—(1) 'Demons,' and (2) Astrals, or Wicked Spirits. These creatures occupy zones in Hades contiguous to the Earth Plane, which are differentiated from the other zones by the name of 'Gehenna,' or 'Hell,' and otherwise called 'Tophet,' 'Sheol,' or the 'Abyss.' Their existence is commonly acknowledged by all the races of mankind, ancient and modern, with more or less fidelity to the truth. In the ancient mythologies, romance, and poetry, their existence figures largely, and in the sculpture and art of ancient Egypt and of the far East, are depicted the representations of these dread beings in some of their evil relations to mankind. There is no question as to the universality of the belief in their existence and power over mortals. Only among a few ancient sects, and in modern 'Sadducaic' opinions are there the semblances of a doubt cast on their reality—a doubt that scarcely needs combating. From the fact that we have stated, that they are creatures whose 'Spirit-Nucleolus,' the eternal centre of their 'existence,' has been 'dissipated,' these creatures are, in the true and cosmical meaning of the word 'God-less,' 'without God,' void of the Divine Principle that is the constraining and the restraining Power in all creatures. They have committed the 'unpardonable sin,' the sin beyond the scope of the power of God to remit or redeem. They have 'blasphemed against the Holy Ghost,' 'quenched the Spirit,' and the Divine flame

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of the 'Spirit' has flickered out, leaving them in the darkness of their own inherent evil. These are the 'Demons' and 'Astrals.' Besides these Astral occupants, there are, as we have seen, myriads of other 'spirits,' not less wicked, some of them, than the former, but whose 'Spirit' has not been wholly 'dissipated,' who still retain some proportions of the 'Spirit-Nucleolus.' These vary in their spiritual states in many degrees. Under the dominion of the Demon Hierarchy, they surpass, in many cases, the malignancy of their masters. In their reincarnate lives they reject every prevailing influence to lift them, and redeem them. They continue, and increase, in selfishness, sin, and evil. They enter into the world-stream of mammon, of sensualism, of evil, and manifest dispositions and characters greatly in evidence in the 'world.' With many the 'Spirit' is but a dying ember; others are stronger, and more responsive, more accessible, more susceptible of Divine *stimuli*. These, in countless numbers and varieties of 'lostness,' are the beings that reincarnate on the Earth, filling up their course of Devolution, not without Hope in their ultimate obedience to the Divine Message of the Gospel. But alas, how vain, shadowy and meagre is such a Hope, in the present 'Laodicean' age of the Church in the world, which 'have a name to be living, and are dead'! These Astral Spirits, reincarnating in the world from the Purgatorial Zones of Hades, are those whose Natures have never submitted to the benign influences of Purgatory, have remained obdurate, unimpressionable, resistant, cold and dead, to all the loving *stimuli* of Heaven, and impervious to the influences and prayers of the saints on the Earth. When they reincarnate, they reincarnate as *Six-Natured* Beings. They live in the world without the *Spirit*, they are the 'godless,' the 'ungodly,' who live in the world, with the 'conscience' and 'moral sense,' and the sense of God and godliness in their 'Spirit-Natures'; and who, at any

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is to 'blaspheme against the Holy Ghost,' to commit the 'unpardonable sin.' Yet in all these there is the *reclaimable* element, and it is one of the functions of the Church to seek this reclamation, that the Spirit of these Spirit-dying men and women may be restored to them in this lifetime, and the dying embers may be fanned into a living flame. Hence the supreme urgency of the importance of the 'saving' of 'Souls.' Hence the special purport of the words of the Prophet Ezekiel: *When the wicked man turneth away from his wickedness that he hath committed, and doeth that which is lawful and right, he shall save his Soul Alive—i.e. he shall save his Soul in his present lifetime (Ezek. xviii. 27).*

Summing up what we have said concerning the 'Purgatorial' incarnate souls, we learn—(1) That they are 'spirits' reincarnated from the Purgatorial Zones. (2) That they are 'Six-Natured' Beings, *not* 'Seven Natured,' their 'Spirit-Nucleolus' being still in the Heavenly Places. (3) That on entering the reincarnate state, in the act of conception, their Natures become divided and separated, and intermixed with the Natures of other beings reincarnating at the same time, owing to the abnormal system of 'Marriage' in the world. In some cases these separated Natures are intermixed with the Natures of the Paraisaical Spirits, and so the earthly destiny of these latter is confounded in the same evil destiny with the Purgatorial Natures; but, at the same time, the opportunities for good to the Purgatorial Natures are as much increased as those for evil are increased in regard to the Six Natures and 'Spirit-Nucleolus' of the Paraisaical Natures. This lamentable fact emphasizes the necessity of the forming of an Elect and Segregated 'Church,' and the raising of a 'Seed' that shall establish a 'Pure Race' of Men in the Earth, by the institution of pure and normal Marriage. (4) That, owing to the still existing 'Spirit-Nucleolus,' with which these reincarnate men are in magnetic connection,

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and which are abiding in the 'Heavenly Places,' their 'Day of Grace' is not concluded, and they are yet capable, both in Hades, and in the reincarnate life, of rising from sin and wickedness, to righteousness and true holiness, through the 'power' of the 'Spirit-Nucleolus' working upon the Spirit-Nature and the Soul-Nature (the 'Soul'), and their power to reduce the Mind-Nature, the Body-Nature, and the Terrestrial Body (the 'Body') to subjection, and suffusion of the 'Spirit-Nucleolus.' (5) That these souls constitute the 'wicked world,' which the 'Church' is commanded to renounce, with the 'flesh' and the 'devil,' its masters, to whom it is in subjection and captivity. (6) That these men and women are open to the influences of Religion, and to all bettering and reforming processes of altruistic, philosophical, intellectual and purifying movements. (7) That when brought under the influence of these movements, however faulty and erroneous, in questions of 'Theology,' practices, methods, doctrines, the character of the persons instrumental in these movements, and in any other matters of question and dubiousness; these movements are the instrument of their attempts at 'reform'; change for a better life; motions of the 'Soul' Godward; and 'repentance.' These results are called 'conversion,' and are such as we are familiar with in 'Revivalist' movements, missions, camp-meetings, preachings of the Gospel, humanitarian efforts, social reform, rescue work, education and civilization, and the hundreds of works and movements for the elevation, salvation, and betterment of mankind. (8) That whenever a true and sure work has been accomplished in these directions, in the Soul, the 'Spirit-Nucleolus' is drawn down from the Heavenly Places, and coalesces with the 'Soul,' for the future reincarnate life of that soul, and the work of the 'Sanctification' of these beings is gradually performed. (9) That, on their death, they will re-enter Purgatory in a redeemed, or 'saved'

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state, and, in due time, will quit Purgatory for Paradise, whence, in a future reincarnate life, they will be among the 'Elect,' and predestined to form a unit in the 'Church of the Elect People of God,' predestined to the Eternal Life to which the Elect are 'heirs'—provided they 'endure to the end,' and Earth-conditions favour the organization of the Pure and Segregated 'Church,' the 'fold,' under Christ the 'Shepherd,' segregated and enclosed from the world, and protected from the 'wolves' of the Astral Plane and the World. These 'Purgatorial' Souls must not therefore be confused with the 'Paradisaical' Souls that reincarnate from the Heavenly Spheres, or the Celestial Paradise. In the reincarnate life these two classes of reincarnate beings live, in the world, one and the same life of the world, and, except to 'initiated' vision, they are indistinguishable from one another. And alas! for two very serious reasons, they are more indistinguishable than they need to be. (a) Owing to the prevailing abnormalism and promiscuity of Marriage, their microcosmic disunion and disintegral conception and reincarnation, creates a fatal obstacle to the normal and proper separatism that would completely and naturally divide, and keep divided, the two classes of the reincarnate beings. The 'Purgatorial' and the 'Paradisaical' reincarnate types would remain in persistent and natural differentiation and carnate distinction, as the 'Church' and the 'World,' as separated as one species is separated from another. But such is not the case, owing to the unhappy fact that, in most instances of reincarnation, there is no system of true *marital* 'selection' in conjugal relations, and hence the 'seed' of reincarnating microcosms become irreparably confused and intermixed (with deplorable effects which we have already shown). And (b) At the present time, there exists no true, segregated, and protected 'fold,' truly protected and demarcated from the world; no true, safe, and segregated 'flock,' truly shepherded, and entrenched

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in perfect seclusion from the prevailing 'corruption which is in the world.' The 'Church' - (Εκκλησία) idea is no longer existent, except in theory and sentiment. It has no practical existence or force in the world to-day. The 'wheat' and the 'tares' have become inextricably intermixed by the utter lapse of the Church from Apostolicity; the 'leaven' has been cast into the 'dough,' and works its corrupt effects in the present 'kneading' process of common abnormal Marriage and Sexual promiscuity. Whereas it is useless to extricate the 'wheat' from the 'tares,' to remove the 'leaven' from the 'dough' in the present reincarnation, there are two considerations to be mentioned of infinitely serious importance—(a) The 'good' souls, even those partaking of the prevailing confusion, may, by labours and services, preaching and teaching, by altruism, 'self'-denial, 'world'-renunciation, 'devil'-resistance, and reform movements; not only work a good work on themselves, but upon their fellow-men, and so lift the 'world,' by turning their minds from dead works to serve the living and true God, that the world may be converted, and many may pass into Hades, to return, in their next reincarnation, among the true Paradisaical 'Flock.' This is the great idea of the spreading of the general principles of God's Love to the world, and the Church's efforts to seek and save that which was lost, embodied in the words of Jesus Christ recorded by the Apostle John. God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life. The labours of Christianity, notwithstanding its faults and errors (as we have pointed them out), are all absolutely in accord with the 'evangelical' spirit and service of the Church. Although the Church has fallen from its Apostolicity of doctrine and practice, yet it is the body of humanity that specially represents and includes the 'Paradisaical Elect.' But not only is this so in regard to the Church. In actual consequence of the

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Church's errors and faults, its shortcomings and Anti-christian state, there are large numbers of the 'Elect'—the 'Paradisaical' Souls—to be found outside the number of the Church, many in the 'world,' enmeshed and implicated in its works and ways, inextricably confused in the tangled web of abnormal and corrupt humanity. As we shall see, those that are nearest to the 'Kingdom of God,' are farthest from the professed corporate 'body of Christ,' the present-constituted Church, so far and away removed from its Apostolical foundation and reality. And it is not only in regard to the labours and services of Christianity that the work of 'seeking and saving the lost' is being performed. Other religions are doing the same work, faultily and in great error and ignorance, it may be, but with the general idea of maintaining the basic principles of the Truth of Christ, of Buddha, of Krishna, and other representations of the Redemptive Scheme, more or less all in comparative divergence from the Pure and Original Christ-Wisdom. Also, in the many secular and reformative movements, in Politics, Education, Economics, Industry, Literature, and in all civilizing aims and efforts of humanity; the same movement God-ward and Heaven-ward, is going on. All this is unconsciously operating in the gradual freedom of the Soul from the 'world,' the 'flesh,' and the 'devil,' among those that are being 'saved,' and in the tightening of the bands of evil, the strengthening of the lines of demarcation between the 'World' and the 'Church,' and the making more distinctive, the Souls that are 'perishing.'

(b) The approaching restoration of the True Apostolicity, the re-formation of the 'Church,' to be replanted in the world in its ancient Apostolical form, its former Purity, segregated and separate from the world. The only class out of which the 'Church' can be taken, is the Reincarnate Paradisaical Souls. The Purgatorial Souls, who have 'saved their Souls alive,' will be 'shepherded' by the Church, will be sanctified and

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nourished in the Church, and counted among the 'saints' and Brethren in Christ, during their lifetime. They will not however reach the 'Fire-stage' of Redemption, until they have passed away in the faith, and returned to the Earth from their Paraisaical conditions. Their 'conversion' and 'regeneration,' by the Baptism of repentance, faith, and obedience to the Apostolical teaching and councils, will fit and qualify them for an 'abundant entrance into the Kingdom of Heaven,' to be 'with Christ in Paradise,' after death, and the necessary purgations in Hades. And later, they will return to the Earth, predestined and Elect, to enter the Inner Circle of the 'Body of Christ,' the Church of the Elect People of God, to be constituted, according to the fixed principles of generation and Reincarnation, upon the Earth. What is now waiting to be established on the Earth is a Terrestrial Divine Magnetic Centre, a focus, a *nucleus*, through which Reincarnation, Re-birth, and fecundation, may be carried out unattended by the *fatality* of birth and conception, which now accompanies the processes of Reincarnation. Hosts of redeemed and purified Paraisaical Souls are being reincarnated daily, who reincarnate in the corrupt and abnormal conditions, because of the want of this *segregated order of mankind*—the Church—to whom their microcosmic beings may be magnetically drawn, in reincarnation, and the division of the microcosm will not ensue in the processes of conception. Despite the doubts and prejudices of many, who have accepted the Truth of our conclusions, against the suggestion of the Cross and Serpent being the formation of another Society, another 'Order,' another 'Church,' or 'Sect,' among a profusion of similar communities, we ask the reader to use his common sense, and decide, whether it is possible for any true movement for the establishing of the Church, as we have specified it, to be accomplished without apparently 'starting a *new* community'? It cannot be done;

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and in its commencement it must take all the risks of prejudice, caused by comparison with the futility, and often the absurdity, of the many existing religious, philosophical, and reformatory communities. But we have already said that the Cross and Serpent will not be a 'split' from any existing 'Church' or 'religion.' It will rather be a *growth* in the existing Catholic Church, and Christian Religion, with a *nucleus* of Brethren who will be the first 'Apostles' and 'Evangelists' of the Cross and Serpent. No one will be invited to split from his religion or Church, in the flesh; only will all be able to vow to God the strictest adherence to the Principles and Practices of the True Faith in the Cross and Serpent. It will be the Church growing in, and gradually pervading and embracing, the whole Church; the reviving in the 'shell' of the Catholic Church, of the living element, the Divine Nature, to form the Pure and Perfect 'kernel,' of which the Church, by its past Apostasy, has been deprived. By no public demonstrations, no 'flare of trumpets,' no gay triumphal spectacle, no exclusive propaganda, will a 'new religion,' or a 'new Theology' be inaugurated. The Brethren will be of all Churches, Creeds, Religions and Philosophies, bound together by the secret ties of Brotherhood and fellowship, maintained by secret union with the Cross and Serpent. The reader will understand therefore that the class of mankind reincarnating from the Purgatorial or Astral Plane, becoming 'converts,' and entering into fellowship with the Church, do not become eligible to take a place in the 'Church of the Elect People of God' in this lifetime. They cannot become True *Mediums* of the Divine Essence, and of Reincarnation, nor function in the special capacities of the Church, until they have reincarnated of Pure Parentage, which cannot be until their next Reincarnation. On their return to the Earth, they reincarnate as the Predestinated and Elect People of God, and are qualified to graduate in every degree and function of

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personalities. As 'microcosms' they are reprobate, hopelessly bankrupt. Now only two classes of beings answer to this description, belong to this type; not the Purgatorial Spirit, however wicked, incarnate in the world; not the Paraisaical Spirit, however intermixed with the Purgatorial, and even the Gehenna Demon or Astral—and of such there are some begotten into the world; only are these the Gehenna Spirits, the Demons and Astrals, incarnate and re-born in the world. These are nothing less than human 'devils.' What is a 'devil'? A 'devil' is a creature, discarnate or incarnate, 'without God,' that has lost, by slow, but final, dissolution, the 'Spirit-Nucleolus,' through ages of disobedience, having sunk lower and lower in the 'inferno' of Astral Evil. Incarnate 'devils' are exceedingly numerous, and will continue to be until the 'Church' has established stronger *counter-forces* in the Earth, to check their domination of the *fecundative media of reincarnation*. At present the opportunities of reincarnation are all their own. These incarnate beings, whilst they live their brief lives upon the Earth, exercise baleful and corrupt influences in the world, they occupy all positions, high and low, in human affairs. Capable of the most consummate cunning, they deceive, delude, and dominate every earthly institution and operation with which they may become associated. Full of all guile and deceitfulness, they pose as virtuous and godly and honourable citizens, as frequently as they are met with among the most depraved and evil-conditioned.

We have constantly reiterated the statement of the Threefold Scheme of Redemption, and stated that the initial stage of the Elect People of God, or Church, is to create in the world, a People not of the 'World,' a 'Pure Race of Mankind,' predestined reincarnate men and women of Paradise, to reincarnate of Pure Parentage generated in the Church, by whom the 'Sons of God' may be reincarnated. The significance,

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and obvious necessity of this arrangement, will be discerned by the thoughtful reader, when he considers that Evil is perpetuated, and increased, and ramifies more intensely, in the body of humanity, owing to the reincarnation, existence and accursed influence of these 'wicked,' 'god-less,' 'ungodly,' and wholly reprobate spirits, these incarnate 'devils,' mingling amongst the already sinful, perverted, corrupt and abnormal races of men, throughout the length and breadth of the Earth. The aura of Evil and corruption from Hell, of which these incarnate demons are the human mediums, are the greatest curse upon fallen mankind, and the whole creation. Their evil designs and activities, incited not by their own wills merely, but by the wills of demons which 'possess' and dominate them for their absolute tools and engines of destruction, are the daily menace of the world, and the chief hindrance to the uncorrupted growth and development of good in the world. They are the 'enemy' ever 'sowing tares' in the 'field,' which is 'the World.' Let it also be considered that these Astral hordes are continually on the increase, through the 'perishing' of countless 'Spirits' continually going on, as reincarnate Souls live out their last life-chance of redemption, and the dying 'Spirit' in Paradise, flickers away into the God-drawn ether-currents. This is the inexorable vortex of millions of dying Souls incarnate, whose Spirits are passing away. Not for their sakes alone is this an awful fact, but for the sake of the Earth and mankind, in Hades, and in the world, is it a terrible matter. It is like a fearfully malignant 'disease'—but supremely worse, if men only knew it!—which prudence requires us to use drastic measures to stamp out. And there is provided a measure by which mankind may stamp this 'vampire-visitation' completely out. It is man's work, with the help of the Gods and Celestial Beings. It is man's business to do something to check and prevent this wholesale inexorable 'dissipation' of 'Spirit'—man's sole link to

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Immortality and God—to fight ceaselessly to break up this fearful combination of Astral and Terrestrial fiends that have taken possession of 'Man's soul,' the human defences of the Earth. And this can only be accomplished by a Twelfefold 'Herculean Labour,' culminating in the Reincarnation of the Sons of God, and of the Planetary Hosts, that are ready and eagerly waiting for mankind to turn their attention to their part—the initial part—of the task. And this 'initial part' is the *Segregation of the Church of the Elect People of God*, who shall 'make ready the way' of the Sons of God, as John Baptist made ready the way of Jesus, and Joseph and Mary were physiologically prepared for the reincarnatory mediumship of the Birth of the Son of God. Only thus can the 'Army of the Lord' be mobilized and entrained for the field of action. The 'Church' is the authorized, Divinely empowered and commissioned 'unit' of that 'Army,' that must go before it, as the 'Engineers,' the 'miners and sappers,' to put the way into normal order for the down-draught of the Sons of God and Celestial Hosts, awaiting the time of their reincarnation, and their triumphant march against the forces of Gehenna, both in the Astral Plane and on the Earth, incarnate, and discarnate.

Concerning these 'Wicked Spirits,' 'Demons,' and 'Astrals' reincarnating from the Purgatorial and Gehenna regions of the Astral Plane, the reader must be reminded that, in their incarnate state, they are *human beings*, and are wholly unsuspecting and incognizant of their infernal Astral origin and identity. Forgetfulness of the past is one of the peculiar and universal legacies of 'abnormalism' and corruption. All who reincarnate of abnormal flesh, in corruption, inherit this, among other limitations of mortality. They do not recall, and have no knowledge of, the previous state of being relinquished on their reincarna-

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tion. The 'Good' bring with them no memory of their previous Paradise, or their former Reincarnations and Purgatories. The 'Evil' do not remember anything that has gone before, nor the 'Hell' from whence they came. They enter life variously born and circumstanced, according to their parentage; if Purgatorial they undergo their 'Karma' in the chance of gaining good; but the incarnate devil enters no Karma, it is merely 'World' and 'sensation' to him. To those who have a life-opportunity, it may be for their up-raising, or it may be for their further down-falling. Unless some great influence is carried their way, and involves them, they will follow the bent of their strongest pre-natal dispositions, the prepossessions of the godlessness to which they are tending. But if, by a powerful influence of religion, altruism, intellectualism, or some other force, they are raised to even a slight upturning of the face to God, then their 'Karma' has been effectual, and the 'Spirit' will respond. But with the incarnate devils, there is not this hope in life. They are in a state of Evil wholly. In the 'World' the environment is essentially and radically corrupt, vitiating and defiling. It penetrates and is absorbed in the substance of infants from their birth, and by the time they become self-conscious, they are encaptured and envorticed in the corruption, which adapts itself to the nature and disposition of the individual. With such an environment, and amidst such a mixed evil class of human beings, are Souls from Paradise incarnated, and do they become organically involved, cannot the reader see how essential it is that something should be done to protect the approaches of Souls in their reincarnation? To secure safe passage in respect to the Parental forms of their reincarnatory *media*? To shelter their helpless state of babehood, infancy, and youth? To create a *pure environment*, and a proper 'fold' of refuge from the world? Cannot he perceive what Jesus *meant* by His likening the

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Church to (1) a 'City set on a hill,' and to (2) the 'Light-holder, or Lamp, of the world'? The former for the sheltering, governing, and protection of reincarnate Saints; the second for the providing of reincarnating *media*, 'Light'-holders, vessels to receive the elements of the Divine Essence constituting the 'Seed' of the over-shadowing 'Gods' that suffuse the generative organs of Pure Parents with the reincarnating beings. And are these the provisions for the reincarnating Souls from Paradise, that the Church is now furnishing? Yet this is what the Church is in the world for! Think into what conditions the devoted Souls from Paradise enter, when re-born in the world now! Think of their divided natures through abnormal marriage! Imagine these Souls seeking for human bodies to suffuse them; seeking the *Church*, the Pure and Immaculate; and none are to be found, bound to enter and suffuse bodies of mortal men and women in promiscuous conditions, and to suffer the woeful 'divorce' of their microcosmic beings, as they are mutated into the *semen* and protoplasmic substance of the evolving *fœtus*! All Souls reincarnating in a chaotic stream of mingled light and darkness; streams from the Purgatorial Zones, from Gehenna, and from the Paradisaical Celestial Spheres, converging upon this corrupt and confounded Planet; and compelled to reincarnate in the inextricable chaos of the present evil and abnormal state! And think of the fiends that await them in the world, to absorb them in their evil lusts and passions, to gain ascendancy over them! Is it any mystery why 'children go astray as soon as they be born,' why men are 'born to trouble as the sparks fly upward'? Can we be complacent when we know that these incarnate and discarnate demons are the creatures whom the Reincarnate Beings of the Planetary Paradises are continually coming into contact with as soon as they are deposited in the Earth-life; and when we also *know* that, *through default and*

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unfaithfulness, there is no provision on the Earth for their secure and safe delivery into the 'fold' of Christ's Body ?

From what has been said it will be seen that not without reason did Jesus Christ, and the Apostles, who knew these secrets of human existence, so severely and fearlessly speak of the 'World,' with words that, in the present day, are shorn of all practical meaning, are rarely touched upon, or are glossed over with specious, compromising interpretations, which deprive them of their practical significance or present-day applicability. *Love not the World, neither the things that are in the World. If any man love the World, the Love of the Father is not in him. For all that is in the World, the lust of the flesh, the lust of the eyes, and the pride of life, is not of the Father, but of the world. And the World passeth away, and the lust thereof* (1 John ii. 15-17). *The whole World lieth in the Evil One* (v. 19). *Whence come wars, and whence come fightings, among you? Come they not hence from your pleasures that war in your members? Ye lust, and have not: ye kill and are jealous, and cannot obtain: ye fight and war; ye have not, because ye ask not. Ye ask and receive not, because ye ask amiss, that ye may spend it in your pleasures. Ye adulterers and adulteresses, know ye not that the friendship of the World is enmity with God? Whosoever therefore would be a friend of the World, maketh himself an enemy of God* (Jas. iv. 4, 5). *If ye were of the World, the World would love its own; but because ye are not of the World, but I chose you out of the World, therefore the World hateth you* (John xv. 19). From such utterances as these can only be gathered one conclusion, that, in the minds of Jesus and the Apostles, the 'world' is in a state of radical and fundamental Evil, under the sway of the 'devil,' or 'the prince of this world' and the 'god of this world,' and that the human race, whose 'Spirit' is still in

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existence, and 'striving' with man, against the over-mastership of the 'world,' the 'flesh,' and the 'devil,' must, for the safety of their Souls, only view the 'World' as inimical and hostile to their Souls, a menace to their existence and immortality. The Apostle Paul speaks strongly on this point in *Phil.* iii. 17-21: *Brethren, be ye imitators together of me, and mark them which so walk even as ye have us for an ensample. For many walk, of whom I have told you often, and now tell you even weeping, that they are the enemies of the Cross of Christ; whose end is Perdition, whose god is the belly, and whose glory is their shame, who mind earthly things. For our citizenship (i.e. mode of existence) is in heaven; from whom also we wait for a Saviour, the Lord Jesus Christ: who shall fashion anew the body of our humiliation, that it may be conformed to the body of His Glory, according to the working whereby He is able to subdue all things unto Himself.* This is a portrait of the 'World'-creature unchallengeable in its fidelity to reality, and in no wise other than consistent with what we have stated. We are told that those 'who mind earthly things' are 'the enemies of the Cross of Christ'; their 'end is Perdition,' an 'end' which we have seen only can befall those whose 'Spirit' is lost, perished, 'dissipated' by final self-will. 'Whose God is their belly,' *i.e.* their carnal appetites; whose sole thought is the pressing care of the body, its feeding and pleasure, and clothing and adornment. 'Whose glory is their shame,' who regard as the glory of their life and existence that body which is the memorial of depravity, the fixed monument of the evil and corruption which is all that is left to them of the denuded 'body of Glory' which once was man's possession, and is again to become man's possession and 'glory' when Jesus has come, and 'fashioned' again this 'body of our humiliation,' our 'shame,' like unto the 'body of His glory.' The disciple of Christ carries his life on as a 'citizen' of 'heaven,' he is not being 'fashioned according to

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this world,' but seeks the 'transformation' of his body and soul, by the 'renewing of his mind.' His body is a relic of sin, of corruption, of abnormalism; it bears the stamp of the 'devil.' It is his 'shame.' He seeks not to deck it out for his own self-conceit, for the world's admiration. Its beauty is but the wreck of its former 'glory.' He conceals it rather than exposes it. He seeks nothing that pampers its appetites, or feeds its passions. He 'crucifies the flesh, with its affections and lusts.' This he must do to be consistent with the Principles of his Celestial citizenship, and in order to fit his body to become the 'Temple of the Holy Ghost,' the *medium* of Reincarnation, and of the Divine Essence and Gifts. *For we know that if the earthly house of our bodily frame be dissolved (i.e. transmuted), we have a building from God, a house not made with hands, eternal in the heavens. For verily, in this we groan, longing to be clothed upon with our habitation which is from heaven; if so be that being clothed we shall not be found naked. For indeed, we that are in this earthly frame, do groan, being burdened. Not for that we would be unclothed, but that we would be clothed upon, that what is mortal may be swallowed up (transmuted) of life (2 Cor. v. 1-5, et context).* The tone and tenour of the Apostolical utterances, of which the above are examples, find little echo in the Church of to-day, the compromise with the 'World,' which commenced even in the lifetime of the Apostles, has increased, and spread in all the Church and throughout the world. If it is not considered by all as the 'best of all possible worlds,' it is at least regarded as a world in which mankind can get on very comfortably, by a little concession and conciliation, by 'judicious' conduct, by 'wise and prudent' policies of 'silence' at the world's 'ungodliness,' by a generous assumption that the world is not so bad as it is sometimes painted, and that its ungodliness is confined only to the few irreligious and blaspheming of mankind; by a tacit

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consent to 'worldly' practices, methods and deeds, as long as they are not openly exposed as wicked or unlawful, or likely to disturb them in their placid state of contentment of things as they are. So much for the *Church*. The 'World' is not less careful to keep up the same illusion of pacification among men who might, if stirred up against open evil, be capable of shaking off the Astral yoke. By a little judicious and prudent concession to public sentiment as to religion and altruism, philanthropy and sanctity, they are careful to abstain, in these strongholds of piety and virtue, from 'vulgar' antagonisms that would interfere with a 'pleasant life,' and not to obtrude itself to complicate the self-seeking propensities that actuate most of mankind in one form or degree, or another. This is simply the working out of the old law of 'conformity to environment,' and the *antithesis* to the command of the Apostle, *Love not the world, neither the things that are in the world. Set your affections on things above, not on things on the Earth. . . . Mortify therefore your members which are upon the Earth; fornication, uncleanness, passion, evil desire, and covetousness, which is idolatry; for which sake the wrath of God cometh upon the children of disobedience (i.e. the offspring of the disobedience of the Fall, or abnormalism) (Col. iii).* It is in this way that the Astral Kingdom has succeeded in lulling and drugging mankind to a sense of false security, of oblivion to the presence of the 'devil' in the world, both incarnate and discarnate; and ensnared them in the illusion of Evil, into which all Souls must sink, when their Spirit in 'heaven,' in the place where their only 'Treasure,' and where their 'hearts' should be 'also,' has succumbed to the gradual process of attenuation and slow dissipation. 'Quench not the Spirit' has a force in its word of warning that is lost to those who 'set their affection on the things on the earth.' Until mankind is induced to 'flee from the wrath to come,' to 'renounce' the

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'world,' to seclude themselves from it, as from the deadliest foe, there can be no hope of deliverance.

Summing up what we have stated, the reader will perceive that in our conglomerate human race, the following classes of Reincarnate Beings form the aggregation of humanity now inhabiting this Planet :—

- (i) Incarnate Demons.
- (ii) Incarnate Astrals.
- (iii) Incarnate Purgatorial Spirits.
- (iv) Incarnate Paradisaical and Celestial Spirits.

In this summation we are speaking only of *Reincarnate* Beings, human beings (besides animals, etc.), who live and function in the world, and form the complex state and body of Humanity in the earthly existence. Of these an incessant stream are coming and going between Heaven and the Astral Plane, and the Earth. We will consider them in this order.

(i) *Incarnate Demons*

These beings usually reincarnate for some special purposes in the demoniacal ordering of human affairs. We have no hesitation in saying that some of the great historical characters, who have been not less than 'scourges' of mankind; who have wrought ruin and desolation, often of a world-wide nature; whose unscrupulous wickednesses, cruelties, and shameless violation of every human instinct, have been the terror and amazement of the whole Earth, whose progress has left the trail of blood and human passion behind them; that these creatures have been Reincarnations of powerful 'Demons,' who for demoniacal purposes (such that history has made plain, in most cases) have submitted, under the *ægis* and will of the infernal 'principalities and powers,' to Reincarnation, and the consequent subordination of their preternatural powers to the

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limitations of flesh, and to the authority and control of the Astral 'World-Rulers.' And these men have brought havoc and destruction, wars and carnage, misery and trouble, in one age or in another, and in forms adapted to the times and fashions of each age. The memory of man, and the pages of history, recall many of these characters, blotting human annals in every historical period, whose very names are execrated by good and righteous men, who wielded the sceptre of power and influence, in various human relations, in the political firmament of nations, in the social atmosphere, in financial, industrial, commercial and religious elements of human movement. Can there be doubt in the minds of those who believe, however little in the veracity of Scripture, and in the *bottom-rock* of human righteousness, that such characters can only be of 'Demon' origin? That men and women of such colossal inhumanity and iniquity were not, or are not, *men and women* of the ordinary *human-divine* type, of which our charity and faith asserts concerning the generality of the human race? The Apostle Paul writes concerning a 'man of Sin,' 'the son of Perdition,' hereafter to be 'revealed.' The Prophet Daniel foretells the advent of a certain 'King,' who shall *speaking great words against the Most High, and shall wear out the Saints of the Most High, and shall think to change the times and the law, against whom the judgment shall sit, and they shall take away his dominion, to consume and destroy it, unto the end.* S. John the Apostle speaks of the 'Spirit of Antichrist' and the 'Spirits' of 'many false prophets,' that are 'gone out into the world.' Jesus Christ said, '*There shall arise false Christs and false prophets, and shall show great signs and wonders, so as to lead astray, if possible, even the Elect.*' S. Paul the Apostle, in his address at parting from the Ephesian Church, says (in *Acts xx. 29, 30*): *I know that after my departing grievous wolves shall enter in among you, not sparing the flock;*

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and from your own selves shall men arise, speaking perverse things, to draw away the Disciples after them. Again the same Apostle warns S. Timothy that in the latter times some shall depart from the Faith, giving heed to seducing Spirits, and doctrines of Demons, through the hypocrisy of men that speak lies, branded in their own consciences as with a hot iron. To the Thessalonians he says, again, *For the mystery of Lawlessness doth already work, only there is one that restraineth now, until he be taken away. And then shall be revealed the Lawless One, whom the Lord Jesus shall consume with the breath of His mouth, and bring to nought by the manifestation of His coming, when he whose coming is according to the working of Satan, with all power, and signs, and lying wonders, and with all deceit of unrighteousness, for them that are perishing.* And in the book of the Apocalypse mention is made of a certain 'false prophet,' who shall appear, and deceive by his lying wonders the human race. Comparing these chapters one with another, can there be any doubt that 'Demons' visit the Earth, and live among men in the human flesh, born of man, and deceiving mankind? These then are the *first* of the classes of Reincarnate Beings, emanating from the infernal regions, who occupy, owing to their 'deific' and preternatural powers, conspicuous places, in past history, and in the future of the world, and in increasing numbers in these last decadent times, when 'the love of many wax cold.' It requires no great percipience to recognize the presence of these spiritual agents in the personalities of certain types of human beings to-day. It were false delicacy to hide the belief and knowledge which some spiritually discerning people possess, nor for any 'prudential' reasons would it be right to be silent on the subject, that there are men living in the world to-day, who are as monstrously evil and iniquitous and deadly, in effect and influence, as our worst estimate and conception of wickedness and devil-handicraft warrant us to expect; men as

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unscrupulous as hell, as cruel as the ocean-waves, as remorseless as death, as cunning and grasping, as voracious and sensual, as vindictive and callous, as the worst character in fiction or romance. Yet many of these 'hold the ropes' of worldly finance, have their fingers on the 'purse-strings' from which all good work seeks to carry it on; they hold in the hollow of their hands the prospects of the Church, of Missions, of Philanthropy, and of the millions who have trusted their 'all' to their financial and business offices. Hence must every good agency for human betterment depend upon these men for their very existence, often in a *direct* sense, but almost universally, in an indirect manner. The redundancy of warnings such as we have quoted, ought to suffice to startle all mankind into seeking the haven of refuge, and learning of the only sure means of safety, the only Way of Salvation. And this we have set forth, and mean to proclaim, in the Cross and Serpent, as enunciated in *Progressive Redemption*. Is it an unphilosophical or unscientific proposition that we have set forth, and have supported by Scriptural utterances? Is it inconsistent with scientific formulæ? Is it opposed to any sound philosophical *canon*? Is it safe, or scientific, or rational, to treat these solemn and seriously written statements with the sceptical shrug that we already see on the shoulders of the thoughtless reader of this book? Would such careless treatment be given to any equally glaring assertion concerning some physical danger to mankind that some well-known scientist may propound? Knowing what we do, nowadays, of 'Psychology,' of 'psychical phenomena,' and of the puzzling symptoms that appear in what goes by the name, in pathological treatment, of 'lunacy' (but which the wisest specialists hesitate at calling 'insanity'), and knowing the remarkable advance achieved by medical science in the investigation of the mental and spiritual organizations; is it quite a wise course to let this matter alone, as a subject

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suited only to the *non*-'expert' hands of Theologians, or to 'fools' and 'fanatics'? No one likes to be called 'fanatical,' or a 'fool,' but even such appellatives are better to be risked than to feel the 'fool' we should be if we rejected the subject, and turned our attention to 'altar-lights,' genuflections, and questions of ecclesiastical ritual, or to 'Diavolo,' and the latest fashion in hats and whiskers.

Our contention is that there is in the world, disincarnate and incarnate, a class of beings, from whom has been irreclaimably and organically lost, squandered and dissipated, through persistent evil conduct which has led to natural atrophy, inanition and decline, the 'Spirit-Nucleolus,' the Central Principle, the 'Seventh Principle,' that links the microcosm to Deity and the Cosmos. These, now 'Six-Nature' beings, have thenceforth become centres of living, organized, perverted, and vitiated energy, creatures who are lost to God and the Divine Sense, and therefore to Righteousness, to Purity, to Love, to Happiness and Goodness. Still possessed of the *quasi-deific* forces, powers, and knowledge, inherent in their surviving *Six Principles*, or Natures, they are formidable and deadly creatures, 'fiends' and 'vampires,' which make for, and cling to, all that can afford them sense-gratification. They are as unscrupulously remorseless as they are irresponsible. By their natural powers they are capable of every human performance and function, within the dimensions of their Six Natures, and the bounds of the Astral and Earth Planes. Though incapable of rising above the area of the Earth's gravity, and their own specific gravity, and therefore of stepping beyond the Astral Plane, they are capable of reincarnating on the Earth, and of functioning in every human capacity. Demons they were before reincarnation, demons they are when reincarnate, and demons they will be after death, until the end of the Earth's cyclical course. Demons, we assert, in every guise and garb of human hypocrisy

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and deception. In their human consciousness they are innocent of the knowledge of their demon-nature, and may pose in all guises of worthiness, virtuosity, pietism, and worldly wisdom. Their contemporaries are equally ignorant, and know not that they are anything but the men of the world, or of the Church, that they profess, and imagine themselves, to be. Only by one method and standard may these personalities be truly 'tested.' Paul the Apostle referred to this when he said: *The Logos of the Lord is living and active, and sharper than any two-edged sword, and piercing even to the dividing asunder of soul and spirit, of both joints and marrow, and quick to discern the thoughts and intents of the heart. And there is no creature that is not manifest in His sight. But all things are naked and open before the eyes of Him with whom we have to do.* This 'Logos,' or 'Word' of the Lord, is the title given to the Mind and Power of God, and in the possession of His Spirit, in all its divided 'units' in the Souls of men. The 'Logos' is the concrete expression of the Mind of God, which, when emancipated, is the 'Mind of Christ.' This then is the source from which we are possessed of the standard and method by which we may 'test the Spirits,' 'discern the Spirits,' and 'discern between the righteous and the wicked.'

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(ii) *Incarnate Astrals*

What we have said of the incarnate 'Demons,' applies also to the 'Astrals,' generally. The 'Demons,' however, are of greater age in cosmical existence, have attained to higher degrees in cosmic Evolution, and are limited to a certain number. The Demons are the fallen 'Sons of God,' *the angels that kept not their first estate, but left their proper habitation. God spared not the angels that sinned, but cast them down to Hell, and committed them to Tartarus.* The word 'Angel' is used in Scripture not exclusively to the perfect

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Order of Celestial Beings, the 'Elohim,' or the 'Gods.' The 'Angels' are all beings of pure and perfect nature, dwelling in the Heavenly Places, and periodically reincarnating. All Paradisaical Beings are 'angels.' It is practically the Old Testament title of 'Apostle,' and is sometimes found in use in the New Testament, applied to the chief Elder of a Church (see *Rev.* ii. 1), and is synonymous with 'Bishop.' In the strict sense of the term an 'angel' is a Paradisaical Soul who has 'finished his course' of Progressive Creation, and is awaiting the time of his 'Ascension,' when he will enter the Order of 'Elohim,' or 'the Gods.' Thus they are Incarnate Beings previous to their final Paradise, before they enter into the Divine Order of the Godhead. The Demons previous to the Fall, were of the 'Order of Angels.' They were not 'Gods,' but 'the Sons of God.' They belonged to the angelical order, and were in the highest state of human evolution, preparatory to the attainment of the Deific state. This indicates the consummate power these beings possess, even as they are, deprived forever of the power of the Spirit. Their *Six Natures*, still remaining, are perfect in their kind and state, and possess the magnetic and vitalic forces inherent in them, and are in a state of perfect coalescence. The 'Astrals' are (1) *the rudimentary and elementary men and women* who fell with the 'Sons of God' in the first disobedience; (2) *their 'offspring,'* generation after generation, who have followed in the same way of sin and disobedience, perpetuating the abnormalism of the human race, and adding, each generation, to the cumulative universality of abnormalism, corruption, disease and death; (3) *all mankind* who, in the following of the Adamic Sin, have ceaselessly continued in rebellion against God, in every age, reincarnation after reincarnation, until the 'Spirit' of God—their 'Spirit-Nucleolus'—has ceased to 'strive with man,' and has *perished* by the dissolution of its atomic substance, and returned to God who gave it. From the

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fact that the human race traces its ancestry to these 'Demons' and 'Astrals,' by generic descent, there is literal meaning in the words to the hypocritical Jews, who had professed to believe in Him, but dissembled, *Why cannot ye understand my speech? Because ye cannot hear my Word. Ye do the works of your father. They said unto Him, We were not born of fornication. We have one Father, God. Jesus said unto them, If God were your Father ye would love me, for I came forth, and am come from God. For neither have I come of myself, but He sent me. Ye are of your father, the Devil, and the lusts of your father ye will do. He was a murderer from the beginning, and standeth not in the Truth, because there is no Truth in him. When he speaketh a lie, he speaketh of his own; for he is a liar, and the father thereof.* The 'Astrals' are not less 'wicked,' 'god-less,' and lost, as to the loss of their 'Spirit,' than are the 'Demons,' given over to wretchedness and uncleanness. They are of innumerable orders, ranging from the lowest types of created species, the elementary human, to the highest types of man, nearest to the 'Sons of God.' They are the 'children of the devil' (1 John iii. 10). To them, and to the Demons, the 'heathen' are said, by Paul, to offer 'sacrifices,' and their 'idols' are the 'eidola' of 'devils.' *What say I then? That a thing sacrificed to idols is anything? But I say, that the things which the Gentiles sacrifice, they sacrifice to devils, and not to God. And I would not that ye have communion with devils. Ye cannot drink the cup of the Lord, and the cup of devils; ye cannot partake of the Table of the Lord, and the table of devils.*

Of this class of Astral Beings reincarnate the world is largely filled, not only among human beings, but in the lower orders of creation, the animals and birds and reptiles and insects. Their natures are some of the most bestial and brutish and unclean types, and it was for this reason that, in the Jewish Law, the Israelites were forbidden to eat of certain 'unclean'

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beasts. As an example of this low type of Astrals 'possessing' human nature, we read in the Gospels, of Jesus permitting a number of them, exorcised from the man in the tombs, to enter into a 'herd of swine.' And these Astrals not only 'possess' beasts in this way, but they also *reincarnate* in their bestial conditions. They are, in great numbers, content to gratify their passions and appetites by incarnating in the bodies of swine and ravenous beasts, and the monsters of sea and land, as well as in the lowest and highest types of the human *genus*. These Astrals, for the most part, reincarnate for the mere sake of sensual gratification and animal pleasure, of satisfying their inordinate desires, passions and appetites. These human creatures are incapable of rising to higher things. It is impossible to influence, or 'convert' them. They exist amongst all classes of unregenerate mortals, the perplexity and pain of the good, the holy, and the pure-minded; impervious to all good feelings and kind treatment, they are 'degenerates'; the scandal of Society, of Religion, and of humanity, and the despair of the charitable. If at any time influenced, or professing to be so, they are as the Apostle describes this class, as *the dog returning to his vomit, and the sow to her wallowing in the mire*. They are the most inveterate 'hypocrites,' pretending to religion, virtue and godliness, sometimes out of natural fear and dread of the consequences of Sin, sometimes 'for the sake of advantage,' of worldly prospects, of sensual opportunities, or for low and evil motives; they may make a great show of goodness and holiness, aping religion and virtue, and righteousness, and posing, to their own, and other peoples' deception, as moral, high-principled, philanthropical, and benevolent; but they are the veriest hypocrites and dissemblers. As we said of the Demons, they are unaware, as human beings, of their Astral origin, and, in most cases, they are as much self-deceived as deceivers. They are the 'hidden rocks in our Agapæ,' the

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'offences' that 'needs must come,' the 'stumbling-blocks' of Religion, and the chief bar to its progress, and cause of its decadence and corruption.

It is of this class of Reincarnate Beings (and the Demons) that the New Testament speaks with such scathing forcibleness. How often have gentle, pure-minded Christian readers of the Bible been perplexed and reverently horrified at the words of Jesus Christ (words that certainly would not be tolerated from any man other than He, with any sanctified complaisance), addressed to, or of, certain classes of people; so condemnatory, so regardless of any possible good that would weigh in their favour, so unextenuating? Of any man other than such classes as Devils, Demons and Astrals, such words would be too denunciatory, and so extreme, that it could only be because it was for this class to whom they were addressed, that they were intended. The Apostles also did not moderate their language or their actions, brought into direct confrontal with these types of mankind. Paul's rebuke to 'Elymas the sorcerer' may be quoted as a case in point: *O full of all guile and all villany, thou son of the devil, thou enemy of all righteousness, wilt thou not cease to persecute the right ways of the Lord? And now, behold, the hand of the Lord is upon thee, and thou shalt be blind, not seeing for a season.* Not cognizant of the facts we are stating, have not many godly and earnest men and women, felt their tender susceptibilities offended and hurt, at the harshness and hardness of many damnatory utterances of the Lord's Messengers against 'wicked' people, and especially 'hypocrites'; or at the almost hasty retribution visited upon certain of mankind (as, for instance, 'Korah, Dathan, and Abiram,' the mocking children in the days of Elijah, the army of Pharaoh in the Red Sea, or the people of Jericho, and of the 'five cities of the plain,' in the days of Abraham), who have offended in the ways of unrighteousness and ungodliness, or wilfully opposed the

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servants of God; thus apparently sending swift destruction upon Souls who might have been 'saved' by gentler treatment? Who but can have felt a sense of pity for 'Ananias and Sapphira' in their sudden retribution for an offence every day committed by other so-called 'Christian' Church-'subscribers'? How would the newspapers, the magistrates, and the mighty 'public' speak and act, if a 'Bishop' were in these days to exercise his Spiritual powers as did Moses, Elijah, Jesus, Peter, and the Apostles? Yet this is fully explained in the statements we have made, of the existence of reincarnate devils (Demons and Astrals), 'whose end is destruction.' Such inflictions of retribution however can only be performed by 'Prophets' and 'Apostles'—a class of men not in these days existing in the world. To none else has God committed the powers of life and death, or the 'keys of death and hell.' To none but them does the word apply, *Whosoever sins ye remit, they are remitted; and whosoever sins ye retain, they are retained.* Yes, this explanation is the true one, and will help the gentle reader to understand the judgments that befall humanity in every age, from the days of the 'Deluge' to the destruction of that evil and unrighteous city, *San Francisco*. Knowing this truth of the reincarnation of Demons and Astrals, the scourge and menace of mankind, an unmitigable offence to all that represents and makes for righteousness, and the true well-being of humanity, we may understand and acquiesce at the otherwise inexplicable 'judgments' which, at certain times, befall portions of the human race; and be thankful that, by such means the world is purged of some of its most evil and dangerous pestilences in human form, which are stamped out of existence, by fire and earthquakes, disease and pestilence, and some of these Astrals and Demons are cut off in their iniquities, and sent to their 'own place.' It is only by such means that the Earth is saved from destruction

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by the over-weight of evil *aura* and corruption emanating from an ever-increasing population in which greater opportunities are furnished for Astral reincarnation. Is not this truth the explanation of the whole principle of 'Divine Judgments'? Do we not see the perfect righteousness of these acts of retribution, whether in individual cases, or in catastrophes involving numbers of persons? But from what we have said of 'Divine Judgment' let not the reader suppose that we mean Divine acts of *vengeance*, or acts of God done by the exertion of His arbitrary will over the elements that cause the destruction (excepting in certain cases, as that of Ananias and Sapphira). Astrology and Science both show us that it is through certain effects of stellar and lunar concatenations, and strong and unusual combinations of cosmic forces created thereby, which cause such catastrophes as 'earthquakes' and other disasters. But we are yet in a state of ignorance, scientifically, as to how far the Powers of the Planetary Hosts, of Gods and Angels, operating upon the elemental forces, do not bring about the effects that produce physical disaster. A 'Prophet,' or an 'Apostle,' possessed of Spiritual powers that can cause sudden death, the opening of the earth to swallow a number of people, the descent of fire to burn up whole cities, or a subtle secret force capable of temporarily blinding an army; is sufficient indication that the 'Gods' have power to effect calamities that overtake portions of the world, according to the Divine will. In such instances we may, from the above explanation, see the absolute righteousness of God in bringing such retributions upon mankind, both as the means, reserved in His own power, of ridding the world of a frightful soul-destroying and physical menace and pest, and as a warning to mankind to *seek the Lord while He may be found*, to 'save their Souls alive.' In reply to the question of the implication of many innocent persons, involved in such disasters, who may be among the

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'righteous'; we would point out this truth, that, in the case of those that have 'saved their Souls alive,' their death is a thing not to be considered a 'judgment,' but rather a 'mercy.' Their future existence will be not imperilled, but only assured and expedited in their premature departure from a world in which, if they are 'stedfast in the faith,' they can only meet with pain, tribulation and temptation; and if not, their connection and relations with Astral Beings in this world, would render it a 'mercy' and a 'blessing,' to be so taken, and delivered from this evil world, in which they stand to lose their Souls if they remained in their present world-environment. We have to view such a subject from standpoints utterly above those in which the 'mortal life' is commonly viewed. The 'Gods' set little value on mortal existence, as *existence*. The cutting off of life, in such an age of evil as this, is no 'retribution' in the case of any whose 'treasure is in heaven.' Life to such is but a weary burden, gladly laid down; and premature departure is no loss, but gain. Such was the view of Paul, expressed in *Phil. i. 20-24: Christ shall be magnified in my body, whether by life or by death. For to me to live is Christ, and to die is gain. But if to live in the flesh be my lot, this is the fruit of my work, and what I should choose I wot not. But I am in a strait betwixt the two, having the desire to depart and be with Christ; for it is very far better: yet to abide in the flesh is more needful for your sakes.* Also the same view is expressed in *2 Tim. iv. 6: For I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight, I have finished my course, I have kept the faith (et seq.)*; and again, in *2 Cor. v. 8-11: Being therefore always of good courage, and knowing that whilst we are at home (domiciled) with the Lord, we are absent from the body; we are of good courage, I say, and are willing rather to be absent (exiled) from the body and to be at home with the Lord. Wherefore we make it our aim,*

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whether at home, or absent, to be well-pleasing unto Him. (et seq.). But whilst this view is natural in the 'Saint' and 'Disciple,' rendering the fact and manner of death an absolutely trifling matter, a release however from the burdens and tribulations of life; it is absolutely foreign to the 'world,' to all who have not the 'Spirit,' who are still in an 'unsaved' state. To them this life is everything, the 'be-all and end-all.' Particularly is this the case with the Demon and Astral portion of the human race. Death, in the middle of a life of sensual pleasure, is the retribution most to be dreaded. 'Valetudinarianism' is strong in these mortals, and there is no selfishness they will not commit, in the 'struggle for existence.' Hence a calamity bringing sudden death and destruction is at once a judgment on those that perish, and a warning to those that are alive, as by such 'judgments' the Wicked are kept within bounds, and terrorized, when they cannot be persuaded, into abstaining from those evil ways which, if uncurbed by such terrors, periodically occurring, would end in the destruction of the world, and the terrible deprivation of the Good in their strivings after Godliness and Redemption. On this subject we remind the reader of the words of S. Peter the Apostle, in *2 Pet. ii.*, in warning the Church of 'false teachers' who shall privily bring in 'destructive heresies' (marg. 'Sects of Perdition'): *and in covetousness shall they with feigned words make merchandize of you; whose Judgment now from of old lingereth not, and their destruction slumbereth not. For if God spared not the angels when they sinned, but cast them down to Hell ('Tartarus'), and committed them to abysses of darkness, to be reserved unto Judgment; and spared not the ancient world, but preserved Noah, with seven others, a preacher of Righteousness, when He brought a flood upon the world of the ungodly; and turning the cities of Sodom and Gomorrha into ashes, condemned them with the overthrow, having made them an example unto those that would live*

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ungodly; and delivered righteous Lot, sore distressed by the lascivious life of the wicked (for that righteous man, dwelling among them, in seeing and hearing, vexed his righteous soul from day to day with their lawless deeds); the Lord knoweth how to deliver the godly out of temptation, and to keep the unrighteous under Judgment unto the day of judgment.

It is of these people—the ‘accursed’ of the Lord—whom God speaks, through His Prophets, Apostles, and Messengers, and not of those who have the ‘Spirit’ still abiding ‘with’ them, and capable at some time, under fit conditions, of ‘being in them’ (see *John xiv. 17, The Spirit of Truth, whom the World cannot receive, because it seeth him not, neither knoweth him; but ye know him; for he dwelleth with you, and shall be in you*). These latter are the ‘godly,’ whom the ‘Lord knoweth how to deliver out of Temptation.’ Never has the Lord pronounced judgment upon any who still have the ‘Spirit,’ either ‘with’ them, in the Paradaical Spheres, or ‘in them,’ as in the case of the ‘Church.’ ‘Lot’ represents the great mass of humanity who are outside the ‘Church,’ content to ‘dwell in Sodom,’ in the World of the ungodly, thereby imperilling the *existence* of their ‘Spirit,’ and endangering their Souls by fraternizing with the ungodly in their businesses and pleasures and worldly pursuits. ‘Abraham’ represents the ‘Church,’ dwelling in tents, and ‘segregated’ from the World, abstaining from any combinations or concessions to the World. The same idea is represented in ‘Noah’ and the ‘Wicked,’ among whom he lived as a ‘preacher of righteousness.’ To all who are content to consort with the ‘ungodly’ there is the danger of ‘losing their Souls,’ of dissipating the ‘Spirit’ present ‘with’ them, but not ‘in’ them. By dwelling with the ‘world of the ungodly,’ they are in danger of developing and contracting the habits of the ungodly, and degenerating to such as would live ‘ungodly.’ To such the ‘Church’ is the ‘Israel’

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camp, and the Prophetic and Apostolic 'Voice' and 'Fold,' ever inviting them to call down the *Spirit that striveth with man, to come out from among them, and be separate, saith the Lord, to avoid being conformed to the world, but to be transformed by the renewing of their minds.* Of the 'ungodly,' and their final and eternal doom, it is left until the final 'Judgment,' to which all the 'lost' are 'reserved,' who will be *cast into the lake of fire, prepared for the devil and his angels (Astrals), at the dissolution of the Planet.* Then will they forfeit their 'Existence,' and be restored to their cosmical 'Being,' in God, *in whom they have their Being.* On this concluding point, in this chapter, there is a remarkable testimony in the 'Song of Moses,' before his death, wherein he states, of those who finally and utterly forsake God, and His Righteousness, whose *vine is the vine of Sodom, and of the fields of Gomorrha: whose grapes are grapes of gall, their clusters are bitter: their wine is the poison of dragons (i.e. 'devils'), and the cruel venom of asps* (the 'dragon' and the 'asp' are symbolical of the Demons, simulating the True Serpent of Wisdom): *Is not this laid up in store with me, sealed up in my treasures? Vengeance is mine, and recompense. At the time when their foot shall slide; for the day of their calamity is at hand. And the things that are to come upon them shall make haste. For the Lord shall vindicate His people, and repent Himself for His servants (Deut. xxxii. 32-36).* The whole of this splendid utterance of Moses is deserving of study and reflection; it bristles with illuminating points, in the light of the foregoing statements.

When therefore we comprehend the fact that all these strong and severe words, in which the Scriptures, abound, uttered by the mouth of men who *spake as they were moved by the Holy Ghost* and not by the impulse of the 'will of man'; are addressed to the 'god-less' souls, of whom we are speaking, and not to, or of, any souls in which there is any flickering of the fire of the 'Spirit' with them, their justice and reason

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are fully explained, and their utterance justified. For these 'ungodly,' 'wicked,' 'unrighteous,' and 'godless,' men and women, are not truly speaking, 'men,' like all 'Seven-Nature' men. 'They are incarnate' 'Devils,' 'in' whom, and 'with' whom, there is no remnant of the Divine Ego, the Divine heredity, the 'Spirit' of God. In them there is nothing capable of responding to the *stimuli* of Heaven or the Church, that appeal, in all manner of forms, to the Souls of mankind, and may find a response in all whose 'Spirits' have remained unquenched. In such cases, 'deep calling unto deep,' there is always the hope of a responsive reverberance, that shall awaken the dying Soul to cry out for the Living God, a cry that the 'Spirit' in heaven will never fail to return by gaining near approach, closer contiguity, more conscious *rapport*, 'with' the Soul, and, eventually, if that Soul shall *obey the Truth*, shall enter in, and abide in him forever, the *Christ in you, the Hope of Glory*. The 'ungodly' are not so, they are not treated by God in the same way as an ordinary sinner is treated, as 'men,' whose Souls may be 'saved.' To Him they are 'reprobates,' 'accursed,' 'wicked,' 'lost,' 'eternally condemned,' 'reserved unto judgment.' And with mankind, and the Church, as with God, pity and compassion for such, is worthless, wasted and hopeless. They are to be only execrated and abhorred. They are worse than snakes, or ravenous wolves, which we kill and slay compunctionlessly. Yet, only on occasions when the Divine 'Spirit' gives the Power and authority into the hands of His servants, is it in the power of the good, the righteous, and the godly, to take the avenging weapon in the hand, and to deal judgments against the 'ungodly.' *Dearly Beloved, avenge not yourselves; for it is written, Vengeance is mine, saith the Lord. But if thine enemy hunger, feed him; if he thirst, give him to drink: for in so doing thou shalt heap coals of fire upon his head. Be not overcome of Evil, but overcome Evil with Good.*

CHAPTER ELEVEN

INCARNATE PURGATORIAL BEINGS

(iii) *Incarnate Purgatorial Beings*

THE *third class* of Reincarnate Beings forming a large part of the conglomerate Human Race, is the *Purgatorial Beings*, or 'Spirits' reincarnating from the Purgatorial Zones of the Astral Plane. These beings inhabiting the Earth, are continuously streaming to the Earth, and reincarnating, from Hades, in the periodical course of 'Devolution.' They are, as we have said, of many grades and types, both as to moral conditions, and as to the physical forms in which they reincarnate. 'Overshadowing' the human '*media* of their reincarnation,' they become intermixed with these organisms, in the processes of generation, and in many cases parts of their Natures are involved in the organisms of other microcosms, some from the Paradisaical Spheres, at the same time reincarnating, and Purgatorial microcosms of either better or worse states than themselves. The unhappy conditions of marital 'selection,' or non-selection, are answerable for a great deal in the misery and fortuitous evil of human generation and life in the world. But, for the most part, the Purgatorial Beings reincarnate among their own class. Speaking now of these incarnate Purgatorial Beings as they are when they emerge from the point of generation into living and mortal Souls, it must be said that they are mostly little different in character than the incarnate Demons and Astrals. They are, with few exceptions, absolutely unspiritual, evil, cruel, selfish, sensual, egotistical,

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individualistic, and mammon-worshipping. They are generally the stereotyped representatives of all that constitutes the 'World,' and conformed to it in every degree and detail. They are 'Six-Nature' Beings, in every sense, except that they still retain the Divine 'Link,' in their 'Spirit' that resides in Paradise, in greater or lesser degree of existence and power, as they correspond to, or decline from, its power and influence. But many of these have gone nearly the whole length in 'quenching the Spirit,' and committing the 'unpardonable sin,' for which there is no remittance nor redemption. But there is with all these, just the hope of restoration, conversion, regeneration, or reclamation. With others this 'hope' is more pronounced, who give evidence of some responsiveness to the invitation, suasion, influence, and power of the 'Spirit' in the Church, and in the righteous and godly; to which their own 'Spirits' never fail to correspond.

The Purgatorial class of Reincarnate Beings form a very large proportion of the human race, the bulk of the 'world' of unregenerate mankind, of every shade of character and disposition, passing to the Earth from Hades, generation after generation, reincarnation after reincarnation, for better or for worse, according to the environment and Spiritual conditions in which they are placed; fulfilling their course of Devolution. If, as is the case with many, they slowly evolve from the evil state of heart, mind, and soul, and make advances in the direction heavenward, they ultimately enter Paradise, and reincarnate for the higher life and destiny of the children of God. On the other hand, if, as is also the case with many, they are involved in the meshes of Evil, subjugated and enthralled by the kingdom of Darkness, they decline steadily, and ultimately 'lose their Souls' in the 'Perdition' of the ungodly, and enter the lot of the Astrals before mentioned. The Psalmist speaks of these beings, and of their course of Devolution by successive Reincarnations, and the

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Divine provision for their release from the chains of darkness, in the 90th Psalm :—

Moses' Song of Reincarnation

Lord, Thou hast been our Dwelling-Place in all generations (i.e. in each reincarnation ¹).

*Before the mountains were brought forth,
Or ever Thou hadst given birth to the world and the earth,*

Even from the Ages to the Ages, Thou art God (i.e. both personal, and manifested in His creatures in the course of their evolution from His Being ²).

Thou turnest man to dissolution (i.e. at the close of each reincarnation).

Thou sayest, Return, ye children of men (i.e. at the close of Purgatory, or of Paradise, for their next reincarnation).

For a thousand years in Thy sight are but as yesterday when it passeth,

And as a watch in the night (the indefinite and cosmical brevity of the intermediate state in Purgatory, or in Paradise between each 'generation,' or reincarnation).

Thou carriest them away as with a flood ; they are as a sleep (i.e. through death).

In the morning (i.e. at birth) they are like grass which groweth up :

In the evening (i.e. at the death-hour), it is cut down, and withereth.

For we are consumed (i.e. disintegrated) in Thine anger (i.e. as a consequence of Sin, Corruption and Evil),

And in Thy wrath are we troubled.

¹ 'Generation' here means the process of generation in the reincarnation of beings from Hades. It therefore includes and is practically synonymous with the word 'reincarnation.'

² The Psalmist here is tracing and acknowledging the *Divine Ancestry of Man* from the Eternal Being of God. Man is God in His eternal 'Being.' 'Thou art God from the Ages to the Ages' implies that Man, in his Ancestral Divine creative 'Being' is God 'from the Ages to the Ages,' manifested in His creature 'Existences.'

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*Thou hast set our iniquities before Thee,
Our secret sins in the light of Thy countenance.
For all our days are passed away in Thy wrath :
We bring our years to an end as a sigh.
The days of our years are threescore and ten,
Or even by reason of strength they come to fourscore
years (because abnormalism and corruption has short-
ened longevity) ;*

*Yet is their pride but labour and sorrow :
So soon passeth it away, and we fly away.
Who knoweth the power of Thine anger,
And Thy wrath according to the fear that is due unto
Thee ? (but withheld in life through sin)*

*So teach us to number our days,
That we may apply our hearts unto Wisdom.
Return, O Lord : how long ?*

*And let it repent Thee concerning Thy servants (i.e.
who apply their hearts unto Wisdom and save their souls
in their lifetime).*

*O satisfy us in the morning (at our next Re-birth)
with Thy mercy ;*

*That we may be glad and rejoice all our days (in the
subsequent reincarnate life).*

*Make us glad in proportion to the days wherein Thou
hast afflicted us,*

*And the years wherein we have seen evil (i.e. the past
evil Reincarnations and Purgatories).*

*Let Thy Work appear unto Thy servants,
And Thy glory upon Thy children.*

*And let the Beauty of the Lord (the Transmutation
of the Body to its Divine Glory, or Cosmic form) our
God be upon us ;*

*And establish Thou the Work of our hands upon us
(i.e. the Work of Redemption and Purgation).*

*Yea, the Work of our hands, establish Thou it (i.e. the
'Work'—or Labours of the Cross and Serpent—by
which alone 'Transmutation,' Paradise, and Heaven,
may be attained).*

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These 'Purgatorial' Incarnate Beings, whose mortal age is but 'as a sigh,' 'so soon passeth it away, and we fly away,' but whose cosmic age is 'from the Ages to the Ages,' eternal as the Being of God, concerning which 'a thousand years are but as yesterday when it passeth, and as a watch in the night'; these 'Purgatorial Beings,' we say, are they that constitute the greater part of the mass of humanity composing the 'World,' in which, as we have seen, the 'Church' is placed as 'a City set on a hill,' that 'cannot be hid,' as a 'lamp,' set up on a 'candlestick, to give light to the house.' Out of this class of Incarnate Beings the Church of the future is partly taken, and will be formed. By the influence and Spiritual *stimuli* afforded by the Church of each day and generation all who hearken to the Word of God transmitted to the world; the Church often in its lowest state of decline and apostasy from Apostolicity; the Church often not professing adherence to any corporate church union; the Church of 'Sectism,' the Church of Morality and Ethics, the Church of Intellectualism, the Church of Science and Art, the Church of all progressive and world-reforming, world-bettering, movements, in all ages, by all these influences and *stimuli*, emanating from the 'good' that is in mankind, and stirred by Spiritual accessions, revivals, renaissances, and outpourings, of the 'Spirit' of humanity, the 'Holy Ghost,' in the Heavenly Places, and in the Souls of reincarnate 'Paradisaical Beings'; out of this class of 'World'-beings, many are, one by one, called out and 'folded' by the Church (in some cases), and energized by the 'Spirit,' from the 'World.' Some may never, in this reincarnation, be identified with any religious 'communion,' may never avow any form of religious profession or creed, may eschew the very semblance of any kind of identification with outward and exoteric religious societies, 'churches,' 'sects,' or 'orders.' But they pass into the intermediate state

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of Purgatory, and are carried into Paradise. Thence, in due time, they return, 'predestinated' and 'elect' children of God, and capable of being numbered among the Members of Christ's Body, the 'Church.' Others may, by reason of closer affinities to the Body of Christ, be identified in the religion of their times and people, and become earnest enthusiastic followers of 'Christ,' in the forms in which 'the Christ' is presented according to their nation and religion. These Souls receive gracious and powerful influences of the Spirit—the 'Holy Ghost'—which is 'with' them, for their empowerment and illumination. In some few cases, the barriers of 'death' are overleaped, and the 'Spirit' descends and coalesces with them on the Earth, and these become Seven-Nature Beings. With these few, the 'Spirit' is 'in' them, and they become inwardly and integrally joined to the Church. But these cases are extremely few. They are Souls that have reincarnated from high zones in Hades, that had no opportunity, before reincarnation, of rising to Paradise, and, when at the time they might have risen, their Purgatorial period had expired, and they must needs reincarnate from Hades. These Souls are born very near to the kingdom of Heaven, and are responsive to the *stimuli* that reach them from the Earth. Besides these there are innumerable grades of comparative affinity, according to the Purgatorial Zones from which they reincarnated.

But with the larger majority these affinities and prior conditions do not exist to any appreciable extent. The majority who are 'converted' from the World from among the Purgatorial Incarnate Beings, do not 'receive the Spirit' in this reincarnation. They can, and do, receive of the 'Spirit-afflatus,' *receive Power after that the Holy Ghost is come upon them.* But, in the sense in which we mean, they do not 'receive the Spirit,' the 'indwelling' of the Celestial and Divine 'Spirit - Nucleolus,' the 'Seventh - Principle.' This finality of the Redemptive 'Labour' is the reward of

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attainment after Purgation in the 'grave' and in Purgatory, and after reunion, in Paradise, with the 'Spirit,' whence the 'Seven-Nature' Being returns, in due course, as a Reincarnate Paraisaical Being. It is with this vast concourse of mankind that the 'Spirit' has been 'striving' during the ages past, since the Fall, until there comes a time when the 'Spirit' ceases to 'strive,' *My Spirit shall not abide with man forever: for in their going astray they are become flesh.* Not that it is the desire of God that any should perish. But there comes the time when man *must* perish from 'existence.' That time is when the 'Spirit' has ceased to 'exist,' and what is left is only a godless, unlinked entity, without any connection with God, or the Cosmos, bound only to abide the time of their dissolution. In the incarnate state these creatures are only a peril and a curse to the Earth, spreading, focussing and intensifying the corruption, disease and godlessness of mankind, and filling Hades with evil beings, corrupted by their instrumentality. In various periods these creatures become a positive scourge and peril to the Earth's existence and a bar to human progress towards betterment. Then the Gods are put into power to exercise their authorities over the elemental forces of Nature, and to bring some terrible world-catastrophe, a 'judgment,' that destroys an overwhelming portion of the 'Wicked.' For this reason God sent the 'Flood' in the days of Noah, and destroyed a large portion of the Earth, in the 'Atlantean' submersion, saving Noah, and seven persons, by means of a large vessel, called the 'Ark'; and for the same reason he smote Sodom and Gomorrha; and caused the immense destruction of life among the Canaanites by the invasion of the Israelites under Joshua. And so we may account for many of the 'visitations' of earthquake, eruption, pestilence, plague, drought, war, and other calamities; coming upon the Earth as Divine interpositions, to prevent the Earth's

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total collapse into iniquity. But it is God's purpose to 'save' the world, to bring the world to a state of physical and Spiritual security and immunity. Therefore all human endeavours that make for 'good,' for righteousness and godliness, are a work of God, and for God. In the world there are *many* 'gospels,' and each can have some utility, if only it serves to increase goodness, and to diminish wickedness. Because all religions, or enlightening and world-bettering agencies, are not in the true following of Jesus Christ and the Cross, they are not to be discouraged on that account, even if it is the Church's duty to disavow the *tenets* of those who seek to do good not according to the True Following of Christ. *Master, we saw one casting out devils in thy name, and he followeth not us: and we forbade him, because he followeth not us. But Jesus said, Forbid him not, for there is no man which shall do a mighty work in my name, and be able quickly to speak evil of me. For he that is not against us is for us (Mark ix. 39).* Paul also says, *Some indeed preach Christ even of envy and strife; and some also of good will; the one doeth it of love, knowing that I am set for the defence of the Gospel; but the other proclaim Christ of faction, not sincerely, thinking to raise up affliction for me in my bonds. What then? only that in every way, whether in pretence, or in truth, Christ is proclaimed: and therein I rejoice.* Thus is there no opposition or antagonism to be shown to any who are doing Christ's work, effecting 'Christ' results; whatever the motive, and however erroneously, ignorantly, or diversely from the 'Christ-idea'; by whatever name they work and preach. Provided they are 'gathering' with Christ, and not 'scattering,' it matters not what shape the basket, or by what label it is designated. But, on the other hand, Jesus says very strongly, *He that is not with me, is against me, and he that gathereth not with me, scattereth.* And on this point S. Paul speaks with great forcibleness to the *Galatians* (i. 6-10), who had fallen from the

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Truth of the Gospel through false teachers : *I marvel that ye are so quickly removing from him that called you in the grace of Christ unto a different Gospel ; which is not another Gospel (i.e. another presentation of the True Gospel) ; only there are some who would trouble you, and would pervert the Gospel of Christ. But, though we, or an angel from heaven, should preach any Gospel contrary to that which we preached to you, let him be anathema. As we have said before, so say I now again, If any man preacheth unto you any Gospel other than that which ye received, let him be anathema.* And this has been the work of the past ages, after Christ and the Apostles, the True Gospel-idea is not preached in its entirety, nor in its integrity, nor in its purity, in any of the 'Gospels' that are, and have been, current. Therefore there are no fruits existing of the Apostolic Tree. Yet, in all the divided, dismembered parts of the Church, there are the traces of the Truth, each preaches its particular presentation of the Gospel, all have some colour and tone of the Gospel, none are without the Spirit of the Gospel. In the Sects, Churches, Religions, Philosophies, Societies and Orders *galore*, in which modern Christianity is sundered, the Truth of the Gospel is to be found, either concealed in erroneous interpretations and presentments, in perverted and partial exposition, and in variant forms. But if it contains the Gospel, it is bound to issue in good, in progress, in betterment. They only require the 'touch-stone' of the True 'Apostolical' Gospel, and the error will fall away, the Truth will be discovered, and all the True and Faithful will rally under the flag of the One Truth, and only those egotists and self-interested ones, whose pride and ignorance prevent them from following in the Truth and forsaking the Error, will cling to the erroneous forms and doctrines to which they are adhering.

But what of these Reincarnate Purgatorial Beings,

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the great World of mankind generally, to whom these 'Gospels' are severally appealing, and the multiform variety of them is causing so much confusion in the mass, if, in the individual, they are doing a good and true work, if not the True Work of the True Gospel as the Apostles preached and practised it? Unless they turn to God (and this is possible under the influence of all these 'Gospels') they cannot, in their present state, pass, after death, into Paradise; they cannot go beyond the boundaries of Hades; for them there is no place in Paradise. After death, unless they have responded to the *stimuli* for good during their reincarnations, they abide in Purgatory, and their Spirits remain in Paradise. But if, in Purgatory they submit to the influences of their upraising, then they rise higher and higher in the Purgatorial Zones, and finally coalesce with their Spirit, and enter Paradise. And those who had sought the Lord, and 'saved their Souls alive' in their previous Reincarnation, after due purgations in Hades, rise into Paradise, there to await their reincarnation, and their Predestination to be of the 'Elect People of God,' and Members of Christ's Body, the Church. In Purgatory, and in the World, the Spirit in Paradise, of all Purgatorial Beings, is the 'link' that unites to God, a diminishing link, it is true, in most cases, loosening, and weakening, and slowly dissipating, as they decline more and more to the spirit of Evil, the 'world,' the 'flesh,' and the 'devil.' Finally, with these unregenerate beings, there comes the time when, after death and dissolution, the 'Spirit' becomes entirely diminished, and, 'resisted' to the uttermost, is too depleted and attenuated to 'strive' any longer with man. As a thin mist, it can remain no longer an existent entity in the Paradisaical Planet, but rises into the cosmic ether, and passes upward to its source, the Being of God. From that moment when the 'Spirit' vanishes into the ether, the creature becomes a 'lost Soul,' and enters the state of the Astrals. It

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is no longer 'human,' but 'devilish,' and in its permanent Six-Nature state, it is capable of reincarnating in the Earth, by its own volition and selection. Thus they pass from the 'Purgatorial' state to the 'Astral.' Jesus gave a glimpse of the Purgatorial Soul, in the 'Parable of Dives and Lazarus.' Dives, on the Earth, is an egotist, a sensualist, a man living solely according to his appetites and the bent of his nature. He may have been a charming man, intellectual, religious, benevolent, tolerant; everything that is estimable. But he was not of the same class of Soul as poor mendicant Lazarus. Dives, in Hades, is in Purgatory, suffering the pangs of 'torment' for what he lost in life. He has not yet lost his 'Spirit,' however near to doing so he may be. Of this class of people the 'World' is largely composed. The construction of 'Dives and Lazarus' is not that which makes the distinction one of *social grade*—'beggar' and 'rich man'—Lazarus did not rise to 'Abraham's bosom' because he was a beggar, or a poor man; Dives did not suffer 'torment' because he was a rich man. Although it may have been; it often is; that Lazarus' poverty was due to his righteousness, and Dives' wealth due to his unrighteousness.

We have said that the great 'World' of mankind is composed of the Purgatorial Incarnate Beings (with whom, as we have shown, are interspersed the hosts of incarnate Demons and Astrals). The questions of religion and character are not the *criteria* of distinction between these [several classes. The distinctions in feature are not externally discerned, they are wholly *esoteric*. They are distinguishable only by the 'gift' that Scripture calls *Spiritual discernment*. 'Purgatorial' and 'Astral' men and women are as numerous in religious communities as in the irreligious world. Human society, in its many branches, consists of these beings, manifesting every variety of human character and type, presenting all the mixed traits and character-

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istics of external appearance of good and evil, of knowledge and ignorance, of culture and brutishness, of civilization and heathendom, of virtue and vice, of superstition and rationalism, of the 'world,' 'flesh,' and 'devil,' and of the highest sanctity. They are the class of people, gentle reader, to which, in all probability, you belong, of which you are a unit. To the people to whom this book is sent, for whom Christ died; the Cross and Serpent appeals; it calls upon them to 'save themselves from this untoward generation.' Apart from the Cross and Serpent there is no hope of Salvation, of the restoration of the 'Spirit' in any being in the world. Their 'Spirit' may be great and strong in their affinity, drawing and uplifting their Souls to the highest 'things of God,' that the present age is capable of presenting, in the confusion of uncertain and discordant Gospel sounds. Or it may be puny, weak and attenuated, ready to perish, well-nigh 'quenched.' They may be far away from the kingdom of God, 'dead in trespasses and sins,' buried in the world-mass of corruption and delusion, be darkened by superstition, misled by 'false teachers,' carried away by 'false Christs,' groping in the cloudy atmosphere of modern Christianity, and other hazy forms of religion or philosophy, struggling for light, or fancying themselves to be basking in the full Light of the 'Sun of Righteousness,' and ignorant that their 'Sun' is as the Solar beams passing through a dense cloud of error and corrupt doctrine. They may be deluded into the false sense of security, in the glamour of the innumerable popular, emotional, or intellectual, forms of conventional or unconventional belief, of superstition, of rationalism, of materialism, of Spiritualism, of egotism, sensualism and mammon; or they may be emersed in the deep delusions of demonism. Or again, they may be near Christ, seeking after Him in the many avenues that lead to the True 'Path' sooner or later, 'not far from the kingdom of Heaven.' Whatever may be the

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case with them—these Incarnate Purgatorial Beings—they cannot ‘enter into the kingdom of Heaven’ in this reincarnation, nor in Purgatory, nor in any period in futurity; unless they fall in with, and follow, the ‘Steps’ of the Cross and Serpent.

This, however true, is a most important and inspiring point of earnest reflection. After death, these Souls proceed to that zone in Purgatory to which their reincarnate life has fitted them, higher or lower. They cannot advance further, nor rise to Paradise, until they have fully subjected themselves to the Paraisaical, Celestial, and Earthly *stimuli* and influences, that reach them in Purgatory. By these forces in their favour, they may rapidly fit themselves to coalesce with their Spirit, and rise to Paradise. Herein comes the supreme significance of the issues of the Reincarnate life. This ‘subjection’ to Divine Celestial *stimuli* is what the Church means by ‘penitence,’ ‘repentance,’ ‘contrition,’ and ‘conversion.’ Now these changes in the Soul, these turnings of the mind and heart to God, in Purgatory, are contingent, more than men suppose, on the attitude, the softening, and suitable conditions, of the heart and mind, of these Souls during their earthly incarnate lives. Conditions are capable of being established, during the Earth-life, often unconsciously and imperceptibly, and built up, by influences on the intellect, the reason, the affections, the senses, and the conscience, which are brought to bear upon them, either by human instrumentality and suasive power, by Divine providence, by calls of judgment and fear, or by the slow opening of the bud of faith through the influences of science and philosophy, ethics and moral teaching. This fact emphasizes the immense importance of all machinery, organization, and effort, in the direction of influencing, blessing, and aiding this process, by which Purgatorial Souls may enter Purgatory better fitted to respond to Purgatorial *stimuli*, and to quickly find the ‘repose of

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the Soul' in Paradise, of which Purgatory is the threshold.

This does not mean, however, that Paradise is unattainable by Purgatorial Beings, if they have not, in their reincarnation, embraced the provisions of the Cross and Serpent, nor accepted the Gospel, either in its entirety and purity, or in any of its corrupted, perverted and variant presentations. In many cases, on the contrary, such acceptance is less felicitous, or advantageous, than ignorance thereof. Hades makes greater demands on the 'Christian' than on the 'heathen.' The 'Christian' too often by his Christianity runs greater danger of losing his Soul, than does the heathen in his heathenism. Christianity, as it is to-day, like Judaism, in former days, has a tendency to harden the heart, and to create a form of hypocrisy, censoriousness and worldly-mindedness, that is not known in non-Christian professions. But S. Paul teaches clearly, of the lot of the non-Christian righteous man: *When Gentiles* (those of non-Christian and non-Jewish races, ignorant of Christ, and the Cross and Serpent), *which have no law* (i.e. no Principles of Purgation and Redemption) *do by nature* (i.e. intuitive apprehension of the 'Mysteries') *the things contained in the law* (i.e. the Mysteries of the Cross and Serpent), *these, having no law, are a law unto themselves: in that they show the work of the law written in their hearts* (i.e. through intuition), *their consciences bearing witness, and their reasonings, one with another, accusing, or else excusing them.* But we do mean that unless the earthly reincarnate life is an honest and good attempt to live up to the light of either intuition, or of revelation, or of aspiration, to make a definite struggle against personal evil, to avoid wrong, to fight against the 'world,' the 'flesh,' and the 'devil' (to the extent and in the aspects, in which they are known and revealed to the individual); if they do not fight hard, strenuously,

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and sincerely, to 'save their Souls alive,' according to the limits of knowledge gained intuitively, by the 'light of nature,' or by the dim light of Gospel presentments current in the world, the Divine Truth that percolates through the clouds of error and superstition and prevailing materialism; or by any means that they know of, the spiritual, religious, moral, ethical, scientific and materialistic means, revealed to their understanding in the various codes and standards presented to them in all their vagaries of error and superstition and negation; if each individual Soul, accords his heart and conduct to that standard he has embraced, as his own light for guidance, however erroneous, and thereby makes for righteousness, seeking to live consistently with his code of conduct; unless such is the case, they will stand small chance of attaining conditions of heart and mind, qualifying and fitting them to rise in the Purgatorial Plane beyond the measure of 'specific gravity' established in the Earth-life. *He that is righteous shall be righteous still; he that is holy shall be holy still; he that is unjust shall be unjust still; and he that is filthy shall be filthy still.* This word 'still' is most significant; having a progressive meaning: 'shall be—still, yet more so.' This is true of the Purgatorial Soul in Hades, for the evil influences are stronger, greater, and closer in Purgatory, than on the Earth. Such are the powers of darkness in Hades, that, as a Soul has resisted Evil on the Earth, or yielded to Evil, in the degree in which he has done either, is he mentally and psychically enabled to cope with the stronger environment of Demonism and Astralism in Hades. The weaker will be his inclinations to resist the lower the zone of his Purgatorial habitation; and that localization is contingent on his earthly life. If the Soul has given no heed, either to his Spirit-intuitions, or to the invitatory influences of the 'good' that entered his world-environment; if he yielded himself solely to pleasure

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and indulgence of the senses, gave no time to serious thought, to soul-cultivation, to the development of the higher intellectual aspirations; if he incontinently fell into line with the *World* and its 'devil'-dom; how can he expect any greater resources of power to overcome evil in the 'hereafter,' when brought into closer proximity to the Demon Hierarchy, and the sources of the 'World'-evil? So what folly it is to suppose that a 'wicked' man, after death, departs to a 'better life,' a higher hope of salvation, than was his on the Earth. *Be not deceived; God is not mocked; for whatsoever a man soweth, that shall he also reap. For he that soweth unto his flesh, shall of his flesh reap corruption; but he that soweth to the Spirit, shall of the Spirit reap Eternal Life. Son, remember that thou in thy lifetime receivedst thy good things (i.e. what thou didst estimate for thyself as good), and Lazarus, in like manner, evil things. But now, here, he is comforted, and thou art tormented.*

We have already spoken of the importance and the necessity of the *Prayers of the Church*, and of the 'good,' on the Earth, in behalf of the 'dead,' in Purgatory. We also reminded the reader that this principle of 'Prayers for the Dead' does not imply 'intercession,' at any rate, according to the ordinary Theological acceptance of the word. No 'intercession' with God is necessary in behalf of sinners, on the Earth, and in Purgatory. God is doing all that is in His power to save the world. None who perish hereafter, none who have arrived at the 'lost' state now, can truthfully say that they 'perished' because the 'good' on Earth failed to 'intercede' for them with God, or that God did not do His utmost to rescue and deliver them. There is no sense in which it may be said that God needs to be 'interceded' with, either to mitigate Purgatorial 'torment,' or to save the Souls of mortals. It is by no will of God that Purgatory exists. It is only a temporary *phenomenon* of purely

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natural and spontaneous origin, the place of natural 'gravitation' of all bodies and existences that are unable to live on the Earth, and unable to go beyond the area of Earth-attraction. That is Hades. And Purgatory is the *state* in Hades of still-Spirit-existing Souls in their 'Devachanic' conditions. Purgatory does not owe its inception to God's organization or inauguration, as a part of a system of either *judicial* or *remedial* treatment. It fell into line with the abnormal state, and thereby naturally became a part of the system of Redemption. God's love and mercy follow the sinner beyond the grave, to all its future intermediate habitations. The 'torment' of Purgatory is natural and unavoidable, and independent of the Divine will and scheme of Redemption. The Divine and angelical offices to the occupants of Purgatory are the gratuitous and loving provision of God to compass, if possible, the deliverance of mankind from Purgatory, and their aid to rise to Paradise. Hence the utility and beneficence of every Desire of the heart of men on the Earth to furnish accessions of *stimuli* in aid of those in Purgatory. It will be seen therefore that Hades, or 'Gehenna' and 'Purgatory,' became the natural dwelling-place of discarnate Souls, unfitted by their constitution to enter higher parts of the Cosmos. It cannot be said that God is responsible for the creation of Hades, nor that they are contrivances invented for the chastisement and penal servitude of sinners after death. It is in the possibility of any being, who has not 'lost his Soul' by the perishing, or dissipation, of his 'Spirit' (the 'magnet' that alone can draw beings up to Paradise), to rise to Paradise, provided he fulfils the necessary purificatory conditions of release from the Earth-attraction. As soon as ever a motion is made in the Soul in Purgatory, tending to the loosening of the bands that bind it to the Earth in the Astral Plane, aided and encouraged by the Prayer-vibrations from the Church on the

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Earth, and seized upon by the Celestial forces, and the 'Spirit' in Paradise; that 'motion' will lift the Soul to higher altitudes of Hades, and, if persevered in, will eventually raise him to Paradise. Such a view as we have given of the office of the Church in aid of the Dead has been lost to sight utterly by the Protestant section of the Church for some centuries, through the drastic and superfluous excess of zeal on the part of the sixteenth-century 'Reformers,' and the 'Puritan' iconoclasts, but, like every other 'Catholic' doctrine and practice excised by 'Protestantism,' it is a Truth of the most supremely precious reality, when shorn of the excrescences which overgrew it in the dark ages of Catholicism. The majority of Protestants are unaware that, in the Jewish Church to-day, there survives still the practice of 'Prayers for the Dead.' *A gift hath grace in the sight of every man living; and for the dead detain it not* (*Ecclus. vii. 33*). The late Right Hon. W. E. Gladstone, a loyal and faithful Anglican Catholic, said once, 'There is no argument that would stop what are called prayers for the dead which would not equally prevail against prayers for the living.'

The reader will, we hope, sympathize in these views concerning human ministrations in behalf of the dead, and pardon us if we dwell upon it in this connection; because we feel so strongly that the neglect of this matter is a cause of irreparable harm to the world, as well as of injury to the dead. If all good men and women, all churches and religions, made it as much a 'religious duty' to pray for the dead as they do for the living, systematically and fervently, it would mean, in the long run, a vast reflex blessing to the world; the powers of Hades would be shaken, the currents of 'evil' diminished, the currents of 'good' increased. Purgatory would be relieved of many Souls still bound therein, each a source of evil to the world, whether discarnate or reincarnate. The 'motions' in the Souls of those

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Purgatorial Beings, in either state, are *interior*, proceeding in the 'Soul' of the being, the 'Spirit-Nature,' and 'Soul-Nature,' that are in touch with the Paradisaical 'Spirit-Nucleolus.' These interior motions are capable of being stirred and awakened by exterior and *exoteric* means (hence the uses of 'exotericism,' ceremonial, preaching, and public worship, etc.). By the application of beneficent, spiritual, and intellectual influences, currents of 'aura,' and Thought-force, Prayers, Soul-desires, Preaching and Exhortation, Literature, and every elevating intellectual pursuit; by the ministrations of Celestial and Paradisaical Beings — 'Gods,' 'Angels' and 'Spirits' — and by the manifold currents of good in all manner of forms; Purgatorial Spirits may be stirred in Purgatory (as on the Earth) to review their condition, to see the evil environment of their situation, and the peril of remaining in it. Their eyes are opened to the Demonism and Astral illusion of their former lives and their present surroundings. Then they are horrified and stricken with fear, if they have a heart prepared to receive right impressions. And then are their eyes opened to see the narrow Path through the zones above them, and the waiting 'Ministers' from Paradise to befriend and succour them. Not *alone* any longer, but suddenly cognizant of companions seeking the same deliverance, the Helpers from above, and the power of Prayer from the Earth, to support them; they feel that these influences 'lend them wings,' to flee away and be at rest in Paradise, beyond the veil of Hades. Thence, in due time, in higher states, they reincarnate for a better fight, and a brighter earthly career. Let this thought impress every devout Christian, every 'good' Soul, and be urged upon all congregations of God-seekers, and all seekers after human well-being, in which is integrally involved the well-being of both the incarnate and the discarnate. Every good and earnest desire, every sigh of mourning, every tear dropped upon

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the grave, every flower placed upon its grassy mound, every candle burning before the altar of the Patron Saint, every 'gift' 'not detained from the dead,' given into the treasury of the Church, or to noble purposes in memory of the dead, every 'rosary' said, and 'orison' sung, and 'mass' celebrated; if done for the real 'intention' of the dead, is as fragrant incense, as the 'alabaster box of ointment' on the feet of Jesus, offered up as a 'memorial' of that soul's deliverance from Purgatory, and better in the sight of Jesus, than the greatest sacrifices and honours done to Him. It is no pious sentiment, no superstitious romance. It is explainable and demonstrable by Science, that these acts are as cables between the living and the dead, no less wonderful and impossible than the greatest deeds of electrical mystery performed by Edison and Marconi.

'How can I cease to pray for thee? Somewhere
In God's great universe thou art to-day.
Can He not reach thee with His tender care?
Can He not hear me when for thee I pray?

What matters it to Him, who holds within
The hollow of His hand all worlds, all space,
That thou art done with earthly pain and sin?
Somewhere within His ken thou hast a place.

Somewhere thou livest, and hast need of Him:
Somewhere thy soul sees, higher heights to climb;
And somewhere still, there may be valleys dim,
That thou must pass to reach the hills sublime.'

The nature of the Purgatorial existence demands some further words of explanation, that the reader may comprehend the extreme difficulty with all who seek the good of the Purgatorial Beings, in effecting their benign object. We have already stated that the Astral Plane, or Hades, is constituted in zones, of varying density of atmospheric and natural conditions. The zones nearest to the Earth are of the greatest

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density, giving rise, on that account, to the term, used, in Scripture, to designate it, *the Outer Darkness, where is weeping, and wailing, and gnashing of teeth*; also, it is denominated 'the Abyss.' It is in these lowest zones that the Demons and Astrals congregate, and form their Demon Hierarchy, or Kingdom. Excepting these, the Spirits that reside in these zones are capable of rising to the higher zones of Hades, in which the conditions are varying and graduated, according to the mental, moral and psychical states of the beings in Purgatory. The more corrupt material, and Earth-attracted the beings are, the nearer to the Earth they are bound to remain, obeying the force of gravity inherent in them. These zones are designated 'Gehenna' or 'Tartarus,' and are nearest in affinity and gravity to the world. It will be understood, therefore, that those who are the most obdurate sinners, who have withstood the 'Spirit' the most obstinately, whose 'Spirits' are therefore the nearest to their end, their dissipation in Paradise; together with the 'lost' Souls, the Demons and Astrals; are they who occupy these zones. Yet in the former is there the capacity to shake off the Astral servitude, and to be raised to the higher zones, through the influences before mentioned. But these Purgatorial Beings, remaining thus obdurate, never ascend upward, and never enter the Paradisaical Spheres. They are such who, on Earth, and in Hades, are almost wholly unspiritual and evil-minded. On Earth, rejecting the benign and elevating influences of religion, and of every other force of upward tendency in the world, 'loving the world, and the things that are in the world,' self-centred, self-seeking, selfish, sensual and 'natural' (*i.e.* subjected to the law of corrupt nature), partaking of none of the provisions that God puts it in the heart of good and devoted men and women to furnish—in, and out, of the Church, or religious bodies—and which God has never permitted wholly to be withdrawn from the world, though

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often they are lamentably languishing, perfunctory and dead; they leave the world, at death, more hardened, more devil-bound, than when they entered. On their next reincarnation they reincarnate in a lower scale, and downwards, reincarnation after reincarnation, until they fall to that most awful form of 'metempsychosis' of brute-existence, or, owing to abnormalism, a half-brute, half-human existence.

As soon as these reincarnate Purgatorial Beings have returned to Hades, and their severed Natures have coalesced (their 'Spirit' having passed away from them into Paradise), they find themselves in the 'Outer Darkness,' and in a state of absolute 'aloneness.' They slowly are restored to a quick and powerful memory of their past Earth-existence, and begin to review their present state. They become more and more sensible of the surrounding darkness, concealing the countless numbers of fellow-occupants of the 'prison'; they hear the 'weeping, and wailing, and gnashing of teeth' around them. The same is the case, with mitigated conditions, in the other zones, in which other Souls are confined. Little desire or thought is left in them, for the time, except the sense of utter deprivation of all that had made existence tolerable in the past life. Later, restored to their Hellish surroundings, they return to the domination of the Demons and Astrals, and seek the consolations that form the occupations of the dark abodes of Gehenna. But, in Gehenna, the state of the body-less (that is, the unmaterial body, of the 'flesh') is not easily, and never immediately consolable. Instinct with the recollections of gratified sensuality, pride, egotism; of the passions and appetites; of the enjoyments and excitements of flesh and mind, unstinted in the 'flesh' (whether the lowest states of depravity, or the more refined states of cultured vices); the deprivation of the material and carnal conditions means the loss of the capacity and the power to enjoy sense-gratification, and the consequent un-

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appeasable hunger and thirst after the lost earthly pleasures and vocations, that had brought to the senses such delight and happiness. What is more, in the 'spirit-world' the psychic nature becomes more adaptable to the mind and will, freed from the limitations of the materialized 'Terrestrial Body'; and the mind becomes an instrument of extraordinary powers, by which, by an effort of the will and imagination, the dreams and visions of scenes, banquets, excitements, pleasures, feasts and orgies, become quasi-realistic realities. The Soul sees, touches, eats and drinks, and participates in these phantasmagorical delights. But they are 'phantasmagoria' only. They afford no real sensation, no actual happening. They are exactly what occurs when one *dreams* of banquets and delights, and wakes up to find it only a dream. Travellers state such experiences when, lost on a wide ocean, or in a desert, perishing with hunger and thirst, in the sleep of exhaustion, they revel in the most luxurious feasts, and awake to the horrors of the reality. These are the feasts of 'Tantalus,' magnified a thousandfold in hideousness. The miser and the money-worshipper see the phantasmagorical wealth of worlds in their handling, and, for a spell, the impressions are as real as reality. They live in a *delirium* of nerve-exciting glory; the excitements of the Casino, the Market, the Bourse, pale before such playing with worlds of wealth. They awake and it is all a dream, a phantasy. Then he finds he is indeed in the 'Outer darkness, where is the weeping, and wailing, and gnashing of teeth.' So with the religious egotist, the hypocrite, the profligate, the libertine. They dream themselves awhile into some 'El Dorado' of their frenzied imagination. It assumes reality, form, and an illusive materialization. They awake desolate and replete with gorging upon emptiness and vanity. Thus they recapitulate, in a magnified form, the very 'vanity and vexation of spirit' in which worldly delights only are sure to end.

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It is but a demonstration in the gruesomest, weirdest, and most grotesquely delirious form, of the true phantasy and emptiness of earthly pleasure, when it comes to the end of the days of life, and the approach of death. It is only living over again the lives they lived, and learning in Hell the truth of world-folly and rottenness, that they have failed, ever and anon, to learn in 'Karma.' To all such, Purgatory is 'Outer darkness,' 'weeping, and wailing, and gnashing of teeth.' They see, sense, and cognize, all that they revelled in, or coveted to revel in, on the Earth; but they partake not. They conjure them up in their fevered imaginations, till they become real to their fancy. Then these fancies die away, all that remains is only spectres and ghouls, to haunt and grin at them, when they awake. Thus do they suffer perpetual torture and torment of their senses and appetites, the desire after the unattainable, the forfeiture of every object they cared for. In Purgatory men continue in precisely the same mental and spiritual states developed in their Earth-conditions, altered in nothing, save that their restored 'Terrestrial Bodies' are etherealized, and fail any longer to answer to these mundane and licentious states. In such states, is it conceivable that they are more open to conviction, more susceptible to external influences, than when in the Earth-life? On the contrary, is it not a foregone conclusion that such beings are so sunk in despair and mortification, in misery and lustfulness, in heart-hardness, and in the most aggravated cravings after lusts and passions, so hopelessly unreachable and unappeasable, that they would more readily seize upon any foul means to secure some sensible form of gratification than to hearken to the higher voice, calling them to penitence and contrition? And we have already seen that these means are available, by 'Possession' of incarnate bodies, by *Materialization*, and by such means that the Astrals adopt. But only can they not Reincarnate until the time

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comes for them to do so, in the proper course of their 'Devolution,' which, to most of these, is alas! a downward course, to *Dissolution*, and complete *Astralization*.

This leads to a topic on which some words are necessary; though we confess to approaching it with some hesitancy, not because we fear assailment of the veracity of our statements, but because we are aware that it may touch painfully upon the susceptibilities of many true and earnest Spiritualists, and others, who are too inclined to believe that the 'Cult of the dead' is the only true Religion. We have already explained what is the True Spiritualism, the true 'Cult of the Dead,' and the Living, in Paradise and Hades, and we do not think any reader will charge us with denying that 'Spiritualism' is a truth, though mixed up with dangerous errors and perilous practices. We have said that in very rare instances are 'Paradisaical Spirits' permitted to revisit the Earth in the dis-carnate state, but that there are other ways by which the 'Saints' in Paradise encompass mankind, both in Purgatory and on the Earth, for their enlightenment, succour and comfort; in such ways as to render personal visitation absolutely unnecessary. This statement is borne out by the testimony of Spiritualism, often published in reports of Spirit-Teachings. We find that 'spirits' who appear to Spiritualists usually do so for a certain time only; then they cease coming, except at greater intervals, and finally altogether. They account for this by explaining that they are about to depart to higher regions, and so on; and in some instance give warning that, in future, their friends on the Earth must not expect any further visits. Now all this is particularly interesting, as strong collateral testimony to what we have said as to the 'zones' in Purgatory, and to the passage of the Purgatorial Souls from zone to zone, till they enter Paradise. But this non-permission to revisit the Earth is not the case

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with Purgatorial Souls. In the lower zones they join with the Astrals and Demons in perpetual investment, occupancy, and 'possession' of mortals, as we have described in a former chapter. In the higher zones, less frequently are these visitations desirable or permissible. But though this is the case, in all zones visitation is *possible*. The higher zones being under the power of Celestial Spirits more than the lower, they exercise their authority over the Souls inhabiting them for their good, and prevent their visitation of the Earth, a practice of great danger and loss to such Souls, except under extremely difficult conditions. For such Souls are, by so doing, putting themselves voluntarily in the way of being captured and inveigled by the Demons, and lost, for long periods, in the ramifications of the Astral 'prison.' But the possibility of returning to the Earth is the same in all zones that are within the area of the Earth's centre of gravitation. There is, in reality, no dividing line between the Earth and the Astral Plane. They interpenetrate each other, and therefore Hades is called the 'Abyss,' for it is a fact that many low classes of Astrals, Elementals, and Elementaries, reside in the deepest depths of the Earth, and in the deep seas, in dens, and caves below the level of the waters. The reason is that *spirit* is not holden of *matter*, and penetrates it, as water penetrates sand, or a sponge. And the 'specific gravity' and density of the material attraction and affinity of these creatures are such that they are drawn inward, by gravitation, to the nearest accessible parts to the centre of the Earth. 'Hell,' therefore, is as much 'located' in the Earth, as it is in the firmament. Numbers also of these spirits depart no further than graves in which are interred their mortal remains, waiting to be clothed upon with their Terrestrial Bodies undergoing dissolution in the chemical processes that follow death, by which the Earth-matter assimilated during their lifetime is separated from the cosmic

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substance. It is to this fact that may be attributed the ancient, and still surviving belief (not entirely legendary or mythical) in the 'haunting' of graveyards, cemeteries, battlefields, and places where the dead have been buried in the earth. These places are truly peopled by unseen beings, clinging to the spots associated with their past lives. Of these, and of beings who meet their death at sea, and 'spirits' which have their Astral abiding-places in the deeps, the Apostle John refers to in the Apocalypse (*Rev. xx. 13*): *And the Sea gave up the dead that were in it; and Death and Hades gave up the dead that were in them.* Also many Purgatorial beings are incapable of rising from the Earth, through certain strong forces of affinity and attraction inherent in them, and abide on the Earth, drawn by secret attraction that causes them to cling to the vicinity of their old homes in the flesh, and to haunt and 'possess' persons and places. These facts explain the persisting 'superstition' and 'legendary' ideas of 'fairies,' 'elves,' 'fauns' and 'spirits,' etc., springing from the grassy dales, the trees and bushes of sequestered woods, and revelling in the light of moon and stars; which have more reality than we suppose in these materialistic days. In the days when men's minds were more psychically attuned, and their psychical senses more alert and active than they now have become, when the 'gypsy,' the 'witch,' and the 'wizard' were more common, these creatures of the night were not the conjuration of superstitious fancy; the 'inner sight' of some persons was capable of seeing and communing with these entities. But for many years past a strong materialistic wave has swept over the world, which has obliterated these senses, and all that is left is 'fairy-tale' and 'romance,' and a few survivals in parts 'far from the madding crowd,' and in some 'barbarian' tribes. By the rest of the world nothing of this sort is believed in. Nevertheless, if people to-day were less afraid of ridicule and public opinion,

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and were to divulge experiences that they have met with, the world would have a great many astonishing facts of these 'folk' which would be not merely 'folklore,' but something of greater present reality.

Speaking generally, then, it is almost exclusively with 'Purgatorial' spirits (as well as Demons and Astrals) that mankind is capable of holding any sort of objective and conscious personal dealings. Let the reader thoroughly take this in, that he may be extremely cautious how he permits himself to hold intercourse with 'spirits.' He may indeed have extremely beneficent and helpful intercourse with the beings in 'Hades.' Spirits of a comparatively 'good' nature visit mortals, and seek communion with them, for good purposes, from Purgatory. We have seen that, in the higher Purgatorial zones, existence is descriptive of almost 'paradisaical' beatitude. In these the 'Paradisaical' Souls abide for a time, and the 'Purgatorial' Souls enter them when they have arrived at states that release them from the lower zones. They are the passing 'Stations' of the Souls that are journeying to Paradise. From Purgatory any Souls may visit the Earth, and, if they please, and can find living people with psychical capacity to communicate with them, they can enter into loving and helpful intercourse. But the environs of the Earth are densely Astral and *Demoniacal*, and it is neither easy, nor safe, for the higher Souls in Hades—Paradisaical or Purgatorial—to brave the dangers of the Earth Plane for the sake of personal communication with the living. This fact is borne out in 'Spiritualism,' by the evident difficulties that 'controls' find in protecting their mediums from intruders of an Astral and Evil character, and by the knowledge we possess that they often fail in overcoming these difficulties. Some 'good' spirits have persevered, and, fortunate in the characters of their mediums, have maintained a long period of intercourse, and, according to their light and present knowledge

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(necessarily and always imperfect and often erroneous), they have done good to those in touch with them. In days gone by the 'objective' intercourse with 'spirits' was much wider spread and more commonly indulged in. The 'Protestant' movement produced a counter-wave of prevention, and the popular religious sentiment of man crystallized into definite disapprobation of any forms of 'spirit-dealing,' witchcraft, wizardry, necromancy, and fortune-telling. Laws (still on the Statute Books of most Protestant countries) were enacted, of a most stringent, even cruel, nature, and offenders were sentenced to heavy penalties, not stopping at 'capital punishment.' As time went on, in consequence of this rigorous system of suppression, 'necromancy,' or dealings with the dead, sank into utter disregard and forgetfulness. Materialism, and materialistic philosophy, infused all ranks of society, and mankind almost entirely ceased to think beyond the scope of the physical and material planes; and soon the faculty of the psychical senses became generally *atrophied*, from inanition and materialism, and the gradual rejection of all belief in, and enquiry into, any phenomena not visualized by the ordinary physical *media* of observation. Then it was that the cult of Spiritualism made its first appearance—the old 'necromancy' in a resuscitated and new form—when, early in last century, in America in the first instance, the investigation of certain 'knockings' in the house of a family named Fox, was the cause of the recrudescence of the necromantic idea. The laws of suppression, so long in abeyance, though not annulled, have only in a few cases been put in operation, in a few places. Since that time the question of the reality of 'spirit-communication,' with its philosophical corollaries, has been set at rest, and the facts have been established. Dealing with the dead—or 'Spiritualism,' as it is now called—has now become a common and increasingly popular practice. Both Science and Religion have

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given it the favour of their countenance. Revived from the forgotten past, Spiritualism looms as a 'new thing,' a 'new discovery,' and the old 'necromancy' and 'divination'—the very same as were practised by the 'Delphic Oracles' and in the 'Eleusinian Mysteries'—divested of its ancient and medieval garments, appears again; not in its ancient glory, and more proficient and safe-guarded utility, but, *in principle*, it is the same thing. Men have long outlived the fear of the 'Gods,' and the dread of the 'supernatural'; but *men can never outlive realities*; and 'necromancy,' 'divination,' 'soothsaying'; or 'witchcraft,' 'fortune-telling,' 'gypsydom'; or 'mediumship,' 'controls,' 'séances,' and all the paraphernalia and manifestations of modern 'Spiritualism'; ever will be with us, being the manifestation of *real presences* about us, that make themselves evident by one way, if they cannot by another. So fast is Spiritualism growing, that the movement is rapidly developing into a 'Cult'; its members, generally dissociated from any Religious body, or Church, or Sect, are forming into little conventicles and societies, more or less attached to some larger Spiritualistic institution. Prayers are offered to the 'spirits,' and to God, to whom they ascribe the benignity of Spirit-intercourse, honour as the unseen President of their séances and services, and as the Controller of the 'controls.' Now the question is, are we to condemn all this movement? Is Spiritualism an evil thing, or is it a good thing? Is it so much of a danger that whatever good it may bring becomes too dearly bought on account of the danger? In order to give an answer to these questions, we must state more clearly *what* are the Spirits that communicate, and *why* they are so eager to embrace every facility of human mediumship for that purpose.

We have before shown that, when a being departs this life, he is bereft of that part of his composite nature which he has been accustomed in his lifetime

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exclusively to exercise as the instrument of sensation, and the medium of all that he has been used to enjoy, and to do, in the Earth-life—that is, his ‘body,’ and his mind. This part of his nature is what is cosmically understood as the ‘Terrestrial Body,’ the ‘Body-Nature,’ and the ‘Mind-Nature.’ What then, for a given time, is the kind of entity that abides in Hades? It is the divided parts of his ‘Soul,’ comprising his ‘Soul-Nature,’ ‘Spirit-Nature,’ ‘Spirit-Nucleolus,’ and ‘Astral Body.’ Now in the Purgatorial Spirits, the ‘Spirit-Nucleolus’ is not conjoined to the being in the Earth-life, but remains, cosmically attached to him by the magnetic and vitallic currents, in Paradise. The other three entities divide, and take their separate ways to their respective zones, in Purgatory. These divided parts (*i.e.* the *truly related parts* of the original microcosm, and not always the divided parts of the abnormally reincarnate microcosm) await the coalescence of the Six Natures in Purgatory, after the Terrestrial Body has been released from the Earth-attraction and the grave. But this temporary dismemberment of the being is rather one of *state* than of space, and though separateness of functions obtains, they are yet integrally and magnetically consociated. During their divided state they possess little or no functioning capacity; it is a form of sleep, or catalepsy, of each divided nature. Keenly alive and conscious, they are nevertheless incapable of volition, until they coalesce, in the reunion of the divided related parts. They then become active and volitional beings again, and are able to act as sentient creatures, and to correspond to their environment. They wake up to a full sense of their position and condition. Now herein we see the cause of the differences among the Astral and Purgatorial beings in the intermediate state—the differences between the gradations of ‘good’ and ‘evil’ they manifest. Herein is the *Curse*, herein the *Blessing*, of *Spiritualism*. We have said that all Souls in the Purgatorial zones

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are capable of visiting the Earth. This therefore includes the 'Paradisaical' Souls during their period in Purgatory, and all 'Purgatorial' Souls residing in the several higher and lower zones. Consequently, though the fact is *rare* of occurrence, it is not impossible, nor impermissible, for Paradisaical Souls, and the better types of Purgatorial Souls, to manifest objectively to the senses and consciousness of mortal beings. But as soon as these Souls quit the Astral Plane, they are gone away from all objective presence and manifestation. And it is but on the rarest occasions also that Purgatorial Souls, of the higher grades, are permitted to enter the Earth-plane objectively; nor is it at any time desirable to invite, or invoke them to do so. Nevertheless, that they do so, in some instances, is quite true, and that some 'spirits' controlling 'mediums' are of this type cannot be denied. But they are exceptions. And, what is more, Spiritualistic practices are not the highest, the best, nor the right means of communication with the Saints, the good, or any beings in the intermediate Purgatorial or Paradisaical states. As we have already stated, the True Spiritualism is more effectual, more Divine, more full of satisfaction and results than is the Spiritualistic method. The latter, even when it brings man in relation to spirits of good and wise and benign character, is a method introduced into the world, from all time, by the Astral intelligence, and not by Celestial. At the best, it is *crude*, mechanical, and capable of unsuspected and almost inevitable perversion and abuse. The True Spiritualism is the True Way of Spirit-communion, and provides all the soul-satisfying and demonstrative proofs of Spirit-persistence, that a man needs; it opens the avenues of the Soul to a *clear*, true, positive and definite intercourse with all the Planes; not only in the Astral Plane, but in the circles of the Infinite Beyond. Whatever Spiritualists may opine and earnestly think, they are utterly in error in thinking and teaching that they are in inter-

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course and rapport with the Gods, or with any of the Beings beyond the limits of Hades. With some good and lofty beings, temporarily residing in Hades, they may be in communion, in a few instances. But it is not the rule, it is exceptional; and, for the most part, the beings who communicate in Spiritualistic *séances* are, as we have before stated, Astrals, Demons, and Purgatorial beings, more often than not simulating and counterfeiting Paradisaical beings and higher Spirits.

What then are the 'Spirits' that most generally exercise their capacity of communicating to mortals, of 'possessing' mankind, both *involuntarily*, and by *mediumship*? And *why* do they appear so eager to do this? We observed before that, when souls become alive, after death, in Hades, and their related Six Natures coalesce, they find themselves bereft of their human faculties and capacities of corresponding to the Earth-environment, yet with all the reminiscent phantasmagorical sensation of desire and lust in their Astral state. What a blank is that early re-introduction into Hades! Cut off in the midst of the carnal, sensual, egotistical life, plunged into a state in which that life, with its pleasures and lusts, its coveted delights, for which they have sold their Souls, appears in semi-real, quasi-objective forms; yet void of the material form, and themselves beholding the world in its sensualism, the 'things of the world' which they 'love,' so near, yet so unreachable; what torment can be conceivably greater than that endured by such unhappy Souls in Gehenna? But let it not be thought that this refers to merely libertines, drunkards, gluttons, sensualists of the lower senses. The same is the case with all beings in the whole *gamut* of sense-enjoyment. There are those in numbers who, on the Earth, are abstemious, ascetic, and the antithesis of lustful, *orgy*-loving people. Some are self-absorbed in religious pursuits. They gorge on religious sensations, on spiritual excitements, on the feasts of pulpits and platforms, revival meetings,

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holiness meetings, prayer meetings, testimony meetings. It is their life, their one gluttony. To such the life beyond is a parallel, but without satisfaction. Others are intellectualists, philanthropists, scientists, philosophers, commercialists, financiers, speculators; others are politicians, socialists, agitators, platformists, pamphleteers, reformers; others are Church partisans, sectarians, and religionists. Each makes his own 'Hell,' according to his proclivities and mental or carnal propensities. There are *phantasmagorical* Churches, Chapels, Halls, public audiences, congregations, philanthropies, Markets and Exchanges, shops and factories, Syndicates and Trusts, etc. etc. Hence the torments of Hell are as versatile as they are ubiquitous, and the *phantasmagoria* are as various as the imaginations that create them. Is not this a dreadful picture of that after-life to which so great a majority of mankind are wending their listless, easy-going way? This is the 'broad road that leadeth to Perdition'! And 'Perdition' is that state where there is no end to these spectral phantasies, until the whole world shall collapse in the *dénouement* of its dissolution.

Now, supposing that to these hungry souls, starving and parched, before a continuous 'feast of Tantalus,' in Hades, there is offered (of course at the price of their Souls) the means to get at these delights, to acquire, by nefarious means, the *medium* of enjoyment and carnal gratification; what, think you, would they do? Is it conceivable that the greater majority, instead of consulting their Souls, instead of hearkening to the Celestial admonitions, instead of yielding to the constraining *stimuli* of the 'good' and the 'holy,' who pray for them, and encompass the dead with benign influences, will not prefer to follow the bent of their burning desires? To the Student, bereft of his books and his *pabulum*, would not the temptation be to utilize another, incarnate, being's brains and stores of learning, and literary *pabulum*? The Drunkard, seeing torrents

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of wine flowing for the enjoyment of mortals, would he not, if he knew how, rush to utilize the flesh of another who, alive in the flesh, can sit at the banquet, and have his fill of all that he craves for? Of the Religionist, the Philanthropist, the Sectarian disputant, the Politician, the Socialist, the Scientist, the Frivolous, the Gay, the Libertine, the Hypocrite, the Artist, the Preacher, the Egotist, the Miser, the Speculator, the Labourer, the Financier, the Mammon-worshipper, and every kind of 'sinner,' the same can be asked. Each can be adduced as a parallel case. Well, then, suppose the way is revealed to them *how* they can accomplish this? What is the only thing that would be expected? And it is just this that happens, and is happening in this *world of illusions*, this day and every day. It is on the awakening of the Purgatorial beings to self-consciousness in their coalesced states in Hades, that the 'devil'—the Demons and Astrals, and the Wicked Spirits—exert their baleful and malicious powers and influences over them, and the Purgatorial spirits are incited to act in conformity to their Earth-grown propensities. They quickly fall in with the methods of the Astrals. They roam the Earth, and enter into and 'possess' the bodies of the men and women who correspond to their own devouring desires, not only those who are 'depraved' by the lowest passions and appetites, but also those who live lives of all kinds of intellectual, moral, and religious performance and characters. The reincarnate world is filled with men and women who are *nests* of craving, consuming, devouring 'spirits,' and humanity is the 'happy hunting-ground' of these 'legions,' 'devils,' and devil-incited spirits, slaking their fiery thirst in the bodies and minds and souls of unsuspecting mortals. This is the solution of most of the problems of vice, cruelty, hypocrisy, iniquity, and lunacy, that perplex the minds of philanthropists, pathologists, the religious, and the benevolent. These 'Purgatorial' and 'Astral'

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beings are men and women—human beings—consisting of Body and Soul—who have the identical ‘body’ of their incarnate nature, with all its appetites, and passions, and capacities of sensation and enjoyment; but transmuted, after death, to Astral conditions. They are consequently capacitated to interpenetrate the bodies and souls of incarnate creatures, and to energize and actuate them; in most cases, how they please. Their sole purpose in ‘possessing’ mankind is to satisfy their lusts.

One particular feature must be noticed in regard to the above relations between Purgatorial spirits and their human ‘brethren’ and instruments. In the ‘blood’ of living mortals, and creatures of all species, is contained the elemental fluid and essence of vitality. ‘The Blood is the Life.’ Blood is the physical *medium* of the vitallic essence derived directly from the Earth and atmosphere, and originally transmuted from the elemental fluid of the Cosmos, mediated through many *media*, and co-ordinate with the Divine Essence of God in its Higher potencies. In ‘blood’ the Divine Essence has its *medium* to the physical substance of all bodies. Blood also contains the *basis* of the fluidic essence that constitutes the nerve-force, the force of the brain-activity, the element of sensibility, of consciousness, of organic mobility and energy. ‘Blood,’ in fact, is the *basis* of Life in its terrestrial, substantial, material and mental forms. ‘Blood,’ also, of finer nature, and of more ethereal fluidity, is the *basis* of all psychical and spiritual energy. Now, ‘blood,’ in the organization of a body, is sustained by exterior nourishment. Since the Fall, that nourishment has had to depend, among most species (the ‘carnivora’), upon the food of animals. The blood of the organism thereby derives greater support than it can receive solely upon the impoverished supplies of the depraved remnants of vegetable, fruit, and seed nutriment, since the Fall so utterly destroyed the normal provision of perfect support from the Earth. ‘Blood’ does not consist only

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of the fluid that courses through the veins of the body ; it is also a still subtler fluid that pervades the finest elements of the creature-substance. Yet, in the flesh, the body is the *medium* by which these finer fluids and elements are fed and nourished. And the essential forces of these elements of which 'blood' in all its forms consists, are transferable ; that is to say, the 'blood' of one creature may be utilized, in-breathed, and quaffed, so to speak, to support the natures of another creature. The finest and potentest essences contained in 'blood' are of the ethereal rather than the material nature. They are absolutely undiscoverable to the mortal senses. The 'aura' of all creatures are generated in the 'blood,' the light-radiation which emanates from them is from the 'blood.' Therefore the spirits that pervade the Earth need to draw 'blood' from all creatures, whereby they may derive adventitious vitality and strength, and create a 'body,' so to speak, an invisible 'body,' with which they may enjoy sensation. This 'body' is of a purely fluidic and Astral kind. It is equally as capable of penetrating substances of matter, and, clothing the spirits, they can penetrate creatures of mortality, and in them feast objectively and consciously of whatever the inhabited body is feasting. This fictitious *quasi*-body is the *medium*, made of the subtle elements, contained in blood, by which discarnate spirits can receive all the pleasant sensations of the bodies they are 'possessing.' Thus the 'demoniac' in the tombs cut himself with stones, that the blood might flow, and so the demons could obtain the elements they needed. Thus is it that 'blood-sacrifices' were instituted. 'Blood' is the essential *desideratum* of discarnate 'spirits' seeking to derive sensations from the incarnate. This is the whole reason behind those many 'sacrificial' rites of the 'heathen' ; the explanation of the ghastly 'blood' orgies of 'Baal and Ashtaroth' ; of the revolting scenes that took place in the 'high places,' and in the 'groves,'

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and on the great 'altars' of Baal, where the animals were slain, and the human votaries, 'spirit-possessed,' were driven by their 'demons,' and wicked spirit-possessors, to bathe, naked, in the bloody 'lavers' beneath the brazen gates of the altars on which the sacrificial animals, and human offerings (*Yea, they sacrificed their sons and their daughters unto Demons, and shed innocent blood, even the blood of their sons and their daughters, whom they sacrificed unto the idols of Canaan; and the land was polluted with blood—Ps. cvi. 37-39*), were slain. On this account is it that 'warfare' and 'bloodshed' are instigated by the 'spirits,' and are given the appearance and glamour in the human mind, of special *heroism*. In the 'idolatry' practised by the decadent Israelites, from the first act of apostasy at Sinai, *They sacrificed unto Demons, which were no God, to gods whom they know not, to new gods which came up of late, whom your fathers dreaded not (Deut. xxxiii. 17; cf. Lev. xvii. 7)*, in the worshipping of the golden calf, and in the erection of the calves in Dan and Beer-sheba, to the utter depravity of the Israelitish nation in the reign of Ahab and Jezebel; what was the peculiar 'abomination' to God? Not the act of obeisance to images, *per se*, but the occasion that they were made of the 'sacrificial' and bloody rites which demoniacal and Astral heathenism had caused to be the accompaniments of these devotions. The entire system of 'blood-sacrifices,' of 'sin-offerings' and burnt-offerings' and slaughtered 'Paschal Lambs,' etc., alleged to have been instituted by Moses, and embodied in the Sinaitic Law, are impudent fabrications, interpolated in later times by the apostate priests of Baal and on the influx of false prophets and priests introduced into the Israelitish monarchy after the death of Solomon, from Phœnicia, the home of Baal-worship.

All that, in mankind, leads to the shedding of blood, of man or of beast, excepting in such a way as it is necessary for human and creature subsistence, and then

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only in such a manner as prevents the outpouring of blood in exposed ways ; is either by the instigation of 'spirits,' or to the benefit of them. We do not go so far as to say that the eating of meat is, in itself, an indirect form of 'idolatry' and demon-worship, as some have suggested. But we do say this : that the 'devil' is behind the excessive flesh-eating propensities of modern mankind, and the rivers of blood that flow from the enormous slaughter of animals in our great 'shambles.' The awful accounts we read of the daily Chicago slaughter ; the gruesome and callous manner in which blood is spilled, and the positive fact that *blood* is used, in itself, as an article of food ; are all matters which are deserving of the intelligent man's consideration. They are all a part of the Astral investment of mankind, and a continuously increasing *curse* in the world. With the decay of 'blood-sacrifices' and the enlightenment of the world on the folly and evil of such attendants of worship and faith, there has by no means followed any diminution of bloodshed. The 'devils' have succeeded in creating plenty of substitutes for the ancient heathen occasions for the shedding of blood. We do not believe nowadays in the ghastly doctrine, in its *literal* meaning, *without shedding of blood there is no remission of sins* (we know this has a profound *mystical* and *cosmical* meaning), but we have made it an axiom of life that 'without shedding of blood there is no heroism, no chivalry, no national glory ; and no bodily nourishment, and no pleasure in eating and drinking.'

But this is only one item of the power and influence of the 'Spirits' over the lives and volitions, the bodies and souls, of mankind. The instigation of these spiritual ministrants of Evil is the principal cause of the *excess* to which sinful men run, in bestialities, crimes, cruelties, and abominations. To thoughtful men, not at all given to 'pessimism,' it cannot help

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but be a cause of great perplexity that so many, on God's fair Earth, are possessed of so little of the true humanity that, in our infant days, we expected of all men. Yet, in the world, the amount of absolute inhumanity, of utter ruthlessness, of cruelty, extortion, and insensate ferocity, in men and women, is almost inconceivable. The manner in which, to satisfy some personal desire, to gratify the covetous or revengeful propensities of their nature, it is the rule, rather than the the exception, for men to treat man and beast with unmitigated indifference to the pain and suffering they inflict. For money, a man will bring to starvation just as many of his fellow-creatures as happen to come beneath the 'Juggernaut' of his schemes. What reckes he of the homes he despoils, the men and women and children he slaughters by slow starvation, and degrades to mere 'chattels' and 'beasts of burden'? 'Business is business,' labourers are tools, and any man who gets in his way, is an obstacle to be crushed beneath his advancing car. So it is in all grades of men—all is cruelty, rapine, cut-throat, practical murder and remorseless inhumanity. And is this all done by 'human beings'? We say, *No*. 'Human beings,' of themselves (excepting the class of which we have spoken, the incarnate Demons and Astrals), even the lowest of 'Purgatorial beings,' could never fall so low as to be so sunken in selfishness that they can knowingly inflict pain on their fellow-men. There is an innate compunction, a 'humanity,' *in man*, above such torture-infliction as is the almost universal daily occurrence in the world. It is the added power and force of 'devils,' 'wicked spirits,' purgatorial spirits, whose 'Spirit' is either dissipated, or is impotent in them, which *herd* in human bodies, that make them 'in-human.' In such cases, there is no counting or calculating upon mankind for humane treatment, for kindness, for charity, for benevolence, for fairness, for even courtesy, unless it is for a price in return.

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This is 'human-nature' *cum* 'Hell' in the world to-day, countenanced by all manner of human 'Sanctions,' which make evil, good; and good, evil. There is, in fact, little 'justice' (we are not speaking of this in the 'forensic' sense) in the world, little disinterested 'generosity,' little 'hoping for nothing again' in good deeds. All these amenities are in the *ratio* of the receiver's reciprocal powers. Little is done for a 'poor man' who can make no return. The 'rich man' has friends *galore*, the 'poor man' has none except those who love him for sympathy and a 'fellow-feeling,' which makes men 'wondrous kind.' *As the proud hate humanity, so the rich man hateth the poor. A rich man beginning to fall is held up of his friends: but a poor man being down is thrust also away by his friends. When a rich man is fallen, he hath many helpers. He speaketh things not to be spoken, and yet men justify him: the poor man slipped, and yet they robbed him too; he spake wisely, and could have no place. When a rich man speaketh, every man holdeth his tongue, and look, what he saith, they extol it; but if the poor man speak, they say, What fellow is this? And if he stumble, they will help to overthrow him.* Do we attribute these traits to *man* in himself? Are they the *character* of the 'human' race? No, certainly not. They are the outcome of mankind's captivity to 'Astral' and 'Purgatorial' evil spirits, who lie concealed within him, stealing his best nature, his true human instincts, his Divine intuitions, and carrying him in a way he would not go, and in paths that so fill him with distractions and delusions, that he is not his *true self*, but the reflection of many passions and ambitions stirred within him by evil forces not of his own raising. The 'devil' is in possession of the world to-day, and under his sway the world is directed, under many conventional, fashionable, and plausible disguises, through the instrumentality of the hosts of Astral and Purgatorial beings that 'incarnate,' or 'possess,' mankind. With all

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subtilty and deceit, they know how to play to any tune that the world calls for, or to play up for the world to dance any 'jig' that they inspire. They adapt themselves to every mood, fashion, opinion, convention and habitude, of mankind, yet holding the reins and imperceptibly guiding their lives to their own ends. With the semblance of purity, religiousness, sincerity, charity and virtue, with the pretence of unbounded righteousness and goodness, they are with those persons who like to encourage everything that makes for these things in the world. The 'Evil Ones' do not frustrate them; they assist them, they suggest schemes and ways of furthering the causes they seek; they even invent fresh schemes, make new openings; and verily they are patterns of Philanthropy, Charity, and Christianity! *But*, let the reader honestly look around him (twenty centuries after Christ!) and frankly say what he sees. With all the Religion, the multiplicity of Sects, Societies, Churches, Missions, Agencies, etc. etc., that overspread the whole Earth; with its institutions for the furtherance of this, the propagation of that, the prevention of the other; are there any signs or indications that even suggest a remote hope that Evil is diminished, Sin is stemmed, or any kind of wickedness is less to-day than it was an hundred years ago, or will be less an hundred years hence? Has 'vice' decreased? Has 'virtue' increased? Is there more honesty, more justice, more humanity, more pity, more love, more devotion to sufferers, more freedom from cruelty, pain, injury, hatred, jealousy, envy? Are these things apparent in any of the walks of life? Is *business* more honourably conducted? Is world-Peace anywhere on the horizon? Is there any diminution in poverty, squalor, misery, shame, suicide, disease, murder, cruelty, or any other evils? Are these things any less? or are they on the increase? The Evil ones know full well that all that is being done, to remove these Evils, is but treating them in their

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symptoms, opening sores, tampering with the mere *surface* of the Evil. They are aware that the 'root of the tree' that grows these poisonous fruits, is being left untouched, and all these measures are only aggravating the trouble, and strengthening the root. Hence they do not interfere, and they encourage men, blind their eyes to the truth, by stimulating their hearts to services for humanity in the wrong direction, in mistaken ways.

We have often heard people say, who have been carried away by some sudden tempest of temptation to Evil, from which they have awakened later, with horror and amazement, 'It was not I that did this thing! It is not my nature to commit such deeds! I do not know what made me do it! Such actions I loathe and hate! They are contrary to my whole nature and character.' Such words are said in all sincerity, without a thought of extenuation or justification. Now too generally a man making such statements would be judged guilty of trying to palliate his offences. But no such construction is the true one, in the generality of cases. They are *true words*. S. Paul knew this, and referred to it, in those famous words in *Rom. vii.*: *That which I do, I know not: for not what I would, that do I practise; but what I hate, that do I. But if what I would not, that I do, I consent unto the law (the 'Spirit'-intuition) that it (the law) is Good. So now it is no more I that do it, but Sin that dwelleth in me (i.e. 'the Spirit that now worketh in the children of disobedience'). For I know that in me, that is, in my flesh, dwelleth no good thing; for to will is present with me, but to do that which is good is not. For the good which I would, I do not; but the evil which I would not, that I practise. But, if what I would not that I do, it is no more I that do it, but Sin (instigated by the indwelling 'Evil-Spirit') that dwelleth in me. I find then a law (i.e. the Divine 'Spirit intuition'), that to me who would do good, Evil*

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is present. For I delight in the Law of God (the 'Spirit'-Intuitions) after the inward man (i.e. the Soul), but I see a different law in my members (i.e. the Body), warring against the Law of my mind (i.e. Soul), and bringing me into captivity to the law which is in my members. O, wretched man that I am, who shall deliver me from this body of death? This is the true and simple portraiture of all mankind, of Purgatorial and Paradisaical incarnate Souls, in all the world. It belongs not to any particular class of men. It is *man, all over the world.* The 'Law of Sin in my members' is the bodily passions and appetites (the lower and the higher), the senses, stirred to incontinency and excess by the 'Spirits' of *Evil*, against whom we fight continually, as *men* (*Ephes. vi. 12*). In this way Evil is wrought and engendered in the human body, without the true 'consent' of the 'will.' *Impulse* is often mistaken for 'consent'; the pressure of circumstances lead men to submit to evil courses, against the 'will,' and in defiance of that 'self' which is the true man. Crime is thereby resorted to. Scarcely a day passes but some instance of this kind shocks the public mind, and is reported in the press. The modern *novelist* trades on these characteristics of our human life, and hundreds of 'plots' are based on some of the 'aberrations' and 'depravities' of the human mind and heart, the Evil effects of which publications are making themselves felt in the increased callousness of mankind to those who fall, who suffer, and whom the world has cast out. The man who exploits crime, sin, frailty, and the universal 'captivity' of man to Evil and to the 'devil,' is a *monster* of the 'Nero'-type; if he only saw the worse iniquity of discovering to the world the shame of his fellow-sinner! But because fiction is 'fiction,' men think it is all right. They do not realize that 'fiction' by no means transcends the 'reality,' but is a sordid portrayal of human nature and the betrayal of many 'Christs.' The mysterious inconsequence of

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much of the wickedness that men do is appalling. True, they sin for a *purpose*—robbery, revenge, greed, covetousness, or sensual gratification—but that *men* should do these things, against the promptings of the ‘Law in their minds’; regardless of the ‘will’ to do right, and not wrong; the absence of any consciousness of that higher will; all these are inexplicable mysteries to mankind (only explainable by the language of S. Paul, and the above solution of the problem); the police, the magistracy, the medical profession, the clergy, the philanthropists, all can produce material for cumulative evidence of the *mystery of crime*, of depravity, of Evil and Sin; they can produce testimony concerning *shades of irresponsibility*, questions of Sanity, and of personal unaccountability, in the cases of thousands of persons brought under their notice, who none can deny are the vilest of the vile. They fill our Prisons, Penitentiaries, Convict Stations, Lunatic Asylums, Reformatories and Hospitals. Some have been liberated on their recognizances, others sent to Government Asylums, many acquitted by some dexterous handling of legal technicalities. Murder, suicide, cruelty, assault, drunkenness, wife-beating, maiming, stealing, vagrancy, and every other crime and offence, have been, in countless cases, acknowledged by magistrates, prosecutors, counsels, justices, police, doctors, jurymen, witnesses, clergymen, and missionaries, even fellow-criminals, to possess unaccountable features in connection with such cases, that shake, if not altogether sufficient to loosen, the *onus of responsibility*. Only for the honour of justice, the integrity of the Law, and the protection of society, have such men been committed to the legal penalties. We, however, affirm that in most of these cases we may truthfully look for *the cause of crime*, not in the individuals, legally and technically guilty, but in the presences of evil spirits, ‘spiritual wickednesses,’ hiding in their bodies, inciting men to unlawful and evil

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deeds. No punishments, no prisons, no penal servitude, no detention in Asylums, not even the hangman's rope, will rid the world of these *hordes* of invisible vampires, monsters, and wild beasts of prey. Nor will any remedial measures, laws, statutes, or governmental provisions; nor will religious movements, humanitarian movements, preventive movements, philanthropic movements; avail anything to reduce the Evil, the daily *curse* of humanity. They never have; they never will. Whilst 'Demons,' 'Astrals' (incarnate and discarnate), Purgatorial, depraved and unclean 'spirits'; licentious, sensual and vicious 'spirits'; bloodthirsty, murderous 'spirits'; blood-eating, carnivorous, brute-natured 'spirits'; plausible, virtuous, religious and pious 'spirits'; 'spirits' of all kinds and descriptions,—are permitted to run loose and unrestrained, unknown, and unsuspected, spreading every kind of Sin and iniquity, abomination and noxiousness—the hotbeds of disease and death; are in possession of the world; the unseen, unknown *dei ex machina* of crime, and wrong, and hypocrisy; whilst, we say, such is the case, let the world despair of a better world, a happier Earth, or a brighter destiny for the Souls in Purgatory when they return to sojourn again in the flesh.

CHAPTER TWELVE

INCARNATE PURGATORIAL BEINGS (*continued*)

(iii) *Incarnate Purgatorial Beings (continued)*

IN the previous chapter we have given a brief glimpse of the Evil that couches beneath the outer surface of human nature in the world, caused by the presence of the beings, invisible and discarnate, of the Astral Plane, or 'Hades,'—'Demons,' 'Astrals,' and wicked 'Purgatorial Spirits.' This description accompanied our account of the *third class* of Astral Beings incarnating on the Earth—the 'Incarnate Purgatorial Beings.' We showed that this class of Reincarnate Beings were such as were most liable and susceptible to the 'possession' of the discarnate Spirits, Demons and Astrals, on account of their actual uncleanness, and affinity to evil, from the fact that they reincarnate from the Astral Plane, and not from the Paradisaical Spheres. They come from an evil environment, and they bring with them the evil dispositions and tendencies that were fostered and developed, or were not shaken off, in Purgatory. Purgatory had not availed to effect their purification and their release from evil. These are re-born in Sin and Depravity, with every avenue open to demoniacal influence and possession, from the day of their birth. But we stated that in this class there are *many grades* of Spirits; that they are not all on one level of evil and depravity. They vary as to their character very numerously. Mankind in the world are not all equally depraved, equally under the dominion of the 'Evil Ones.' They all however have reincarnated

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from Purgatory, and all have certain *affinities* to Evil, and to Evil Spirits, and are more or less subject to their entrance and possession. In estimating these several types of mankind, their grades of evil susceptibility and disposition, we need to know something of the character of the 'Spirits' of the Astral Plane, that find lodgment within them. For this is a truth that we would urge on the reader's attention, that mankind is evil, not on account of inherent evil in the nature of the man merely, and solely. That inherent evil by which man is tainted and subjugated in the 'flesh' is capable of removal and destruction at any time through the influence of Good in the world, through the ministrations of religion, and every good movement. But what hinders this good work that would soon eradicate evil in the incarnate natures of mankind? What provokes, increases, and intensifies, the evil is the constant presence and possession of the Evil Spirits that pervade the Earth, and penetrate the Souls and bodies of men, perpetuating and aggravating the evil that is inherent. But, on the other hand, we have showed that the pervading 'Spirits' are not all equally depraved and evil. The Astral Plane, we have seen, is not constituted on one level of Spirit-character. It is divided into numerous Purgatorial Zones, and from these zones many 'Spirits' descend to the Earth, and seek, in one way or another, from one motive or another, to enter into relations with living mortals. And as there are various grades of mortal beings, so there are various grades of Astral Beings; and these grades, in the relations they are capable of establishing, find their mutual accordances and affinities. Hence, in some incarnate persons there are 'Spirits' of relative 'goodness,' mingled among 'Spirits' of a lower type. For, whilst it is granted that *character* decides, to a certain extent, the *kind* of 'Spirits' that possess men on the Earth, it does not protect the mortal from the invasion and intrusion of 'Spirits' of lower types. Also, in one

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mortal man there may be 'Natures' of higher developed and purer microcosms, divided in reincarnation, incorporated and involved in the 'Natures' of lower developed and impure microcosms. Some men have highly developed mental and spiritual organizations—indicating a 'Spirit-Nature' or a 'Soul-Nature' of a highly organized and lofty microcosm—incorporated, in the reincarnate state, with the 'Mind-Nature,' 'Body-Nature,' and Terrestrial Body, of a distinctly low type of microcosm. This fact of abnormal intermixture of microcosmic 'Natures' is to be taken in account in our consideration of human life, and its relations with the Astral immanence. Affinities may exist towards the Highest and the Lowest, in one incarnate personality. This explains, what we have before noticed, the mysterious and inexplicable *mixture* of extreme Good and extreme Evil in one personal character. In one incarnate man or woman there may exist the 'attraction' to comparatively noble and pure Purgatorial Spirits, and, at the same time, to the most ignoble and vicious Spirits. Of these 'paradoxes' there are many in the world.

The zones of the Astral Plane, though interpenetrating, and overlapping one another, decrease in Astral density and the grosser evil conditions, as they extend outwards towards its confines. These zones consist of a similitude of substantiality, and, to the *Spirit-sense*, they are as much *real* and substantial as the Earth is to the *material* sense. They are 'Spirit'-countries, or continents, in which the several types of Spirits reside purgatorially. The farther extending the zones are from the 'Abyss,' the more 'Spiritual' are their inhabitants, the more responsive to Divine and Celestial influences, and the less under subjection to the lower Astral influences. But the Spirits of the lowest order, in the lowest zones, are also capable of responding to good influences from the Celestial or the earthly *stimuli*, and of reformation and emancipation

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from the Astral thralldom. They are not incapable of rising to the higher zones (except those 'Spirits' whose 'Spirit-Nucleolus' has perished). In the higher Purgatorial Zones the conditions of life are of comparative happiness, and freedom from the torment and anguish characteristic of existence in the lower zones. Though this state of happiness is not to be compared with that appertaining to *Paradise*, and is only an 'earnest' of the higher life in the Heavenly Spheres. These Purgatorial Zones are in a state above that of 'torment,' for they have ceased to desire after earthly lusts, and their labours and endeavours are to rid themselves of the carnal corruption, the Earth-taint, and the remaining vestiges of Evil that adhere to them; before they are completely released from all Earth-attraction, and fit to ascend to the Solar and Planetary Spheres of Paradise. These Higher Zones, and their occupants, are not unfamiliar to 'Spiritualists.' Some of the 'Spirits' that manifest in spiritualistic circles, when the conditions of the circles permit of it, manifest in many ennobling and beautiful ways to earnest and devout Spiritualists. Of this character of communications many truly wise and profitable utterances have been published in spiritualistic literature. Life in these zones has therein been touchingly and beautifully delineated by 'Spirits' communicating therefrom, and is, in most respects, faithfully described. Also, many of these Spirits are able to communicate *non-objectively*, and much that appears to be of the *objective* kind of Spirit-communication, is of that really higher form of Spirit-intercourse, *vision*, and the telepathy of the Soul, to which the Soul projects itself into the Astral regions and receives impressions and visions of what exists in those regions. But, let Spiritualists bear in mind that the Spirit-communications thus received or visualized, are Purgatorial and Astral, and, in no instances, are they Paradisaical, Celestial, or Sidereal. We must ever remember that there is a 'gulf fixed,' and only

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certain highly developed and qualified Souls, in the Terrestrial life, can over-leap that 'gulf.' This need not be in the least disconcerting to good Spiritualists. The common notion of 'Purgatory' is of a place of uniform and unvarying evil, pain, suffering, torment, and darkness. And the common idea of the Astral Plane is of the whole of the Sidereal System. These two erroneous misconceptions, cause many to think quite mistakenly of the Astral Plane and of Purgatory. Why should our conceptions of 'Purgatory' be solely lurid, lugubrious and ghastly; so truthfully warrantable of the lower zones of the Astral Plane? Purgatory is the place of *purifying*, and purification is of many kinds. Some Souls in Purgatory are of such a refined and ethereal kind that none of the harder processes of purgation are required of them. The brightest and gentlest application of the Divine fires of purification are only needed to remove the earthly dress in such Souls. And only until their disjoined Natures are reunited is it necessary that their detention in Hades should be of any duration. But as, in some cases, their Natures have been intermixed, in the reincarnate state, with Natures less pure, or even, extremely impure, these Natures remain in the lower zones for purification a long period, whilst their higher and purer related Natures are waiting in the Higher Zones for them to coalesce. While on this point it is as well to say that *each* 'Nature' of a microcosm is a complete entity, and possesses all the faculties of the organs pertaining to a complete organism. Therefore these Natures, in their separated states, are capable of functioning just as if they were each complete Seven-Natured microcosms, only that each Nature is limited to its own sphere and scope of functions. And even this is not to be taken absolutely, for every Nature is in magnetic touch with its related Natures, and the *separation* is almost unfeelt. A Six-Nature Being in Purgatory, or on the Earth, is in touch with its 'Spirit-Nucleolus' in Paradise, and is

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capable of functioning with powers that it derives from that Spiritual source. This occurred to the disciples of Christ, who were sent out by Jesus to preach the Gospel, heal the sick, etc., and they returned full of joy, because of the Power they had exerted. *The Spirit indeed was with (παρά), them, but shall be in them.* After Pentecost, the 'Spirit-Nucleolus,' resembling 'tongues of fire,' descended upon each of these disciples. And the same derivative power of each divided Nature is capable of being possessed, despite the divided state in which they are for the time being.

We have been speaking of these higher grades of Purgatorial Spirits, both as they are in the discarnate state, and, in some cases, pervading and manifesting in the Earth; and in their reincarnate capacities. According to their *Purgatorial States* are they what they are in their *Reincarnate States*. These higher grades of Purgatorial Souls, reincarnated, are 'Souls' who, on account of the abnormal conditions of their reincarnations, have been incapable of rising to the Paradisaical existence. In them are 'parts,' Natures, that are highly developed and comparatively pure; some arrived at a high state of 'Devolution.' But incorporated in their bodily states they are mixed up with 'Natures' less developed, less pure, and often positively evil. This being the case, we must expect to find on the Earth great numbers of mankind of considerably *mixed character*, men and women with the finest and noblest traits in conjunction with traits of an extremely ignoble and gross character. And is not such the case? Do we not find this medley of contrary characters embodied in many individuals of our acquaintance and knowledge? Are there not tens of thousands of persons who, whilst conforming to the 'world,' yet possess a large fund of truly Spiritual and lofty prepossessions? This remarkable feature expresses itself in an infinite variety of ways. Men who, in worldly affairs, are absolutely enchained to the most complete depravity;

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They will share their last shilling with any good-for-nothing tramp, will stoop to pick up a child in the gutter, will act the 'Good Samaritan' at every turn, and put to shame the 'Priests' and the 'Levites'; they are the first to aid in peril or distress; to risk life and limb to save a human life; or to rescue only a mongrel dog; instant in the resentment of cruelty, extortion, or wrong done to the weak, the defenceless or the man that is 'down.' They will fight doggedly to vindicate the right; they will defend to the death the interests of any 'poor devil' upon whom social 'morality,' or legal judgment, has meted out harsh measure. Have we not met many such an one? The 'black sheep,' the 'scapegrace,' the 'prodigal' (a much 'better fellow' than the conceited 'elder brother' that begrudged his brother's welcome home)? The honourable, chivalrous, brave and honest 'scoundrels' and 'scamps,' these *paradoxes* of men and women, who have, mixed up in their natures, the best and the worst in 'human nature' to the utter despair of the 'unco guid'! Is there not in these characters something of the 'salt of the earth'? Can we class them among the contemptible carrion in the world, whose whole nature is eaten up with pride, censoriousness and hypocrisy? Can we not recognize (in spite of all the charity with which we would look upon our fellow-men) some real percipience in such a comparison that Jesus made as that of the 'Samaritan' (the despised and objectionable 'outcast' of the Jewish religious conventionalism), and the 'Priest' and 'Levite' (representatives of all that was honoured and respected in the Jewish nation)? Is there not something that applies to *our own day* in the constant reminder in the Gospels that Jesus looked with greater favour on the 'Publicans and Sinners,' than on the 'Scribes and Pharisees'? The charm about these 'Sinners,' of that day (and of this day!), is that the only difference—*but that a great one!*—between the Pharisee and

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It is when the 'Soul' is evil, in a 'Body' and a 'Mind' that is enlightened, and pertains to a better 'Soul,' that hypocrisy comes in. Hence comes *incongruity*. A religious man, with an impure and corrupt Soul, and a Mind and Body developed to higher things, is unconsciously and unintentionally drawn into 'hypocrisy.' This is the true history of the great walled, moated, and castellated 'religious' and 'moral' world; that vast aggregation of mankind from which the class we have just been characterizing as the 'Esau' the 'Ishmaelites,' the 'Amorites,' of the world, are 'outcasted.' We speak in no acrimony of spirit; we point to a *fact* patent to all, that there *is* a great 'Church' of religious and moral people, and a great mass of irreligious and immoral people. The one has nothing to do with the other, except purely in 'worldly' affairs. They will transact business with each other, and join issue in the general turmoil of the universal 'struggle for existence.' But religiously and socially they are as far removed from one another, and for the same reasons, as the 'Pharisees' were from the 'Sinners.' We are showing that this 'religious world,' in its spirit is as the 'Pharisee'-world in its spirit, although there are many in it who do not conform to that spirit. This we gladly acknowledge. But the *spirit* of the religious world is the same now as it was in the days of the Pharisees; *and, like Jesus Christ, we are on the side of the Sinner-community.* We cannot class them with the censorious, and self-righteous world of religious people, who, all unknowingly, are inveterate 'Pharisees,' when it comes to comparison with the 'sinners' of whom we are speaking; who are continually saying 'Lord, Lord,' but are far from the kingdom of God. Has the reader never met with them? The intolerant bigot, the narrow-minded puritanical moralist, the proud mammon-worshipping purist and sentimentalist; the 'righteous,' some who would even legislate, if they could, for the 'lethal-chamber' for the vast herd of the

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We have endeavoured to set forth to the reader the Principle we are inculcating, which explains the 'nearness to the kingdom of Heaven' of a certain large class of mankind, and of the fact of another large class, ardently religious and zealous (as were the Pharisees), who *neither go into the kingdom of Heaven themselves, nor suffer them that are entering to go in.* We have seen that the Master made a special feature in His life of defending the former class, of countenancing them, of seeking and saving them. And the strongest words of severe reproof He ever uttered were against the latter class. He attacked, without sparing His words, the 'religious' class; He defended, and befriended, the 'outcast' class. Now, did He do this with any acrimonious personal and individual purpose? Did He hurl invective at the religious world, in particular, or was it not on general principles? Is not His attitude to the world of Religion due to a greater knowledge of the actual state of mankind constitutionally, than mankind themselves were cognizant of? When He called the religious world, without exception, unreservedly, 'hypocrites,' was it not because He knew—what they knew not—the 'mixed' state of their carnate natures? This 'kingdom of Heaven,' into which they 'neither go in themselves, nor suffer them that are entering to go in,' does it not mean the Celestial Spheres, the 'Paradise,' from which Purgatorial Souls are excluded, until they have purged themselves from 'all filthiness of the flesh and spirit'; and the barriers these religious people put in the way of those that 'are entering,' does it not mean the false religious doctrines and customs of the Church and world, which, however truly and consistently and zealously practised and taught, are futile and impotent to 'open the kingdom of Heaven to all believers'? Is there not such a thing as *unconscious hypocrisy*? Is not the *spirit and principle* and *essence* of 'hypocrisy,' any force, or movement, that professes to be the right and true one, but is false

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and untrue ; no matter if its exponents and professors believe in it as true. Is not everything that shuts the door, when it professes to be opening it ; that tells untruth, when it professes to be Truth ; that erects barriers when it is supposed to clear the way ; irrespective of any intention, or deliberate purpose, of its perpetrators ; is not that, we ask, 'hypocrisy'—the *spirit*, the *principle*, and *essence* of hypocrisy ? Jesus once said, *Judge not according to the appearance*, and God said to Samuel, *the Lord seeth not as man seeth ; for man looketh on the outward appearance, but the Lord looketh on the heart*. And this *esoteric* aspect and discrimination is particularly necessary in this respect. We have seen the extremely *composite* nature of Reincarnate Beings emanating from the Purgatorial Zones. We find that a great number of our fellow-men, in their reincarnate 'Natures' are possessed of a 'Spirit-Nature,' a 'Soul-Nature,' and an 'Astral Body' (comprising the 'Soul'), that are extremely strong and powerful, in those Divine qualities that differentiate the 'God' and the 'Devil' in man. These qualities come out in the actions of natural goodness, and those traits of human character that are so marked among the 'Sinner'-class, who have no tendency towards conventional religion or morals, that pertain to the outward conduct, or the 'outward appearance.' As for the 'outward appearance,' that is governed by the 'Mind-Nature,' the 'Body-Nature,' and the 'Terrestrial Body' (comprising the 'Body'), and is 'of the earth, earthy,' bound by Corruption, and Sin, and Evil. But this servitude is confined to the 'Body' ; it does not penetrate to the 'Soul.' Outwardly they are, therefore, reckless 'men of the world,' and 'sinners'—intellectual and cultured, or depraved and ignorant, according to the state of development of the 'Mind-Nature.' On the other hand, in others (composing the great mass of outwardly religious, virtuous and moral persons, who separate themselves from the 'sinners,' and only have to do with them either

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in worldly affairs, or in their efforts to 'convert' them, or to make them 'proselytes'), we find that the *Soul*, from which come the Divine qualities of 'love,' goodness, kindness, charity, natural affection, truth, and every true beneficence—apart from religious or moral professions—is of a weaker and less positive character. They are ruled by their 'Mind-Nature,' and their 'Body-Nature,' which are governed, not by the 'Soul,' but by outward forms, rules, regulations, 'traditions and commandments of men,' moral, ethical, religious and conventional codes and customs. Their *goodness*, whatever, and how great soever, it may be, however truly intentioned, well-meant, and 'devoutly and religiously disposed'; their goodness, virtues, graces, religious acts, acts of benevolence, deeds of charity, evangelistic zeal, piety, religiousness, philanthropy and altruistic energy; are not the spontaneous and independent 'impulse' of the 'Soul'; they bear in their nature the character of a 'legal' and professional element; they are impelled by the sense of duty, of requirement, of a law that must be obeyed, of something that must accord with an espoused principle of action working from outside the consciousness. Hence, if he neglects, or is deficient in these 'duties,' he feels condemned, by his own conscience, and by the 'law' that requires the performance. The actions spring not solely out of a spontaneously generated *force* in his Soul, however such a force may be simulated, and appear to be the impulsion. In many, it is the consciousness of what the world will think or say that calls from him greater zeal and energy. They have made a profession of religion, or they stand committed to a certain outward standard of morality, virtue, righteousness, or piety. Necessity to outwardly live up to that standard which they have professed, or in which their environment compels them to live and conduct themselves, becomes the main motive and stimulus to the performance of good deeds, religious or otherwise. In many the

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pulses of the Divine character and nature. However far sunken in the flesh-dissipations of the world-life, these Souls are 'not far from the kingdom of Heaven'; to them the gates of Paradise will open after death, more readily, more quickly, and the Earth-taint will drop from them more freely, than in the case of those whose Souls are Earth-corrupted, but whose Bodies and 'outward appearance' are more in accord with the canons of religion and virtue. *Not everyone that saith unto me, Lord, Lord, shall enter into the kingdom of Heaven (Paradise); but he that doeth the will of my Father which is in Heaven. Many will say unto me in that day, Lord, Lord, did we not prophesy in Thy Name, and by Thy Name cast out demons, and by Thy Name do many mighty works? And then will I profess unto them, I never knew you: Depart from me, ye that work iniquity.*

Jesus Christ was a Divine Man, and knew and understood these things. He 'judged righteous judgment,' and the fruits of His knowledge and discernment of men were conspicuous in His various modes of treatment of them. To whom did He utter the following words:—*Woe unto you, Scribes, and Pharisees, hypocrites! because ye build sepulchres of the prophets, and garnish the tombs of the righteous, and say, If we had been in the days of our fathers, we should not have been partakers in the blood of the prophets. Wherefore ye witness to yourselves, that ye are the sons of them that slew the prophets. Fill ye up then the measure of your fathers. Ye serpents, ye offspring of vipers, how shall ye escape the judgment of Gehenna?* Let it be remembered, gentle reader, that these words were addressed to a class of people who stood for, who represented, the constituted religious and philanthropical foundations of the time; all that included the religion, the benevolence, the moral and the virtuous elements, in a race of people, with an historical past,

second to no nation in the Earth in any age, with 'traditions,' and a 'Scripture' that transcended all other, and which is the basis of the Christian Church; a religious nation historically celebrated for its religious ardour, its devotion to the order of the Church and its people, its earnestness, its learning and scholarship, and its sacrifice of all that was opposed to their more reverent beliefs and observances. Such were the claims to whom these words, typical of many other utterances as inexorably scathing, were addressed. Contrast the attitude of the same Divine Man, towards another class of His fellow-countrymen, and fellow-men, the 'publicans,' the 'sinners,' the 'harlots,' the 'poor,' the 'outcast,' the 'leper.' Of Him was current the popular *soubriquet*, a term of obloquy by which the Pharisees labelled Him, that gave Him the 'open sesame' to the hearts of these other classes:—*The friend of publicans and sinners*. He was so named, not out of calumny (although calumnious insinuations and the vilest constructions, were put upon the opprobriously circulated epithet); but because of its simple truth. His manner of life, His associates, His companionships, laid Him open to these aspersions. He was exactly what He was. He scorned the protegistical Pharisees, and the hospitality of the 'ungodly,' and He delighted to fraternize unreservedly, openly, and freely, with this 'scum,' and 'riff-raff.' The narrowness and jealousy of the Pharisical Society was gall to Him; but the natural effusiveness, a frank and open heart, the generous spirit, the outspoken honesty, the kind disposition, the true gentlemanliness; which He met with in the 'haunts of the ungodly,' among these outcast classes, pleased Him; delighted Him; and He thoroughly enjoyed their society. Therefore 'He ate and drank' with them, one of them, and joined in their festivities and their pleasures. But the term was used by the Pharisees as one of contumely. They sought to besmirch Him

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reputation, to undermine His influence, to leave the 'public' to infer the worst of Him, by employing this epithet of reproach against Him. They relied upon the evil pruriency of men's natures to put their own construction on the fact of His 'friendship' with a class of people whom all the world ostracised and outcasted. The deduction intended was that He was a libertine, a resorter of evil haunts, and a licentious person. Thus they sought to discredit Him before the people, the great 'public' on whom their livelihood depended, at least those who were officially employed in the great system of the Temple, the Sanhedrin, and the Priesthood. *The Son of Man came eating and drinking, and they say, behold, a gluttonous man, and a winebibber.* Why was it that Jesus made companions of this class—the 'refuse' of human society—? Was it not because He saw beneath the 'outward appearance'? He knew them, not simply in their immediate present reincarnate nature, but in the past phases of their existence. He knew them cosmically; He knew the Soul and the Body; He knew the past history of each Nature, and He knew the destiny of their related Natures, and their present situation. Not out of caprice, but as the Son of God, did Jesus find Himself more at-one with the 'Magdalenes' the 'sinners,' the 'outcasts,' than with the respectable Church-people, the priests, and officials of the Temple and Synagogues. Knowing them cosmically, He also knew them temporally; the lives they lived, the humiliations and social pariahship, the degradation in which their lot in life placed them, through circumstances and influences, in the corrupt abnormal world, for which they were not accountable, which they had no power to resist. His Soul rose up in anger at the world-state that allowed these variances and distinctions, so cruel, so shameful, and which fostered the evils to which they succumbed. But more than this, He knew their *Souls*, hidden, obscured,

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devices and schemes to 'rescue' them, to bring the 'Gospel' down to their level, to pick them out of the 'gutter.' He made no pretensions of being a better man than they were; though by His presence among them He made them better than they were. To be a 'friend of publicans and sinners' could only be achieved (as we know the class they represent in our modern civilization) by associating with them in the frank and free manner we have depicted of Jesus. To earn such a title, to be recognized as one of them, requires a 'passport' of fraternal fellowship with them that cannot be given to any person, unless he is absolutely one with them, and who is not of such a disposition as to show, or feel, the slightest lack of oneness with them in their conviviality, their freedom, their 'Bohemianism.' We are endeavouring to paint in words a picture of Jesus that is at variance with the popular idea of Him; as a perfectly *human* being, entering heart and Soul in the pleasures of life, and in the very widely felt antipathy against the religious and moral cant that 'outcasts' those that ought to be the most prominent followers of the Christ. For, as we shall shortly show, the Cross and Serpent will draw from this class most of those who will rank as the 'greatest in the kingdom of Heaven.'

Why was it that *the publicans and the harlots go into the kingdom of God before the Pharisees and Scribes, the lawyers, and elders?* Why was it that *the common people heard Him gladly, that the publicans and all the people, when they heard the teaching of Jesus, justified God, but the Pharisees and lawyers rejected the counsel of God?* It was because, in this class of people, who, like the 'Publican' in the Temple, knew they were sinners, corrupt and foul, in their carnal lives, were conscious of the Soul within them that knew better things, testifying within them of those Eternal Verities, which, in the flesh, they could not grasp or comprehend, and the pretences and semblances and travesties of which,

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their beneficiaries of their self-respect and manhood in receiving their bounties. He scorned the multiplicity of external acts of religion, the frequent ceremonial ablutions, the countless *punctilios* of formal Judaism, in obedience of which, in the minutest detail, Pharisaism took so much greater pride than in the 'weightier matters of the law—judgment, mercy and faith.' His indignation was perpetually aroused at witnessing the pride and self-righteousness of those to whom outward forms and exalted religious emotions were as the staff of life; and who regarded with contemptuous pity the masses who despised these things; at the injustices and inequalities, the impositions and extortions, inflicted upon the poor, the indigent, the widow, and the unfortunate, enforced in the name of the Temple and Religion, and bringing upon the sufferers a life of penury, of mortifying dependence, and a daily burden too grievous to be borne, which not one of the purse-proud and wealthy worshippers would move a finger to remove, or to assist them to bear. Social inequality; the anomalous juxtaposition of want and penury and squalor, on the one side of the street; and ostentatious luxury, pride and wealth, on the other; the anomalies of the 'struggle for existence, and the survival of the fittest'; the injustice of the relations between 'capital and industry,' pomp and slavery, rich and poor, society and serfdom; as we see it in modern civilization; existed in the days of Jesus, not less conspicuously, not less grievously, than in our own day. And the Soul of Jesus revolted at the injustice and monstrous selfishness and pride of those who 'have,' in relation to those that 'have not.' The teaching of Jesus was not a transcendental 'other worldliness,' taking no cognizance of this world, indifferent to social, religious, commercial and industrial abuses. He knew that the fulfilment of His Divine mission would bring the ceasing of all the abuses and cruelties of mankind, fostered under the sanction of Church and Society, and perpetuated by

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ficent and purifying magnetic force and attraction, His sublime eloquence, His brave exposition of righteousness and condemnation of wrong; was simply one of themselves, their own 'friend,' neither too proud, nor too accomplished, to find in *them* a pleasure in friendship and companionship; was a force sufficient to lift them up to the highest aspirations, and to the most absolute confidence of attainment. He was, to them, a man to love, to serve, to follow, to live for, to die for. By no careful arts or artifices, no concessions, no tricks, no advertisements, no flags and banners, no trumpets and horns, no performances, no popular attractions, no denunciatory warnings, or appeals to fear or shame, no external show or blandishments of the eye or sense; did He seek to gain the ear of the crowds, by tickling and titillating their senses. He drew all simple, honest souls, to Himself, to the 'Christ' within them, however wrong-headed, wrong-living, degraded, vicious and worldly-minded and enthralled. Thus the de-classed 'women' followed Him; Levi the tax-collector and extortioner, the 'pimp' and vampire of human avarice; and every kind of 'sinner'; 'forsook all,' and followed after Christ. They all knew that He was a man they might be *sure* of, to whom they had no need to truckle, to cringe, fawn upon. His presence among them gave a lustre to their company, a zest to their mirth. His appearance did not damp, or check, or restrain, their conversation or actions; yet, imperceptibly it refined and exalted them. In their troubles and distresses, their woes and griefs, they were sure of His response in the exact way it was most beneficial. His counsel was Wisdom, His aid was Power, His abilities were Divine. Neither rebuff, nor reproof, nor pious admonition, nor upbraidings, nor patronizing pity, nor 'doles,' nor invitations to the synagogue; did they receive from Him, when they resorted to Him in the times of their distresses, as often as not the fruits of their follies and sins. He did not treat them as 'brands

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every man coming into the world). He was the Type of a man that all men may be transformed into, and ultimately attain, in the 'kingdom of Heaven,' whoever on the Earth he is, and to whatever class he belongs. They learned from His teaching that by obeying His words, and believing in Him, they would 'enter the kingdom of Heaven,' that is, they would fit themselves on the Earth, to rise to the Paradisaical Spheres, after death and Purgatory, and in their next reincarnation be among the Predestinated and Elect People of God. To men of this type this message appealed strongly. *They* knew the hardest side of the incarnate life; they knew, by painful and bitter experience, the burden and slavery of evil, the world, the flesh, and the devil. They were in the vortex of earthly and Astral evil. Hence they naturally felt the power of Christ's appeal, when it promised for themselves deliverance and peace, and Soul-happiness, and for the whole world, ultimately, deliverance from the yoke of bondage, of evil, of cruelty, of tyranny, and of every social and earthly abuse. Therefore we find them 'pressing into the Kingdom,' and the great Church and World of the religious and socially 'privileged' classes, despising the Gospel. Contented with their present 'privileges,' their earthly human provisions, in their Religion, in their worldly pursuits, in their family and social connections; the message of Jesus did not appeal to them. It had no sort of attraction to them. On the contrary, to them it meant a *revolution* of the existing order of things, not only politically and economically, and ecclesiastically, but, worst of all, it meant a *social revolution*. And the most holy and righteous man or woman, cannot endure to think of the 'lower classes' being at one with themselves, on the same level. Yet, such was the case in the *primitive* Church, and all classes harmonized, and lived in perfect community!

Jesus, by directing His heart and soul on those whom He loved, the people upon whom His sympathies

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is offensive. But what else can be said, when we realize what the world has suffered and lost, in the past ages, because of the unfaithfulness of Christ's successors and representatives? The world wants a *man*, and Christ intended the world to have a *Church of men*, to fulfil all that Christ *initiated*; to *live, act, speak, do*, and *suffer*, all that Christ did. Men as scathing in their speech; as pitiless in their judgments; as fearless in their accusative utterances; as gentle and pitiful in their treatment of the sufferers and sinners; as free and hearty and merry, and convivial, in their dealings on such occasions as call for such behaviour; as sorrowful and stricken with grief as He was at the sight of suffering, cruelty, injury, pain and tyranny, in the world. He was no *exceptional* character. He came to inaugurate a *rule* of such characters, to raise an *army* of 'Jesus Christs.' And what has been the case? The Church of Christ has fallen into the hands of the Pharisees!

We have described, at some length, in the foregoing, the human characters who are represented under the third head of Reincarnating beings from Hades:—*Incarnate Purgatorial Spirits*. These classes of mankind are capable of being drawn by the 'bands of love,' the 'cords of a man' (a man of Divine Nature) into the 'kingdom of Heaven'—*i.e.* the Paradise of the Blessed Dead which 'die in the Lord.' After death has taken them out of the world, and they have, whilst in the world, freed themselves from the 'Astral' dominion, from the 'world'-snare, and from the 'flesh'-thralldom, they will remain in Purgatory for the time necessary for their purgation, and the reunion of their sundered related Natures; and thence they will rise upward to the Celestial Spheres of Paradise, where they will remain until their next reincarnation, to be born into the 'kingdom of Heaven' on the Earth, or the 'Church of the Elect People of God.' These are the multitudes for whom Christ died, to whom the Church is called

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to minister, as 'stewards of the Mysteries of God,' in their individual, as well as their collective, capacities, precisely in the same manner, and by the same force of personal influence, as Jesus exerted; with the same Power and 'Finger of God' that Jesus possessed; and with the same results that Jesus achieved. Jesus Christ came to re-found the ancient primitive 'Christ'-Church, the old Mediatorial foundation of the Cross and Serpent, from the shattered *débris* of the broken and apostate Church of the post-exilic Jewish nation; to restore and renew the 'Old Covenant,' which man had so repeatedly broken, and which had been partially pieced together under former kings, and by various prophets, that in the days of Jesus, was scarcely recognizable under the Talmudical form of the 'law' once given by Moses. He came *not to abolish the 'Old Covenant,'* but to abolish all the fabricated additions that had encrusted upon it, to restore it to its original form, to free it from its countless and burdensome falsifications; to re-inspire its purport and message. The 'Law' as given by Moses is the same 'Law of the Spirit of Life in Christ Jesus,' as given by Jesus Christ. The 'New Covenant,' as it is called, is not a *novel* one, another 'Covenant,' but the 'Old Covenant' *renewed*. Biblical exegesists have yet to determine how much of what is contained in the 'Pentateuch' is genuine, and how much is interpolated and rabbinical. Jesus spoke with no uncertain sound when referring to the 'traditions and commandments of men,' and, in His exposition of the moral law, in the so-called 'Sermon on the Mount,' He refers to several passages in the alleged Mosaic Law, repudiating them as false and misleading: *Ye have heard that it hath been said to them of old-time—but I say unto you.* The life and teaching of Jesus were characterized by an utter contempt and exposure of the 'Law' as it was imposed upon, and enforced by, the Jewish Church; and the purpose to restore it to its primitive and original

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constitution. In fact the 'Law,' as it originally existed in the 'Old Covenant,' did not consist of an external formulated code, or table of commandments. The 'Covenant' stood as the final and complete revelation of the Divine provision of Grace and Redemption. It was that on which the early Patriarchs rested, and received the power of their Life. That 'Covenant' was the same thing as the 'Mysteries' of the Cross and Serpent, the Ancient 'Sacred Mysteries,' which Jesus revived and taught. The so-called 'Law of Moses' was *not* the 'Covenant' (distinguished by S. Paul as the 'Faith of Abraham'—*i.e.* Brahma). This 'Covenant' is the 'Everlasting Gospel' of the 'Christ,' preached and taught from the days of the 'Adamic' and 'Abel'-Races. A careful study of Paul's teaching in *Gal. iii.* shows that the Jews had fallen into the error of supposing that the 'Law of Moses' was the provision contingent upon which the promise of Redemption was obtainable. Hence sprang up the fatal and false element in religion of a 'legal' salvation. But S. Paul states that *the law is not of faith; and that Christ hath redeemed us from the curse of the law . . . that the blessing of Abraham might come on the Gentiles through Jesus Christ, that we might receive the Promise of the Spirit through Faith. Now to Abraham, and his Seed were the Promises made (i.e. the Church raised from Abraham and his posterity—from which 'Seed' Jesus Christ was born). . . . And this I say, that the Covenant, that was confirmed before in the Christ, the law (i.e. of Moses), which was four hundred and thirty years after, cannot disannul, that it should make the Promise of none effect. For if the inheritance be of the law, it is no more of Promise: but God gave it to Abraham. Wherefore then serveth the law? It was added because of Transgression, till the Seed should come (i.e. the True Church of Christ) to whom the Promise was made, ordained of by angels (i.e. the Covenant, not the Law) in the hands of a mediator.*

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and the same. And neither are 'Christ,' and the 'Lord Jesus Christ,' to be confounded together, as 'Brahma' and 'Abraham' were confounded together. It is very clear that S. Paul did not commit this error. *As many as have been baptized into Christ, have put on Christ,* refers to the *mystical 'Christ,' not the historical 'Christ';* as the 'Faith of Abraham' refers to the *mystical 'Abrahama,' not the historical 'Abraham.'* To 'put on Christ,' by being 'baptized into Christ,' means to be initiated into the 'Mysteries of the kingdom of Heaven,' as revealed and taught by the 'Lord Jesus Christ.' In concluding this very brief and hurried explanation, we will simply add, that what the Jews did in respect to the 'Law' and the 'Old Covenant,' the Church has done in respect to the *exoteric* religion of Christianity and the 'New Covenant.' They have substituted the 'exoteric' 'Christ' for the 'esoteric' 'Christ,' and made an 'idol' of the 'Lord Jesus Christ.'

Thus we see two specific reasons why Jesus came into the world; *first,* to revive and restore the 'Old Covenant' of the 'Brahma,' or 'Christ,' that had been superseded by the 'Law of Moses'; and *secondly,* to replace the 'Law of Moses' to its rightful position, as a temporary expedient for the guidance and tutorship of a people who had departed from the 'Mysteries' of the 'Covenant of Brahma,' and were in the way of 'Transgression.' This 'Law' the Jews had put in the place of the 'Faith of Brahma' as inculcated by Abraham, and had added to it a huge load of burdens and exactions, of blood-sacrifices and penances, tithes and taxes; and also had given a purely material and 'exoteric' meaning to the whole system of the Mosaic Law, which utterly obscured the 'esotericism' and *mystical meaning* and purport of it. Thus Judaism became a 'superstition' and a vast idolatrous system; as Christianity has become, from the same subtle and evil causes. He came not to abolish the Law, but to purify it, and to set it right.

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'stewards' of the 'One Mediator,' Redeemer, and Christ), all working from One Central Head, which is Christ Jesus our Lord. So did He say before His departure, *As Thou hast sent me into the world, even so send I them into the world ; Go ye into all the world, and make disciples of all nations.* Thus would the Purgatorial Souls, incarnate, massed in all classes of mankind, find the same Jesus Christ, the *friend of publicans and sinners*, the same Saviour and Master, not in *one* man only, not in *one* historical period only, not in historical memory only, not in *one* land only, or of *one* nation only, but in *every* nation, people, and tongue ; the same loving, beloved and devoted Master and Saviour, multiplied in the Church, segregated from the world, but joined to the world by the sympathy and Divinity of its nature. But this intention failed after the death of the Apostles, and the departure of the Church from Apostolicity. And it is our desire and hope that the Truths we have endeavoured to convey in these pages, will stir up the Church, and the world, to the comprehension of this lost and forgotten *rationale* of human life, in comparison with which every other kind of pursuit is vanity.

NOTE.—The reader will observe that we have omitted the treatment of the subject of 'Paradisaical Spirits' from the present volume. This subject is reserved for our next work, *Progressive Redemption*, for reasons which will be obvious to the reader when he studies that book, as appertaining more especially to the part of the whole thesis therein treated.

H. E. S.

END OF BOOK TWO

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