

Phenomenal Ham

A ROSICRUCIAN LECTURE,

—BY—

B. ALSTON LAVENDER.

RESPECTFULLY INSCRIBED TO

E. BULWER LORD LYTTON.



PRICE 25 CENTS.

SAN FRANCISCO:

Culbert & Company, Steam Book and Job Printers, 414 Market Street,
Between Sansome and Battery.

1876.

PHENOMENAL MAN.

"Full many a gem of purest ray serene,
The dark unfathomed caves of ocean bear;
Full many a flower is born to blush unseen,
And waste its sweetness on the desert air."—ELZEY. § 1

THE TRUTH, ladies and gentlemen, stranger than fiction—the fact more than the fancy, underlying the above sentiment, so poetically expressed, affords us a very excellent and solid theme for an evening's lecture. A subject well worthy of our dearest aspirations and most solemn contemplation. If it be true, as it was said of old, "Man's greatest study is himself as man," I can only infer the text to imply the man phenomenal; to prosecute which study, be it known, my good friends, we must accept the hypothesis of the most ancient sages on record as the surest and safest guides, no matter how ideal their teachings, and hope on no other base or pedestal to rear the standard of human perfectability as prescribed by our Saviour himself, the true and original genuine model of the *Phenomenal Man*. To do this, we must interpret properly the character of the "Individual Incarnation," who first said to man in plain, unequivocal language, entirely devoid of mystery or ambiguity, "*Be ye perfect as your heavenly Father is perfect.*" Those, therefore, who would penetrate to the inmost recesses of this sanctuary, must begin their investigation with an eye "single" in its devotion, and aspire from the cradle to the Divine priesthood of true and perfect wisdom which admits of no stop or cessation short of the comprehension of all truth in a "unit," the principles of which may be condensed, as it were, into a nut-shell. In the science of this *Divine anthropology* we must commence our researches (as says a celebrated author) "where modern conjecture closes its faithless wings." "With us, the common elements of science, those which the sages of to-day disdain as wild chimeras, or despair of as most unfathomable mysteries." The lecture of this evening I would have you consider therefore rather as a suggestive than an elaborate treatment of a subject so well worthy your highest consideration, and a thread, possibly, to a labyrinth of thought more truthful and fruitful than that, the greatest

of which was the "Golden Fleece." And herein you will find the valid reason for the loss to mankind in general of those "flowers" here "born to blush unseen, and waste their sweetness on the desert air." To reflect for one instant upon this sole presentiment, and to awaken suddenly to the consciousness of a portent more ominous in its depth of significance than any that could possibly be set before the mind as a guide, a monitor, and a landmark for future reference, refuge, and safety from the storms and convulsions of a world fast hastening to its fatal goal in the overwhelming destruction of the aggregate of so-called humanity, who think and worship *conventionally*, and not "in spirit and in truth."

Man, as a whole, is reared and nursed in a slumber of ages; a slumber, the reawakenings of which shall manifest the error of human life to the majority, yet needs in the intelligent few to be aroused from a lethargy so contagious as that in which false education, false worship, false life, and a civilization the direst curse in effect upon nature, and fatally deceitful to its votaries under the guise of *fashion, society*, and the epicurean tastes which foster the germs of mad ambition, and sounding, alas! the death-knell of the immortal soul as far as regards innate development of the angel-man, the chrysalis of the Incarnate. The power of society and the world at large to direct the general mind from ideal or highest truth into channels of finite thought, life and action, is so utterly at variance with the laws of God and nature that we cannot but perceive the portentous moral indicated through the medium of the poetical text which serves us so fully with exactly that food most relished by the calm and beautiful natures whose halcyon hours of existence are those alone spent in silent meditation upon the truth that lives, and not the semblance which decays and perishes forever with the artificial life and individuality, once, perhaps, destined to a better "fate." The "Dream of Pythagoras" embodied all of Truth primeval and prophetic. The "Four Mania" of divine inspiration, originally proper to phenomenal man in his pristine glory of creative development, illustrates to perfection the sure and unerring steps of human progress toward the infinite and apparently unfathomable of Deity and immortal bliss. The "*pathway to the stars*" was clearly signalled in the gradual procession of the mind through—first: the "musical" or harmonic sphere of the soul, with law, order, command, and childlike rhapsody of obedience

to innate truth. Secondly, the telestic or mystic "revelations of the spirit." Thirdly, the prophetic or illuminated; and lastly that which belongs to "love." Through these four stages of successive growth, and these alone, doth "man" and his abnormal "world" reverse the dread decree of fate, incurred through "disobedience," and return intelligent and free to Him who sways with lyric rod divine the universe and all therein of life and motion. A perfect epitome, a relative and infinitesimal copy of the entire cosmos of God, of nature, and the universe entire, of mind and matter, life and motion in Adamic man in his phenomenal aspect, provided we accept the single fact of Deific incarnation, the image of his Maker and of trifold being, body, spirit, and soul. On the principle of Raymond Lully that a little leaven leaveth the lump, so a chance glimpse of the "basic truth divine," a single drop of the "true unction," shall anoint the whole of understanding in the genuine believer. By far the oldest and most reliable of all the versatile "theogonies" which holds our world in "faith" is that of "Boodh." From this pure basic font are we baptized in all of primal and abstract truth in principle and essence. Brahminism, next in point of metaphysical acumen, is but a cultured modification of original Buddhist doctrine, departing to some extent through political inversion, from its theographical "masterpiece." Going back then to the parent source of occult wisdom, buried for long ages past among the debris of philological corruption, and amid the ruins of colossal temples, hieroglyphically displaying their dedication to the theo-astrological revelations of light divine and infallible, we scarcely need the latter "innovations" of a more modern "plagiarism" in the Zend, the Koran, the Bible, and the many phases of a mixed mythology, grown shallow and subservient to the decadence of man from his "first love" and strict allegiance to primeval truth and knowledge. "Boodh" is but a general term for all divinity; the radical and essential principle of light; the soul, or deity, in the universe remains forever in itself a pure and uncreated idea. God manifests, however, in assuming as a sportive child, all forms creative, and at will renews from time to time His unity with nature, mind and matter, to perfect the whole of aggregate existence according to the preconceived design. With the exception of our Christian Testament, a complete "compend of all astro-chemical and theo-philosophical research," the Bible is but a sadly dis-

membered relic of the olden time, so changed, curtailed, interpolated, and tampered with, so insufficient in its condensations, and lacking all of "exposition," that it is little to be wondered at that men should find the seal of mystery impressed on all of written "truth," within the range of modern "inquiry." Back, back—to the "long ago," the far-off time or generic term of the beginning of this earth's youthful day-spring, if thou would'st search the deeps of spirit life, and ponder o'er the hoary records of revealed truth. The more antiquated our field of research, the more exact, complete, and voluminous the revelations of that "golden age," the more direct the propositions offered to our understanding, and the more explicit the interpretations of truth even in its most abstract meanderings of scientific culture and metaphysical nicety of demonstration. In that sweet land, the bright and balmy Orient, in solitude and strict seclusion, communing (obedient to divine command) 'mid the perfumed groves of dreamy nature, and in complete renunciation of the world of time and objects, with their God, these true disciples of alchemic art first scanned the azure vault above and read in that majestic scroll, in jewelled pencilling, the primal map and chart of truth prophetic; and in the meanest herb beneath their feet, the power and chemistry of almighty nature, glorious bride of Him who had in sparkling astroglyphs unfurled to man on yon telestic canopy of starry ethers His everlasting will for all futurity, eternal study of the God in embryo, elaborate plan of Deity's omniscience, taste, and skill, in God the ultimate. From records so translucent we surely cannot fail to find that certain knowledge and clear elucidation of all mystery pertaining to Dame Nature's mighty volume.

"He that the fixed can dissolve,
And that dissolve dost cause to fly,
That flying then to fixing bring,
Then mayest thou live most happily."

In this phenomenal verse of Nicholas Flannel we apprehend the apostle who hath already attained to the possession of the stone philosophical, or standard of Christian perfection, ultimated in power and visibility. To solve this problem of hermetic science, art, and wisdom is to unlock the secret portals of the inner man or soul, to soar aloft to realms of solar mind, activity, and joy and bring back to earth the rarified condition of primordial love or life, and make the man the master of all circumstances, no more its victim. Again :

If one of you uprising fleet
 Can soar to where my head extends in regions dim
 Or dive so low as to discern my feet,
 I will at once the palm of greatness yield to him.
 For fifty million years, like lightning Brahma soared,
 For fifty million years like lightning Siva dived ;
 But Siva could not find where Vishnu's feet were lowered,
 Nor Brahma soar where Vishnu's head was hived.

Here we have a very beautiful proposition, testing the divinity and sacredness of all exact science. In this verse the mathematical value of the proposition is sufficiently apparent, as representing the wisdom principle of Triune Deity, to occupy the centre of the divine sphere, all other principles dependent thereupon and radiating from the said center to circumference—the scientific law of orbs. Hence perfection and Deity were symbolized most accurately by the “Round Being” or sphere, as the ancients termed our heavenly Father. But I may say that all of Christian truth, from Genesis to Revelation, is embodied in the four following verses of Brahminic lore, by Emerson :

“ Let not the red slayer think he slays,
 Or the slain think that he is slain ;
 Such know not well my subtle ways ;
 I come, and pass, and turn again.”

Alluding to the spirit's immateriality and the immortality of the soul in deitic man :

“ Far, or forget, to me is near ;
 Shadow and sunlight are the same ;
 The vanished gods to me appear,
 And one to me are shame and fame.”

Herein we have the essential attributes of the soul most clearly and beautifully enunciated. Will, memory, and understanding in the scheme of omniscient charity and universal benevolence.

“ They reckon ill who leave me out ;
 When me they fly, I am the wings ;
 I am the doubter and the doubt,
 And I the hymn the Brahmin sings.”

In this verse how sublimely manifest the omnipresence and abstract purity of God in all his works !

“ The strong gods pine for my abode,
 And pine in vain the sacred seven ;
 But thou, meek lover of the good,
 Find me and turn thy back on heaven.”

Referring to the almost universal idea prevalent among mankind with regard to a locality and condition, especially abstracted from truth and nature, and an aspiration based upon the pleasures of pride and sense, inculcated by the Cæsars, by the Koran, and entirely void of pure wisdom, which teaches the absolute repose of the soul in humble

truth and intellectual light, void of all inverted selfhood, the root of every evil and passion, which has but served to decimate the orb itself. The relative identity of man, the phenomenon, with the chief end to be attained, in the Buddhistic "Nirban," or annihilation, is clearly enunciated in the "Dzat" of ancient Burmah, and of absorption into moksh, the divine essence in the Brahminical Revelations. Both end in the final rest of the soul, intelligent to experience, in its return to original light in the bosom of the Father of all truth, love, wisdom, and creative power, abstracted from created life and external perception in the relative individual consciousness. Herein, then, lies the ultimate unity of man with his Maker; and herein we find realized the prophetic truth of Christ's axiom: "Be ye perfect," etc.

The first and chief duty of man, as a universal cosmos, of microcosm of deific universality, is to seek before all else the kingdom of God and his righteousness, by commencing in this life, firstly, the soul's development and unfolding of the angel germ within, and thence discerning the subordinate relation of the spirit thereto, its powers, limits, and capabilities, as well as the sphere of its operation, and, lastly, its bearing upon the more subordinate form, body, or garment, in which it hath pleased Omniscience to invest it. To discover next the harmony of the triune Being, and cultivate the powers and principles essential to the mature unfolding of the perfect flower, a "lily," more beautifully arrayed than king Solomon himself. Thus, in finding and preserving intact the purity of each sphere of matter, mind, and soul. Thus we eliminate the soul as the God part of man; "love" Christ, the spirit and wisdom principle; and the body, the expression in ultimates of the whole universal proprium and relative perfect atom of the Infinite All. To the soul pertain the grandest and most sublime of all the faculties, viz: ideality, enthusiasm, and intuition, creative power, will, memory, and universal grasp of thought. To the spirit belong reason, intellect, and motive power. To the form, expression, correspondence, and ideal symbolism of progressive truth in successive stages of transmigration and metempsychosis from the embryonic to the perfected condition of relative being in Deity himself.

In this condition the phenomenal man enjoys for millions of ages the ineffable bliss of perfected motion in repose. Wrapped in the consciousness of the Supreme Architect,

and pulsating with his life, the end is well worth the simple means and worldly sacrifices made in behalf of truth and immortality. But, descending for a moment from these Olympian heights of blissful trance, how strange appears to me the fact that while, according to Christian revelation, a long lapse of human perfectability is, according to Daniel, to be enjoyed by those who, partaking of the first "resurrection," are to form the nuclei of the blessed, in the formation and establishment on our own earth of Christ's kingdom, which is never to pass away, so far as regards the permanent rule of truth upon our planet, that, in the cares of daily and what is termed practical life, man should be found in an everlasting slumber as to consciousness of the portentous truth that his common existence is but as a single year to the vegetable world: he has his Spring, his Summer, his Autumn, and his Winter—but only *once*; while the giant oak, which his own hands, as lord of the universe, have planted, goes through a revolving series of verdure and youth, and the green of the centenarian is as vivid in the beams of May as that of the sapling by its side. Here you discover the radical evil which is slowly but surely consuming your race, and leaving in the future to the children of "faith and obedience," that who are of earth, to eat of the fruit and drink of the wine of those vineyards to which ye were once the true heirs and immortelles.

Passing by this glorious epoch of the elect, we return to our more abstract theme, and in tracing Deity to his ultimate source, that, after the lapse of millions of ages this Boodh of Divinity himself surrenders all of creative identity or manifestation in individual incarnations, and passes into absolute annihilation as to future personality, while the original uncreated essence retains and develops in after epochs new worlds and creatures, and for their care and growth assumes such forms incarnate as best serve to carry out original designs. Man, then, as a perfect epitome of all truth in God, in nature, and the visible universe, needs but to refine each grosser part of embryonic being, and, as the Bible saith, "being made perfect," in a short time fulfills a long career of intelligent usefulness, as master, and no more the servant of external circumstances. Remember the words of Hermes: "There is no life, no locality, no understanding above the crown of a man's head; no ignorance, no matter beneath the sole of a man's foot; but lo! the kingdom of God and the king-

dom of evil—all of life, of hope and happiness, of God, of nature and of being—are concentrated in the compass of a little man."

Diving, however, downward to the earth, and looking downward for an end, man in the aggregate permits the solar and the spirit germs to slumber on forever, while the mortal veil alone he worships, cares for, serves and develops, to the complete surrender ultimately of his immortal nature, which at length forsakes the individual, whose identity is no more, but merges into the aggregate of matter. Thus is it possible for man, as you perceive, to destroy himself forever.

The soul itself, eternally pure and incorruptible, forsakes the spirit of its human lord, and returns to Him who gave it a "local habitation and a name." Such is but a just consequence of man's inversion of original law and heavenly order. You will remark, dear friends, that it is such perfection, psychally and mentally, that elevated our blessed Saviour to the highest heaven of all heavens—the heaven of intellectual unity with the Father, the heaven of divine understanding above that of sense—the latter, though subordinate, yet serving as a soul-telegraph between God and man, or matter and mind, and tending, in proper intelligent order, to the happiness of the whole "man redeemed." In the human sense, however, we are distinctly cautioned that every gratification of the sense, in a lustful point of view, or at the expense of the intellect, is but the womb of future pain.

And now for the deepest thought that was ever uttered or conceived! We are told in the Bedagat, the most ancient Bible in the world, the faith of whose followers outnumbered all other religions on earth or in any age, that existence and sorrow, or any or all worlds created, are necessary concomitants, and that the chief end of man, therefore, is to finish this eternal round of change and transmigration, and seek the final repose of the soul in Deific nicban, or annihilation to created existence. The necessity of creation they claim to be experimental—life which shall insure to the faithful intelligence a real demonstrable consciousness in the bosom of the eternal Father, since emanating from him, dead to that knowledge which is the result of experience, it takes the countless ages of eternity to learn and study nature, and, becoming perfect, return to the original font and head of wisdom and intelligence, as tried children of our heavenly Father, uncre-

ated and pure. To attain the true nicban, or annihilation, requires all that true devotion and many lives, perfecting Godward in each, through knowledge, faith, and wisdom, can give. And this, above all things, is the gift of God alone. And now for man, the intermediate glorious type of life immortal and comparatively happy, sublime cosmos and illustration of all Deity in highest form. They (averaging one in every seventy millions born), gifted from birth with clairvoyant germs of celestial order, can readily discern the all of truth in man, the microcosm and phenomenon. In the head they realize the fact of universal sympathy and mental harmony, with all intelligence on other planets, and in the tissues of the brain perceive the chord magnetic which unites by thought the universe of mind. Through their abstract intuitions they apprehend the brain to be a plastic medium, highly impressible to angelic inspirations, and thus commune at once with Him, the central son of life, of thought and being, through His holy choirs of terraphim, seraphim, cherubim, and all intermediate subordinate orders of intelligence and spirit, descending thence to young humanity itself. In hours of clear illumination, their vision permeates all grosser matter in the cosmos, and scans, without the least obstruction, the spheres and realms of spirit life, and thence above, beyond, they gaze, as in a mirror, upon the placid bosom of the soul, unfathomable deeps of life, love, and glory — all this perceptible as centered in the brain alone. Sun, moon, and stars — fit emblems of the father, mother, and child, with all their habitations and celestial tenants — are reflected clearly on this disc so sensitive, while voices, chanting from their bright empyrean, wake the individual human to the august consciousness of his own innate perfection. The breast and trunk reveal the merely spirit spheres of being and perception, while the lower limbs betray the earthly, base, and pedestal, as well of thought as structure. Waiving, lest I might be deemed too egotistical, my own far too wondrous and true visions of the blest, I would call your attention to the evidence of St. Paul: "I knew a man," says this apostle, "whether in the body or out of the body I know not," (and he might have added, "nor care,") "wrapped up to the third heaven" (of power), plainly showing the possibility of man to harmonize, even in the veil of flesh, with his Maker, if sincere and devoted. Strange inconsistency, that the modern world accepts testament revelation, and yet, were the prophets

and seers among the faithful of to-day to tell the half they know, how fully the fierce spirit of the early Jew would manifest itself for their destruction. "If they hated me, they will hate you also," said our great Teacher; of which truth to-day let your prisons and lunatic asylums bear ample evidence to the "blood" of "truth" martyred within those isolated cells. "And if that 'unction' and commandment abide in you which was from the beginning, it shall teach you all things whatsoever, and ye cannot sin, for he whose seed abideth in him by faith is born of God, and the Evil one (desire or passion) toucheth him not."

To reveal, however, a few simple facts not guessed at by the unreflecting masses, in demonstration of our subject, I shall proceed to show to a slight extent the harmony of phenomenal man with his triune planetary system and the universe at large.

First, then, in regard to our external orb and world. When a child goes to school, the first lesson in physical geography teaches that the globe is composed of the four elements of nature, fire, water, earth, and air. In the study of anatomy, the child learns that the composites or elements of his own body are the same. In geography, he learns that three fourths of the earth's surface is water, and one fourth dry land or slime. In the dissolution of the perfect human frame, he learns that such are his own relative proportions of fluids and solids. In geography, he learns that the surface of the earth is diversified by two great oceans, the Atlantic and Pacific; by rivers, lakes, brooks, mountains, valleys, fields. In the occult science of human correspondence, he finds in his own personality all these modifications of matters and fluids. (Read Emanuel Swedenborg on this long-lost angel science.) In the mighty ocean of blood to the heart, the stormy and tempestuous Atlantic. In the mighty ocean of blood coursing to the brain, the great Pacific, or the calm and comparatively unruffled deeps of *mind*, as opposed to heart emotion. In the innumerable veins and arteries of the human body he discovers the microcosmic correspondence to the rivers, streams, etc., which traverse the external world at large. In the muscular, vascular and membranous systems of the body, man beholds, if clairvoyant, cities, fields and landscapes peopled as our own; and, in the capillaries he discerns the symbols of eternal shade and verdure. The hills, vales and mountains are plainly evidenced in the proportionate members of the body. In chemistry, he learns the mineral, vegetable

and animal constituents of the outer world in its triune kingdoms of nature. In his own corporeal system he finds every essence there secreted and in sympathy with nature's vast and mighty pharmacopœia. In geology, he traces the primary formations of his orb material and its myriad centuries of growth and development. In his own body, the same strata and substrata of tissue, nerve and fibre; and as man, the infinite in origin and progress throughout all forms of pre-organic state. Such was Adam, or the red earth, a dead, inert, insensate clay or soul, as to essence, until God breathed into his nostrils the breath of life, ethereal and divine, when he became, as the Bible tells us, a "*living*" soul, in contra-distinction to his first estate. But in Melchisedech, which, interpreted from its Persian and Arabic roots, we have a sample of "pre-Adamic man," born of a thought, abstractly intelligent from first inception, as signified by his name. In mathematics, he learns the science of form, number and extension, all of which are harmoniously developed within himself. In astronomy and Chaldaic lore, he learns the posita and by far the most occult of all the lost sciences hidden for ages past from ken of fallen man, in the theoastronomy of the ancients. To the acquirement, in detail, of this sublimest of the knowledges vouchsafed to man, but few had attained to its certainty in practical use and power. Herein were bodied forth, without the base alloy of inverted human reason and judgment, the principles, laws and constitution of the peopled elements and firmament of space and duration, every thirty thousand years being an eternity or cycle of Zodiacal time and revolution; from whom, also, we claim descent, and in whose celestial companionship we aspire again one day to revolve. In the true Rosicrucian of to-day all these principles and conditions of being and astral ruling are too well known to need comment.

And here, by the by, a weird inspiration overshadows me and bids me state that the idea of salvation is very prevalent as an inspiration among the inhabitants of our orb; but, as to the meaning of the word or any knowledge definite, as to the condition, they have not the slightest idea. The devils are saved for that matter, so far as exemption from absolute destruction is concerned. In the lapse of countless ages, all who have not lost their individual identity will also be saved, though it is a long time to wait, which should be a greater incentive to that same mass to begin at once surveying the ground to be secured

and traveled over. Yet, even with the four great objects of man's desires attained, wealth, fame, knowledge and power, and an eternity of duration before him, in which he is saved already, let him not be disappointed if he find, when on the other side of life, that salvation and the possession of all these blessings is one thing, and happiness unalloyed is another altogether different affair. Therefore, let mankind please to take into consideration the meaning and limits attached to words and sentences often used, but never thought upon, as to weight and bearing upon irregular ideas, therefore vague, indefinite and worthless to their dormant faculties of mind. "I said ye are gods." What means this Bible phrase? Just what it says, although the ignorance and indifference of mankind in general to truth and nature, whenever anything divinely phenomenal presents itself for Christian credibility, are always at a loss to determine whether it is God become man, or man become God, so patent to their external senses is the miracle. Except a man arrives to a knowledge and life-study of the "unity" of all in Deity, he may never know or realize that perfect peace and serenity divine "which passeth all understanding."

According to the "Dzat," the Vedas, Pouranas, Geeta and Sybilline leaves of ancient sacred history, we discover the very rational fact recorded, that every two thousand years the world becomes so corrupt as to necessitate a direct interposition of Deity for the destruction of the wicked and the preservation of the just on the earth. The first two thousand, according to our limited Bible chronology, brought, nevertheless, the deluge. The next two thousand years ushered in the Redeemer and the manifest judgment of God upon even the Holy City, and the dispersion of a chosen and mighty nation as wanderers upon the face of the earth, stigmatized and branded with infamy by all nations, from that time to the present. The third epoch of two thousand years, now fast approaching, shall usher in, from present portents, something as occult and eventful, and undoubtedly as significant, as those which have marked the presence of the finger of God in the affairs of man in all preceding eras of prophetic fulfillment.

But how much further back in time the records of the Orient proclaim a knowledge and a unity with Godhead. To a far-off time and a period so remote that our smartest chroniclers can but feebly reach; and how much more sat-

isfactory and complete even to metaphysical subtlety, and in detail, their knowledge of the spirit and their search for wisdom. If it be true indeed that "there is no wisdom beyond what is written" nor beneath the sun, depend upon it, the critical analysis of truth, revealed by the Sam Veda Sanhita, embodies in a nut-shell the all-in-all of intellectual truth divine; while the deeper and more detailed sphere of psychal development and perfection are fully and perfectly furnished in the Dzat, the Vishnu Purana, and the Geeta, of Hindostan: "And in the last days, said the prophets, I will send you my servant the Orient, the learned, the mighty, and wonderful Counselor, and he shall explain all mysteries to your understandings."—*Bible*. Let no man think he can divide life between God and Mammon, who would aspire to the glorious heritage of the sainted ones of God and the powerful art divine of Hermes Trismegistus. No! God must have the whole or none, on whom as a reward He may confer the whole of truth and its stupendous glory and rewards, as fruits of strict fidelity and untiring devotion.

Phenomenal Man the nhaving attained in a few years of devoted study to the celestial or soul worlds of highest and brightest reality of imagination, reality and intellect, the one of which with enthusiasm creates, and the other can but perceive, treasures up those priceless gems of wisdom unknown to sorrowing mortals, simply because they live and imagine below the standard of moral truth and wisdom, holding on to the letter which killeth and not the spirit which quickeneth. Thus they ever seek with prophetic zeal to destroy and think to do God service. Such pass from this beautiful world of verdure and eternal youth of nature's trees, her fields and landscapes, and enter upon the spirit spheres of planetary being. No sooner do they find themselves upon the other side of life, than the words of Daniel are drummed into their ears, with telling effect. In the last days, I will establish my kingdom not on Jupiter, Mars, Venus, Mercury or Saturn, but upon the "earth," that very "earth" you have left, unworthy to dwell your day therein; and how, think you, are you fit for even a more spiritual life, where the discipline is so much sterner than upon the external surface? You have left your garment behind you, and like a man in the cold without his overcoat, I bid you return as early as convenient, and first prepare yourselves for better company, ere you blindly venture in a suicidal spirit on the confines of a

sphere too pure and holy for your habitation. Ergo, we have spiritualism in all of its wildest phases bursting upon our bewildered gaze, forced by stern justice and irrevocable laws of truth to return and work out through terrific anguish and suffering their right to enter into life even the lowest sphere thereof, their own, hence the obessions of old, the interblending of two worlds, the spiritual endeavoring to find their life again in possessing the children of earth.

How perfectly the parable of the rich man is here made manifest. Having left God and his service for the hereafter, he finds when too late his rejection in such presumption, and as a helpless child must unlearn the whole of practical life's false lessons ere he may find again the peace and progress of childhood and innocence. Tell me, O Krishna, how is it with one who, devoted through life to God, is suddenly cut off by death ere he hath attained to the perfection of divine wisdom? Doth not such an one, like a broken cloud, come to nothing? Know, O Arjoon, my dear disciple, that no one who hath done good on earth and served his Creator goeth to an evil place, but after enjoying for an immensity of years in the realms of space, the reward of his virtues, such an one returns again to mortal birth, is born into some more respectable family on the earth, and commences his devotions precisely at that point where cut off by death; thus enjoying for so long a time the rewards of even so short a service.

I will now tell thee, O Arjoon, of that time and condition in which if a devout man die he shall never again return to mortal birth, and of that time in which dying man shall return again upon the earth. He that departeth this life in fiery light of day, in the bright season of the moon, and while the sun is within the six months of his northern course, cometh unto me, the supreme abode. Those, however, who depart this life in the darkness of the night—in the dark season of the moon, and while the sun is in the six months of his southern course—these ascend for a short space to the regions of the moon and then return again to mortal birth. Those that come unto me, being not as yet perfected, must in the lapse of ages, return and finish their devotions toward absorption; when coming again to me relatively, perfected in wisdom, through faith and experience, as pure particles of light, divine and intelligent, they blend with me the parent source of love, wisdom and use, and upon the reproduction of the uni-

verse, return no more to mortal birth. With me, in the course of countless ages, they seek and find annihilation, or the soul's repose in uncreated light. Upon no world has there ever been more than five distinct and special incarnations of individual deity.

Man, in the three celestial lights of sun, moon and star, finds still within himself all these in time, in space, in number and in eternity. The soul, or celestial vision and understanding, the lunar, or spiritual light and intelligence, and the star or natural mind and vision. Suffice it to say, that continuing the correspondence between man and his cosmos, he will find the image of truth whole and entire, perfectly photographed in himself, whether of thought, spirit, or form. "And not only the things that I do shall you do also, but greater, for I go to the father." Another truth, stranger than fiction, when man, the abstract, looks as a child upon the faces of his parents, father and mother, he hath looked both upon the Alpha and Omega of Deity to him, who, though separated afterward for ages, from lack of growth and development in truth, shall yet find his heaven, and all in the smile and sphere celestial of their being, and love merged in the eternal unit.

I am here speaking, my friends, of the converted and elect, and by no means, of those parents and children of whom Christ said, "Ye are of your father the devil." The highest condition of heavenly excellence referring to that extraordinary 144 thousand of the tribes of Israel or the sun. They are few that shall be saved with my salvation, said our Saviour, alluding to the dread life necessary to such devotion and perfection of being, except, like me, they take up my cross, remaining faithful unto death and crucifixion both of spirit and of form. This is to pay to God the debt of the "fall." This is truth, the very highest code of celestial sanctity and purification; the only pathway to the solar systems, the Star of Bethlehem and Calvary. Through Jesus Christ, the last, long-expected Avatar of Chrishna and of Vishnu, of Buddha, and of Fot, of Mithras and Gandamas, the last descent of Deity himself, according to the best authorities, therefore the more important the Gospels of our Saviour unto all the world, since they but corroborate in most condensed and tritest aphorisms the more elaborate works and records of the early Fathers of the Orient.

Good men and innocent may die and yet *know* nothing of truth, of the Christian faith as a science. "According to thy faith be it done unto thee." In whatever faith as to a heaven and happiness, the desires of men can concentrate at death will they realize, and yet as the "strong gods" pine *for my abode*. To every faith and religion the realization of just that heaven to which their highest and holiest aspirations have given birth. To the Musselman, the sensual paradise of the Koran. To the Hindoo or Gentile, the heaven of Indria, prince of the firmament, ultimate absorption into Deity. To the Hottentot, the heaven of restoration to the bosom of his ancestors. To the Greek, the elysium of Esus. To the Jew, the bosom of Abraham. To the Persians, the heavens of Mithras. To the Egyptian, the radiant halls of Asiris, the Sun. To the Scandinavian, the rude halls and and revels of Odin and Thor. To the infidel, the heaven of matter and *common* sense, and to the Christian the heaven of peace and love, wisdom and universal charity.

The fruits and results of all this theological research will be plainly seen as fact fulfilling the Bible prophecies, and ushering in the most sublime of all dispensations, that of the New Jerusalem of John the mason, divine and celestial.

Bless you, therefore, who can again return to the Father as little children, renew from age to age your baptismal vows, and forget not, as a babe to rely implicitly and wholly upon him, beneath the shadow of whose wings and presence in heaven the meanest of earth's creatures find refuge and habitation. Trust, therefore, all to him; "tenderer than man to love, wiser than man to judge, mightier than man to save."