

THE
WISDOM OF THE ADEPTS.

ESOTERIC SCIENCE
IN
HUMAN HISTORY.

BY
THOMAS LAKE HARRIS.

"In Nature's infinite book of secrecy,
A little I have read."

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PREFACE.

This book is not designed to initiate a new religion: it simply clears away the debris of the ages, that obstruct the access of the true worshipers, who worship in spirit and truth, to that most ancient shrine, where the Father and Mother Truth are preparing to unvail.

It is not designed to take the place or supersede the teachings of any book of God: it reverently seeks to direct the mind to those rational and humane methods, whereby the divine oracles may be opened anew, and found to contain wells of living waters, springing up for the life eternal.

It is not designed to lead to the formation of another priesthood or ecclesiastical system; but rather to serve for the abatement of priestly warfares and sectarian dissensions: from the ground of absolute knowledge, it inculcates universal tolerance and charity.

It is not designed to stimulate men to efforts for the overthrow of any existing institutions of Church, State or Society: it seeks to promote the quiet endeavor to make the best of whatever forms of association are at present accepted by mankind; till a new order of Divine-natural Humanity shall be led forth by the concurrent energies of superior and occult Powers, that shall flow as peacefully and as resistlessly as the balmy airs that loosen the chains of winter and call forth the beauty and fragrance of the spring.

Borne forth from the mind and heart of the Infinite Good-Will, and given formal expression by means of the labors of

that sacred Brotherhood whose office throughout the ages has been to lift the load and alleviate the sorrows of this long-suffering and afflicted race, it brings with it both light and hope;—light upon the mysterious problems that hitherto have eluded all investigation, and hope for the removal of evils, under which mankind is crushed and almost heart-broken.

The immediate occasion of the present treatise may be briefly alluded to. Adepts of the esoteric Buddhist cult, within the last few years, have commenced a propaganda for the overthrow of faith in Christ, both in America and Europe. Occult methods are being employed to invade the more interior chambers of the human mind, and to infuse that deadly, magical element which instils self-worship, and which aids to extirpate the germ of spiritual regeneration and of bodily redemption.

The outward member of the Brotherhood, to whom is entrusted a care for those of the earth who are seeking to become initiates of its truth and partakers in its beatitudes, had given to him to make such presentation as should relegate the pretences of the old magic to their original insignificance and fatuity: this could not be done, without, at the same time, removing veils which hitherto have hidden certain aspects of the form and features of the Sacred Mysteries.

The writing commenced May 22, of the present year: now, at the beginning of October, the last sheets are leaving the press. The work might have been more finished, and in certain sections more ample and elaborate, but that the writer, whilst employed in its composition, has found it necessary to keep up a large round of social and material duties: he has also been obliged to maintain a constant and energetic watchfulness, against the magical operations of a class of Invisibles,—associated with the opposing magi,—who make use of every power which the black art has at command, for the purpose of overcoming and destroying the servants of the Beneficent Power which they seek to overthrow. This book has been written rather at the sword's point than at the pen's point: now that it is completed, it is seen to have been wrought out under conditions little less than appalling; but upon this topic no more should be said.

It would have been pleasant to issue the volume in better form of typography: it could not, however, be entrusted to the hands of hirelings, and was therefore put in type and passed through the press by members of the writer's family and in his own house:—'where there is a will there is a way;' this way has opened in the Divine Will.—The advancing wave is a revelation of the sea; the pages thus committed to their friends will suffice to shew to them what boundless knowledges may yet follow. Let us rejoice!

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THE WISDOM OF THE ADEPTS.

CHAPTER I.

1. In order to become an Adept of the Esoteric Science that is born of the Creative Word, it is requisite that the individual shall evolve a quality of personal force that shall enable him to penetrate into the processional body of the Divine-Human Twain-One; and at the same time to enter into the universal form, order and system of the all-humanity of the universe. He becomes thus connected by thrilling and enkindling sympathies, and sustains definite and understood relations, from internals to externals, and again from circumferences to centers, with that which may be phrased as the directive and illuminative sun and system of the cosmic and arch-cosmic all. He must become familiarised, on the one side with the concept of the Word, which is generated in the mind from the Creative Logos; and on the other side with the actual embodiment and march of that conceptual Idea, in and throughout the races and kingdoms, both of the personal and impersonal humanities.

2. There is no connected path, or series of conditions, by means of which the advance is possible, otherwise than by the formation of a state of occult abstraction, which involves an equal or complementary state of objective observation, ratiocination and comprehension. The student must therefore acquire and habitually exercise the ability to hold and possess himself in a complex condition; each one of whose opposed yet complementary states would be, if not ordered and co-ordinated, destructive of the other. He must be at once involved and evolved; spiritualised to the extreme of spirituality that is com-

patible with his inner person, and materialised to the extreme of the materiality that is compatible with his outer man.

3. For a course of years, that hold in themselves the effort of ages, he must be devoted to one self-abnegated yet concentrated persistence, before he can pass beyond the barriers that successively arise to bar the progress of the initiation. At last, having overcome, the vail is withdrawn; the goal is won: he perceives himself with an equal yet divine vision, as within God, and as with the universe of the sons of God, with whom he has become affiliated and made one. He is thence in space, without being in space and in time without being in time. He may be in many spaces at the same time, and also in other times. Let this suffice for a preliminary outline.

4. The conditions necessary to the adept being finally fixed, and his organism, by means of ascensions and transformations of structures, adapted to the employments of his station, he must thence hold his footing on the Earth, and maintain and revive his constantly wasting material and bodily appearance, by means of processes to which the clue can not with propriety or safety be given. Knowledges are here involved, which, if communicated to the men of mere natural intellect, the daring and experimental scientists, would impart to the non-spiritual or evil spiritual of mankind, and place under their control, a secret. By means of that secret mere intellect might be enabled to draw upon a fund of forces that are reserved to serve for the recreation of the constitution of the race in the divine form and order. Such an intrusion into the chambers of the secret force would also be liable finally to terminate in a planetary cataclysm, that would cause the dissolution of all flesh. Therefore also the adept of the Logos is not designed to demonstrate to the fleshly mind the powers that are latent in his recreated constitution: he must hold the forces in strict repression, and bide his time.

5. The protoplasm of the human frame can be so transformed, in the greater evolution, as to be combined with arch-natural potencies of virtues: and these again can be so impregnated as to cause the body to effloresce to a materiality as far transcending the quality of the highest present natural man as

he is differenced constitutionally from the lowest savage: a race thus constituted might be established on Earth. The adept perceives the law; but he also perceives, that if the methods of the law were to fall to the handling of those whose characters are evolved, so as to form, within an educated intellect an evil or inversive spirituality, results would ensue that would be pregnant with unnamable disasters.

6. Already the outward science almost touches the confines of this secret domain. Hence, if the adept puts forth at any time the concentrated forces at his command, he exerts them silently, invisibly, to combine the chemical elements, by their finer qualities, in such style that they shall blind the eyes and baffle the methods of the unauthorised investigator; interposing barriers between him and the goal of his pursuit. Placed thus as a guardian, the servant of the Law must be prepared, in emergencies, to chemicalise the arch-fluids from his person, and overcome by means of them the intruder who would sacrilegiously grasp the potent elixirs that are concealed within the laboratory of nature. Thus he must not only conceal his own knowledges of the divine method, but must also seek, by every endeavor, to protect those arcana from unwarranted approach and unlawful appropriation: and this is no easy task at the present time.

7. There are laws and processes of law, which if known would enable a combination of scientific experts to divert the rains from any region of the globe for a period; and again to flood that region to the entire destruction of animal and human life.

8. The fluid known as electricity is a compound ether, itself the reservoir and medium of more subtle and potent agencies. These are capable of many combinations, in hands that are educated to the unbinding, recombining and directing of them;—capable, in one quality and effect of force, of being discharged upon a land as a deadly pestilence sufficient to destroy life down to the very germs within the soil;—capable, in another form of force, of inducing a common madness in the minds of a people;—capable of making the bed sterile;—of dissipating and rendering void the fecundative elements of

nature;—capable of lighting up whole districts by night, without any visible apparatus, yet of inducing by day an artificial darkness;—capable of suspending the properties of sound; of inducing local earthquakes and of opening vast chasms in the soil.

9. There are processes of law, by means of which a man in the possession of occult energy, by the motions of the hands, without visible contact, might draw the monumental stones of Karnak into the bed of the Nile; and that would cause the state-liest palace so to separate its marbles that not one stone should be left upon another. Whatever object man has quarried, shaped, handled, moved or built, has, by means of that contact and intentness of mind, absorbed and holds in latency electricities charged by the general life-element of the race. The fluid that shall penetrate and arouse these slumbering forces may pass through the human hand, under conditions that shall call from the depths of the seas their treasures, or from immemorial ruins of cities, buried and forgotten beneath the sand dunes, the long lost spoil.

10. There are methods, by which the prime substance of gold can be matured, till it drops from the fingers of the adept like globules of oil, enlarging from these drops afterwards into cubes of mineral crystallisations. There are methods whereby from a grain of wheat, without the visible agency of sun or soil, the day's bread for a family may be provided. * * * * * In all historic time knowledges of kindred import have been pursued in secret, by men who have concentrated the energies of existence in the search after the hidden law: if without results apparent to the external observer, these toils have nevertheless borne fruit, though hidden fruit. The race of the adepts is not yet entirely extinct. If met in the council chambers or the drawing rooms, none would suspect them: we also may respect their silence.

11. The ruins of the ages are strewn with invisible memorials of the hidden thought, the occult lore of man. There is an art, whereby the book, written or pictured on parchment, vellum, the skin of animals or the woody fibre, may be reproduced, apparently in its original texture, without the loss or displacement of word or symbol: an art by which the burned

picture or the statue that has become dust, may be evolved again to the canvas or the marble, from its imperishable ideal. All this art-work, wherein men of old who were of master-genius concentrated the fluidic virtues of their lives, may be by means of the knowledge of occult processes, wrought forth again, as vivid, fresh and seemingly real as in the years that saw its birth. There are those who have touched upon the keys of that chorded instrument of law, through which such marvels may be accomplished; men who know a little of the infinite processes, but who, both properly and prudently, respect the silence of time.

12. If the multitudes of the race remain in a limited bondage, it is because an enlarged freedom would involve or beget a curse. If they are held low in poverty, it is because riches breed corruption. If they sweat and toil through miserable years, when they might move as amidst the gods, and expatiate in the delights of Elysium, it is because the artful among them would make of that god-greatness a diabolism, and weave through the soul of that elysium the body of an infernus.— Thus wrote the adept.

13. There is then an Esoteric Science, which is, so to say, indigenous in man; which is or which has been attainable, by individuals in whom the human constitution has evolved by specialties of function; and which has again borne its part in modifying and directing the processes of human history. In order that some realisable view of this science and of its results may be secured, we must first hear what an adept of the science would say, of the constitution of the mankind of this special planetary race.

14. Let us then take man, as he is. Proceeding from the natural outwardness, there is first found the physical body or external shell. Second is the form of the natural vitality,—the *anima mineralis*, *anima vegetalis*, *anima animalis*,—the three in one. Involved herein, and operant through this second body is a third body; the natural human soul, or body of desire; this constituting a natural self, *proprium*, in no sense spiritual, but

earthy, and of the earth. We then discern, or should discover a fourth body, which is not however an organism in permanence; which has an impersonal identity of its own, neuter in character between good and evil, and entering into the character of neither; which has a specific function in the formation and direction of the life of the man, but which serves merely as a satellite; and which floats to its own *habitat* with its own species, after the earthy shell is pierced and dissolved: this is the double, the geist, the shadow-form, the memory-form, the astral image: all these names have been used for its designation.

15. Thus far there is comparatively a simplism in structure; but the proper man, good or evil, and for the most part commonly latent, resides within. Advancing inwardly we find a fifth form, the first of the spiritual series: this is the spiritual self-ego or proprium-image; the body of human self-will, self-intelligence, self-desire, self-delight, self-life. This is found occupying one of two attitudes: it may be externalised as formed through and about the ensuing sixth body or principle, or it may be, in a sense, held down and subject in rigid control. That sixth body is the soul of the spirit; the sensitive organism of the psychic personality, termed also the spiritual body, and is, while the psychic personality endures, not merely a body for it, but also its form of existence, its form of identity, its form of consciousness, of operation, of delight. The seventh body of the full series is that of the inmost, the psychic germ.

16. Man is once born, into the conditions for the growth of natural personality, when he is delivered, as an infant, from the natural womb. His second birth occurs when a vortice of living principles, from the Divine Logos, enters into the upper region adjunct to his inmost personality, and is thence received by him into his personality: hence he may receive an eighth form, to dwell in him, yet not to be or to become him: this being a conceptual form derived from the Lord in Heaven. His first birth is thus by an entrance into the natural world: his second birth is by the entrance of the Divine-human Word into the world of human first principles that is organised in him. Thus far wrote the adept.

17. Being in his chamber of communication, a Deva, or ce-

lestial man of the Earth's first Golden Age, emerged from the fine exterior of space, and said, after greetings had passed between them, 'Behold one for an illustration; a man yet a woman, a woman but a man. Now when you describe man according to his constitution, the woman of me laughs and is pleased; and she delights that a man should be delineated, seeing that he is made in the likeness of the Lord God. Now when a man is pleased, he takes delight from the form and style of his wife: he explores her beauties, and is enraptured because he observes in her constitution the likeness of the Lady of God. This is well.'

18. The adept replied, "I perceive that the writing has given delight to your love". At this the woman, the devaess, evolved through the form of the *deva*, and stood in plain vision to the sight; the twain having at first been presented as one form, androgynous. Both, as now seen, were undraped, without disguise; only that the woman appeared as in a sparkling atmosphere, with a silver light as of moon and stars, while the man was in a sun-tinged rosy light. The devaess then drew toward the deva lovingly and stood facing him; at which his glory entered into her, making her person trebly beautiful, and her glory entered into him, causing him to stand in godlike style, expanded, illustrious and with majesty of intelligence. The deva then spoke again, saying, 'We are in ourselves nothings. It is God the Creator, dwelling in us, by the form of manhood in me to my wife, and by the form of womanhood in her to me, who gives to us that which we exhibit to you. Of dust we are, and but for this of God, which is involved in us and perpetually moving through us, we should be dissolved again to dust. What is it that you would observe?'

19. The adept answered, "Those of the East who retain some knowledges derived from the ancient hidden science, would say, 'Man who has passed by decease from his original earthly form, enters gradually, as to his spirituality or personality, into a state called Devachan.'" The deva bowed his head affirmatively, saying, 'I know, I know,' and then commenced to trace writings with his fingers in the luminous ether; at once collecting its particles as into a silver tablet and tracing characters on the

tablet, that formed to words. He then said, 'That is Devachan, read it: I will involve this writing into your plexus, that you may read it better.' After a little he continued, 'When I enter into a subjective unity with my wife, I am in that which the ancient brothers who were adepts would have termed by a name indicative of the devachanic condition, and she in the same with me.

20. 'The combination in me, which they would have named by the term 'karma,' takes possession of the subjective world that is in her; whilst she, by her karma, takes possession in me, after the same manner. The respective karmas thus enjoy and rest, till her karmic state is fully diffused through me, and my karmic state is fully diffused through her. As the karmic motion is brought to its close with each of us, our inter-transic repose gradually terminates: we withdraw from each other's subjective spaces and are born again to the outward consciousness and activity which is of our daily state.' Devachan is a state of involved delights. That which I have told you is good.'

21. 'Behold again. We have been in the devachanic condition together this night, and I rise from it in all the vigors of structure; so that I have penetrated your planetary element as if I were a form of fire, cleaving the way through dense resistance; and here we are together, in your chamber of communication. Now, those who hold the remains of that which survives from the ancient knowledge, may suppose, that when the delights of the karma are exhausted, emerging from the full round of the devachanic condition, the personality is drawn by its attraction, as a germ of man, into the natural womb again, and so re-incarnated for a new term of earthly existence. There are reasons why this should have been believed;—reasons of appearance, but not reasons of reality. I come, I go, through many cycles of successive births; as you have done and as you will do; but not in the manner by which some of our earthly brethren suppose.

22. 'The ancients of the race, through whom I was procreated, were not the most ancient of all, but they were far anterior to those whose remains survive in farther India. Our People of that age possessed an esoteric science, and our system of religion was taught and understood according to its form. Our

descendants afterward, by successive changes, became corrupted and were destroyed. Where there were then mountains are now valleys; and floods of the sea where extended great plains peopled with men.'

23. The deva stretched forth his arm, shining like sparkling steel, and continued, 'Of all the knowledges that were possessed by the men of our generation, whilst they were upon the Earth, that which scantily survives is in the symbols of the most ancient India: though these symbols now are represented in the images that are worshipped by the poor people. When I put forth my hand I am energising in one of the postures in which I energised anciently for a sacred rite;—when I lifted up my hand and drew down the flying birds by attraction. I also made wind-vortices with my brethren; causing rain to fall upon the thirsty fields.'

24. At this the devaess began to sparkle for pleasure, and the deva said again, 'By the strength of our God, the Lord-Lady, we did this, and the emblem of God was the linga; the Divine being sexually understood. This we lifted up to heaven by the sign of the cross. When we were tired of the Earth we departed to the Father-Mother Land; the kingdom of delights.'

25. Afterward another deva of the Golden Age, appearing like the first androgynous, in a curious speech wholly of vowel sounds, commenced to say as may thus be written, 'It is very good. My simple heart is pleased, my flowing bowl is very nectarous.' He then began to stroke his belly, which was designated as a bowl, to emphasise his speech. Then placing a finger in each ear, he drew forth bright currents of a fluid that may be termed 'astral light,' caused the currents to form a semi-circle, thence energised them to be attached to the plexus of the adept, and, retiring to a little distance, sat down. Then, placing himself in communication, he began to telegraph, in words without sound, somewhat as this:

26. 'In my earthly time such was the profound method of communication, that the wise made use of sitting as we do, face to face. My ears are in you, and my tongue tastes the sweet bread of which the thought is made. I form the word in my belly, passing thence for the taste to the palate, where it

is sweet food. Hence I pass it through the brain, distilling it to a fluid of wisdom: so, going forth through the ears, it travels into you.' Thus speaking, the deva put forth his hands as if in the effort of energisation: then opening the right hand, which had been closed, there was in it a broiled fish, and in the left hand, which had been also closed, a round cake of honey. Thence, reversing the attitude of the hands, so that the back of them appeared instead of the palms, he continued; 'Before fire was produced by artificial means, our fishes were thus prepared that they might be eaten, the fire being from within. We by other motions of energy, attracted the pollen from the trees, so making honey-bread. It was in our instinct from God to prepare food in this way. Now I will discharge my ears.'

27. Saying this, he withdrew the bright currents, smiling as if full of happy thought, and then drew a sandal from off one of his feet; observing, by means of a labial speech, 'If you should burn a shoe that has been worn for a long time; having received your image into it, the smoke that would arise from the burning shoe would form, instead of irregular wreaths, the exact image of your person, which would be visible to the fine sight. The man who would worship sometimes burned his shoe, in sacrifice, causing his image to appear in the smoke, and his thought would be in the image. Thus it would disappear, and, when the prayer was to be answered, the cloudy image re-appeared, being made odoriferous, and entered into the man: it was thence diffused through him, making courage and delight: all feet then travelled in the good way.

28. 'I will shew you about cocks and hens. When a cock crowed in the breast, it was a sign of good, and when the hens in the breast began to cluck about the cock, the man who felt the birds in his breast was used to bestir himself, and to be active in his works. Now of old the fowls in the breast were also for multiplication on the Earth: I will show you how.' Stretching forth the arms with closed hands, in the process of energisation, the deva opened one in which had formed a bird, saying, 'Thus I led forth a fowl, a storm-cock: he sailed upon the wings of the wind till scattered, and was then diffused as a multitude of germs. These germs entered as the intro-vital form,

into the nature-seed of the cocks that ran at large upon the ground, and thus made their seed fit, that they might impregnate. Thus it was in the old-time: the Mighty One caused the rivers of impregnation to flow through man, that they might be distributed into the winged creatures of nature.'

29. The deva then opened his left hand, and in it appeared a small typical form, the likeness of one of the large birds of extinct species, whose remains are sought and classified by the natural scientists. He then continued, 'These large fellows fished for us: they lived near our bowers. Did they hurt the fishes? No: they melodized them, by the projective ray, that darted in their strokes. If you had one such great fellow, the sound and substance of the electric current passing through the form of his energy and piercing a shark, would cause that fish to expel its own vital principle, so that nothing would remain but a floating mass of flesh upon the waters. We sowed these birds in the world, as we sowed the cocks and hens.' Thus far the deva.

30. It was not without research and reason, historical data and psychical knowledge, that the wise Plato assigned to the original families of mankind a Golden Age of innocence and felicity. Could the long submerged islands of the Lemurian archipelago lift up their voice, to tell of the feet that once moved in choral dances upon their level floors; could they inform of the hardy mountaineers, who, when they would cross a chasin made bridge-ways of the air, or flung their forms from cliff to cliff by the daring processes of levitation, we should soon discover, that the science of that ancient time was as the flight of the eagle, while that of our present civilization is but as the burrowing of the mole.

31. They of the remote ancients possessed a scientific perception that was spontaneous in God; a wise instinct, an intuitive intelligence. They inherited, as their birthright, a consciousness of the Essential World. The intellect had not yet swooned away in the embrace of the fallacious maya: the phantasmal had not yet appeared upon the object-field of the spiritual perceptive-

ness, to wrest dominion from the holy Ideal, and everywhere to falsify and degrade. It is true that this was a childhood of the race; but these were as the infants of the gods, who, in their strenuous spirituality, cleft matter as with the touch of giants, and to whom the ferocious monsters of that saurian epoch were as obedient slaves.—Lemuria and its grand successors is again rising from the seas: not indeed by a gross physical ascent, but by the lift and diffusion of the more ultimate element, that flowed from the constitution of their peoples into the vital structure and essence of the planetary globe.—Thus again the adept wrote.

32. An ancient of that golden era, one of a period⁷ later than the devas who had been present before, approached the adept in his chamber. He commenced to say, in a voice like the melody of flutes, ‘O man, it is good, it is sweet. As my element, in which I wrought on Earth, was drawn from me into the soul of the globe, I, myself, was drawn away from the globe into the spirit of immensity. Now, as my former element in which I wrought is being drawn up to the surface of the globe, I come down to it again, to attract to myself the fine vapor: hence I form about me a body of delicate elements, and so appear to you, as very nigh and palpable.’

33. The beloved ancient was wholly childlike, yet manful, in appearance; in size perhaps a little less than the average Asiatic of the present day; compact in body; firmly knit. He continued, ‘There were seven temperaments, constitutional to the people of our land; which I will name as the bilious, the sanguine, the nervous, the vrillic, the psycho-solar, the luminous, and the comprehensive. That recent poet who invented the term ‘vril’, received the idea of the word by an instilment. To be in the harmony of the seven temperaments, conferred upon the possessor the power of that harmony:—such powers some of our race possessed at the period of the apex of its earthly existence. The poet who wrote about ‘vril’ touched a little by his genius upon the Lemurian mystery. I will therefore speak a little of its Reality.

34. 'I draw into my body your element of vril, and you in turn draw into your body the same of me. I draw in your thought, thence and also, and am enabled to make use of your methods of composition, in order that I may construct my sentences according to the present mode of language. Then I precipitate the sentences that I have constructed, in order that they may reach you by the mental auditory nerve. This is admirable; 'strictly scientific,' as earthly men would say.

35. 'Education with us was strictly scientific;—from the egg. Now in regard to conception; our wives had this science in great completeness. It was only when the vrilic element in us was in its perfect state of condensation and maturity that they allowed themselves to conceive. From the cohabitation of years the vrilic fluid was ripened, and the previous cohabitations, before conception, served purposes that were strictly scientific, leading the vrilic fluid in our bodies from energy to energy. Thus the infant was held, before birth, in a fluid of potential life, and when born from the womb came forth glowing for delight, and fitted to become a strong one.

36. 'We threw our offspring into the water, that they might swim; we cast them up into the air, that they might levitate. They stroked our bellies when they were hungry, and drew forth by the attraction of their hands an arch-constituent, matured in us for their richer food. Education proceeded by means of instillation and projection: we evolved the plexial system by our educational processes; keeping the brain somewhat passive: the springs of wisdom are in the sympathies.

37. 'From the outer atmosphere we drew a carbonaceous element, which we condensed, making a substance into which by breathing was formed an oil. With this we bathed our offspring daily. The little boys and girls were thus accustomed to the very dense atmosphere that then prevailed, and their lungs habituated to resist and control its pressure. The great effort of our preliminary training was to accustom them to energise in their breath; our respiration being from internals to externals. We were aware, that not to breathe is not to think; is not to live beyond a certain limitation. Our breathing was by aspiration toward God, thence by a divine respiration into the inte-

rior form of our existence, thence by a descent of respiration into the external form of our existence, and thence into the outer air: in turn there was a limited and guarded indrawing from the external air; and so the respiratory round or cycle.

38. 'You perceive, that the infants drew up spontaneously toward God for their internal of the complex respiration; but they drew forth spontaneously to us, the parents, for their extreme outward respiration; and we made from our breathings an outward orb of atmosphere, which protected them from the great orb of atmosphere of the world during infancy. Protected within this home atmosphere, their education went on. The vrillic temperament enabled the organism to absorb from the atmosphere the potent element of diffused vril, which at that time was predominant in the etheric realm. This element drawn into the lungs, served as a basis, in which the higher element, received by means of the internal and descending respiration, found its resting place.

39. 'We softly modulated the respiration of infants by means of the music-play; of which I will now speak. The human organism, as possessed by us, was a complex instrument of melody. At that period the globe itself was in melody. The revolution upon its axis occasioned the molecular vibration in our bodies to assume the character of slow pulsing music. Every sense being receptive of this, caused the frame to have its dwelling, and the mind its consciousness, in a delightful harmony. The education of infants was therefore by means of harmony and by the procession of harmonies.

40. 'A low, lulling melody was invariably the precursor of sleep. The respirations, carried through the frame, carried both the rhythm and reason, the restraint and liberty of the Higher World of Causation through the body, as a form of general effect. The living body being thus in the conformation and the cognition of the law of its own being and evolution, it was easy to lead on the mind from stage to stage of the knowledge of the law and the science of existence. A tangible demonstration was thus afforded of the rightness of every principle adduced in the progress of instruction; the body serving as an index and register for the mind. From this ground of work,

the wise and the wisest rose to the contemplation and comprehension of the one primordial and universal science; seeing first that there is but one MAN in cause, that One whom you term 'God'; and hence that there is but one form of man in appearance or effect; and that man the one mankind, grouped by families of races throughout all spaces and interspaces of the one immensity, and all connected in the chain of universal organic relations; without, to our thought, limit or end.

41. 'When we grew tired we slept: when re-invigorated we awoke: when we required food we ate: when we desired any labor we pursued it: when we would have society we joined the social: when we felt the desire of travel we journeyed. So long as it was pleasant for us to maintain connection with the body of our earth, we were in strength, pleasure and persistence of days. When we knew that we were ripened, and that our time was full, we gave ourselves into the hands of the dissipators; who kindly assisted us in the process of exanimation of remains. Being thus in the form of law, and in the method of its order, and in the procession of its life, and having that law self-registered through the mind into the body,—that law was our great guide, till it led us into the higher and spiritual center, provided for the more composite activities of existence.

42. 'When one of our kind was discharged from the plane of earthly action, his earthly karma,—that portion of his resultant action formed in his e. ternality and moving in the processes of his natural vitality,—left him and was absorbed into the natural soul of the globe, our planetary home. The result of a certain portion,—the more outward portion,—of our earthly word and work, during our earthly days, entered thus into the vital body of the earthly world, for her enrichment and refreshment in energy for her appointed service.

43. 'The heaven-karma of a man,—that is, the essence and quintessence of his word and work, being composed primarily of the divine ethers, distilled and re-distilled, compounded and re-compounded, potentialised and re-potentialised through his service in the law, passed forth from him into the great psychic soul, which is the spiritual body, the larger and higher form of the *anima planetaris*. Being released from his natural environ-

ment and fixation, the man as to his personality was indrawn into a locality, so to say, in that spiritual body of the great system. One and a great round of the constituents that form karma thus preceded him; for he was always disengaging a subtle product from his psychic efflorescence and fruitfulness into that high karmic abode. Thus, retaining, in his personality, the internal karmic elements, he ascended, following the lines of his ascending karmic aromas, those living virtues and delights, till he found his own abode. A world indeed was opened to him; his habitation; where he found his blessed forefathers and foremothers; where all of the results of his life-being and life-doing, as to their essence and quintessence, being in the forms and the motions of their harmonies, were substantialised about him by the operation of their own law. Now he entered, not into a new Labor; but into recurrent cycles of a life of delights, made up from the fruitions of his labor.

44. 'I would here pause, and refer to the analysis of the organic series of bodies in the human system, which you have made in outline. You there place the natural body as the outward member. Now the natural body, with us, outwarded from itself by life-growth in the law, a floating and aerial form, which became in special instances vast and splendidly adorned, many-structured, comprehensive. This, at times unapparent to the more extreme sense, was at other times visible, and visible in many styles, undulant, fluctuant, but always in itself a form of stability, and always in the outline and symmetry of the man, of whose results it was the production. Dwelling in this, as an outer mansion or tabernacle, the man proper and bodily thus possessed an outward and resistant medium; holding in which he was always preserved from the intrusion of those substances which you designate as 'impure or unfriendly magnetisms.' I perceive that you possess a mansion of this bodily formation; the result of your own karmic growth, and peculiar to you, as well as constituted to your present life-round. It is possible for a man to open his house, and in it receive a friend. Thus I am at present in your house of this dimension, and you at the same time are in the house of my dimension. The entrance to this we called 'the door.'

45. 'One of our great and greatest sages, in the meridian of his splendid attainments, might orb himself in this body of dimensions, and be seen moving as a luminous body in the atmosphere, passing from place to place; being then journeying for the communication of beneficence. A solid man of this style could involve, contract and shape the visible form of his body of dimensions, as a garment about his earthly person: then the most intense fires could not burn him, nor the most mephitic airs suffocate him, though he might be overtaken and encircled upon a mountain by one of those eruptions which you term volcanic. In this body of dimensions were centered the outward fortifications of the man's holdings of energy, and of the persistence of his force.—That you have the constitution of such an house about you is indeed virtuous: without it, maleficent elements that you encounter would have consumed your material form.—What then became of these bodies of dimension, after our earthly habitancy in them terminated by our ascension, was simply this: the locality in the *anima mundi*, which received our earth-karma, drew this in also: they have been there folded away, that we might receive them at the time of the Great Fulfilment, in a new and splendid style.

46. 'I would now speak of the form that you now designate as 'outward body.' That structure, as we knew it, was a mineral, a plant, an animal. It contained the quintessence of the properties of these degrees in the form of the next degree, which was a life. And what species of life? Imagination, fancy, instinct, sensation. Why do I specify imagination? because whatever lives imagines; and by means of the imagination becomes constructive, assimilative and expulsive. You criticise the statement: then take into your sensorium the life-quality of a rabbit or a fowl, and immerse yourself for a moment in their sensations. Then seeing with their imaginative eyes, the green blades of grass, or a few grains of corn, will possess to you a ravishing and entrancing quality. The All-Good is prodigal of kindnesses; for kindness is His law.

47. 'Now the life-form of man, in our day, fully possessed his body-form. What ensued to this life-form, at the period of separation,—that period which is now termed 'death?' Let us go

on further before reply. The third form of man dwelt in and possessed this second body,—the life-form. I will call it, his natural soul. Think with me about that natural soul: it was the seat of his self-naturality, of his earthly proprium, or animal ego; the earthly counter-image or representative of his inner ego; not of his spiritual personality.

48. 'You are familiar with the facts of immination, with its process and its law. You are aware that organic bodies, living bodies, differentiated by proportion and molecular ordering, can be, equally, habitants in one bodily space, so that a seeming solid may contain a second solid; that a third, and so on indefinitely. You are aware that a Thought, which has become a living form, may yet contain within its form the winged form of a superior thought; thus the two inhabiting together in one body of mental appearance; not impinging upon each other; not necessarily declarative to each other. Now over, yet in, the form of the natural-ity, of the natural soul, the life and outer body of the man, dwelt his fourth form. What shall I term it? A body of memory, a quasi-human impersonal creature, an inter-revolving satellite of the human orb; incapable of other than a reflex existence; yet also to itself seeming to be self-alive in a visionary and pictorial consciousness; a neuter consciousness, neither in the energy of good or the sense of evil: a mirror creature, made of lensic organs and of picture-senses, whose specialty was to photograph into its sensitive substances the transcript of each thought, each volition, each action of the life-round of the man: each incident, each change, or pleasure, or pain.

49. 'Now if man had memory in his structure, as an organ that he could modify at will, it would be subject to the law of variations, and possibly in his incipient stages, and certainly in his possible declensions or lapses, he could distort and disfigure it into such forms as to make it,—not a record of truth but a record of lies. Therefore the All-True made the living memory-form, not one of the constituent principles in man, but a satellite, inter-revolving in his complexity.

50. 'Now when physical decease occurred with us, the memory-form, our satellite, being released from the attraction of its human center, received compensation for its participation in the

round of our life-labor. It was enriched with a combination of elemental virtues, not as of our karma, but as of the mirrorings of our karma, and thence drew into a *locale* that was, so to say, a beatified mirroring of the landscapes of our earthly life. There, in the Memory Land, with its own race of impersonalities, the memory people, it lived as the embodiment of blissful dreams, till the karmic shadow faded away; the shadow-consciousness fading with it into final no-consciousness.—With us again, that body termed the natural soul, in which the natural proprium had its seat, and that other body, possessed by these, which is termed the life-form, both became exanimated; that is, ceased to be after the physical decease.

51. ‘The man of our time possessed a fifth structure,—which you term the sixth; a voluntary spiritual soul: not as the natural soul whose tendency was to dissolution; for this tended to immortality, yet not to immortality in itself, but by means of derivations from within and from above. Now this was throughout in the human likeness, but contained, in alliance with itself a sixth formation,—which you term the fifth. This was a structure and entity of inverted possibilities; the man-image, the seat of human self-will, self-delight, self-intelligence: this is that which you also name as the spiritual ego.

52. ‘Now what was the use or end that was served by this member of the human constitution? I will explain. It served as our ground of resistance; by means of opposition to which we energised against a something, that may be named as the un-good, that was seeking to appropriate to its use and service the all of our being. It was a constant reminder to us, by means of its felt presence, that we were not good in ourselves, *per se*. It was a something, made to serve us for our life-lift and final fixation in the heavens: for as we pressed down upon it, willing continually to have no self-life, no self-will, no self-intelligence, no self-delight, its pressure to overcome us,—which in turn we continually overcame,—called out the higher forces of virtue that were instilled from above into our spiritual personality. The presence and resistant pressure of this principle kept us in the constant labor of our inward life, and it was by means of that labor that the true and good character was established, and

the promise of our virtuous constitution actualised, potentialised and realised.

53. 'Our strong and rich karma was developed through the processes of this interior struggle, and this persistence for the evolution of our being into God, and for its fixation as a mirror-form of the divine-likeness, holding in itself a diffusion from the Divine Spirit. When this resistant principle became finally quiescent in us, in our extreme age, then we began to be abstracted from the natural world; then also we prepared to migrate from the Land of Labor to the Land of Delight.

54. 'Now as to the sixth organism in our series of bodily principles, the form of our spiritual personality; this, though in itself void, was fashioned after the divine likeness: the form of the personality in every man was after the likeness of Divine Man: the form of the personality in every woman was after the likeness of Divine Woman. The youth of our people did not become sensitive as to sex till puberty was established: after that he became sensitive. It was not that he developed an appetite for sex, but that his sexual nature was being formed throughout his series of organisms, from its germ in the spiritual personality.

55. 'A current of virtues,—as you would say 'an influx' from the Divine Hymen, was distilled into him by means of his respirations, his thought-currents, his melodious vibrations, and this by its returning wave drew into him from externals an inflow of the virginal womanly elements from the virgin,—the counterpart,—who was in the Divine fitness formed to be his wife. He was thus stilled, modulated, refreshed and led in the good way. So he commenced to be aware of an occult doubling of his existence; the virginal karma of the woman of him flowing into his more interior senses; thence toward the more outward, and diffusing into his own virginal karma, to incorporate with his manly principle. Afterward came meeting, recognition, betrothals and thence marriage. So they at last lived together outwardly as well as inwardly and the two were made twain-one; man-woman, woman-man.'

56. The ancient paused a little, and then resumed; 'The strength of the persistence of man is from God through woman, and the strength of the persistence of woman is from God through

man. Becoming one-twain, we became established in the states and rounds of our earthly existence. To become unselfed was henceforth our life's effort; henceforth seeking to be involved in the Divine Bosom, for blessedness of life, for vigor of health, and length of days. In my love is the strength of my hold to eternity, but the hold of my hold is in God. Her hold of persistence is in me, but the hold of her hold is in God.—Now I am in vigor, for I have said well.

57. 'Thence proceeded the compacted building of our life. The elemental shell, that I spoke of before as being formed as outward to the outward body, and as an extreme organic form, was by means of such continuances elaborated. We were thence said to be inorbed, and enabled during, our greater years, to manipulate by means of it in many ways.

58. 'Commencing with the hand of the shell concentrated about the hand of the body, and so energising, the stones of the earth would follow our attraction. Placing the hand on the trunk of a tree, we would draw it by its roots from the ground, and thus discharge the soil from the impediments to its cultivation. We stroked the savage beasts gently, thus rendering them entirely passive,—making them, as men now might say, 'medumistic,'—holding them as subject animals, and directing them to places of retreat beyond the boundaries of our assigned region.

59. 'We unlocked the many chambers of the dainties that are concealed within the germ-world of primitive nature. Man stands in the cycle of evolution, between the lower species of the vegetable kingdom and those lifted higher toward the quality of the solar ray; productive of edible fruits and saccharine juices, which nourish the nascent spiritual faculties and at the same time sustain the more gross structure. Now the banana and the sugar cane were originated, strictly speaking, by man, in his function as an opener of the hidden dainties in nature: the cocoanut and bread fruit, with those others, survive as monuments of the labors of our people, as stone, bronze and iron trophies, pillars and pyramids survive as the memorials of the achievements of long-succeeding ages of mankind. Wheat, indian corn, rice and other cereals, were led forth upon the orb of nature by the mediation of man. In these labors the wise would concentrate their faculties and their energies.

60. 'Nature was then inconceivably voluptuous and fertile, like a young woman, maturing an abundant seminal life; and one branch of our science was to Beautify. Strictly speaking again,—man stands between the primitive and later orders of the floral world. The exquisite forms and glowing richness of tropical vegetation, are the modified results and remains of the living vesture of loveliness, that was so woven by the wise of our people in that far-away time. The forms of the beauty that had not yet touched the Earth, but that were visible to the finer sight and substantial to the sharper touch, were involved by us into animated germs, by which in turn we impregnated the pollen of the vegetable forms in the succeeding round below, that were aspiring toward differentiation. So the higher came forth in the lower, begetting itself in the successive generations, and so that which to the lower plane of the senses was invisible and unsubstantial, was created anew into the visible and substantial.

61. 'By means of a primitive Intellectual Concept, of which I will not say, the higher construction of the song-organ in the throat of birds, and hence the woodland minstrelsy, is also from our labors; but as through a long survival.—

62. 'In the world of this mankind, the primitive era of the evolution by ascension was followed by a long declension and degradation of the species. Thus the squalid Copt is the human remains of the once learned and magnificent Egyptian;—the fire of humanity changed to corrupted slime. I will not speak of this, only to say, that in like manner the science, that was to us obvious and exoteric, that held in its fire religion, and in its light philosophy; whose essence carried transmutation, and whose potence held the elemental scepter,—that science survives in its last remains, inverted, animalised, specterised, made hideous, made abominable, in the Yogiism of India. It has also, in the cycle of milliennads, made sparse, imperfect, shadowy, fragmentary efforts of survival, amongst the few men born with exceptionally high endowments, and concentrated to esoteric studies: these keeping up a long succession of adepts in the occult art.

63. 'Various plastic arts were cultivated during the high era of our people. Observe, that these arts as now practiced are dead arts: in our day they were living arts. If a tree was to be felled it was drawn forth by attraction, as I stated before. Now an adept would then take that tree-trunk, cause it to rotate by a cylindrical motion from his force, and so cause it to separate like the leaves of a book, to the layers of its growth. So again he would carve it into cubes or squares or any combination of curves; his implement being only the force directed through his hand.'

64. The ancient shewed his arm, and continued, 'In the network of our nerves was a second net-work, and in this a third. Now by the first chain of nerves passed the common circulation of life; by the second the sharp force, a cleaving force, and by the third the fluid force, a dissolving force: consider these as organised throughout the frame.—In the construction of pottery the artist first passed to a bed of clay or some analagous material, and, stooping over it drew from the crude mass, by the concentration of energy, the constituents that were desired by him in the purpose of his thought. The obedient atoms sang to him. Through the melody in his mind and will, and by means of the molecular motion he re-arranged the substances. Thus we formed and possessed artistic wares, resembling china, glass and precious stone. It was common to see a cup, in whose transparency it seemed as if a live flower were in bloom, or a bird nesting and singing, or a fish swimming in its pool. So exquisite were these works and so general, that the service of the table was made sumptuous and glorious.

65. 'Ours in its high stage, was a people which delighted in beauty. The genius which evolved the splendid orchid from the rude parasitical plant, its earthly progenitor, wrought afterward with the same delicacy and high design in these works, which were not formed to propagate themselves by means of seed. Still, the adept always wrought from an archetype or image that was presented to him from the world of higher cause: I need not say, that all this was in the strict process of law.

66. 'We blew upon our fingers to produce fire: the flame was latent in the hidden energy of man. If one would make an il-

lumination at night, there is an oil that feeds itself, the materials of which should still exist in the veins of nature, and for which there is a method of distillation, not difficult to the advanced adept. A lamp fed from this oil, and prepared in a peculiar way, would burn unless overturned, for the length of time provided for in the scientific formula of the flame; it might be for a year; it might be for an hundred or a thousand years. It may be possible that such lamps are burning now, after ages, in concealed chambers beneath the sea; placed there when our long sunken continent was above the sea, in the glory of its prime. Harmless flame,—that which gave light without producing combustion, was a far simpler production. Another flame was employed; as water is now, for the removal of effetenesses from the body, and still another for the sacred dissipation of remains; the last rite of earthly life.

67. ‘If it is pardonable I will say, that, when the effete contents from the bowels were passed away, the earth received no remains of offense; for the man evoked his fire to pass through him, dissipating those remains with an aromatic scent. There was nothing allowed from us that should affect the earth sorrowfully; that is, with a sense of impurity. A bad odor may beget infinitesimal larvous parasites, provided that a current from man passes through; for in man is the first principle of the seed of all living things, and the forms that originate through him may be either harmless and useful or harmful and vindictive, according as the operative law is evolved under conditions that are good or evil: observe that the same law produces, according to conditions, either good or evil.

68. ‘One species of fire that we caused to be made was used for a purpose, of which I will say. We took small animals, of which a very modified survival may be the ichneumon, and fed them for the purpose of developing a modified fire; a preventive against contagion. This fire would not burn a living plant or harm any creature, but would attract itself to a decomposing body, great or small, and cause it to become cremated,—dissipated, as if placed in a strong current of electricity. These little animals were instilled into by our art, evolving from their instinct an instinctive passion to scent out all objects in a state of

decay; not to feed upon them, but to touch them as magnets from a battery of fire.

69. 'I have spoken a little of our conclusions respecting the sixth form of the organisms in the human constitution. Now of the seventh, that which you term the 'fay-soul' or the 'psychic germ.' We held that this was a minute impersonal man, first involved from the world of Supreme Cause into the seed of conception, and that from this psychic germ, by means of a co-operation of the *anima-coeli* and *anima-mundi*, the embryo was evolved through all the stages of gestation. We held also that the spiritual personality of man, with its spiritual soul, was an human world, in process of formation. We conceived, that in the spiritual body of our personality were organs like those in the world-soul of the globe; rivers of spiritual water and fire, etheric atmospheres, plains, fields and mountains, all of which were peopled by those little men; rich and gay with infinitesimal creations of an animated and floral sort; in fine, with all of the psychic seeds of minerals and metals, plants and animals and men; and that each of us, in his human shape was thus made as a minute representation of the universe. We also held, that by means of the labor performed and the results achieved during the procession of our earthly life, this personal cosmos of us was being evolved, established and perfected for our form of eternity. It was a frequent saying with us, 'Be careful and hurt not the little ones.'

70. 'There was an opening through our auricular organs, by means of which, when we respired from within to without and from above to below, currents of vril passed from us into the fine atmosphere, that was between the body of our outer structure and the spheric shell. Into this fine atmosphere the little people would come forth, having previously taken on an organic vapor-form from the more volatile vrilic fluids of the body. We saw them then, as much enlarged from their constitutional size, by means of one of the seven sight-organs that were structured in our eyes;—tiny sportive innocences; winged boys and girls.

71. 'Now I have spoken of many things, reserving the greatest of all to the last. We believed that the Boundless Spirit, whom no one can comprehend, or designate in His First Incomprehensibility, as the ONE evolves from Himself a two,—as designated by numerals; and that through the two the Arch-Genius of the Universe evolves all that is called 'spirit' for the spiritual cosmos, and all that is called 'matter' for the material cosmos. We called the Second from the First 'God-man,'—adapting our idiom to modern phraseology. We believed that the God-man was One-Twain; Husband-Wife. We also conceived of the God-man, as being the Genitor-Genitrix; the active and universal Indweller. Thence proceeding to the THREE; we held the concept of a Divine Operation through the One-Twain, moving forth by one three-fold force through one three-branched law, creative, conservative and dissolvent or destructive. Those in the depths of ages afterward, our remote descendants, symbolised the THREE of the third term as God Brahm—God Vishnu—God Siva;—the aryan Trinity.

72. 'There was a Form in each of us; a mysterious and ineffable form, yet to our conception formless; giving forth a bright light, yet to us veiled in obscurity;—a form moving forth at times to envelope our frame, and at other times involving and lifting, but not withdrawing;—a form, not of our original structure; not of its evolution, and never becoming a constituent of its identity. We believed that this Form was, as it were, a vortice of inconceivable holiness, by means of which our God,—the One-Twain,—inhabited in each of us, His children; making a dwelling so. It also seemed to us, projectively, as if this form stood above us as a bright pillar, and below us as a shining rock. Hence we spoke sometimes of our God, as 'the Pillar of our light' and 'the Rock of our strength and safety.' We called ourselves, as a people, by a name: we called ourselves, 'the sons of God.' We believed that in Him was the space of the supreme universe; but that the space of the inferior universe was in the moving of Him.

73. 'There was a Book preserved among us from the first time of mankind, in which the images of objects were used to denote ideas;—a pictured book in fact, and in my day became quite archaic;—a very holy book; in which our system of science,

that is, our religion, our law, was painted or delineated. There were *fac-similes* of this volume, multiplied by means of our later art, and whenever one of these was unrolled and unvailed, it was seen to be of the Truth; for the light of our pillar came down and shone upon it, and the fire of our rock drew up and made resplendences in the picture-words upon its page.'

CHAPTER II.

74. A distinguished European sage of the last century, who has been sadly misunderstood, affirmed of the existence of a people of the Golden Age in the Earth's far antiquity. He claimed also, that by virtue of occult powers, he had obtained an actual acquaintance with them; having found them in a region or kingdom in the heavens, especially and solely their own.

75. The luminous man, the ancient deva of that people, remarked concerning this sage, 'The sage was in our *locus*, as you are in Constantinople; when you sit in your house on the western continent; having an eye and ear telegraph pulsing by the respirations through your plexus, and thus entering into vocal and visual communication with an adept there, for the transmission of such forms of objects and of general intelligence as that friend may have in his mind to transmit to you;—the forms of the objects being modified of course, according to the conditions of the sensorial mirror of the mind, through which the objects were reflected.

76. 'I am not in my *locus*, communicating with you from afar, but have journeyed hither to meet you: as mutual adepts, we are together by our law.' When we were conversing before about the devachanic state, and relative to karma, my remarks were but preliminary. A mineral of the earth passes through birth, growth and maturity, and then commences to produce seed. An unripe boulder and a ripened one, to the gross sense and to the superficial chemistry, are the same: unimpregnated

stone and fertilised stone are the same: a stone that has conceived and been delivered, the same as a stone that is pregnant, and a dead stone the same as a living stone: this you perceive.

77. 'Now two stones may resemble each other to the gross sight, yet one be feminine to the masculine of the other. If one could discover an ardent male sapphire and a quickened female sapphire to match it, and were they to be wedded by our former process, conjoining them by means of mediative currents of one quality of the fertilising vril, the feminine jewel would conceive; and, in the geode in which she was enclosed, would be found in due time, amidst a nest of gems,—her progeny. If one should remove the water of generation from a gem that is masculine, and impregnate with it a gem of its order that is feminine and in desire, she would conceive and bring forth jewels.

78. 'Thus indeed, two mountains in separate ranges might meet and mingle by means of the complex interfusing streams of the *anima-mineralis*, drawn by mutual desire from one to the other; with spasms of orgasm, causing cleavages in the channels of the rocks; while the results would at last be found in veins of silver or of gold. It is also possible, in the same law, for the mineral contents of a mountain chain to sweat out of it,—so to say,—to exude, to float into the atmosphere by ascending fumes, and then to pass from the ether into the general constitution of space. On Earth, where all things appear to be fixed relatively, nothing is really in fixation: everything is in flux and flow.

79. 'The Earth in its visible shell, is but a stone: in some respects it has become a dead stone: but within it is living stone, concentric within concentric and again concentric in each of these. There are worlds, peopled by organic life; existences of the fiery element, varied, glorious and innumerable.—Now what has this to do with karma, and with the devachanic condition? I will answer, though the answer may be in modification of the conclusions of some profound and enlightened men. This outer orb of the planet Earth, during the long period of periods, for which its natural and human kingdoms have been in the process and progress of existence upon its surface, has

been in that which may be termed 'the Cycle of Labor'. As a complex entity, having passed through all the stages of the development of its special and its general karma, it is now preparing to emerge into the karmic state; to rest from its cycle of labor in a coming cycle of immense ages of delight.

80. 'The philosophy of karma is indeed mysterious and profoundly comprehensive. The Earth, by means of her vital soul, drank in the lives of the first human races, so far as they were of her element; but in doing this she also abstracted the more full and voluptuous element of her solarised atmosphere. The process of the gradual thinning of the atmosphere has hence been continuous to the present time. But a change has now commenced in the atmospheric conditions. That elemental karma which the soul of the world had absorbed is striving to re-ascend through the mineral, vegetable and animal, and also through the human constitution; as one of the factors of a new and differentiated evolution. While this has been occurring, the Higher Devachanic World, in which we dwelt, race after race, in the long succession of the successive races of mankind, folded in amidst the results of the higher karmic qualities of the races,—a world, so to speak, structured in the pure spirituality of those races,—has burst its shell; so that the devachanic round of the ascended personalities of all is terminated.

81. 'As Devachan opened, we opened with it, in a manner which I will specify. Now, that a man may enter as a spiritual personality into the state of the devachanic world,—which is superior to the higher regions of the states called kama in the Buddhist theory,—the form of his spiritual self-life, self-desire, self-intelligence and self-delight, must have been so far as possible slain by him; and its remaining form of action involved, suppressed, made latent, kept unconscious, as in the lowest region of his spiritual body. So long as this power of self-delight was not thus conquered and made still and unconscious, the spiritual personality,—man,—could not rest in devachan, entering on its recurrent rounds of delights. So long as there is active self-desire in the collective and organic form of man, so long it will resist and seek to overcome the divine desire that is made for the desire of the personality, and which the personality, if

it is not yielding to evil, adopts and serves as its own desire. Hence, since the personality must press against, and subdue the self-desire, till that self-desire is made as if it were not; and since the devachanic state is not warfare but peaceful recurrent delight, therefore man, till this end is attained can not enjoy devachan.

82. 'But when the personality has become that of a deva, in devachanic foldings and in the round of delights, man is there actively cut off from the world of earthly nature: he ceases to mingle with the perturbed elements or participate in the perturbed motions of the lower races: he is for the most, profoundly unconscious of or indifferent to the cyclic changes: the evil of the world is to his consciousness as something that is not; or as the faint, far murmur of a distant sea, heard but rarely, and then only as a something that is far beyond, and that cannot penetrate into the vibrations of the cosmic harmony.

83. 'If a continent sinks in some great cataclysm and its magnificent kingdoms are swallowed up and perish; while the old races of mankind reach their term, leaving but a scant survival to serve as the germs for races that are to come, the devachanic world or sphere, so to say, rises a little in its organic continent; lifts away a little from the strata of elements that the globe during the cataclysm has led forth into her aerial and floating mist. As cycle follows cycle and race follows after race in the periods of earthly history; new zones are thus added to the devachanic sphere, that is being formed continuously, by means of the accessions of the higher karmic elements.

84. 'Each new race or sub-race, thus forms a new devachanic kingdom of its own, according to the varieties and intensities of its karmic quality; each pursuing the round, in the varieties and intensities of the divine delights that are peculiar to its own genius, constitution and time. Thus the New Societies in devachan are invariably in nearest proximity to the extant races of earthly mankind, while the old are farther remote, and the older and oldest veiled in distances that are proportionate to antiquities.

85. 'Indeed, in some respects, our state in devachan was a sleep; a repose as to labor, but a waking as to activities of delight. Thus the ages rolled on, each society of the devas dwelling in

the rounds of its own karmic felicity; without either decline or progress, as the latter term is conceived by the earthly man. The blithe and balmy seasons, pursuing the cycle, returned into themselves again and again. We had no desire, otherwise than to dwell in the round of the still harmonies and melodies, which deployed through us that they might involve and again deploy. Our karmic qualities did not diminish, neither did they increase: hence habit, knowledge, method, worship, remained the same, yet perpetually glorified. So far as we were steeped in karma we did not know, but that our round might thus continue to eternity.

86. 'We had no desire to meddle or mingle with mundane affairs; for the man who is at rest, while he is full of the satisfactions of his rest, feels opposed to the intrusion of anything that may invade, disturb and end his rest. A man of the Earth, if empowered so as to bring the occult sensitives into a vibratory touch of the remote devachan, if scientifically endowed, might therefore have formed the conclusion, that these higher regions of the karma were abodes of delightful sleep, full of odor, melody, and the intense reciprocations and satisfactions of pleasurable desire.'

87. The wise ancient afterward resumed, 'I will now speak, in a preliminary way, of some of the underlying facts and processes, from which, by successive modifications and misapprehensions, has arisen in part the oriental belief in metempsychosis and the successive re-incarnations of human personalities; re-born on Earth after a long existence in the devachanic state. In a certain sense, a man is his own progenitor. Now this is as we understood: the psychic germ or fay-soul of the human personality, finally becomes perfected as a man in and to itself, in a world objectivized to its own minute consciousness; yet not as man,—in the large meaning that we attach to our spiritual personality,—but as man-seed.

88. 'The man-seed is first taught and trained through the formative processes of the universe, primarily upon its higher or psychic round. He is mineralised, till he builds himself, in the higher mineral law, his higher mineral body or house; it may be of

the essential gold, crystal or some lucid gem; he inhabiting thus the *anima mineralis* of the superior degree, which encloses this, his first round. He forms, by the effort of the round of that life the seed-karma of its specialty, and thus becomes to use an expressive phrase, a fairy of the higher mineral world; resting from the period of constructive labor as a devachanic fay; being then involved for his delights in the bosom of Her, who may be called 'the Life-Mother of the Stone.'

89. 'He thence commences his second round; becoming a spark of creative activity, still farther embodied as a flower-fay. He proceeds by the Mother's way, seeking the requirements of his karmic-stone, into the superior degree of the *anima florealis*, where he becomes the animative soul of a flower of the higher life. Here, through the activities of the floral round, he forms to himself his floral karma; thence finding his period of karmic rest in the bosom of the same Mother; who may be now styled, by a second attitude and aptitude, as 'the Lady of Bloom.'

90. 'Reaching thence to a third period of desire, he is now qualified, by his two-fold seed-karma, to descend into the superior degree of the *anima-animalis*; thus for his third round to renew the labor of the constructive processes; this time as the genius of the seed, involved in some one of the wondrous animal creatures of the superior expanse. In the life, growth and perfection of that structure, his third minute karma is evolved and made complete, and he is again attracted for his period of devachanic repose into the bosom of the Maternal Source, who in this third relation may be termed 'the Mother of Impersonality.' I will merely hint, that while simplifying the statement by speaking of the progress as one three-fold round, I would not be understood as implying that the round is not a round of rounds also.

91. 'It has been shewn to you before of the nature of the pre-devachanic delights, given to us on Earth in the periods of our subjective repose and interunion, during the young maturity of our nuptial life. Now the round of these nuptial delights continues for each deva and his devaess, during their subsequent cycle, when they have arisen into their devachanic kingdom. Here they unfold from their hidden to their open flowers, and

bloom-time becomes seed-time, and this again bloom-time, with the circling seasons of the blessed. Now man is man, by genius and hence by form, and woman is woman, by genius and hence by form, in the structure of the spiritual personality and of its spiritual soul. Hence, in the deep devachanic state, the karma of the husband tends continually to re-involve itself in the karmic element of the wife; there being with her a bounteous and periodical reciprocation. Hence there are hymeneal festivals and sports, and hence endless processions of psychic germ-souls, passing from form to form, in the rites of those festivals, and by means of exquisite embraces and inter-embraces.

92. 'Now the spiritual seed of man, passing from the Divine Mother, when it commences a fourth round, takes upon itself a germ-structure of the *anima-spiritualis*, by means of entering into the internal space-formation of a deva, and thence becoming insociated in the space-formation of his devaess. So she brings forth a little one;—not indeed a personal human creature, but one who is pursuing the rounds whereby the man-seed tends to be structured in man as a personality. These aeriform winged infants, after sporting for a while in the balmy aromas of the maternal atmosphere, tend to involve again into forms of extreme minuteness, and are hence brought into contact with the currents of the circuit that passes from the *anima-coeli* to the *anima-mundi*. They are thus led down into the *anima-mineralis* of the natural degree. They are in the fire-life of the stone, in the fire-houses of crystallisation; pursuing a fourth round of labor; perfecting here the mineral system of the man-seed; forming a new degree of karmic results. Thence the Mother Earth, the Planetary Woman-soul, draws them into her deeper person, where the little karma, thus advanced and made more complex, folds to entrancement for the first round of natural delight.

93. 'Thence again for a fifth round of labor,—the second of the natural progress,—they enter the *anima-vegetalis* of the natural world; perfecting another folding, by the art-work of its formations. At the close of this period, and with the added structure of the new form of their complexity, they are again drawn into the deep being of the World-Mother, with the karmic composition more intense and its forms more beautiful, and enjoy another of the delicious intervals of joyous repose.

94. 'For a sixth round they again emerge, and enter the *anima-animalis* of the nature-world, becoming inmost forms of genius and of joy, working in the inmost architectonic processes of animal formation and evolution; thus fulfilling a period of energetic manipulation and manifestation. At the close of this round they are drawn up into the brain of the World-Mother, and again breathed forth from the *anima-mundi* into the *anima-coeli*; thence re-appearing in the upper devachanic world. Here they first appear sportive in the atmosphere, gleaming on their entrance as sparkles of flame. Here they collect by multitudes, which, drawn into their social configuration, appear in the various styles of many of the types of the other humanities that are adjunct to the special race of Man. Thus it might be said of one group, seen by its form of association,—'that is a genius of the waters;' of another,—'that is a spirit of the benevolent and melodious fire;' each one of the groups putting on when visible some one of the boundlessly diversified styles that characterise the innumerable races of immensity; but each group,—so to say,—as a flock of individual birds which fly and sport in a collective whirl, which is also bird-like.

95. 'Now these associations, after a period, disperse. The man-seed, of whom they are composed, are thus in their sixth round of delight: they pass through devachan as the rays of the Creative Sun pass through it. They are hence led away, floating down; and are drawn into the sphere of the spiritual soul and the personal forms of the earthly human race. Each psychic germ is thus prepared to enter on its seventh round of labor; when it enters into and puts on the extreme form and linear conformation of the seminal egg, and is prepared to be inseminated into the mother, to be gestated and brought forth as offspring of the human race: so as to the psychic germ. It is thus true, as one of the Earth's poets has written:—

' Our birth is but a sleep and a forgetting:
The Soul that rises with us, our life's Star,
Hath had elsewhere its setting,
And cometh from afar:
Not in entire forgetfulness,
And not in utter nakedness,

But trailing clouds of glory, do we come
 From God, who is our home:
 Heaven lies about us in our infancy!
 Shades of the prison-house begin to close
 Upon the growing Boy,
 But he beholds the light, and whence it flows,
 He sees it in his joy;
 The Youth, who daily farther from the east
 Must travel, still is Nature's Priest,
 And by the vision splendid
 Is on his way attended;
 At length the Man perceives it die away,
 And fade into the light of common day.
 Earth fills her lap with pleasures of her own;
 Yearnings she hath in her own natural kind,
 And, even with something of a Mother's mind,
 And no unworthy aim,
 The homely Nurse doth all she can
 To make her Foster-child, her Inmate man,
 Forget the glories he hath known,
 And that imperial palace whence he came.'

96. 'I am relieved, in making this statement, of a certain element matured in my ancient karma; which had become oppressive to me, but which now flows forth. I am liberated from an excess of benevolence: kindly accept the virtue: it will do you good. Perceive thus that it is not the personality of the deva which becomes re-incarnated, at the close of its period of devachanic delight.'—The ancient of the Golden Devachan now retired; leaving with the adept an element, both grateful to the bodily faculties and delicious to the affectional emotions; while the sense of physical sweetness and re-invigoration remained as a fragrant memorial of his presence.

97. Another ancient of the same golden epoch was present with the adept afterward; bringing a volume of great antiquity. Opening this before the fine objective sight, he said, 'We of

those ancients, rising from our land of labor to our land of delight, found this Book, the book of our earthly forefathers, as there also. This book, to which nothing can be added, and from which nothing can be taken away, during the great cycle of our devachanic history, was also sole, single and sufficient; the power of hold and strength of persistence in our land; the eyes of our minds turning to it continually: this book of our God being, in some occult manner, an encircling defense for our kingdom of delights. Behold, I have said.' Having thus spoken, the deva folded up the sacred volume as a roll, kissed it, and bore it away.

CHAPTER III.

98. The reader, who is conversant with the doctrines of karma, of devachan and of metempsychosis, as made public through the recent disclosures of the mahatmas of the esoteric Buddhist culture, will find in the foregoing statements a glimpse at least into the same doctrines, as they were understood by the arch-adepts of the esoteric science in the far remote antiquity, and among the primitive civilizations of the globe. The present writer had it in his mind to present in these pages the result of his own studies, as bearing on these and cognate themes. The visits of these ancient devas;—these magi of the far Golden Prime, was to him not only a delight, but an exquisite surprise. If the character of the work that he purposed is therefore modified, he trusts that it will be found more rich and satisfactory than it could have been, as only an outcome of his own private labors.

99. The civilisation of the primitive or golden age of mankind, according to the ancient traditions made known to Plato, was the work of a people who thought from internals to externals; from cause to effect, and whose state was that of pure and genial innocence. The profound science, into which they were exalted by their intelligence and virtue, and by means of which they were enabled to exercise dominion over the elements of Nature, was the result of constitutional harmony. Their thought

penetrated, where that of our modern epoch glances on the surface: they were born upon a level to which the highest adept now ascends,—even if at all,—by means of the conspiracy of all his powers, after the years of intense persistence, through ordeals of profound dread and gloom, and by labors which few are able to imagine and fewer still to undertake.

100. Even after the adept, in our day, has reached a little toward this primeval standing ground, he differs from those remote ancients in another respect. By reason of his profound and differentiated knowledge, he has become separated from the life-movement and the thought-movement of the present races of mankind. He cannot speak openly of that which he knows to be most valid, most vital; for being governed by the law of the fitness of things, he perceives that the Animating Power of the universe places a check upon the communication of mysteries. So for immemorial ages, during which successive civilisations have arisen, flourished, declined and passed away, the surviving lights of the antique science of humanity have been but as the unextinguishable flame, burning beside some votive urn in the sealed chambers of a sepulchre. The human masses, of all faiths, meanwhile have dwelt in darkness and ignorance: they have emerged but partially and rarely from the maniacal prisons of superstition: they at best have beheld but broken lights, diffused, refracted rays. Where the fore-fathers worshipped in the intelligence of law, they have bowed, prone in the dust, abject before the seeming of miracle.

101. Again, the adept, by means of his disciplines and ordeals, his educative processes and pursuits; undergoes a continuous purification and refinement of the organic structures and elements. As the body enters into a transformation the senses become more composite, more enlarged and more exquisite. Hence the resultant magnetisms from those gross elements, in which the present corporeal mankind are generated, and exist, and achieve, and associate, and procreate and enjoy, are felt by him as fluids of vice, and filth, and disease, and contamination, and decay.

102. Burning with passionate desires to do good to men, to serve as an agent for instilling into the race those divine ele-

ments and qualities that beget the spirit of universal fraternity; the adept,—if he would survive at all,—must surround himself with conditions that necessitate a comparative solitude. His elements of the pure vitality, upon whose fulness and flow depend his ability to maintain the coherence of the atomic structures of the visible bodily organisation, waste from him if he enters into a frequent or general communication with special societies or with mankind at large. He is but a lonely dweller in an hostile world: he recalls with a mournful solemnity, the words of one of old; ‘the foxes have holes and the birds of the air have nests; but the son of Humanity hath not where to lay his head.’

103. All this is in the strict reverse of the more ancient conditions. Then those who now must be considered as the adepts of a mystery, were simply the more advanced proficient in the common, the universal science; the law, the order, the custom, the religion, the civilisation of their people. Instead of withdrawing their thought, or secreting the knowledge of their existence, or making hiding places for their power, they moved about in the general Society of a People who were their brethren.

104. It was, though in a grander measure, and with transcendant conditions, as if the priesthoods of all the religions of the world should seek out the arch-adept in esoteric religious science, and sit at his feet as pupils and learners, glad to receive initiation from him in the real significance of their creeds and mysteries. Imagine for a moment, popes, bishops and presbyters, lamas and imauuns and rabbies, from the grand hierarchs of Rome or Lhassa to the medicine men of the krall or the tepee: each doffing the symbols of his supremacy, and renouncing the impiety of his enslaving sacerdotalism, and sitting to the Adept, as the child at the master’s feet.

105. Imagine the kings and potentates of the Earth,—whose power now is sustained by the bayonet, which for its efficiency depends again upon the life-sweat and life-blood of the exploited millions;—imagine the chiefs of the nations clustering about the Adept as peaceful brethren about the knees of a wise elder brother, and gathering from his lips the true order, for the universal, fraternal, equitable and peaceful administration of human affairs.

106. Or again, imagine those of all schools and systems which practice the healing art, yet who are confounded on all sides by the multiform and terrible disease, baffling their skill and increasing beyond their power to subdue;—imagine them gathering to the Adept, as into the temple of some divine Esculapius, and receiving, from the arch-master of their common guild, initiation into the science of the power, that if received, evolved and practiced by mankind, in the spirit and order of its law, would renovate and again ennoble the constitution of the race.

107. It was thus, though with a qualification resulting from the non-existence of inversive hierarchies in religion, in society or the therapeutic art, that the people sought illumination, and the wisest of mankind,—each according to his specialty,—led down the wisdom of the profound science into the public service. The arch-adept stood at the head in all things; for it was wisely considered, that the Energising Power moves forth by means of enlightenment; and that it is the function of the wise to exist for the enlightenment of mankind, as it is that of the suns and stars to shine.—

108. Jesus of Nazareth, whatever he may have been as to the higher mode of Being, was at least, in this earthly mode, an arch-adept of the esoteric science. The works recorded as performed by him, with perhaps a single exception, are all within the compass of the hidden law. The instructed and experienced student perceives the processes by which water is made as wine, by which edible substances are multiplied, by which the blind are made to see, the paralytic to recover the use of the bodily energies, the impotent to flower anew in virility; by which the rains may be withheld or caused to fall, and the winds to be aroused or stilled, and the waters to be agitated or quieted, caused to lift from their beds or to sink below their level; by which the physical body may be made invisible to the gross vision; by which it may be made to walk on the floods as a floor and find in the high ether a pathway; by which indeed it may appear as transfigured, and in the society of arch-solar and arch-planetary intelligences.

109. Such an instructed mind is entirely at home in the methods whereby the inter-spacial realms may be explored, and their

mysterious peoples, of many races kindred to but not of our human race, be visited and made familiar, and by which the long lines of the past human history of this planet may be travelled, as in a journey through the landscapes and amongst the successive peoples of the ages. He knows, and must have at instant command, the forces that prevail for the casting out of unclean spirits, and the deliverance of the captives of sorcery and the victims of the necromantic arts. Yea, the illumined one has but too much reason to know, by means of his own secret experiences, that the mysterious agonies of Gethsemane were still within the lines of the travelled road: for this was the agony of the arch-adept, who has ventured, with his exquisitely modulated and universally sensitive form, into the vortex of a nation's superstitious hatred; aroused, in the circle of its priesthood, to break upon him in a cataclysm of murderous malignity.

110. The faith that He of Nazareth promulged, could it be rightly understood, was from his lips the primeval law, the primeval science, the primeval fraternity of mankind. Still and still, his bodily emergence from the sepulchre, his coming and going, appearing and disappearing among the disciples; his subsequent departure from the vision of man as by a bodily ascension,—all of these are in the same law;—as perhaps may be verified hereafter.

111. Again, the ancient body of the Jewish religion was formulated around a core of esoteric science. The temple at Jerusalem contained a chamber of communication, a *sanctum sanctorum*, dedicated to the highest arcane mystery. There may yet be discovered, if lawfully explored by the eyes of an arcane skill, the living rock, that was instilled there and that was made the key of its arch and the head of its corner. The phenomenal occurrences, said to have occurred in the high place of secrecy upon Mount Sinai, were in the law and the processions of the same science. Moses was himself an adept, who received the earlier degree of the initiament in the schools of the esoteric culture;—that then surviving though in decadence amongst the wise, and being involved in the symbolism of the popular religion of Egypt.

112. Whatever is new is old: whatever is old must also become new: the motions, that evolve for the events of time, are produced from the ever-recurrent vortices of eternity. Any one who will take the pains to compare the humane code of Jesus of Nazareth,—and especially as expressed in the sermon on the mount,—with the more ancient teachings of that adept of esoteric science, Sakyamuni, will find in them more than a parallelism; a spirit of identity: in whatever pertains to the conduct of life on its lower round they are essentially the same. Each, if credit may be attached to the survivals of history, were familiar both with the outwardly visible and outwardly invisible aspects of the universe. Each, placing in subjection the lower temperaments and energising in the powers of the higher, with a passion of humanity inherent in them, stood solitary and unique among men. Each was centered in one inflexible purpose; to do good to the world; each charged with the vrillic elements, themselves made mediums for the divine virtue and serving as the dissolvents of the substances of vice and disease, and the communicants of health and force of excellence to the frail and suffering soul and flesh of man. ‘Therefore ye shall judge a tree by its fruits.’

113. It is both unscientific and unjust, to attribute to the effect of the labors of Sakyamuni the squalor and filth, the dishonesty and indolence, the bigotry and superstition of the strolling buddhist lamas, or of the scores of millions of diseased and partially decayed mankind who are found among the devotees of the Sect that does homage to his name. These serve in no way as mirrors for the reflection of the qualities of that august adept-philanthropist; whilst yet it may be that there is diffused among them more of an element of good works and good-will, than would have been possible but for the operation of his potent sphere; that again mingled with other and kindred emanations, that have suffused the lands of the Orient for many ages.

114. It is equally unscientific and unjust, to attribute to the teachings and influences of Jesus of Nazareth the ferocity and bigotry, the ignorance and superstition, the contempt of divine law and the scorn of divine justice, the arrogant and impious sacerdotalism, the obsequiousness to the powerful and rich and the

enslavement of the weak and poor, that have been displayed as predominating traits in the nominal christendom.

115. Whether or no the one ascended to the verge of Nirvana, yet voluntarily abdicated his reward, that he might return again to the Earth, and be re-incarnated to institute new labors and to bear new burdens for the suffering race;—whether or no the other did ‘ascend into Heaven, that he might fill all things;’ yet during the long subsequent centuries has stooped to lift the load, and ease the pains, and refresh the wearied virtues of heart-broken and well-nigh despairing men;—whether all this be true or not, one thing at least has been demonstrated. That thing is this: whoso has thoroughly studied history, in the spirit of humanity, finds conclusive evidence, that each, so far as was within the compass of their vital element and force, became diffusive influences, infusing their karmic virtues, as currents of deathless energy, into the general constitution of races of men. It is made conclusive also; that each taught, so far as reception was accorded them, from that book of God which is inscribed in the wheel of the divine law, and whose motions are in every spherule of the revolving universe.

116. What and who each was, by the interior personality, is not for any one to assert positively, who has not himself become an habitual dweller in the higher life; a master in its knowledges, a communicant in its virtues and a participant in its mysteries. Yet over the Christ the Buddha has had one great public advantage. This advantage arose from the essential superiority, in preparedness of mind for the reception of truths that have their form and evidence in the esoteric science, possessed by large classes of the natives of India, over the narrow Semite and the turbulent nations massed under the Roman Empire and grouped about its confines, in which the seeds of the gospel began to be propagated.

117. Sakyamuni found the remains of a mild, tolerant, calm, learned and peaceful civilization; where all of the wisdom that he would re-educate and re-affirm existed already, though dimmed and obscured, from a long survival. Jesus found his surroundings in a fanatical, intolerant, conceited and selfish Tribe, isolated in the body of its own feculent and abominable magnet-

isms;—a race which took offence at any extension of the religious cult, any criticism upon any of their superstitions, as an insult offered to their God:—a race that even attributed the power of his healing virtues to the magic of the devil. Hence the Buddha lived to complete his greatly extended earthly service; not passing away till in his calmed and illuminated consciousness he felt that he had ripened to the maturity of sublunary perfection. And hence the Christ was made a victim to the religious hatred and impiety of his own people, while only in the earlier round of a visible divine career.

118. Again, there is no reasonable doubt, but that the Buddha found the remains of vast societies of adepts, preserving among themselves, from remote antiquity, whatever survived of the ancient secret science; and that these noble and cultured men drew to him, imparting to him of their vrilic elements by means of a spontaneous sympathy. He knew,—he could not help but know,—that he was but one of many, kindred by race, kindred by culture, kindred by the identities of constitution; each holding by might and main to obtain or to retain for mankind a knowledge, a power, a life, precious to the earth above all preciousness; but fast fading, vanishing away, and to restore to the holy law its original brilliancy and beauty in the minds of men. Far and wide, the richest and most vital of the minds of his sub-race were before the last co-working with him, both materially and spiritually, by means of the action of organic sympathies. The adept philosophers, scientists, religionists, the elite of all, were hungering for the coming of a Teacher such as he: they were before-hand in the sympathy of his conception and his birth, and thence in his great subjective struggle. They were glad when his light began to shine; as those who keep the watches of the night are glad for the morning star.

119. Yet the Christ came to those who were of the blood of his nativity, but came as an alien. There was that in his genius which was constitutionally opposite to the mental, moral and physical peculiarity of the Israelite. He grew up among them as a plant of unknown birth, dropped as a chance seed to find root-age in the desert. The people Israel 'did neither know nor consider', that their ancestor Abraham was only styled the 'friend

of God' by virtue of his participation in a fellowship of a society of the sons of God; which was peculiar to a certain class of adepts, that extended in his day from Egypt to India. They did not know or consider, that their local religion was but a dwindled offshoot of the paternal tree; and that other off-shoots of that tree survived, among races of a sweeter amenity and of a deeper and loftier learning, who kept more perfectly the remains of the antique and heavenly law. They did not know or consider, that the God whom they worshipped by one of the lesser and lower derivations, in the name Jehovah, was worshipped still, by larger and loftier appellatives, among another and nobler and more kindly people of the globe.

120. Shut up in its narrow provincialism, Israel held to its God as to a mighty king, a terrible objective sovereign, who had ordained Jerusalem for the place of his earthly court, and the sanctuary of its temple his audience chamber, and its priests his pontiffs and celebrants, and its people a peculiar people, his courtiers and favorites, destined to become the conquerors and rulers of mankind. There was with the hierarchal authorities, the constituted teachers, no genuine science; but in its stead un-science; a bigotry also and a superciliousness that were destitute of good as is avichi; the last state of no-good into which man may fall.

121. The birth of Jesus in Judea was in some manner, as if a genius should have been born in a Roman Catholic country of the middle ages; evolving there to a stature above the highest intelligence of modern life; as skeptical to the hierarchy as Voltaire, as skeptical to the errors of the creed as Ingersoll, as skeptical to the social system as Jefferson;—yet more, asserting himself not as the negative critic, but as the positive scientist and theosophist. It was, in a manner, as if this New Man had gone forth, putting to shame their vulgar and puerile miracles, by visible and open manifestations of the divine occult art, in the presence of the masses; thus concentrating in himself the body of virtue of which their system held but the dying remains, and by his mere presence exposing it to contempt and peril of dissolution. 'He came to his own and his own received him not.'

122. Whoever investigates the records left by his followers, from the ground of reason and of insight, cannot fail to conclude, that those disciples walked as men drawn yet dazed by a great light, that was too much for them. They were like sleepers, aroused while reposing in the darkness, by the dazzling advent of a Glorious Personage; flooded by the life, the love, the light and melody and fragrance of his emanations;—so becoming a little wonted to the presence, when it passes from them, lost in the cold white light of dawn. They were like such aroused and visited men who, after the Vision has departed, go forth in the hard, material day, filled with wonder, delight, sorrow, adoration, pity for mankind, and in feeble accents endeavor to convert mankind to their own half-entranced perceptions.

123. There were none of them able at first to comprehend, that this was the Divine Truth in its ubiquity, apparent by style and presence as the Man of men. They were drawn as willing captives; the first in the procession following the chariot wheels of the Logos.

124. He, the Supreme Adept, at once the form and the fulfilment of the Law, had not initiated them into the system of its hidden wisdom, the method of its processes, the energies of its forces. He had but announced the preliminaries, necessary for the seeker as he advances to initiation;—unselfishness; purity; the pursuit of truth; the forgiveness of injuries; universal charity; faith in the invisible ideal; worship of the Father, whose dwelling is in the spiritual soul of humanity, but not in temples made by hands. He laid, in himself, a living foundation; but that foundation has not been built upon, for its crowning superstructure, to this day.

125. There can be no adequate, efflorescent and evolutionary religion, unless it is deduced from the principles of its divine-human science. For why? Because religion is the cult of God, of the Divine Processions, and of humanity and of the cosmos in those processions. It is the cult of the living and universal law involved therein. Hence it is the cult of the processions and processes of all form and order, of all degrees, of all states and times pertaining to that evolution. It involves the science of complicated results to which that evolution tends; the relations of the

individual to his own being, to the Universal Being in whom he lives, and to the Animating Cause, the life of all. To say that an adequate religion is possible, without involving and evolving the principles of its own science, is tantamount to the assertion, that the mankinds of the universe can be what they are and as they are, without their organising and effective intelligence.

126. Every inversive and incoherent religion will be discovered to have been founded in crude guesses; in wild and fantastic speculations; in the personal authority of some innovator or some innovating class; in the illusions projected upon the senses, waking or asleep, from the dream-world of spirits, or from its bewildering phantasmagoria; in obsessions from wandering ghosts and larvae; in the spells of the necromantic art; in mediumistic phenomena; in the magical operations of the evil self-spirituality of man,—of his liberated and dominant interior proprium; or from the combinations of parts or all of these powers, operant through individuals self-possessed with the persuasion of their own divine character or mission. These religions exert a uniformly evil influence on the higher round, because they uniformly suppress the growth of the latent fourth temperament, the vrillic temperament; this being the ground of the higher bodily and mental evolution. Vril is the medium, in which forms and by which is organised and projected, both the superior energy and higher thought; the truth of the Word in man. So again the adept.

127. A deva of the Golden Era, who had been in mental rapport while the foregoing was being written, said, after its close, 'With your kind permission I will add a little. The evil or diseased magnetisms of the inversive or oppressive religions, are generated in the Houses that are devoted to the association of their devotees; in the consent of their minds; in the self-sympathy of their wills, and in the mutual co-operation and unition of their elements.

128. 'Now in the old time of Earth, we gathered in the temples; each man and woman first being careful of the cleanliness,

The body was bathed and perfumed with the most precious and fragrant of the volatile oils; for uncleanness was accounted profane, and an impure odor offensive to the Supreme. In going up before God in this way, it was also requisite, that none of the duties of our previous service should have been left unfulfilled; for a portion of a man's karmic form remains wherever he has left a work, which he should have left perfect, but which has been left incomplete. There was a third preliminary: this was, that whoever entered should first have been seen, by the Inspector at the gate, to have an open countenance;—that is, a face sufficiently illustrated by the light of the Divine Favor shining in it; so that it should not cast a shade upon the faces of others in the assemblage, and so prevent an equal shining of the Divine Countenance over all.

129. 'If one of us entered then, who was bodily deficient or lacking in any of the elements of the virtues that go to maintain the equilibrium and harmony of the mind and frame, that one passed into the general health of the assembled body; each one who was in redundancy imparting somewhat of the elements of the virtues, that all might stand in the just proportions of the common life.

130. 'We passed hence through the sacred rites of the occasion, as through a common bath of the divine spirituality; emerging from it with our vrilic element surcharged from above with elements that were in the vital and the arch-solar principles. It was as if we, by the form of our associative worship, had been constituted into a battery, for the reception, from the Essential Life, of the myriads of streaming virtues which that life generates and distributes. Hence each of us was refreshed and reinvigorated in all the organic degrees; each woman made more woman, in her womanly; each man made more man, in his manly; each one-twain made to be more full in each other, and to evolve more fully in the harmony of their virtues. Thus, if we carried into the assembly of worship, a stem of thought, that budded from the root that was in the mind, when we came forth that branch of budded thought was breaking into bloom. If there were in us a vrilic germ of latent forces, of partially formed condensations of energy, we came forth again with these germs

expanded, these energies intensified, these condensations elaborated or perfected.

131. 'So the religious rites, performed in association, prepared us for the exercise of our callings, and for the full service of our career. Thus the undulations of the spiritual and mental faculties, and of the natural faculties into which these former were sheathed, and the harmonies deploying thence, were lifted into higher rounds and realms and into the larger areas of intelligence. Thus the truth grew and multiplied in our minds, by the order of our religion and in the system of its science.

132. 'Again I would say, the sense of touch with us, was not as it is with the earthly people who are your contemporaries. The intelligence of the mind was in our sense, and the intelligence of our good spirituality also. Now I observed this day, that when you held in your left hand a white water lily, that had been just gathered from the pool; in consequence of your vrillic virtue the plant clung to you by its stem, while your sense absorbed copiously of the solar quality of the flower; thus imparting the taste of a refreshing fluid. I then, being in your house of this dimension, gathered to my bosom in turn of that lily; for her aromalised florets, passing through your sense, drew forth thence to me.

133. 'Now religion, in its science, was to us of old like that lily. Putting forth the hands of our thought to God, when we went abroad to gather the fragrant herbs of the field or the floating flowers of the stream; we drew from each, in the same manner, the spirit of their interior virtue, which they incorporate for man. Thus we obtained essences for the nourishment of our vrillic constitution, and thus again, by means of organic distillations we fed the organs that insheathe the higher intellectual faculties; nourishing the brain with these fine aromas, that serve perpetually to renew and perfect the cerebral cells and tissues.

134. 'Again, I observe, we gathered of the ferns and grasses, and of many species of blossoming plants, to make beds and pillows for repose. These then gave forth to those who rested or slept many varieties of virtues, and assisted the spirituality of us more perfectly to involve to the subjective waking in the land of divine ideas, while the body outwardly was in the unconscious

state. Our religion was extended by means of its science; putting forth the hand of its intelligence to select and classify, according to their specialties of virtues, all species of the floral kingdom, from the loftiest to the simplest of the plants that grew.

135. 'If a stone in our path had become impregnated, that had before been unimpregnated, we knew it when our emanations passed into contact with that stone. If a child had crossed our usual road in the morning, and we came to that road in the evening, we were aware that it had passed: we knew of it from our sense of the divine perfume, diffused through the infant; that still floated there. If one of our people at a distance fixed a thought of the mind upon us, with a desire and intent to be in direct communication, we heard that thought as an audible projection of sound: we talked so, from family to family. Living in the science of our religion, the world opened to us; both the outward world and that which is within. How can the feet of a man be in the path of law, if his eyes are not in it? and how can a man's eyes be in the law, if his mind and his heart are not in the law also?

136. 'The people of our antiquity had but one path before them: this opened from the door of every man, and led, through the continuous processes of life-ascension, to the abode of upper delight. The pathway of the life-declension was as yet organically held closed. It was however taught in the science of our religion, that should this lower, this evil path become open, the evil held latent in mankind would arise, in the lapse of ages, and become predominant, in man and over him; through the concurrence of many, walking in the evil way. Hence always shadows, as of a dark cloud, overlung to us the future of the world. There was also a dread, lest at any time we might see the shadow of the portended cloud, rising upon the horizon of our own age.

137. 'Now this is that in which we were instructed, by means of the most ancient wisdom of our forefathers. There was once a superior planet in this solar system, in which this evil path was opened. A divine warfare ensued thereupon, betwixt those who still pursued the good way, and those who became swollen with

evil delights, and so inflamed to form an army of the evil way. Now the good way is for peace, but the evil way for strife. Therefore the men of the evil way energised in strife, and breaking in upon the land of the people of the good way, the harmless men of peace, they made continuous wars upon them. By this course, in time, the equilibrium or just balance of nature, upon which depends the persistence of the organic formations of the extreme material shell of worlds, was broken. Those then who were the people of peace, shrinking for a time into their more interior spirituality, were whirled as a body into a Devachanic Globe, formed from the diffusion of the more extreme elements of their karmic virtue, and were there preserved and re-organised as a race, by the law of the exceptional.

138. 'It was taught, that the army of strife, men and women, being wholly possessed and polluted by their evil delights, and thus with their spirituality become evil, were held by their feet to the mass of the dark magnetisms of their evil karma. This magnetic mass then became a fiery orb, within them and around them;—a magnetic globe, which being drawn into the magnetic orbit of this present Earth, held relations to it, as those of an invisible satellite. It was further taught, that these fallen anarchical men, being involved as inworlded in their avichic globe, energised and intelligised in all the remains of the vast occult science which had been led forth upon their world whilst it was yet materialised. They made, by the wisdom of evil, an evil science out of the forms of this good science. They caused, by means of the arts deduced from this science, their fallen star to be made as a fictitious image of a devachanic kingdom, very glorious to the eyes.

139. 'Being, as to their karmic constituents, partially and by inversion in the remains of elements that exist for the round of devachan, they evolved for themselves, both specifically and by their unity a Body of Evil Desire, involved in the black magnetisms of their polluted astral, vital and elemental potentialities. Thus they revelled in delights which also involved pains; being intelligent, voluptuous, passional bodies of evil spirituality, extended into organisms of evil animal desire, vitality and expansiveness. In them the great secret powers, possible by in-

version to the self-obsessed spirituality, became embodied and dominant. By means of these, they invented for themselves inversive rounds of eminences and pleasures; in which however they found grief, because the pleasures in their round of self-return, generated more fiery desires that were insatiable and unappeasable.

140. 'Having been denuded of the systems of their externality, without having exhausted the round of their externality, they, being in their bodies of magnetic flesh, were in the ceaseless craving to re-enter the regions of earthly matter. Hence, by means of the magic of their magnetic science, they endeavored to project a tongue of their united magnetic force, formed in the fiery principle of their magnetic substance, and so to bring this into touch and hold with the electro-magnetic sphere of this present Earth. By means of this tongue, they planned to detach themselves from the magnetic attraction that held them to the orb of their satellite, and thence to be drawn into the earthly region of this globe, by means of the attractive forces in its general body of animal desire.

141. 'Hence, we beheld, that there are two sciences, that enter as factors into the play of human events. The nascent earthly human race of this globe henceforth stood, between the play of the divine science, operative upon it from the superior realm of the Planetary Spirits, and the magnetic science, the black science, of those who, by means of the magnetic body of structure, generated in their evil way, had become, in their unique consolidation, as an Evil Planetary Spirit, concentrated to oppose and subvert the operation of that which was from above.—This is profoundly difficult to speak.

142. 'Hence the earthly sphere of this Earth, being partially encircled and involved in the inversive radiations of this evil human magnetism from the Black Orb, disturbances entered into the currents of its circulating system; entered so into the evolution of its life, attacking the seed of every germ, both of the human and the animal creature. Hence again, the successive races of mankind each drew in something of the element injuriously affected by such disturbance, and this penetrated into the natural soul of man and into his form of desire. It was thus that

this mankind became exceptionally liable, through the invasion of evil influences, to the rise and the dominion of self-desire.

143. 'In the scroll of the ancient Book all this was pictured; but it was written also in the lines of our organic constitution, and it is inscribed still in the occult structure of all flesh of man. It was in mine: it is in yours; for law is man,—not a book,—and in it the lines of the inweaving of his constitution, with their harmonic vibrations, or their disturbing perturbations; as in the tracings of a book. Thus it is.

144. 'Now, at the period in human history which my people represent, there was an interval of comparative abatement in the direct action of the invasive magnetic current from the black satellite. It was during this period that our nation attained to the light of its meritorious performance. Yet the black race was even then self-concentrating its evil karma, and preparing to distil a more condensed and virulent magnetic fire. With the beginnings of the diffusion of this into the globe, the seed being invaded in its animal degree, offspring commenced to be born to us, differently constituted somewhat from the mankind of our type;—initial terms of a secondary or derivative race.

145 'Of these I cannot speak, not being of them. Yet let me remark, that the children conceived themselves to be in some respects greater than their fathers; because they were more in the consideration of things, by a more elaborate method of handling scientific effects. The type of mankind was undergoing a change: the beard commenced to be visible on the face; the language of vowel sounds to become consonated. The body also was in process of transition; becoming taller in stature but less compact; the respiration to be a little less interior and a little more exterior; the breathing to be less melodious, the eyes to be less lucid and the delightful perfume of the emanations subject to intermissions.

146. 'Hence, in the progress of years, our earlier type of man vanished from the Earth, and, with the cessation of the type, the primitive Devachanic Kingdom passed away also from direct nearness to the terrestrial mankind. Having received the last ascending member of its type, it was closed in; the constitution of its general karma receiving no more accessions from the globe.

The soils, waters, atmospheres and etheric elements formed in that karma all having peculiar constituents of their own; these it was not in the genius of the new-coming inhabitants of the Earth any longer to produce.

147. 'Now we breathe into you by our delights, as they are made for us in the beginning of our new round; this being the initial point of the electro-vital life-cycle, which follows from the fruition and fulfilment of our devachanic history. From the state of quiescent delights we merge,—after a period of transitive disturbance,—into the delights made active, energetic and evolutionary of superior grades of intelligence. The shell of our devachanic world opened as an egg, whose general and diffused contents were as the yolk. Our nation, by its spirituality was in the egg, as a myriad of germs of birds, making up for the general form of the phoenix, the bird of immortality. Hence, after being so long in our shell, in the round of the ancient delights, we commence to renew our flight, amidst the opening processes of newly formative ages.'

CHAPTER IV.

148. After an interval a luminous man, of the virtuous and intelligent people who were the immediate successors of the race of the golden prime, resumed the chronicle, saying, 'In the time of my earthly antiquity the culture of the soil was the chief employment of the generality of our people; the many being practically devoted to the varied industries growing out of this. A population of comparative density subsisted upon alluvial plains, watered by many rivers; a vast and general orchard; a garden; a vinery.

149. 'We made roads almost as level as the floors of the habitations; hard yet porous. We travelled over these by means of hand carriages propelled by the use of small engines, each holding a little cup from which the water was distilled to supply a motive force. This engine by its force caused the wheels to rotate; supplying the propulsive agent. Thus we rode to and fro in chariots, and in this manner the burdens were carried from place to place.

150. 'We constructed vessels for aerial navigation: they were made of a pulpy fibre,—not as great balloons holding an explosive gas, but by a multiplied series of cells, each perhaps as large as an acorn. By means of their combined order in cells, placed in relations, the water-motor feeding them by means of an elastic and non-explosive vapor, caused them to float in the atmosphere above the Earth, as lightly and as easily as a platform made of dry reeds floats upon the surface of the waters. We propelled these in the air by means of dynamic forces derived from water, which are inconceivably greater than those obtained by the coarse water-steam. We thus journeyed everywhere, exploring the whole globe; so verifying the ancient knowledge of its superficiality and sphericity. It was afterward found

convenient to construct vessels for sailing on the waters, designed upon a similar principle, but with hollow interiors: in these we navigated the rivers and crossed the seas.

151. 'Adventuring and exploring in many ways, we were thus enabled to draw constituents of virtue from many regions of the world, into which the absorptive forces of our ancestors had never penetrated. We thus obtained, by the use of systems of what you will understand as electrical and super-electrical currents of conduction, the juices which the globe stores up in her virginal spaces, for the supply of the immense demands required in the growth and expansion of the human species.

152. 'Returning to domestic matters; both the genius of our character and the contingencies of our situation caused the evolution of the divergent tendency; which gradually distinguishes mankind into two classes;—the spiritual-intellectual, and the spiritual-industrial;—the few in the many.

153. 'Generally our people tended to a life of comparative ease; such becoming domesticated in the agreeable rural retreats; the fields, gardens and groves. Here their years were passed in rearing their families amidst the amenities of home; in social and civic intercourse; in the elegant recreations,—not as you might suppose in hunting, fowling and fishing for mere sports; as the taking of life, except in the order of the administration of providence, caused so much as to think of it, a mental and bodily fear.—I refresh my nostrils with your fine odor of vril; for I find myself a little exhausted in talking with you.

154. 'It was rather rarely that a child was born with the sign in the forehead that indicated the loftier intellectual temperament; but, when such were found, they were at once taken into the preparations for education into the public service. These becoming comprehensive in scientific attainments, were adepts, chemists, naturalists, astrologists, navigators, builders, governors. Among these there was again a division; one class being fitted to execute the functions of the science, of which the other class conceived in their ideality and shaped in their reason of effects. Our rhythmic mathematics, the science of forms and numbers, the system of musical notation, and the art of arcane distillations, were among the creations of this time. Our fore-

fathers had more than the ordinary degrees of lensic sight: these organs declining with us; we invented the astrascope, and thus were enabled to perceive, by means of an art, remote regions that were once held in view by the simple means of the visual faculties that are native to the senses. Thus, feeding our lives upon the juices of the globe; making the entire orb tributary for the supply of our finer substance, we continued to enlarge the field and multiply our knowledges of science and of its arts, for a course of ages.

155. 'That which is left for the Earth now, as it appears to me, is an approaching orgasm,—a cataclysmic change. I see the air-stream of seven convergent planetary forces, rushing into its secret organ of respiration. It was a peculiarity with us, to project our respirations farther into the lungs of Nature than was possible to the people of the more ancient period. We thus drew the mind into more sympathy and union with matter as a property of space, and with music as a property of time. We became learned in the degree of our handling of the properties of the material and the musical creation. We touched at the extreme point where the *anima-mundi* conceals her *pubes*; the secret chambers of her sexual form. We stored up the knowledges derived from the ancients of the elder type; but something of those knowledges became, by degrees, incomprehensible, mysterious, very arcane. Their science, as compared to our own, seemed to us more occult.

156. 'Among the last of the men of that golden perfection who survived with us were two, who were profound adepts in the elder science: men who could levitate; men very reverend and holy. When they would descend through the air, to alight upon some sacred place that they visited, the people would go forth into the public ways, and lift their hands for astonishment; seeing a man with a nimbus of the solar ray upon his head, with out-stretched arms, enwreathed in circlets of fire, and emanating living flames as fiery plumes; while his body was mantled also as if he were clad in a fiery robe.

157. These of the survival would sometimes appear, making smooth paths over the waters; rather gliding than walking over the waters. Now they would make their outward bodies invis

ible; and again come forth to sight, by means of the transposition of the forms of their dimension. They wore ordinarily an aspect of calm gladness, and moved in silence. If they spoke, it was more to us a song without words, than as the speech of our articulated language. We imbibed from them a feeling that caused us to maintain a reverential distance.

158. 'The doctrines of life, which our forefathers had received and understood by means of an instant cognition of truth; while we still concurred in the faith of their truth, were considered by us to be problems, that were to be weighed and contemplated with reference to many considerations. What was to them therefore an obvious system of religious science, came at last to be held by us, as a concept of religious truth, held high in the superior region of the mind, by its philosophy. This habit also led us to a re-statement of their statements in religion; modified to that which we considered to be a larger comprehensiveness. As our contemporaneous sages made larger accessions to the knowledge of the details of nature, there came to be a tendency and an habit to think less and less into the causes of things, and to think more and more into the general movement of effects.

159. 'A man would set up his specialty of pursuit as an object of thought, till by and by the image of his pursuit arose in his mind, almost as a statue. We thence conceived of the desirableness of the art of statuary, as a mode of fixing these glorious ideal images. This led to the creation of sculpture as a grand art, and to the execution of works of that art in wood, marble and the compound metals. Our ancestors had exerted their plastic and fecundative art in remodelling and transforming in the kingdom of animated nature. Almost the last of this had now disappeared, and we held it more compatible with the conditions of our felicity to carve the stone with implements, to polish it by means of attrition, and to set up in every house, or in the porch before it, the images of the Intellectual Attributes that were supposed to be in force and presentation there.

160. 'Later on, we became enamoured of pictorial display, and adorned the walls of our mansions with all manner of lovely and graceful forms, colored to the life, and stained in upon the cement by means of pigments. Thus the arts of design became glo-

rious. We excelled in ceramics, yet produced our pottery, not as our ancestors, but by means of the lathe, the wheel and also by the molds of the furnace. We cast great bronzes after a time, and also fashioned a multitude of objects of service and adornment from combinations and alloys, both of metals and minerals. These we first resolved to fluidity; then hardened them by other processes.

161. 'Mirrors were made of a transparent substance and silvered somewhat as at your present day. Some of the wise of our artists, who practiced in the contemporaneous methods, who also possessed constitutionally the remains of the intense vrilic elements of the former age, held in affection and esteem the energetic science of that previous time. One of these adept-artists would take a common mirror, and by means of the science that had now become occult, would mode the mirror,—using the recent term,—magical. There is a world of the fourth proportion in space,—you term it an interspace. These mirrors, suitably prepared, would reflect the scenery and the moving forms of life in the space of the fourth dimension.

162. 'A man might then have one of these mirrors on the wall of his mansion, opposite to the window. Looking out of the window he would behold, his garden, the fountains, the trees in foliage and bloom. Standing between the mirror and the window, and facing to the former, he might behold, not the reflected images of the garden; but instead scenery; perhaps a river, with trees of life growing on either side, and under the trees or on the waters, or floatiug in air above the waters, people of life, not of the species of our mankind; Etherealities, Resplendencies. He might thus perceive forms of the real mind-world and nature-world of the next continued degree; as it was then moving by the processions of its seasons, in proximity to our own.

163. 'Again, one such adept-artist might employ a painter, and working in the superior union with him might cause the production of a picture, which at the present day would be esteemed as magical. When viewed under certain aspects this painting would seem as if alive; the trees in it to wave and rustle their foliage, the flowers to unfold from bud to blossom,

to emit radiations of vivid light changing from color to color; the waters to dance, to sparkle, to gleam; the skies to pass through the lustres of eventide to the hues of the morn; the rains to appear to fall, the dews to glisten, and the moon and stars to come forth and shine.

164. 'There were also Chambers of Imagination, constructed by adept-artists of a farther advance. These were impermeated by elements, prepared in such qualities, that, if a qualified initiate should be therein, the world of the fourth dimension would open to him, by the direct sight of his eyes, and not through a mirror. The initiate would be made sensitive and highly charged with an element of a certain religious quality. He was then enabled to see, touch and handle the objects, and to associate with the forms of life, in the region of that degree. He was then partially, though not fully, and under strict conditions, somewhat as our forefathers; who grew into such states of sensitive vision and association by the spontaneous evolution of their life. If one took a rod of a tree, as the almond tree, with him into such a chamber; bringing it forth again and laying it up in a carefully prepared place, he might afterward cause that rod to bud and blossom in his hand, and again to put forth bloom on subsequent occasions.

165 'From our enjoyment of the intelligence in art, grew forth a passion which led to the magnificent in architecture; the beautiful forms of the designs with which we adorned our dwellings and other edifices, being compatible only with mansions of the grand style. There was nothing petty, narrow or ignoble with us; hence we built generously, in accordance with the wealth of our resources. Stones were cast in many instances, from minerals that had been first reduced to a state of fluidity, and in this manner the floor of an apartment, that might be a single block, was made to resemble any precious marble; or indeed as a group of various marbles, enriched with gems. Thus the balconies, balustrades, porches, stairways and walls were all indeed apparently of carven stone; yet the stone was not carven, for it was more economical of life to mold from designs. The works of hand, in which there was an equal excellence, were reserved for the carvings on the points of su-

periority; the friezes and porticos being dignified by figures in relief.

166. 'We rose to the higher floors of the palaces by means of elevators; for we were sparing of energy and carefully avoided the waste of life. A cup of water, when employed in the generation of force, sufficient for days as a force-supply. Many-colored fires were employed to produce artificial illuminations, the base of these being the energy of water from the domestic cup. Thus we could have a shower of fire from the ceilings, dropping as a rain of light, or rising from the floor as a floating mist of radiance; becoming as a sparkling of stars overhead, or a curtain of lambent splendor waving between room and room: this was easy to our science.

167. 'When one would entertain friends upon an appointed day, the habitation was dressed in garlands. We were accustomed and pleased to the use of flowers for the purpose of attire. It was considered decorous if one robe of a light tissue were held to fall loosely and gracefully about the person. These robes were woven in looms, which were constructed to weave patterns of great intricacy. Our flower-costume was thus reproduced, in tissues of such design that it seemed as if the robes were of the living blossoms of the fields. Sandals and other primitive forms of foot-wear were sometimes used; but at other times shoes and buskins of an artificial leather, of vegetable origin.

168. 'There was no trade or barter among us, for we were high and honorable. If one felt the need or desire of any particular thing, his friend or neighbor, who was in superfluity, felt the desire in his open countenance, and, without solicitation or inquiry, sent the article to his house. Our simple hearts claimed the privilege of being thus refreshed; this being in the religious custom of the land.

169. 'If one of our young men was about to be married to his decreed virgin, the eldest of his mothers,—she might be of the fourth generation previous,—called upon all of the families of her descendants to provide the dwelling for the pair: this, in the same manner she caused to be provided with all things of use. Afterward the friends of the family made up the adornments; bestowing objects of beauty. There was no poverty, there being no greed and no indolence.

170. 'When an aged pair were about to transmigrate; having reached the sunset time of their earthly years; they would make a family feast, inviting all of their descendants. Informing them of the occasion of the assemblage, and mingling with all by words of sweetness and by affectionate embraces, they would then recline with them at a feast, partaken of with sacred and delightful rites and ceremonies. At the conclusion of the feast the aged pair would gently drop into slumber, each with the hands clasped in the hands of the other; till finally an emanation would be visible from their bodies, and the memory-form seen to disengage and take its flight.

171. 'After this the natural life-principle would be apparent, rising in the bodily likeness of each of them, breaking into a shower of aromatic particles, and by its dissolution filling the pavilion with a cloud of incense. Thus the departure would proceed to the close of all: then the sons of the family would reverently approach the superficial forms of remains and place them in a basket with twigs of certain fragrant trees. This again they would place in a metallic reservoir, and saying, 'let the dust be given to the dust,' would connect the casket with the force-battery of the house. By this process, the remains being at once dissipated, there would remain in the casket only a little dust. One of the daughters, typifying the Divine Mother, would then strew this dust upon the wind, that, being free from all impurity, it might be restored to the bosom of the Earth, whence it came. Thence the eldest of the family, now become its head, would bless them all, in the name of the Divine Father, after which all would join hands, and so disperse.

172. 'I proceed now to speak of the Book of God, which existed with us. In this there were five sections. The first related to the Infinite and to the processions of the Infinite; not as in the arcane scripture of the race that preceded ours; but very full. The second treated of the infinite karma formed in and of the Divine, during one time-cycle or time-duration; which infinite karma infloresces for the birth of one cosmos, its after-births from births; its processions and its final disappearance. The third,

which was to us most interesting, informed of the infinite manifestation of God-Man; the indwelling of the God-Man, and His-Her out-dwelling in the rounds and cycles, from orb-men to atom-men. The fourth gave information of the science of the appearance which is termed, 'matter,—materiality,' from its birth in that which is called 'essense,—essentiality;' and the law of the procession of the essential into the material; this opening out into the science of universality. The fifth gave knowledges of the law, the history, the peculiarity of our own human race, and of its planet; the law of its peculiarity also, and of its exceptional conditions.

173. 'This is but a bare, desiccated statement; a skeleton outline. The Book itself was marrowy, fleshly, full of live blood, flowing with karmic essence; a warm book, kindred to the affections; a book of vivid rays, and phrased in the splendid imagery of our language;—that language being first philosophic, and thence architectural, statuesque, pictorial, musical. Yet the Book was greater than we were; for it moved through our comprehension from hight to hight above; from depth to depth below: it outwarded more outwardly and it inwarded more inwardly. I cannot tell of more.

174. 'Now the origin of the Book was peculiar. It began by one word, spoken by one man; and that word, when spoken by him, caused those formed in the order of their higher life about him to shiver, as if a cold and mighty wind-force were passing through his body. A second man then spoke a second word, and this was as a second wind-force flowing like the Summer through his frame. Thus there were seven words, spoken in succession by the men of the seven, and with each word a wind, making seven winds. But when the seven wind-forces had passed through the men of the seven, there was one Omnific Word, made of the seven utterances. And these seven primary words, which contain in their combinations the one omnific word, are the sounds that denote the seven primary constituents, that, moving in the Divine Processions, are the basis of the universal movement which proceeds to form the universal system of things. Moreover, they are involved in all things,

175. 'Now, in speaking that Word, he to whom it was given to speak opened thereby to the GOD-MAN, in that form of His processional existence by which He is involved in this especial world to this especial human race. Thus, the man invoked the God-man by that word. Now thereat, the vortice wherein the globe is constituted was opened, and He came forth, very Fatherly, yet Brotherly. Then, when He had laid divine hands upon those of the seven, He spoke His Name to them, by the second name. Now when this name was in their mouth, to speak it to Him again, the speech that is within speech was uttered, and the science that is within science formed forth to the outmost structure of their intelligence. They wrote this Book thence, in the strength of seven from one; and they called the book 'the covenant of God with the People:' but there were also other names.

176. 'Before that time, the Book of the forefathers had held the light to us. Now and hence this New Book took its place. This book henceforth served in this way, that those who kept it lived in a divine house, which we built for them;—seven men; sages; venerable men, yet in a manner always youthful. Now they made a sacred place for the Book, and it lay upon an altar. No man excepting of the holy ones knew of what was in that chamber; or of its final mystery, save those who were admitted into the final rite, by which a man is consecrated to be a king in the people.

177. 'Henceforth we had secular rulers from the King by mediates and intermediates; and priests of religion from the Pontiff by mediates and intermediates: so peace rested over all the land. The sound of the inward melody of the cosmos, which our forefathers had heard, but which before we did not hear, came to us again by an inward melody, moving forth from breast to breast. The mind hence became still, with a deep inbreathing. Thenceforth we worshipped by a new way of secret devotion; going alone, closing the doors, and invoking the God-Man by a name made from the great Second Name;—saying Father-Brother;' but also 'Mother-Sister:' our language offered an appellation by which these names were made one.

178. 'Hence we commenced to walk abroad with stateliness, and to speak from the chest with rich sonority; to actualise

our life more and more; to beget offspring in great joy. The waters seemed to laugh to us with a new song, and the mellow air to carry trumpets on its wings. We blew song-horns and so constructed new implements of music; praising God by means of these instruments and offering up melodies.

179. 'Again, our language took to itself rhythmic harmony, and Poetry was born. But again, when the man became the poet, from his love for God and for the melodious delight that was in him, the touch of our transports was increased as to intensity, and the eyes led forth a new liquidity, to make softness in their fire. So a little speech was formed in our greater language; a speech of tender epithets and exquisite endearments. This again budded and blossomed forth, to form a little poesy in our greater poetry: then came the songs of love; the strains of marriage; the cooing, carolling, lulling melodies, as of mothers with their babes. From this again came a little voice in our great voice; private, intimate, full of complaisance, soothing, endearing and instilling.

180. 'Yea again, from all these things came a new Art to us; the art of Literature. The songs of the Poets, being transcribed from household to household, took wings to fly as birds upon the wind. Thence the people commenced to narrate their actions and their pleasures in diaries, and these were the beginnings of biography, and intellectual history.

181. 'Man is, in his comprehensive constitution, a door-way between the spaces, that occupy, according to the law of dimensions, their respective degrees in the universal space; the door-way through which may pass, by immination and emanation, the elemental races that occupy spaces contiguous to his own. He attracts or repulses these kindly peoples, from various causes. If he is in the near sympathy of their life, they form habitations and travel-ways in the localities of their space that approximate to his earthly abode.

182. 'Now the All-Loving, the All-Beautiful One, is not content that a race of mankind should be alone: for our human race, by its primal constitution, is but one of an infinite series

of races, that imminate and emanate continually, into and from a region which may be designated as the world of the Rational Infinite. These races may be pre-human, from our view-point; post-human, intro-human, extra-human: I fail in words to fit into your language. Still they are human; but in many modes and measures of which I cannot say. They touch; they gleam; they glide: they are in the music of the elements: they hold and embody the quintessential virtues of a finer nature: they are in the color of color, in the essential world of that water which is the universal solvent,—the mother-water, that carries in itself the principle of generation.

183. 'Again, they are in the artistry of the Infinite: they move in the play-impulse, which proceeds from the Creative Life of lives. They carry with them, not the weight that is felt by contact with the mankind of our race, which is building up its karmic constitution by the efforts of its round of labor: they are foreign utterly to that region of the human constitution which is of the body and spirit of self-desire. They do not constitute themselves in conscience, as the minds of the earth understood conscience; but are in the perpetual innocence that is above that definition of conscience. They draw deep into the more intense realm of their own; realms whose properties of humanity may affect the mind mysteriously, but for whose comprehension we of this race are too insensitive.

184. 'If a man comes by sympathy, as we did, into the direct relation with these elemental races, he may be stimulated, somewhat as we were, in his vrilic sense. He may finally become united, by means of his vrilic constitution, with those of the elementals who are in the kinship of his genius and the circulation of its joy. They are responsive to the play of his sensitives; never interfering; never appropriating; strictly observing the lines of demarkation that bound the personality; never impinging upon his freedom, nor seeking to change the limitations of his fate.

185. 'Still they may thus consort with man: they deploy into the art-work of his life: they refresh him by their beauty: they instil in him by their gladness, and they evolve his spontaneity by means of glee. They touch upon the regions of the mimetic

faculties: they enter into humor, though never into grossness; into wit, though never into indelicacy; into merriment and laughter, though never into boisterousness. They touch the pathos of life; but only as the sunbeam may glisten on a fallen tear. They are in memories; but only in the light, the joy and peace of memory; never in its shade, or sorrow, or pain. They supplement or extend to man the joy of his experiences in Nature: they open vistas into the Elysium of their own interspatial world, that he may enlarge the round of his visual faculties, and hence of his rational imaginativeness, and so return to a greater compactness of power in the world and work of his own space.

186. 'Again, these elemental races are of a kindred quality with the living essences of virtue that are instilled from the All-Good into the human bosom. As our vrilic quality became sublimated, we grew to a sense-perception of their contiguous sphere. Thence we drew in the qualities of its essences, and these again passed by emanations through us. By this means an out-space was, in a small beginning, formed in the lines of our space; so that these irradiant and graceful ones would be at times accessible, moving to us from within; and, after being outwarded to us, they would be presented to us in an attitude of return; repassing by imminations to their deeper space. They would glide through, as the sunbeams through translucent waters, or as the light through a clear stone, or as radiant heat through woven mantles, or as the vrilic currents through the bosom and the hands. We could feel them, in their transit, as moving melodies; touching upon the harmonies of the mind, giving peace and pleasure to the bodily senses. Thus we grew, as a nation, into relations of kinship with them. Whatever we did that pleased them called forth a pleasure upon the land.—I thank you for this careful rendering of the language of my ideas.

CHAPTER V.

187. 'Favor me by imagining a plain, watered by a seven channelled river, winding in such an order as to embrace many islands of the plain. By our engineering art these waters were distributed besides, for purposes of irrigation, over an extensive region. The waters were under such control, that where our city stood the river banks were never overflowed, but were always full. It was here that our Nation had the central edifices of its religious seat. There was a labyrinth constructed here, and this was made use of for purposes connected with the initiations and the educative processes of the Illuminati, the Secret Fraternity, the Brothers of the New Life; they being advanced through seven rounds of degrees, each inclusive of minor spirals of ascension, in the science of the Hidden Way. I will now introduce the one of us whose function was to stand at the door, —representative of the Man who is called 'the Door,'—and then, with your kind permission take my leave.'

188. Let us call this ancient adept, at present, 'the Priest of Isis:'— we may know him hereafter by his other name. He-she, the man-woman, stood before the earthly adept and said, 'In our labyrinth were two occult ways, making one way. One of the ways opened through the processions of the Divine Man in the Divine Woman. The other way of the two opened through the processions of the Divine Woman in the Divine Man. The two ways, making one, centered outwardly in the starry vault, within which was the altar, on which reposed the Book, which was received by us through the speech of the Omnific Word.'

189. The man-woman then divided; the one by form emanating through the other. The man then said, speaking of the woman, 'This is flesh of my flesh, bone of my bone, blood of my blood, nerve-fluid of my nerve-fluid and temperament of my

temperament. She is also love of my love and delight of my delight: I am hers and she is mine. There is a Word that I must speak with you, foot to foot, thigh to thigh, breast to breast, mouth to mouth, and ear to ear: this word you have already. Out of this word, spoken by the mouth, proceeds the sharp two-edged sword, which penetrates the place where the nerve-spirit of the outer flesh enters for conjunction with the spirit that is within the flesh. * * * Be therefore welcome as an acknowledged Brother of the Sword: for the sword of the Spirit is the word of God. Come unto Me, all ye that are weary and that are heavy-laden, and I will give you rest. If a man will keep My commandments he shall have right to the tree of life, and shall enter in through the gates into the city. He that hath eyes to see, let him see. He that hath ears to hear, let him hear. Come up higher! * * * * *

190. 'I will now begin.—The hierophant who acted for the office of chief of initiation, for initiates into the Way, in our ancient time, was necessarily of the supreme head,—one of the seven, called 'the Exalted of the Sanctuary.' He typifies in his office one of the Seven Spirits of the Word.—He first drew the initiate to himself over the threshold of the Way;—that threshold being called 'the Impassable;' bearing him over in the strength of the word that is derivative from the Omnific Name. Let my utterance be made in your transcription of it as symbolical or as veiled as is consistent with the present purpose.

191. 'The initiate was then in the opening that is called 'the entrance into Truth.' There, his eyes being clarified, he saw 'THE TRUTH,' not by the form of the Husband Truth, but by the Form of the Wife-Truth: represented as a Woman, veiled and silent. She, being satisfied that he was in the spirit of a son, removed for him the first veil, and led him to the audience chamber of the first degree. * * * * *

192. 'In this chamber of audience, the Woman Truth instilled into the mind of the initiate such as may be inferred in these sentences. 'Believe not every spirit, that may seek inwardly to be in you or outwardly to form upon you. Try and explore, search and introspect, feel and sense the spirits, to see if they are of God. Many false spirits foreign to the order of the orig-

inals of creation, have begun by their projectives to seek to influence the mankind of this world. These false spirits have one among them who is named, 'the father of falsehood;' but he is also able to infatuate by the style of woman, as the mother of deceit. He is also able to project by appearances terrifying to the opaque body and the senses of its flesh. * * *

Be watchful, awake, circumspect, circumcentered; desiring not in your body by any spirit of self-desire. * * *

For your defense I communicate the Power of the Sword. * *

* * Be not afraid of the sufferings that may destroy the opaque body. Be only afraid of that yielding to self-desire that shall consume both the bodies and soul of naturality, and the body and soul of spirituality, even to avichi.' * * *

193. 'The neophyte was hence left alone. We produced no temptations: we played upon him by no jugglery, invented for the delusion of the occult or the material senses. It was in the way of the Truth, and in the process of its science, and in the accomplishment of its purpose, that whatever occurred to him took place. Commonly the neophyte was at first ecstasised: the seven-fold nature-constitution opened to him: he was in the hitherto unfelt delights formed in his own good karma, according to its quality and intensity: he was in the karmic beatitudes. The color-world, the music-world opened to him. Then the odor-world diffused about him and pervaded him: the love of the Divine Truth, by its Womanhood of God, a blissful peace, exquisitely stilled and calmed; then thrilled the sensitives of mind and body with influences that proceed from the mystery of the divine repose.

194. 'Now, in this exceptional world, the law of the attraction of antagonisms so operates, that approximation of the highest calls forth the invasion of the lowest, and the quickening of the best provokes the active malignity of the worst. If therefore there be,—as necessarily there was,—in the neophyte, a form of structure in the organism like the body of self-desire, the divine elixirs, flowing to and diffusing therein, would cause it gradually to strengthen and arise. The natural soul of self-desire, in its self-desiring and self-delighting body, energising by means of the self-desiring lusts, was made prominent, so that the man

might thus sense and meet the un-good and un-truth, as embodied in the sense-form of his own activity. To overcome this was the battle of the first temptation; for in that degree of the initiation a man is tempted by his own lust, and if he will not overcome he is led into enticement.

195. 'It was said in ages long subsequent, 'easy is the path that descends into hell.' That path we beheld as opening into all human constitutions, and the fumes of the poisonous delights that are in that path are the temptations that ascend from the infernality of the natural degree. Man makes to himself, by the inverse action of his voluntary will, a *causal force*, in his own determination. Thereby, cutting himself off from the causal action that proceeds from the world of divine causation, he becomes the originator of his own volitions; the mind, by its will of self-desire, expelling for this purpose the Spirit of the Divine Volition; which will only act in him as he receives it into his desire and adopts it as his own, and wills for it, and in it, as if it were his own desire.

196. 'Plunged thus into the initiative combats of the Mystery, the neophyte stood in deathly grapple with the spirit and the body of his own self-life: the combat being in the form and functions of his own material degree. * * * * *. He was led on, by other processes, into further series of what have been recently termed 'temptation combats.' * * * * *. Thus he was led,—with alternative periods of delightful repose,—passing on from each into more intricate experiences of temptation, till he had finally met and conquered the living lusts, formed in the spirit and body of self-desire, and had pierced that body, by means of the power of the Word-sword, and wounded it in the central principle of its natural life. * * * * *. He was then named, as a Brother in that degree, by the appellation 'Faithful.' * * * * *. It was also said to him, 'Well done, good and faithful servant: having been found faithful in a few things, I will make thee ruler over many. Go on to further entrance into the joys of the Lord.'

197. A term or terms of years might elapse, before one who had become a Brother of the First Round was led up to the second term of the Secret Life. There are seven mansions in

the unitary house of the mysteries. Hence it was said, long ages afterward, by One who held in Himself the mysteries, 'In my Father's house are many mansions: I go to prepare a place for you.' Hence also it was said afterward, in the days of the evil and adulterous generations, 'Straight is the gate and narrow is the way that leadeth unto Life, and few there be that go thereat; because wide is the gate and broad is the way that leadeth unto Death, and many go in thereat.' It was also said to those of Earth, who listened to the lips of wisdom, 'Enter in at the straight gate.'

198. It was easy to know a Brother, even of the First Round, from the generality of our people. For those who had been admitted by the Divine Isis, the Mother of Life, to that which is concealed within the first outline of her vail, were henceforth distinguished by an absorbed and solemn expression. *They had seen*: hence the term, 'seer', came to be applied to them. Such men took henceforth a more weighty part in the responsibilities of civic and religious affairs. It was held, that only after the ordeals of the initiation had been triumphantly passed through, were men fitted for rule, authority or direction in the public executive. By far the greater number of Brothers never passed beyond the first vail and its pathway, because their round of natural life was traversed and their karma ripened before they had reached the stage from which access is opened to the second vail. Yet these were men of God, walking with God all their days and living only for the offices of good works to their fellow men.

199. Now by this all of the people knew of those who had become Brethren in the Mystery. * * * They bore a certain emblem which signified that there were two kingdoms; one being God's kingdom of Earth, established in our land, and the other a kingdom of God that was formative in the subjective spaces of life. This was styled in the words of One who came long after 'the kingdom of heaven.' Hence it was said, of one of those who thus had entered the secret of the hidden life, by those who were in the outer of our people, 'His kingdom is within him: it is formed to him without any observation of ours.'

200. 'The Brother stood thus, meekly in the feet, strongly in the hands, bravely in the bosom, wisely in the brain, of the Public Body of the people. By the law of his initiation, he became henceforth, solely for the service of the public good. He had renounced the rights and privileges of the private citizen of the land, whose service was in the order of the external form of the law. He had become one in the unified Body of those who represented, in the outward of the State, the principles of an inward kingdom and of its secret life, and upon which the welfare and guidance of that outward kingdom was made greatly to depend.

201. 'Those Brethren who passed through the round of the first degree, in their cycle of ensuing life, instead of maturing a body of the earthly karma in their form of natural desire, became gradually disqualified for the processes of the inferior evolution, and hence became, in a certain sense, as if they had no ability to form to earthly increase from the generative seed: they were quenched, upon the plane of the lesser and inferior delight. It was in this state, when the body of their earth-karma had ceased to pulsate within them, that their first round drew to its climacteric. * * * * *

202. 'Having been found faithful in the round of the labors, the Brother was now prepared to be a candidate for initiation into the second degree. * * * He was welcomed in such sentences as may be approximately imagined by words are these; 'Come thou blessed of the Father! inherit the kingdom prepared from the foundation of the world. I was hungry and ye gave me food; thirsty and ye gave me drink; infirm and ye healed and lifted me; blind and ye gave me sight; bound and ye liberated me. So he was led to the threshold of the second round, and conducted peacefully to the entrance of the second chamber. * * * * *

Here one met him, as saying, 'Behold the the Sepulchre!' Will you of yourself, yet of God in you, will to renounce, for the sake of the further bearing of burdens for mankind, the rest of delights, that is already prepared for you, and that is now awaiting you in the kingdom of delights. Pass in for the trials of preparation, if you are willing and esteen yourself to be ready. *

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203. 'The Brother was hence subjectively involved into the devachanic life; as it was then enjoyed by his people, who had passed already, from Earth to their high and blissful karmic abode. * * * In order that a man should renounce, in the fulness of the freedom and wisdom of his intelligent spirituality, he must know of the form and contents of that which he renounces. Now the temptation that is in the opening of the first round, is that which springs in the contest between evil and good. Thence the temptation which ensues, in the preparation of the second round, is that between a personal world of real good in the ripened karma of good, and a deeper and hidden but merely nascent and germinant genius and aptitude for higher good, formed in the inner personality. It involves the alternative; a giving up of a kingdom of delights, to continue in the round of blissfulness, through rounds of ages of immense duration,—a kingdom in the Divine Peace and Favor, a kingdom of rewards already formed in the karma, as the recompense for the round of the life of earthly labor in good,—or of abandoning the certain result, already won, for that which is, at present, but a mere negation; a possibility of future time.

204. 'It is to the Brother, whether having become a full deva ripe for Devachan, he shall renounce, being a deva; renounce devachan, with all that this implies? Whether he shall exchange his coming round of ages of delights, for which he is blissfully empowered, for a coming round of labors, of which the possible nature, weight or duration cannot at the time be weighed or known; a round involving results which must, at the time of decision, be also unknown?

205. 'It is shewn to the Brother, what this sacrifice involves to him. Intromitted into the mystery of the devachanic existence; mingled with its people in their ascended delights; led into a condition that is out of time, so far as these delights are out of time, and out of space, so far as those delights are out of space, he must, if he will win the pathway of the nobler good, overcome the tendency in his own karmic constitution to blend with them, to be involved permanently in them, and to rest. Being so intromitted into Devachan, he must evolve the strength of purpose of self-sacrifice for humanity, so formed and con-

centrated, as to be able to evolve his forms again from devachan ; to overcome its attractions, and re-enter his natural body, for a new round of labor in the terrestrial world.

206. 'Now this was anciently termed, to be 'twice born:' it was also known as re-incarnation. But few comparatively of the adept brothers of the first round ever entered the chamber of the Sepulcher, but those who did so became capable of renewing their existence, apparently in the same bodily form, for another life-round of the earthly labor. In the sepulcher, their prior round terminated: emerging from it, the ensuing round began. The face of the man, during his first round, had always been turned, and his feet kept moving, through the good and truth of his intent, toward the land of upper delights.

207. 'Behold him now, commencing the second life-round; 'a man of sorrow and acquainted with grief;' occult sorrow, hidden grief. Behold him now; a wayfaring man, no longer domesticated in the settled habitudes of the people; living, outwardly and inwardly, but to serve. Behold him now; no longer dwelling, as to his subjectives, with the blithe and sportive races of the gentler and essential humanities; but entered deep into the secret burden and the tragic encounter; gathered up in fixed interior resistance against the malignant genii of the dark satellite. Behold him now; evermore watching, for our world, against the operations of their magic, and forming elements from his consecrated vrilic and arch-vrilic essence; with which, so far as possible, to dissipate the streams of the black magnetism, projected by their forces to sting and poison the formative human seed.

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208. 'As more and more, by means of the dark magnetisms, the magical forces of the dark satellite entered the vitality of the Earth, the tone and fibre of our people began to be impaired, and thence their happy condition to undergo an unpleasant and disastrous change. Hence irritability of temper began to struggle for manifestation; a thing heretofore unknown. The digestive and nutritive faculties, instead of being, as till this time, adequate to their functions of distilling the higher potential qualities, from

the contents of the stomach, from the blood and from the white fluid, commenced to fulfil their offices imperfectly. A fluid of animal magnetism hence remained in the body, and this commenced, in its turn, to produce an irritability of the nerves. This affected the amiability, in which all of the organs had co-acted and conspired together heretofore, for the delights of life. Thence the molecules of the brain commenced to be affected, and to be disturbed in the motions of their harmony. So a shade, a creeping sorrow was generated; till some enquired, 'What is this new thing, that invades over the state of joy, which was habitual to us heretofore?'

209. 'Previous to this time, there were no parasitical creations known to be among the myriads of the virtuous infinitesimals that inhabit the blood. Now those Brothers who were in the special wisdom of this branch of our science, discovered, that both in the red and white fluids, alike of mankind and of the subject creatures, the infinitesimals had among them forms of inversive creations;—a thing never recorded by previous investigators. Thus the organisms, both of man and of nature, commenced to pass, from the state of ease, into the state of disease. It was noted that the parasites in the whiter fluids were forms of ferocities: before the time that there were parasites, these infinitesimals were all strengths, gentlenesses, kindnesses, or life-giving productivities.

210. 'The apex of our civilization now was reached: from this point began its decline; but the decline was slow and gradual, till the people commenced to feel a constraint in the close habits of our civil and religious life. There began to be amongst many of them a longing, to be released somewhat from the high ethical form of the administration of our civil and religious affairs. The dark satellite having attained a certain beginning of hold in the venous and nervous fluids, having brought about a small magnetic *rapport*, commenced thence to attract mankind; to draw the people down from the high plane of its public hold with God.

211. 'There was a sense of pain in the Body of the People. From this pain, those who had been least strenuous for the nobler evolution sought an immediate ease. They said among

themselves,—at first inquiringly, tentatively,—‘We are weary of this old life, in this old land. Perhaps we may be permitted to seek relief in new fields, in new scenes, in new ways; so finding our delights again in the case of a new area of extension.’

212. ‘Alas, my brother!—There was a law in our constituted life, a divine law, that made it imperative that those who desired to be relaxed from Order, if they willed to be relaxed, might be relaxed; seeking if they so chose a region beyond our own for their new inhabitancy. Thence came the first separation of mankind. The emblem of the race who were our progenitors had been gold: ours had been silver: those who sought to depart that they might re-organise their State in a relaxed system drew copper for their sign.

213. ‘They included, in their movement of departure, about a fourth of the people: the most adventurous, the most pushing and insensitive, the most robust: but all of them were of those who had not become inwarded: there were among them none who had crossed the threshold of the Secret Way. Still there were those who were versed in the laws and processes of all the sciences,—those who were adepts, so far as it is possible for man to become an adept, before he enters the Mystery which carries in its bosom the New Life.

214. ‘These, our kinsmen, departed from us in peace, taking with them whatever of the riches of the land they desired; and indeed they chose many things. Whatever their hands clave to they held for their own, and we said, as in the words that are written, ‘If one will take away the breast-robe, let him take thy over-mantle also; that he may be satisfied.’—But they broke the circle of Life: they cleft the race of mankind asunder. They destroyed the plexial band of the one humanity, and so opened the door, for the Enemy to come in.

215. ‘Thus they of the easy way departed; selecting for occupancy a large island, hilly, abounding in minerals and metals; having also vast plains extending to the sea; an island that had first been discovered by the remote forefathers; which was often visited by the voyagers; which had been circumnavigated, explored, mapped, cleared of the creatures of the ferocious animal species, planted with forest and with fruit trees of the better

type, and prepared for tillage. It had been, previous to these years, made ready in the hope that from our nation might proceed, by the lift of its ascension, a people still more near than we to the Supreme Felicity.

216. 'In the day of the departure, the air-fleets and the water-fleets sailed together westward. So we remained; but there was a wound left behind, which those who departed would not be made to feel. That wound proceeded from this; that Mankind cannot be divided, as a plant can be, or as a crawling worm can be, and grow again, as the plant can, and as the worm can, making each part a perfect whole as before. 'Let us' they said, 'be Two;—yet in oneness as before; only we in a more relaxed and easy system, and with a distant country, in which we desire to be at home. That law which keeps you in strictness retain. We love it with a love of veneration. But has it not become old to us? even as the Book of the ancients of the Golden Time became old to our forefathers, who lifted up for their emblem the silver star. That which you prize the most,—the strict law,—we leave with you; for it belongs to you.' 'Behold,' they said again, 'the sign of our good-will we leave also with you. We leave with you those of our babes who stretch forth their arms, yearning to remain.' So, with many words,—let me be brief, for indeed I can hardly bear it,—they sailed away: the knife entered.—

217. 'Tender, sympathetic, genial, virtuous, intelligent; yet failing only in one thing, the fixedness of purpose that generates ability for the keeping of the strict Law; they parted from us; and, in parting, the Earth clave asunder, as to its human form. The rock of its defense was sunken: the pillar of its enlightenment was drawn upward, being separated from the rock that was its base.

218. 'In our home-land we afterward declined. From this time our civilisation drooped; for the balance of the power had passed from us.—Observe here, that as yet, mankind, in both of its now divided peoples, was essentially incorrupt. The black magnetism had not as yet become propagated into physical maladies nor into the malady, that, in the modern language, is designated as sin. It had not evolved so far, excepting for this peaceful

separation, as to become a visible factor in the operation of affairs. There was weakness, merely, and a beclouding; but those who departed were tender friends. They left numbers of their children with us. There was no chiding on our part; but we who held to the strict law observed the law according to its strictness, and we gave way to their going, for, in the science of the law, we saw that their tendency had evolved to a determination that must run its course.

219. 'To pull apart a man is terrible: this was the pulling apart of Man. Many of our people however were in the hope, that the kingdom that would be founded by those who departed should serve as a mother, that might bring forth and bring forth, till the whole Earth should be filled with the glory of God, in the many kingdoms of man. Those who thus hoped were strongly in the sympathy of those who were of the division; though not as themselves among the departure. Hope is large within the human breast, and that which the generous affections desire is easy to be believed; especially for those in whom the torch of the Mysteries has not enkindled the admonitory fire.—From this seeming digression I return.

220. 'The strict law of our science required, that each family in the land should consider its possessions as not its own. The younger parents held in obedience to the elder parents, and these elders held in obedience to the state. Thus property, by series of ascending hands, was held up to the God of our life. When any one of us desired a bestowment, it was made to him; but that which was thus given was held up: it was not held down: it passed into the law of his allegiance. There was no right of private possession, by absoluteness, for any in the nation. If one, by his scientific skill, made an improvement,—as for instance a new form of mechanism, that brought latent forces into human service,—he offered this to God, through the king's hand, and he commonly received an endowment, which he held in the order of his family. Our nation was founded upon the principle of unity in diversity, and, as the differentiation increased, so the unity was made to include the differentiation; taking in its full complex body. It was considered, that the State should stand in form and order of uprightness, as man, and that in that man God would stand for the State.

221. 'This was known as the strict law; in one of its co-ordinations. By means of the constant and inviolated action of this law, the body of self-desire in man, and the spirit of self-desire in the higher degree of him, were held restrained. They were kept in subjection to the Spirit of Divine Desire, involved from on high into the spirit of his personality, and thence inseminated; being led down and embodied in the full structure of his life.

222. 'It was recognised in our science, that to institute a code of law, for a people, which recognised to each of them the unrestrained right to acquire and to hold private riches, strictly as private, was to involve that people in a system of actions, the inevitable result of which must be a temptation of self-desire. It was thus to lead them into an open door of the Evil Way. The spirit of self-desire was recognised by us as a servant; a form of the force both of the natural life and the deeper self-life. It was recognised, I may say, as a coiling volitional battery in the system of our structures of life; which, so long as we held it in the due order of its subjection, was a living servant of servants; recognised again as a psychic and material brutality of will in our forms; to be again subject, through our unselfish volition, to the will of God. It was recognised also as a distillant of forces for us, in the secret laboratories of our physical life.

223. 'It was an harmless force, like all the great chemical compounds, whilst employed in the science and the service of our rectitude. There was little fear of it among us; excepting a latent fear. Every man spoke of it as to say, 'Is not this the old serpent, the devil? Is he not chained in us and our subject?' Yet every day it was needful to forge a new link for that chain; for this was a growing force, as times moved on.

224. 'It is difficult for the mankind of the present earthly generation to be led into these knowledges. They will be apt to declare them intangible and unreal. Yet to us of that period they were as palpable as flesh and as absolute as spirit. It was held, again, that no private man could, without a great strain of his forces, entirely constrain the desire that is in the self-desire for the goods of the world; but by means of the effective ener-

gies of the chain of his fathers and his mothers, working into him and made operative for him, by the strict family law.

225. 'We were so constituted that the younger loved to obey the elder and the elder the eldest: so the elders were as fathers and mothers, and the eldest as superior fathers and mothers, throughout the land. In this again was the spirit of the strict law. For a man to speak of that which is not so, was unknown. For a man to be in captivity to that which is not chaste, was also unknown. If one spoke with a slight unadvisedness from his lips, there ensued a pressure upon his heart, which acted as a monitor for his mind, and a restraint upon his impetuosity. If one pressed, by any want of care, a little rudely upon the feelings of a neighbor, his own flesh commenced to quiver, as if he had received a blow. Thus we were in the law of the reciprocity of sensations; child to child, adult to adult, sex to sex; and thus again in reciprocations by the ascending and descending series of our lives.

226. 'There was also this saying, 'Keep of the good but give of the better.' So each sought to keep of the good, maturing from his rich karmic essence; but to impart the better of the quintessence from the karmic virtue to his fellows. There was no immodesty, but there were degrees in the grace of modesty. There was no indelicacy, but there were degrees in the perfections of delicacy.—So manner was cultivated among us, and life was imbued with an exquisite and sacred charm. It was a saying again, 'He who dines with God feeds the neighbor.' The meaning of this was, that if one in partaking of food imbibed with it abundantly of a divine grace, a vitalising virtue was thence evolved, with the assimilation of the food, which served to feed an energising and quickening force, that passed through the man into the persons of his friends, who might be in such necessities. The imaginations of our hearts were in the strictness of our law, and we loved the law above all things.

227. 'Our kindred who divided from us, still in an abstract conception loved the law; but they imagined that they could yet fulfil its spirit by some easier way of action, adapted to the conditions of a new departure.—The wolf-dogs that were wild in the savage region beyond the confines of our inhabited land,

after the division had occurred, commenced to howl. This was a sign to us; being understood in our science, that the coarser organisms of brute nature, which had hitherto been in passive fear before the mankind of our race, and the cries of whose passions had been partially suppressed as a consequence of that timid passivity, were beginning to rebel against our sway.

228. 'From this time the animal region in nature, over which we had exercised dominion, was in a state of revolt. The wild birds of prey, which had previously been banished by means of the potency of our aerial hand, now made forays; swooping down among the birds of beautiful plumage and sweet song, or those of the gentler habit, which had been domesticated and habituated to our society. Mankind; being broken from the hold by which it maintained the strength of its dominion over the creatures of the air and the creatures of the field, the awe of man, which they had known, also commenced to pass away.

229. 'We became aware, from this time, by means of their invasion, of things which had been before unknown; aches and pains. The delicious harmony to which the elements had been modulated was yielding to the inroad of an ingressive force. A sorrow began to be felt in Nature; which before had been presented to us by its aspects of serenity and joy. Still we held on in the path of our strict law; bringing forth the forces deduced in the processes of our occult science, to meet the invasions. The combatant energy commenced to issue in our bodies: we strove mightily in those days.

230. 'It had not been necessary heretofore for our people to energeise by the more strenuous processes; for the resistances to our energies had been so slight as to be hardly appreciable. Now however disciplines of energisations were instituted, for every family and in the custom of its daily law. Thus, as a nation, we became organised in the occult form of battle, and life was made a warfare. Neither had it been the training and the custom heretofore to demagnetise, for the black magnetisms had formerly been repelled by the expulsive forces of the vrilic virtues. Now these black magnetisms, ascending in consequence of the revolt of the animal kingdom against the human sway, and dissipating in their advance the finer virtues of the floral

world, generated parasitical infusoria of deadly and malignant types, which commenced to creep over all flesh, and to adhere to the skin, as fluid substances of disease and vice. Therefore, in order to maintain the purity of the senses and the restraint upon the latent passional forces in the body of self-desire, a system of demagnetisation was instituted for all. Therefore also we burned incense and resorted to many modes of chemical fumigation; we arrayed the potences of fire and of sweet odors against the invasive burning stench and its deadly cold. We sought to be held up high, by the lift of heart and hand, to the Supreme Energy.

231. 'Again, it having been discovered that the cold stream of the black magnetism flowed in during the night, and that this was most poisonous during the dark hours, and also most malignant, the Night-Watch was instituted, and fires were kept burning with perfumes from hour to hour. We arrayed the colors of the pure light against the colors that were generated in the black element; the colors of vril against its enemy.

232. 'We had been heretofore a fearless people: now the sense of insecurity and of exposure commenced to produce a tremor in the nerves; an incipient man-quake. Always we had heard in our ears a quiet harmony; the body-song of our own molecules. Also we heard a low and pleasant murmur or under-song; the nature-heart making melody. We felt the circulating forces of the *anima-mundi*, as a circulation within our circulation; a rhythmical pulse-beat of peaceful happiness. Now all of this was at an end. We became a saddened people.

233. 'Our life, that heretofore had been a labor in joy and a joy in labor, now commenced to be a labor in sorrow, and a sorrow in labor. There was no more an unmixed joy, as in the time that was past. Heretofore the great joy-nerve of the body, the plexus, had been felt as a vibrating disk, with almost as many keys as there were chords in the solar fire. When the rising beams of the morning touched upon our bodies, it quivered for joy to the ascending harmonies of day. It was the sensitive organ by which we touched and communicated to the concords of the universe. Each personal plexial form was so involved in communication with the plexial form of our universal public life,

that the joy of the land moved in it, by a frequent access of palpitant and exquisite delights.

234. 'Now henceforth, the great grief, that had been formed in the general body of the people, powerfully affected each one of the people; so that there was a shrinking from the strict sense of its vital community, by which the people had always been held as one. Now again, the eyes of the people, into which had heretofore shone the brilliancy of the divine day; and which had beamed toward each other from house to house, as so many joy-mirrors of that divine splendor, commenced to be veiled over, being suffused insensibly from the cold pale light of hidden tears.

235. 'The sound of our own language, by the modulations in which it had formerly been spoken, thence became distressful to us, when we sought to pronounce by the inflections of our previous happy time. The formal style and habit of the speech of the land hence underwent a change. The significances of our symbolical writings, which had formerly been comprehended by a flash of intelligence, were now grasped with difficulty; the mind becoming weary of the continuous life-strain.

236. 'A change was passing over the constitution of the nation; as when the last fruits are falling, and the summer-loving flowers have been touched by frost, and the trees have dropped their garlands, and the winter is setting in. The people was passing into a premature old age, through generations of this decline. So the genius of the land became decrepit and the type of mankind of which we were disappeared. * * * At a period after another people came in and took our land, which had been washed over by the sea, but had again lifted above the waters, and that people took again our name.'

CHAPTER VI.

237. The luminous man of the antique Silver Age resumed his narration saying, 'It was during the imminency of this struggle of our people for the virtue of its existence, and by means of the concentration of the powers of the Brothers of the Life to preserve the form of its order and the motion of its duration, that the Brotherhood took on a more interior and substantial structure; a more vital and effective force. The number of those who were Initiates of the first round, and who by the Power of the Sword had fought on with concentrative velocity to the Sepulcher of the second, was increased. Hence we commenced to have in our center a small and compact body, composed of the most self-sacrificed and burden-bearing men of our people: these perfecting the karma both of the spirituality and the naturality during the labors of the second round.

238. 'One of us at last, being the foremost in the keeping and the service of the strict law, standing in the front of the battle from the secret place, finished his labor, having formed to himself a karma of the second round. His years ended as if he were a little child. The sight of his eyes was darkened and the hearing of his ears became as silence. The flesh of his body became absorbed almost, and the skin thereon was wrinkled; but by the touch of the hand he was alive, and he stood among the warrior-adepts, like a pillar that was for a support and as a staff that was for a stay.

239. 'So this man cried to the God of our life, desiring that his second life-round, that was now finished, might not be led forth into the vortice, whereby the spirit of the personality ascends to the luminous immensity. Lo! then the chamber where he sat in our labyrinth was illuminated and there came in among us the Light-Bearer; yea, He who holds in his hand, by a larger

form of the Personality, the orb which is called, 'the Star of the Morning.' Our eyes were thence opened to behold, by the space-mirrors in his eyes, the shining people of that star.

240. 'So He imminated into our ancient brother, causing him again to behold the lights of the firmament, and to hear again the voices of the day: and He prepared a chamber for our ancient, and he passed away from our vision into that chamber; for the Spirit of the Star of the Morning drew him in. * * * But when our brother came forth again from that sealed chamber, becoming visible to our eyes, the karmic constituents formed from his first and second life-round were so condensed and so infilled with the supreme virtue and energy of life, that his countenance had been changed and his body exalted into youthfulness. Only by a shadowy remains of age in the extreme molecular structure of the form, he still seemed ancient to us, though not so ancient as before. * * * *

241. 'So our Brother, who had been to us as deceased, but who was now made alive again, said, 'Now I shall still be with you, for the term of a third life-round. Let us fulfil the Law.' After him, in a process of time, certain others, by the assistance of his operative energy, as the second round of their earthly existence became complete in labor, desired that they might still remain in labor; so they, one and all, received the investiture of that which is called 'the third heaven,' by the return of the strength of youth in the vigor of a threefold persistence. The adept of the Third Mystery is made, by means of the initiation, a member by immination of the Occult Fraternity of the Morning Star, and the touch of his projective sense becomes united with the touch of the projectives of the vril-force that distills in the concentrations of the body of that people.

242. 'Hence, though our terrestrial expanse of orb as to its body of mankind, by reason of the sweep and circle of the black satellite, is suspended from the relations which it should sustain with the system of the planetary chain; yet those who entered the third life-round were enabled to receive into themselves and to hold among themselves, the arch-planetary force, and to maintain in their persistence, by means of the holding with them of the luminous adepts of that other star.

243. 'So the knowledges of these planetary existences directly reached our minds. We drew in peace and comfort, solace and serene joyfulness, notwithstanding our many trials, from these, the brilliant and compassionate race of our astral brethren, inhabiting a planet beyond the reach of the malign disturbance. Thus too the plexial band of their common sympathy was implexiated to us. We sharpened our dull minds from the fine edge of their intelligence, and from the wheel of their divine force. By means of our keeping of the strict law, we drew in the law-life of that far mankind, in whom the Word of the Law, as Divine-Natural Man, One-Twain, had peaceful abode, being perpetually glorified in the continual evolution of the powers.

244. 'In after time, there were those of us who by the full persistence of the third live-round completed the three-fold karma; and who in the close of the round, by the same will for bearing the increase of burden in our already sorely burdened and afflicted people, desired still to remain in the form for earthly labor, during a fourth round of the life-persistence. Now you are aware, that the exceeding energy of the three-fold karma, ripened through the three rounds, requires a commensurate basis for itself in the earthly form, the shell of visibility, of the man who is to remain and resume his labors. This basis is found in the strength and persistence of the energy that flows into the natural space of earth from the solar luminary. Hence, as the astral man comes in at the close of the second round, to make for the renewal of force that serves as a basis for the third round; so now, for the ensuing re-birth, the strength of the Man of the Sun being drawn into the man, he will so survive. * * * * * The vortice of the sun being therefore, * * * , he is henceforth at one with the incoming forces of the solar people. He stands thus, re-entering his bodily life, yet not by the womb of the visible mother. Entering his new round of labor, he is distributive of the solar virtue of humanity. He returns to his high station of earthly service, as an adept of the sun. * * * Of prudence, but a skeleton, a dim image of outline, can be presented here.

245. 'We who were Brethren of the Star from this event advanced more rapidly in the labors of our third round, having

now a Brother of the Sun in the center of our system. He in turn matured the solar-human fluid of virtues more rapidly; having us of the star to absorb the emanative virtue from him and to return essential qualities again into the intensified and solarised vril, that was generated in his constitution. Hence he touched again upon the verge of the period of repose, after a life-round of years of immense operations in the service of our people. - He did not however then retire from Earth, but entered the youthfulness of life through the processes of a fifth initiation. * * * * *

246. 'He became a son of O-I, as is written in the book of O-I, and as may thus be rendered, 'Behold My champion, My elected, My beloved, My two-in-one! In him will I take up my abode, saith the Spirit of All-Flesh. I will condense in him by the vigors of the virgin world. I will eat through him and will drink through him; absorbing from the blood-flesh of many enemies. I will kill through him, taking life abundantly. He shall be crowned, the king of battles. When the sons of war come in to slay my servants of the silver people, and to take away their possessions as a spoil with them, he shall ride forth victoriously. He shall make the cyclone to envelope and overturn their air-ships, throwing down the winged hawks from their high castles. He shall cut them in pieces by the sword in his right hand, proceeding through his hand, and made of the sharp and fiery vril. He shall hew the image of the dragon from the beaks of their iron water-ships, their floating castles upon the sea. He shall stand upon the waves, and thence go down below the waves, drawing down their iron fortress, to be buried in the world of waters. Behold this, my son-daughter, my daughter-son, my invincible! He shall keep the watch for my afflicted ones; and they shall rest in safety, because I set my watch in him against the fiery magnetism of the malignities. Lo! this is my amivossi; the rider on the wings of the high bird. Keep him with you, my children; for I, the Protector-Protectrix stretch forth my pinions and cover you with my feathers by his form of greatness, that I have made for him. Colsuva-sostimi; one-twain have I made him.' * * *

247. 'In the fifth life-round of this Brother, our arch-adept and arch-warrior, the races of the Man-Beast, that had grown up from amidst the people of the dispersion, the copper people, and who had made themselves great and powerful by means of the applied sciences of the Evil Way, invaded our land. We were for a season in extreme peril, being both reduced in numbers and in the general vrilic energy amongst those of the body of the people, by reason of the constant expenditures of vital energy, that were made necessary in our endeavor to maintain and retain on earth the just order of the strict law.

248. 'The Enemy came upon us, over the atmosphere of our condensed vapor-sphere, in their aerial fighting ships; so descending upon us, making to land upon the terraces of the great palaces of our chief city; the ancient mansions that stood above the wall. They were then repulsed with great slaughter; for our champion, the man of O-I, marshalled the forces in that day. They came again upon us with iron and copper fleets of battle, riding upon our waters. But then we of the Mysteries met them by the extreme form of our full science, and by the fountains of its fires of energy, and so put them to flight. He who was in the chief vessel, being their leader and chief expert in the occult science of war, perished there. It was then that our man of O-I, standing on the waters and so passing down beneath, drew down that ship of battle and buried it in the obscure deep. After this there was a term of peace; for the nation of the Man-Beast beyond the waters left us alone, and we had no warrant to pursue them, being the sons of Peace.

249. 'Others of us who had become Brothers of the Sun were afterward initiated into the fifth round; while that one who had been the first completed that fifth round and entered on the sixth round of his persistence. Suffer me here to interpose a shade. Enough if I say, that he and others who followed him, remained in the form of their original earthly nativity for the full circuit of their sixth and seventh rounds. They were thence in that which is first termed 'discharge,' but thence styled 'deep change:' they emanated from the visible plane of the globe. Now these are the seven degrees, through which, in the science of the strict law, those who were the Brothers of the New Life of

man, the adepts of its science and the custodians of its mystery, passed on, ascending through the labyrinth, and entered into that which is beyond the last veil. They were builded hence into the Rock: they were invorticed into the Pillar; and in that rock and pillar they now abide. Now of those who have been received into the rock and led into the pillar for habitation, the Man of the Rock and the Pillar is with them in their mystery. Therefore, when the time cometh, He shall set forth that which must be known. I say no further than this,—that no man knoweth the day nor the hour; not even those who abide in the rock; not even those who are formed in the pillar; but only the He-She who is the Rock, and who is the Pillar. And at the fated hour the rock shall open and the pillar yield forth; and then He-She will declare of the mystery of this world, that, it is finished.' Permit me again to interpose a shade.

250. 'The keeping of the strict law preserved the harmony of the constitution of our People, holding it in the order of its integrity. Judged exclusively from the view-point of terrestrial existence and extension, that keeping of the strict law was a failure: it doubtless contributed toward the earlier extinction of our type. Judged absolutely, the keeping of the law was a divine success: for it preserved the type; preserved it incorrupt. It held the nation in the firm grasp of the protective forces: it finally removed it, in all the fulness of the national karma, to a spiritual seat of nationality, that had been prepared above.

251. 'I will now mention briefly of the closing scenes. A violent commotion of the elements set in, with a storm of wind and rain. The white electrical vapor-cloud lay above the land, vailing the luminary of the day. The sweetness that was discharged into the atmosphere was so exquisite as to lull to repose our combatant and persistent energies. Many slept: others of those more in the great labor of the service of the land, were so inspired, so charmed, and at the same time made so buoyant in body, that the attraction of gravitation commenced to be superceded, and it was only by an effort that they could prevent from floating above the soil. The close space then commenced to

open about us, as in the old time that was before the sorrow. Then through the interspaces came forth delightsome people, to whom our hearts clave mightily. The firm ones yet the gentle, they drew to us by the formations of our plexial zone.

252. 'Thence began to form a quiet darkness. We heard no more of the unquiet sounds and convulsive movements in nature; but the sea uprose, and our land was covered by the waters. Our bodies, as to their outward spacial formations, were dissipated, by means of the descent of Supreme Forces into operation; these working by the law of the profound science, which is held for the extreme emergencies in the service of the world and of man. A vortice of the arch-force gently involved and drew up our people. When the seas had again subsided, the precious things of our work, the creations of the art-epoch of our national career, had been so shattered by the Secret Workers that they lay as splinters and as dust. It was not as if an earthquake had passed. It was as if a dissolving finger had moved over our habitation, and had burned out, by means of arch-vrilic fire, the very form and portraiture, the last shell and drapery of our human skill; leaving the bare beaches and the oozy marshes, here and there thrown up in ridges, but lifeless, emptied, desolate, as if the seats of mankind had never been.

253 'Into our kingdom of devachan ascended thence the multitude of our people, who were still in the first round of the life-labor. As it is written, the Secret Place received those of us, the few, who had abdicated the delight of the devachanic condition, and so for the continuance of the earthly service entered into the successive life-rounds of the Hidden Way. We stood, unslumbering, unterrified, surveying the process and progress of the cataclysm till it was finished. We stood holding up the hands of our Fraternity to God, in the form of holding provided in the science of our law. We stood till the vortice had commenced to draw up the insouled spiritualities, the personalities of our loving People. We stood in our union of form, serene, fixed, immovable, till our outwardly visible bodies commenced to be involved in the deeper structures of our life, and to give forth the chemical remains, as in globules of water. Then the Arch-Hierarchy of the Superior Abodes commenced

to imminate into us, by the order of the strict law: so we passed on with them, being held neither in this space nor time. Therefore we follow the Supreme Ruler of immensity in the path of His processions of the times, and we behold His face.

CHAPTER VII.

254. Returning to that period in the ancient history which witnessed the birth of the Nation of the Copper People, we take up the thread of the narration. One of those who was of that first emigration was introduced into the chamber of communication. This deva appeared as a man, apparently in the thirties of the natural years. He seemed brown as an Arab, yet with a somewhat full and fleshy body; an open and smiling countenance; full lips; small nostrils; small ears; curly hair; full brain; the perceptive faculties large, very large. What will he say to us?—

255. 'I am not avichi: keep your nose in me; smell of me; I am sweet.' This is his introduction. The perfume of his karmic distillation indicates mirthfulness, human amiability, generosity, devotion, courage and gentleness. His style suggests perhaps a lack of logical consistency. There is in his mental temperament a large hopefulness. This is a sanguine man, disposed to take ventures, to enjoy new scenes; somewhat disposed to become impatient of any continual strain upon mind or body. His breathings, as we discover them by their ancient earthly process, are from internals to externals, but with a cautious sipping of all that his system can bear of the natural ethers; erring, if at all, a little on the side of excess. His thought is far from possessing the full flowing amplitude of the Silver People, but he possesses a good gift of language. He is, in his way, a thinker; a scholar.

256. The copper deva resumes, 'Now you are in the way of thinking about us. I am not avichi. I am a dev, two-in-one. I sprinkle my fragrance upon you. This is how we did. We took

many ships; much property: whatever we thought good for us we took: our brothers gave. We sailed away, smiting the sea before us to make it still, when the waves rolled and shook the vessels. This is why we did. It was because the way of our nation had become too hard for us. We ate not but with pain: we drank not but with stricture: we played not but with effort: the cold was in us.

257. 'When we thought of these things, our bowels lost their complaisance. We said, 'If we go to a new land we will do the things that are easy to be done; but here it is hard.' Shall a man be not as the affection of his woman? Shall he be in one plexus with her and not be led as she draws him? The women of us were disposed for more ease; so we went into the way of their ease, to be more in peace with them. The water-lines began to form in their eyes, and we thought that their eyes might shine full, to encourage us again, if we made a thought that we should go.

258. 'We came to a good land and were in ease: we slid into the way of ease. We said to each other, 'let every king have his own country.' The head of each family we called 'king.' Thus we made many kings for us; but in the land that we had left there was but one king. Now the kings then said to each other, 'how shall we divide the land?' So the eldest of them chose his land for the first; then the rest followed and made choice, according to their ages; there was enough for all, and more.

259. 'The kings made a covenant with each other, joining hands, that each little kingdom should build its own houses, till its own earth, eat its own bread, weave its own cloth, and live contented within itself. The wives would have it so, for they said, 'First God: then the family, for a kingdom of God: let the women rule inside the doors, and let the men rule outside the doors.'—The woman of me would speak, in the smell of me.' The wife, a lady of virtue and amiability, but with a trait of masculinity, continued the narrative, saying, 'O, no; that is in my husband's memory; not in mine. We agreed to share the sovereignty, and to divide the care; the wife ruling in domestic affairs and over the offspring; the husband increasing and protecting the substance. It was a very easy way, as we thought

jointly, to become more liberated by this. Well, it was so: we ate up the old food that we had brought and wore out the old clothes in pleasure. Then it was new food, of a different kind from that which we had left. We had aching in the stomach: this land was fatter than our old country: the roots had a strange taste to us and the grains were stronger. It was a new thing to sit at a table without having the Inspector of Food with his touch-rod, to certify to us by the touch of his rod, that the food was strict, and in the order to be eaten.'

260. 'The man said again, 'She is a good wife. I will tell you more; stooping into the memory. There was a ring that I wore upon my hand: it was a stone of great age. You might see in the clear stone a *shampit*; a little fellow. Before I came to be as a man, I was once a shampit my inself. After I was generated and became, the old father of the family gave this stone, with the shampit in it, that I might always wear the stone, as a jewel.'—The wife rejoined, 'I think deeply. He pulled off his ring and gave it to me, and the stone dissolved.'—The man added, 'I lost my shampit.'

261. He continued, 'There was a *prost* and a *tiboo*. The prost made his nest in the high tree and he used to bring fruit to us in his bill, in the old land. The tiboo hung in the house, to grow from its roots in a wooden bowl: it had a cup of red, always full of sweet water-juice. I took the tiboo with me in its bowl, but the juice that filled in its cup, in our new place, smelled as rotten worms: so I threw it away. The prost flew from me and did not return. In the new place I caught a wild *lemsi*, crawling among the wet grass and he stung my leg. The lemsies in the old land did not bite: when they came into the house, rolling and shewing their pretty colors, it was said to be a sign, betokening no ill. I made a car-*bec*.'

262. The wife joined in, 'He made a *car-*bec**, a new bed; but we could not sleep in the car-*bec* as we did in the former home: it was not so good. The smell of our life and our delight came not to us through the grasses of this car-*bec*; but the smell of cold earth came up through this, and the smell of stones. I was delivered of a child in the new house: there was no pleasure in it. This was strange; for when a woman in the former custom had

a boy, it was as if the pod in her should open with a sound of little bells. Then she laughed, and opened wide, and gave an hand to each of her sisters, for her pod had been delivered of its fruit and there was no more. Now *pod-si*; it was to pull and pull: then the knife was in me with a sharp cut, and they who helped put forth their hands. So it came struggling: it was hard.—This was our easy time. We made *flieves*, wing-coats, but the wing-coats whirled and whirled in the air: we could not tread the air with them, nor walk upon the water.’

263. The man said again, ‘She is a good wife. The aerial dresses that we brought with us, they would not serve. For why? There were whirls in this new air, and they took us about and upset us if our feet were taken from off the ground. What did we do? We said, ‘this, our new nation, is like a child that is being born. Our forefathers began low and small, but became high and great by careful observation and practice. We must become low and small, and so learn the art of living in this new land, which is different from the old land. So we tried.’ The wife continued, ‘It was said, in the law of the old land, ‘do not be careful about things: do not think about to-morrow.’ Now in this new place we had to be careful about things; we had to think about the morrow, and many days beyond. The old place had the law of not care for its law; but we now had to make the law of care for our law: *ki-gi*.’

264. The Brother of the Silver Era was present afterward saying, ‘Those good people were brought to you, not in the usual state of their present consciousness; but by the revival of the former state, held latent in their karma; that you might the better understand the effect produced upon the people of the dispersion, at the outset of their new career. See therefore this of their state, and of its law! Now those of the departure could not be made to know, of the fitness and necessity of our law of strictness for the People. Neither could they be made to apprehend that their loss of ease was not from the unfitness or imperfection of that good law; neither from defects in its administration; but from the access of resistance, springing out of

the foreign Power of Malignity, and from the yielding tendency in their bodies of self-desire: they would not see this.

265. 'The good that has always enjoyed, is too often accounted small: it is considered as a thing of course, that takes care of its own preservation. These kindly ones would not be made to consider, that in their undertaking to found a nation of their own, they were stepping out of safety and comparative comfort, and venturing into the province of the unsafe and the uncomfortable. They saw the vision of an illusive ease, and for this they forsook the reality of guidance, uphold and protection, and fled.

266. 'What did they do thence? They made to themselves a woman's girdle, for the encircling of their way, and they sold for this the band of the Law, that encircles the heavens and the earth, and that holds all things firm and strong and still. The shadow of the feminine orb, above them as the moon, passing between them and the great luminary, caused among them the beginning of an eclipse. The light that was in their eyes was thence darkened: but this lunar orb 'will run her course. An happy man is he whose woman is with him in the strictness of the law. We who held, in the time of the dispersion, were in the courage of the convictions of our strict wives.

267. 'The order of our People in the strict law, was like that of water in the cup of a motor-engine; generative of a motive force for all-good. The condition of those who departed, became like that of drops of water, scattered upon the ground. The wiser among them then said, 'this will never do:' so they met together and imagined among themselves, what to do. They prayed to the God of their life; but prayed in the force of their desire to be relaxed from the strict law; yet to possess a law, in such modified forms as might be suited to their demand for relaxation.

268. 'Thence came a force-wind that was let in among them, and a knowledge of good and evil grew out of the breaths in which they henceforth stood. We had, in our land, no epithet for Evil: it was the unnamable thing, concerning which we would not make expression.—The People of that dispersion said afterward, 'Let us form upon the pattern of the former

land, yet rejecting the strictness. Let us choose a supreme ruler: by means of the concurrence of our breaths in him, he shall be wise above all others, for the ordering of the rule; so whatever he appoints for us, that we will do. Yet, if he presses too strongly by the law, we will hold him in restraint, by means of the non-concurrence of our concurrent breaths with his breath: so that he shall not be able to maintain his law, when it is too hard for the people.

269. 'Therefore they sought out the one of their number, who was possessed of the capacity to stand high and absolute amid the concurrence of their breaths, centered in upon his breath, and to regain some of the high power of their former land when they so breathed in upon him. Him they designated by a title of ruler over them, calling him from Ob, 'Obi,' and they made him to be over them for a king: the woman of his side they entitled, 'Obo;' their queen. Then all formed the circle of hands, with the Obi and the Obo in the middle; for the strength of dominion and for its peace.

270. 'Of the rule instituted by this Obi, I will say a little. He made them to obey him; for he instilled a fear into them; because they were in the yield to him, the full strength of their breaths being no more in themselves; inasmuch as their breaths were led out to form force for the Obi, in his breath. This Ruler ruled among them; forming for that purpose an institution of Caste.

271. 'First, the Obi made those whose breaths he felt to form and to make circles in his brain, to be of the highest caste: these he dignified by a great name, and they were the nearest in station to him, and above all the people: these were of such as had been nearest in their mental capacities to the quality of the occult and ruling intelligence. Thence he made those who were in the fire of strong zeal and strong doing, whose breaths he felt to be in his breast and his arms, as a secondary caste: to these he gave a name of secondary distinction. Thus, from the seven modes in which he felt the breaths, he made the seven castes; but the humble peasantry, the tillers of the fields and the workmen of inferior skill, these he felt as pricking by their breaths from the ankles to the soles of his feet, and these he made to

be the lowest of all the castes; giving them the most inferior name. Then the Obi declared to them, as saying, 'By this scale of degrees in man we shall build our tower, and we shall rise by it to the supreme elevation, to possess all knowledge and to produce all wealth.'

272. 'We who formed the remainder of the Silver People; being in our own land, were made acquainted, as from afar, by means of our occult science, with the progress of those events, and were hence shaken in our sensitive bodies. We saw that the People of Ob were constructing the form of their new nation, in a style less and lower than is consonant with the proper constitution of man; in its essential principle far less and lower than ours; yet greater than ours, by the progressive strength of its structure for natural affairs. We perceived moreover, by means of our science, that from this depressed consociation of man, might be produced a reverberation, an echo, a repetition of our science, with more direct capacity for physical effects than it was now lawfully possible to produce by means of ours. This was for the cause, that the constitution of Nature being in process of vitiation from the effect of the black inflow, the men who stood and operated on a lower plane than we, using the forces of a larger body of effective self-desire, would therefore advance in the processions of an advancing power; and that the adepts of that changed science might be many. It was obvious to us also, that the energies of our Brothers of the Secret Way must be consumed, in holding for the grounds of order formed in the strict law, against the deterioration and disorder of elements, and the demoralisation of the human species, that must hence ensue.

273. 'The virtues of the race from whom we were descended had accumulated, in the region chosen by those of the dispersion, condensed bodies of respirable air; provided in their forethought for the welfare of remote posterity. The adepts of the land of Ob hence had at command large supplies of the noble etheric elements, and laid the foundations for their reproduction of an esoteric science, by means of their school of breaths. They obtained the stimulating fluid which awakens and calls forth both the intellectual powers and the more acute

of the sensitive faculties, by means of a science of exterior respiration. We had guarded carefully against the inhalation of the respirable fluid from without, beyond the limited supply that was needful for a blend with the divine current flowing from within. There was a saying among us, to the effect, that the influx and efflux of the external ethers, unless carefully guarded against, might induce a breath-deluge in the lungs of the race and extinguish its physical life.

274. 'After the sages of the People of Ob had developed their new science of the breath, they walked in ease, carrying their heads loftily. By means of the qualifications of the compounded ethers, they practiced to overcome the attraction of the earthly gravitation. It was first supposed by them, that they had re-discovered in part the ancient methods of the people of the Golden Era, only that the processes which were primarily the result of a divine instinct were now educed as the result of a careful and skilled intelligence. The magi of Ob, holding the secrets within their own caste, making a scientific religious mystery of their own, admitted none to be initiates, excepting by the privilege of birth. They instituted laws, that none out of the caste should be admitted to their tables, that their clothing and even their household utensils should be held sacred, and that their dwellings should be accounted holy. The people, being now involved in the forms and degrees of caste, were soon accustomed to these discriminations. The adepts of the high caste put forth in process of time the ruling Obi as the representative of their order, holding him fast by the concentrations of their occult power, involved upon him during the processes of initiation.

275. 'It was a frequent thing for these magi to imitate by means of intellect and magic, the processes through which we of the strict law obtained results in the path of our self-sacrifice. They delighted to shew outwardly those mysterious powers, which with us were reserved for the extreme occasions. They would draw schools of fish from the sea to be captured; also flocks of birds out of the air, which whirled down to their feet from the paths of their migrations. They would condense the *aroma-potentialis*, causing flowers to form and open from the invisible; strewing even the floors of the splendid temples. They would

re-crystalise from the *aroma-mineralis*, till the gems in their possession might have been sufficient to incrust the walls and ceilings of their high abodes. Above all, they would take of their chief adepts, become old, and renew the substances of the karma in them. These aged magi would then live on for many years; not in a second life-round, but stagnated as to the deeper personality; living on as minds of intelligence, but more as in a sleep as to the spirituality. In a subsequent period they professed the ability to lay down their lives, and to resume them, in the new birth after the bodily decease. They taught in their philosophy, that men passed through many cycles of successive births, and that between each of their reincarnations was a period of quasi devachanic repose; the human ego returning, after his quasi devachanic delight was exhausted, to be drawn into the womb, and to construct for himself a new material body. 'We are, they said, 'in the supreme caste, by means of the merits acquired by us in previous incarnations.' In this stream of tendency they floated down.

276. 'There was a man of the land of Ob, in the great day of that people, named Jehal-Vashish. He claimed to have been re-incarnated after many lives of merit. It was said of him, by his associates, that he was the wisest of all Sophi; the eye of its science, and the hand of its skilled force. In his time that land was divided into twelve provinces, each with its own metropolitan city. In the high region of the island was a sacred domain, occupying a grand plateau of the hills. This was a region of magic and bore a name of celestial delights. Thence the twelve provinces were directed and the grander functions of government carried on.

277. 'Now it will be asked, 'Were these magi men of Evil?' Permit the reply; their more interior individuality was held as in a dormant state. Their interior self-desire was but as a partially awakened force. Their natural self-desire was very much enveloped in the body of the people of the land. The active power in them was mainly that of an occult natural intelligence. They were splendid abnormalists: in a sense without either active vice or active virtue: for virtue is in the spirituality as good, and vice is there as evil, and the spirituality was nearly

dormant in them. If by their art they passed to exceptional length of days, they were also exceptionally mortal men: for they were exhausting their deep contents of spirit and soul; making themselves superb prodigalities, drawing on the resources that should have been devoted to the formation of the character and active potentialities of the personality for the superior degree. This human plant grew from a sexless seed, by the energy of intellectual materialisation.

278. 'The active good of the people of Ob passed through a series of declining negative conditions, till the active good died: then grew up positive evil. To follow Nature; to imitate her processes, and, as intellectual forms of nature, to serve as the representatives of her spiral march of evolution, was the method pursued by these pre-historic sophi. Still, though with a decline of the spirit of worship, they worshipped God but with a theism that ceased to be anthropomorphic, as their brain-intellectualism more and more exhausted the seminal virtue in the spiritual soul. As the human image in their mentality thus ceased to be illuminated, the theism that survived by the form of the hereditary impression of pre-existing ideas lost the animating figure of its centrality. Henceforth they could only conceive of God intellectually, as the active nature. Theism thus ceased; leaving for its corpse pantheism. Then arose the Active Falsehood of Belief: man's worship of his own spark of ego, as an emanating spark of the divinity of the Universal Pan; man's identification of that spark of his ego with the formless absolute all.

279. 'I strengthen myself in the Lord my Rock to express these things. We in ourselves are naughts: God is All in the all. We are *of* Him continually; yet neither the all of natural organisations, nor the all of human individualities *is* Him. In pantheism was the seed-bed of primitive idolatry; the paganism of the great pre-historic world.

280. 'The vestiges or remains of the primitive constitution, inherited by the people of Ob, transmitted bodily substances of virtue, so combined with the etheric elements as not to be exhausted for periods of generations. Hence those of the way of ease had a basis to build upon; constitutions that might endure

the weakenings of an age and still be able to evolve the vrillic qualities. Yet, while with us the vril was a potency that we handled from infancy, in the way of our custom of the strict law, by means of a constitutional instinct and aptitude; yet the Obites lost the delicacy of sense, the fineness of touch, and, more than all, that strict balance of character, by the apprehension of which the force is made so useful and important.

281. 'Now, there was with us a law in the strict way, which was, to in-energise, as follows; whatever we did outwardly, in the field of visible effects, when the thing was done, we left it, and instantly. This was in the order for the restoration of the powers, that we had called forth and used for the purpose of the work, into their sheaths; the re-involvement of our materiality, by its inward principle, according to the law of the form by which it is inoused toward the spirituality. It was a great art,—this of in-energisation,—being practiced in all the virtuous conduct of our lives.

282. 'Thus, however great a man was in the realm of visible effects, he wasted nothing of the soul of his spirituality; nothing of the substances of virtue deposited in the chambers of that formation. He employed the revenue derived from his substantiated interior, to accomplish results; but returned them to the interior, with increase. So if the natural soul of the man became still more animated and energetic, the spiritual soul still held predominant. If the mind of the flesh became expansive and powerful, it was still subject to the mind of the spirit; which for this purpose increased in the superior energy and clearness of intelligence. So we held each other up to God in this law.

283. 'Furthermore, we held to the diversity of gifts, embraced in the unity of one spirit. We said, 'let there be no poor: let there be strict equality; all men of us being brethren, in whom one Spirit dwells and operates, from the greatest to the least.' We considered, that those by whom the least of the gifts or powers were exhibited were *inmosty* on the level: that none rose inmosty above the level; that the circle included all. We thus held that we were all of one caste, in God, and that the brother whose gifts were inconspicuous as to outward exhibition, might by the intense concentration of his powers in the unselfed service

of all, rise to the highest degree of the Mystery of the kingdom of heaven. A man might at the first be a small industrialist, entirely obscure, yet he might develop in the energetic round of his humble life such potencies in the element of his hidden virtue, as to stand afterward among the elect pillars of the land. He might not be able, during the long stages of his first active manhood, to comprehend in his mind the complex details of the esoteric science; yet afterward he might become an adept in the spiritual degree of that science, and then hold the body of that science like as an orb, grasped by the hands of his mind at its opposite poles, and revolving before his sight.

284. 'Now, the sophi of Ob touched upon the form of our science in every way possible to them, from the feet to the head; thence using that science by a departure. They drew from the outward capaciously; where we drew sparingly; just sufficient for the support of the return current of our breath. They drew from the inward sparingly, where we drew copiously. They made their ruling class to be in the line of natural heredity; but our secular, intellectual and spiritual orders called members into their bodies wherever there was fitness, without regard to birth. Hence, in the course of generations the high caste of the Obites became like the head of a man upon a body of the animal creation, and the body served the head.

285. 'So again, a marked intellectual difference between caste and caste became obvious. Gradually the high caste became the knowing caste: the inferior castes, having less and less aptitude for science, lost the instinct of science; lost the reason of science. Finally those of the high caste would say, 'we know; but those of the inferiors are to believe, that we know, and to accept our statement for their belief. Thus Faith was formed, as an act of the homage of the minds that were not capacitated to know, offered by them to the mental images presented to them from the minds, of whom they believed that those minds did know; a faith destitute of the living evidence, the interior spiritual evidence.

286. 'But so again, man-worship took its rise. In our land of strict law, a man of the superior knowledge approached his brother of the lesser cultures, as holding himself little. In

every access his occult purpose was to hold his fellow up to God: so occultly, he placed the mind and will of his spirituality in the attitude of reverent service to the neighbor, in God. They of the high caste in Ob did differently: they held a reverence in their own caste: they would not grieve the spirit of their own caste, nor offend it in any of its members; but they approached their fellow men, as being themselves essentially and intrinsically of a superior degree. They cut themselves off, in so doing, from the esoteric principle of race-fellowship in God. They drew into the sympathy of their own caste, making a hold there by a powerful caste sympathy among themselves: but they drew out of the esoteric principle of race-sympathy: they drew out of the fellowship of their common kind.

287. 'Still, these sophi were wise, as to immediate results. The great dominant caste became a bodily absorbent of the living elements of thought and force that were generated in the body of the People: it fed by absorption upon the popular vril; renewing its wasting vrilic energy by a correspondential depletion of the people. These adepts were working blindly, though self-intelligently, in a way of whose onward opening avenue they did not know. Hence a terrible result followed, as the age moved on.

288. 'At first they renewed their forces unconsciously, at the expense of the vital virtues in the body of the lesser neighbor: this was an error, but it was not to them an offence of mind and will; an offence of personality. At last, exploring into the next range of science, they discovered that the sources of their supply of the fine and the intense energy were in the bodies of the populace: hence they served themselves consciously and by purpose to the detriment of the neighbor, and this was the sin of theft: so they involved themselves in the guilt of theft.

289. 'Suffer it to be said here, the Sophi of Ob were not originally thieves by fore-thought: they did not originate in self-will, consciously, the practice of deep theft. They stepped down into it, by the long successions of the stairs of their modified science and of its practice of ease; all of this being in the law of the consequences of the original departure. When the adepts of the high caste became aware, that, for the maintenance of their

supreme vigor, and of the power of their art and of their rule, they were exploiting the constitutions of the inferior castes, they awoke to the fact that they had a Secret which must be buried deep in the recesses of their own minds. It was obvious, that if the People became aware of it, a resistance would ensue, which would threaten the destruction of the basis of their organic dominancy. Hence their countenances were no more open to the people: they lied with their faces; for they made a false presentation by means of the facial expressiveness.

290. 'So the rulers of wisdom in the Ob created the caste-lie. This was not premeditated: it was an after-result from the known theft; which again had been at first the unconscious spoilation: it was begotten in the line of consequences. They said, 'We must have shields to our faces; to defend our wisdom from the eyes of the multitude, and thus preserve from violation the great secret of our power, on which depends the stability of the land.'

291. 'From this ensued afterward the lying of the lips also; the religious lie, the lie of the high place, begotten in the continuation of consequences. The pontiffs said, 'This is just: it is not evil: we are the safe-guard of the nation; its strength, its light: we are the mind of the people and its regulative force: therefore we make an inverse presentation to the people, for the good of the people: the lie is good; being justified by the necessity.'

292. 'It is in the law of events that action begets reciproca-tion; in the law of theft, that thieving begets thieving; in the law of falsehood, that the lie becomes multiplied in falsifica-tions. A lie is a life; an evil life: it is a living germ-form, begotten in the mind, in the line of evolution by inversion. He therefore who lied, gave forth into the atmosphere of public thought a winged evil. These multiplied in the mental fluids of the brain. Lies, begotten of the high caste, entered into the mental chambers of procreation of the inferior castes as living parasites. Soon those of these lower classes also com-menced to lie; for, stinging the fine tissues and impregnating the mental ovaries, the occult lie-forms produced a sporadic disease, an itching for deceit. Among the earlier symptoms of

a contagion was the pleasure-lie. The sanctity of speech, which demanded truth, being invaded, people commenced to falsify toward each other, calling this a jest. When it was seen that they spoke the thing that was not so, they entered into banter and ridicule. This soon led to the custom of premeditated falsehood, when it was not convenient to make known concerning the fact of things.

293. 'The law of Property, established for the people of Ob under the authority of its caste-system was, as follows. The soil belonged in feudality to the eminences of the high caste, each of whom had his seigniorly. The inferior caste who constituted the superior order of cultivators held by usance; one tenth of the yearly increase being a rent. If a family desired to leave the seigniorly, they forfeited to the seignior the lands which they held by possession and culture. It was not the custom that the families should be disturbed in their occupancy, so long as they complied with the law of reverence and occupied themselves with faithful tillage.

294. 'Urban properties were held by a different tenure. These belonged in royalty to the Supreme Obi, or in principality to the Prince Obis, who were in the order of allegiance; and were controlled by one of the administrative departments. The families of craftsmen who occupied urban residences, received each a daily dole, with free habitation. The labor of skill, performed by a superior craftsman, sufficed for the support of a family of ten in the simple way; he serving three days in the seven: the amount of dole was made dependant upon the skill of labor. It was the policy of the government to maintain a general content. Hence the sub-caste of the amusement makers constituted a special order in the public service, and they kept open houses of entertainments for the different castes, with a great variety of sports and pastimes. The sub-caste of the health-carers constituted a dispersed association, under the direct control of the adepts of high caste, to whom they made reports of all phenomena. Being servants of the high caste, they were allowed to receive a fee for all of the inferior classes, for service rendered by them. Being public servants in this sense, the government of the Obi discharged the obligations to them. It was

their function to keep the index of the public breath; reporting with regularity to the Health Department of the land.

295. 'Every man and woman was required to be educated in the common learning, fixed by law for the caste of which they were. Each caste had teachers; these being in a sub-caste of their own, but under the direct control of the ruling hierarchy, which judged exclusively of their fitness; hence grading them, and assigning them to their districts; also supervising their courses of instruction. These were paid a yearly stipend from the public purse. The sub-caste of esoteric adepts of the lesser science, chemists, inventors, artists and the like, were comparatively free, being held in distinction. If one made a valuable invention or supreme work, it was not his own, but he was made an ovi-ol. He wore a star-decoration and received from the department of merit a pension, or an increase of pension; the policy being to encourage the inventive arts. Artists of the higher style were also valued greatly, but if one of them achieved a grand success, the hierarchy had the first choice of the production.

296. 'The high caste lived in towns and villages of their own and also in the eminent quarters of the chief cities. To be permitted to enter as a guest into any of their retreats, was a mark of favor and condescension. That which remains of Karnak, of Luxor, may serve as an indication of the ponderous magnificence which they affected. They made wide avenues through which the people might ascend to their solemn places; hence the artists were favored by them and in constant employ. Every visitant made an oblation on such occasions: thus the coffers of the hierarchs were always full.

297. 'The property of the Obi was in the royalty of his office. Each descendant of an Obi and Obo, to the fourth generation, was entitled to a rich and ample appanage: he was however bound to be engaged in some branch of the public service. It was the policy of the high caste, to make each inferior caste sensible, that it could not prosper, excepting as it continued implicitly in the law of obedience. It must be said also, that the high class was assiduous for all that it understood to be the public welfare, according to its system, at this early time. As the na-

tion grew up in that system to prosperity and affluence, it would have seemed to the external observer, that they were working in the order of the genius of the people, and for its best ends.

298. 'The people of Ob were in this system as a vast and complex family, till the disease of lying became an epidemic among them: then ensued a singular phenomenon. The lips of men were tongue-tied: they refused to speak, till the brute speech of an inferior nature found way through them. Then they chanted in a gibberish, with sounds as a, e, o. The language of the forefathers perished as their speech broke down from its high plane. Eventually was constructed a new dialect: whereas speech had been used to flow as a soft melodious river, now it became as the hissing of steam and the grinding of stones, mingled with the escape of explosive noises; the truth, that was the ground of its harmony, having passed out of it. Yet this new speech did not fill at once; neither did the old pass away at once; but a new language grew up as the old disappeared. Where men once said 'cla-e,' they now said 'gor;' the two words meaning the same, so far as they remained to be aware.

299. 'From the people of Ob, the copper people, a third great nation took its rise; a people whose emblem was the blue stone of iron. They went out from the Obites by revolt, abandoning its custom, when a divine mania took possession of them. There came forth a vortice of occult force that made a human whirl, that passed leading out multitudes of the people from province to province. These were a masculine people, a force-people, earnest to achieve results, indifferent to the high science of the great caste. In the whirl to which they were gathered a Voice seemed calling; leading them on. This caused them to take possession of the great seaport with its fleets, and to store the vessels with food and implements. In these they sailed away, till they reached an Island, of which they knew.

300. 'This Island they took for their dominion; calling it 'No-Ob-Si.' And the voice still led them on: and they spread over the mountain slopes and reared a city for their chief place, calling it 'No-Ob.' And they made a law to themselves in that

great voice, and after this they spoke more fluently together, for the divine mania now commenced to abate. And they worshipped God and made a book of God, as it seemed that the voice proclaimed in them. They wrote the book with reeds upon the skins of beasts that they had slain; and they called to God, by the name of 'the Silence within the voice.'

301. 'These became a pastoral nation; for in that Island were the progenitors of sheep and kine. They made tents to dwell in, and afterward houses, from the trees of the forest, such as a simple people may use to dwell in. They said, in their Book, words as these, 'In the beginning THE SILENCE led forth the Speech, and the speech begat the Voice. And from the Voice proceeded the heavens and the earths. And the earth was made round as a ball; and it was one of many balls; and each family of the balls had a ball that was for a king among them: and the rolling of the balls as they roll around their king makes night and day. And in the king of the balls is a King Spirit, begotten of the Voice: and He, by the motion of the Voice makes the great whirl in which all the balls move together. It was He who whirled us out of the Ob, and led us to this isle.'

302. 'This people took also that strong man of their emigration who whirled in the center of their whirl, and said, 'let him be our chief.' So they established a simplistic government, rude but kindly; a government of peace, which lasted for many generations. The Book that was written among them, out of the whirl, was a fair transcript of the primitive truths in the Book of the ancient time; a third book, so to say: the second being our Book, and the first that of the golden forefathers.

303. 'It is understood by us, that this migration was caused by the involution of a vortice of energy from the SuperiorLife, into and through the best of the people of that land where the untruth had commenced to make destruction. We saw it, by the wisdom of our science, as the uplifting of these from the complexity of the disorder in which those of the easy way were moving by the steps of the decline. To those of this new nation the sun became the symbol of the God-Man. They called

upon God in the morning; praying with their faces turned toward the ascending light.

304. 'In the ninth generation after this, as we read, the people of Ob began to evolve a second whirl, an infernal mania. Of the consequence of its motions it can only be said, that they took to themselves each other's daughters, sisters and wives, by immodest and shameful customs, and afterward established a kingdom stronger than any kingdom, concentrating and combining the vrilic fluid distilled into admixture with the black magnetisms of evil. Hence they commenced to call upon the Ruler who ruled in the potentiality of the black fluid, to come into them and to take away their death. In a word, the plexial force emanating from the black magic became implexiated in their ganglionic discs and centers. They sank below the conception of the Father of Life. Their body of self-desire became as that of the enlarged brute and their spirit of self-desire formed to an evil spirituality in them. Still with all their magic, they were gross corporeal creatures, not capable, as willing and thinking, of the greatest mischief, because the force by which the Rule of the People who energised in the strict way, by the operation of the law of its occult science, pressed constantly and heavily upon them.

305. 'Afterward, as these Obites ripened and energised in the combat of resistance against the divine law of our land, they made an invasion to destroy us outwardly. It was then that our high chief, who was in the fifth round, led forth his brethren and expelled them from our coast. There were thus three races formed from the descendants of the golden people; first ours of the silver people: second, by the departure from us for the way of ease, the Obites, the copper people: third, by the whirl of the divine mania, the emigration from Ob, who peopled the great isle, No-Ob-Si.

306. 'When afterward, in another generation, the Obites would have made a war of evil upon mankind, the race of Ob perished, by a cataclysm that caused the seas and fires to overwhelm their land. The third race still continuing for an era, it was from this race that the people originated who afterward took possession of our former seat of empire. In this they multiplied, wor-

shipping God there, till in the lapse of times they became deteriorated, though in a partial way.

307. 'Then occurred that final cataclysm, which removed the last vestiges of the primitive mankind. Now the constituents of the ethers had become changed and the equilibrium of nature broken, so that the great region which had been the seat of mankind sank beneath the waters. The few who survived, by means of adaptations, entered into new conditions and environment of organic life, and served as the primitives of a new race of the human species. The old human world passed away; its learning, its literatures, its achievements of many generations, as the cloud that the wind drives before it, till it fades away and is lost in the evaporating rain.'

CHAPTER VIII.

308. 'The survivors of the diluvian catastrophe were relegated in one respect to the primitive condition of a mankind; the human antiquity behind them being effaced in a large degree: they were partially as a race emerging from the matrix of a primitive nature. The change in the etheric conditions was accompanied by a change in the relations between the *anima-mundi* and the *anima-coeli*. In consequence of this, instead of receiving an inbreath of the warm fluid, disseminating from within into the interiors of the respiratory system, which flowed forth to produce a breathing from internals to externals; they now began to draw in the warm breath from without, charged with the telluric principle: they drew in earthiness into their texture: they became of the earth, earthy.

309. 'The best and brightest of the survivors retained, by means of the karmic element formed from their good life, a partial memory of the pre-existing conditions, but very much veiled over. The plane of their former mental objectivity, with the loss of the solar out-breath, and the formation of an electro-magnetic film in the brain, was made subjective, and involved

within the growing and obscuring corporeality of their natural degree. It was as if a curtain had been let down or a wall builded between them and their former life. It was, to their dimmed consciousness, as if they had been subsisting formerly in a pre-existent spiritual state, encompassed by a brilliancy; from which they had now descended into a body of cloudy and gray vapor. The sight of the eyes, the hearing of the ears, the taste of the mouth, the thrill of the lips, the smell of the nostrils, the touch-sense of the hands, all of which had been highly educated and intensified, were now reduced to an incipient condition. The ability to think from interiors to exteriors being lost, and the plane of their former intellectuality being sunk below the vision-fields of their present consciousness; they were hence under the necessity of recommencing their mental life as children of the earth, and of constructing their thoughts again in their obscure natural rationality and perceptiveness. This they did, laying the foundations from which arose with years the civilizations of a new cycle of human history.

310. 'Some of the families wandered away and became a Sylvan Race at first; making their earlier habitations in the hollows of great trees as if they were forming nests. Afterward they built bowery huts from the branches; becoming hairy like the animals; gathering the wild fruits for their support; making bread of the mast and of corms; laying up stores of edible roots; gathering and feeding on the leaves of succulent plants. Fire was invented, by means of the rapid rotation of dry wood; clothing was made from woven rushes and the filaments of leaves: rude pottery was shaped out of clay or by the hollowing of stone. After a period they began to conceive that God was a Man and Woman, who had brought them forth in some preceding state of existence. In the open space around which they builded the huts of their villages, they set up the slender, straight trunk of a tree, on which they placed another branch horizontally as a cross; hence worshipping God in the generative principle; this being to them its sign. At the same time they were careful to cover with aprons the emblems of pubicity; not from a shame, but because they held that they were to be held secret, God being specially worshipped in these. Closely following the law

of monogamic marriage and living to a great age, they begat many children: these were the ancestors of the Arya.

311. 'Another sept, wandering away, became Nomads; a migratory people. These were the originals of the Mongolian, the Turanian races, and of their sub-races. These were a restless, observant, curious yet dreamy species; easily led, but not fixed to hold after being led into a settled habitude of life. They were as bees, who cling together in a society about the queen of the hive; fond of observances; of rites; of shows. The domestic ties were their delight; cherishing parents; respecting age and precedent; civil and courteous; devotees of economy; apt to observe the laws of animal and vegetative life. Their worship of God was by the name of Great Ancestor, but their human progenitors after decease were held in a species of homage, by the title of small ancestors. They conceived the Earth to have been fished up from out the bottom of the waters, and considered it to be an island, surrounded by illimitable seas. The bodies of the dead were cremated by them, and it was thought, that in the smoke of the fragrant herbs that were heaped for the burning, the spirit was wafted away, becoming afterward a benignant watcher over the family.

312. 'Greatly multiplying with the advance of time, this variety of the species enlarged into vast populations. They made paper from rice and sugar from the cane. The art of weaving was by them, cotton fabrics being produced by the means of hand-looms. One branch of their skill was in the manufacture of glazed pottery. The art of working metals was partially re-discovered, also that of sculpture in wood and stone. They found again the properties of the magnet and the method of inducing coma by means of mesmeric passes: hence they originated natural clairvoyance.

313. 'By this however they provoked the antipathy of certain classes of the elemental races who inhabited the interspatial regions of the next dimensional space; races who delight in the secrecy and the inviolability of their chosen retreats. These elementals thence commenced, but with no malign purpose, to torment them, when they found that there was an invasion of their occult privacies. This invasion of the hidden world, by

means of a pushing of the human natural or quasi spiritual thought into the fine ethers in which its forms evolve and radiate, created disturbance there; hence ensuing a resistance and out-pressure of its conservative forces. The processes to which these elementaries resorted was that of a counter biolization of the human subjects; thus endeavoring to turn the currents of magnetism from the projectiveness of clairvoyance into a return force, thrown back into the human natural sphere. The elementals would, by their spontaneous art-impulse, cause explosions similar to the 'spirit rappings' of the present time; would cause the tables to overturn; stones to fall into the apartments; the beds to shake, the pottery to fall from the shelves and break in pieces; discharging from their etheric elements into the currents of outer nature till they sometimes formed a detonating force. So these of the human kind became aware of the presence of neighbors in an adjoining invisible space, and hence sought to propitiate them, by small and customed offerings of flowers and of eatables, by burning incense to them, by speaking of them with deference and respect, and by a care to do nothing that might occasion an offense.

314. 'A third class of Nomads, wandering westward by the way of the north, encountered the unwonted cold. Hence the vital electricities commenced to operate and condense in their bodies, and acting at first as a potent stimulus called forth a diluted remains of the ancient vrilic fluid. These were the founders of great nations, that once existed on the plains of western Asia, whose relics may still be found approximate to the later ruins of that continent. From the combative forces evolved by the struggle with the cold element, were called forth somewhat of the primitive vigors that were latent in the heredity of the constitution. Some of these, the flower of their kind, became thinkers and reasoners, meditating deeply of the prior human state.

315. 'Yet man is largely a child and creature of the imagination: he is liable to confound the symbols or representative images with the fact of which they are expressive: he is inundated with images that are mirrored to within him from the picture-world of the universe: he is bewildered amongst the multitude of the phenomena, which varying continually, from the or-

der in which their processions pass over the sensorium, ascend and transform and disappear. Man is also unaware, that unless there is some balance within him, some occult Superior Leading, that shall guide the course of the mind, he is constantly in danger of becoming the subject creature of his own fantasy.

316. 'So it was with the profound thinkers of this old race. The under-world by its 'subjective imagery, gradually drew up into them. Instead of opening by a mental consciousness into an interspace, peopled with races of lovely elementaries, their introspective eyes drew toward the abysses where the *anima-mundi* works in her secret realms of creative evolution. There are elemental spirits in the *anima-mundi*, who seem as images of splendor or of terror, according to the aspects by means of which their outlines of radiation touch upon the object-mirrors in the mind of the brain. Hence, as the seers among this people became open to visionings from the under-world of Nature, they seemed to reach a world of hidden causes, in which were giants and gods; who were in the life of an eternal warfare. From this was evolved an ancient religious cult, in which again were the roots of the Scandinavian mythology of later time.

317. 'A fourth band from the survivors of the cataclysm penetrated, journeying by the way of the seas, into the equatorial region of Africa; a land possessing many features of the paradisaical home of the most early forefathers. They settled in a locale abounding with flowers and fruits, where the soil was yet impregnated with the remains of the world's original fertility. Here, the balmy and delicious climate, the pure flowing streams, the healthful and virtuous fruits, generating quietude and peace, led the mind into an approach toward the innocence of the first days. Their interior minds being somewhat led forth from within, reproduced upon the visual mirrors of the more outward faculty, pictures as of a dream-world, that imaged forth what might have been hence imagined by them as reminiscences of a blessed pre-existence. These were people of an happy sleep: from their innocent and tranquil slumbers they would awake, bringing back to an outward consciousness the shadowy recollections of an earlier world, the beginning of the human times, that lay at the incipency of the golden age. Hence, from these originated

a plexial people; thinking as from the belly and translating their thought, by means of the brain, into pictorial symbols or images;—a people of touch, evolving sensations of the deeper life through the labial organs; feeling with the lips.

318. 'The last feeble remains of this race are still extant; being mingled as a strain in the blood of certain of the negro tribes of Central Africa. As to their religious ideas, those of their earlier epoch who most assimilated into the simplistic primitive quality of man, conceived in their deeper minds, and brought forth, in a very simple and figurative style, of the primordial truths that were embodied in the Book of the golden forefathers. Traces of these writings survived, almost to the threshold of the present century. These little tribes were always from the first timid and peaceful; a forgiving, charitable, merciful and kindly species; happy to be simple and obscure; and with an instinctive shrinking from the great publicity of mankind.

319. 'The fifth type of migratory mankind, emerging through Africa, still pressing westward, entered into the present American continent by the way of the stepping stones; the series of islands, now nearly all submerged, which at that period extended from near the west coast of Africa to the other main-land. These migrations were slow and of long continuance. From the great populations one after another of the septs would set out, not led by the necessity of subsistence, but urged by resistless impulse; as if the Earth Spirit herself were urging them on, to explore and occupy. It was as if a remains of the involved impulsion, that generated the whirl of the sacred mania, in which the dissentients of the Copper People were carried out of their land for the founding of No-Ob, survived in their temperamental heredity. These classes of the race were of a bold, adventurous and perceptive quality; never content to remain in any land, however good, whenever seized by the migratory impulse. In the course of ages the subdivisions of this type were located in regions, as far separated as from the pillars of Hercules to the west coast of South America.

320. 'A sixth derivation from the primeval survivors laid the foundations of Egypt. But little is known of this great people,

by comparison of that which remains to be discovered. That civilization which survives in the records of the pyramids was preceded by a nobler culture. In this type the Copper Age, in some far process, lived again, by an imperfect remains of survival; by the distillation of the spirit of its memories in the minds of a class of thinkers who were the descendants of some who had been of the class of adept-teachers, prior to the cataclysm of the breath flood and water flood. Closed in and sunken down from the outward plane of these antique knowledges, this class of the survivors still were in the possession of the occult sign, that enables the deeper mind to retain the buried seed of thought. Hence the pioneers of this migration retained more of the memory of the antecedent conditions than did the others. Led by a divining instinct, they sought out a region of the globe where they might multiply and lay the foundations for an intellectual nation. They were the first from the date of the renewal, who began to think by a science. This branch of the race was in close affinity with the direct progenitors of the Arya; holding with them a peculiar sympathy and embracing them subjectively by an attractive force.

321. 'After long explorations, and after giving forth many collateral branches, the central and more vital of this type founded an empire in the valley of the Nile. The worship of one God, the source and spring of the seminal vitality of the universe, was the cardinal feature of their early cult. They possessed a correct idea, as to the leading facts, of astronomical and astrological science. They practiced, by means of religious training, in such methods of the occult science as were within the compass of their involved and shrunken powers. Egypt in its puberty is not known: neither is Egypt known in its manhood; but only after the loss of its great virility; only during the latter stages of its proud and slow decline.

322. 'The seventh of the prime divisions of mankind, in which survived for a little space a scant remains of the ancient process of respiration from interiors to exteriors; was of a single family of the sacerdotal class: at the time of the cataclysm they were uplifted and born away in a breath-vortice, which outwardly was, if the phrase is admissible, a governed and obedient cyclone;

a moving ship of cloud borne above the waters. This was the ark of ancient tradition in which floated the families of Xisthurus or Noah. For a brief space subsequently they retained a vestige of the primeval breath and were held in unity. Hence afterward they became scattered as nomadic groups; who evolved a tendency to inter-marriage, and who, by means of such unions with various races, infused a certain element, drawn from that primeval breath, throughout the body of mankind.

323. 'In one specialty certain septs of them became a class of wandering merchants; passing from zone to zone of the inhabited world; led to distant adventures by the passion of trade. These became the founders of international commerce; a connecting bond of communication between distant peoples. Afterward branches of them became fixed residents, forming a trading class, among the principal nations of remote antiquity. They had a hold in Palestine, perhaps some thousands of years before the repossession of that land by a mixed body from their descendants, who were the germ of the nation of Israel.

324. 'By the line of this family, a succession was maintained through the ages of the open worship of God, and in some far way an objective though partial and intermitted communication with messengers from the open worlds of the higher universe. There was in this stock a certain obduracy of constitution and tenacity of fibre, by which, in the cases of persons of eminent and unique genius among them, a strong and persistent force of character was enabled to be established. Thus while, by the gross weight of its huckstering, bargaining, scheming, avaricious tendency, it sank far below the grounds of an appropriate human fellowship, and was least of all races in the sympathy of mankind,— a material of all others most rebellious and unfit for humane ascension,— it served nevertheless as the kernel for the insemination of a loftier exceptional seed. It drew, *by inversion*, most closely to the primitive constitution of humanity; for mankind were first of all drawn into associative unity by means of the divine instinct to bestow, which they felt moving in them as an energy of life. But this species were driven on to seek an entrance into and communication with the far separated nations, by the instinct to acquire.

325. 'Nevertheless, out of this seventh race came forces and operations, that tended perpetually to re-collect the scattered families of mankind. They carried unconsciously from land to land, into the bosom of each tribe which was visited in succession, the elements of the vital fluids in which each distinct family of the race held its isolation and its peculiarity. Thus they set in circulation those mixed fluids, on the wings of which the silent and unconscious intercourse of feelings and ideas is carried on. Again, by their traffic in slaves, they acted as proctors for the re-marriages and re-unions of the separated branches of the once unitary human race.

326. 'By means of the processes that are here touched upon in merest outline, the Planet became repeopled, upon a basis of natural breath and of natural consciousness; instead of upon the primitive basis of divine-natural breath and spiritual-natural consciousness. During the long epoch which ensued, a succession of partial cataclysms, occurring generally at distant intervals, changed a large part of the outlines of the ancient geography. Mighty deluges overswept some of the seats of the earlier civilizations: groups of islands, some of them of magnitude disappeared beneath the seas. The once rounded and fertile mountain chains, by the action of erosive torrents, were denuded of their soils; which again formed marshes and deltas. These again, uplifted by internal forces, became rounded and fertile hills, and vales watered by clear streams.

327. 'In regions of the globe despised and unexplored, or left untenanted for superstitious or religious reasons, the debris of mankind was gradually forming an eighth class; the separate or castaways. The people of the earliest times would not put to death any of their brethren; but if one, or a pair, or a group, became tabooed for persistent malfesasances, it was the general custom to deport them to some uninhabited or interdicted region, where, either as solitaries or in the vicinage of others of the excommunicated classes, they were left free to their own course, and to care for themselves. It was the custom also to admonish them as in the language, 'Now you begin again; as your forefathers did, with nothing at all. Let the Earth teach you, and may God have pity on you.' From this expelled dross of man,

came rude aborigines of long successive periods: clans drew together by the coarse and savage instincts and affinities; a type so low as almost to be surfacely indistinguishable from the animal kind: creatures whose cairns, burrows, and caves hold traces of the rude custom and labor of the stone age.

328. 'There were also penal settlements, where convicts were isolated upon remote Islands. It was a truth both of the instinct and reason of those races, deeply meditated among the wise and accepted by the people, that vice and crime are sporadic; that to slay a malefactor only destroys and removes his bodily appearance, leaving his bad self set at liberty, to haunt the confines of his former habitation, to seek revenges upon the families of his judges and executioners, and to reproduce on earth his evil tendencies, through the infusion of the passion of his base self-desires, by a dark magnetism, into susceptible or diseased natures. So the rulers decreed, 'Let the bands of the Earth-spirit retain him: let us isolate such among the rocky places, and the Islands where no men live: let him be thus held as a captive: to kill his body would be but to set him at liberty, that he might haunt mankind.' Some of the barbarian tribes of the present day; those most degraded, obsolete and incapacitated for survival, are the remote descendants of the criminal classes from those antique nations, who were isolated, by their custom, from the courteous and civil mankind.

329. 'Esoteric science, under many similitudes and with numberless diversifications, existed amongst all the enlightened or semi-enlightened of these nations of antiquity. It had its adepts, under many names, and its mysteries in many modes. Still its knowledges and processes were but vague and partial rediscoveries. Its accessible fruits were, for the most, but as the wild products of the forest, harsh and scanty. Even of these there were for a long space but few hands put forth to gather, and of those who sought but few attained to any valuable prize. But few of the profound men of the races had the combined temerity, self-denial, persistence and capacity of mind that are requisite for success.

330. 'The man who inhabits an old house, that has been occupied by many before him, is surrounded by the actual transcripts of all that has ever been enacted within its walls: the fluids that emanated from its dwellers are dyed into the substance and incorporated in the texture of its form. The colors and images of the passions that agitated those throbbing bosoms; the ghosts, so to say, of the movements of the life-scene, are ensouled within the fabric. Yea, as you are aware, it requires but one process of the secret art to cause those shapes to reappear, so that the very images seem to thrill and palpitate, to speak with their phantom voices, and to reenact the tragedy with their unembodied hands.

331. 'Within a certain range and under certain limitations, the past of every man is immortal: the deeds of all men, in each style and character of the human performance, are as fresh and as actual after many generations, as in the day and the hour that saw their birth. Now the world is that old house. It was old in that ancient time that must now be recalled. The *anima-mundi* draws in the earth-karma of the long successions of the races, and holds in the vast chambers of her imagery the phantasma that have evolved in the processes of its formation. The adept, as the senses become clarified, may encounter those phantasma as vast processions, that are capable of becoming, to one range of his faculties, as vivid and real as are the presentations that occur in dreams. From one point of thought they are realities, though not so from another. They are not projections from the formative personality of the adept; not the pictures of his imaginative art, but actual entities, in their own degree and style.

332. 'Hence, as men of that old period commenced to reawaken the psychic sense, the fine point of its projective energy pierced the skin of Nature and opened that region of nature that is accessible to his intra-mundane degree of perceptive thought. But from this he was exposed to the liability of being led into the mazes of a labyrinth of error. He might, being thus opened, touch at first upon the earth-karma of one of his own deceased progenitors, and behold in it the seeming bodily likeness of that ancestor: then the spells of the hereditary

principle working in him might evolve a yearning of his self-desire, which would draw forth the phantasmal images of that ancestral karma to flow in upon and flood his brain. Thence he might become subject to a karmic obsession, in which he would imagine that his great ancestor was becoming reincarnated through his mental and physical organism.

333. 'Thus also, as a result, the *anima-mundi* spilling forth of her fluidic essence into him, would cause a mental cloud-burst in him, and flowing through would overcharge the magnetic atmosphere of his radiations with those dangerous fluids which produce mania in men;—fluids that are in process of distillation, but that are not as yet prepared to serve as bodily enrichments for mankind. So too, the unwary adept might become the victim of his temerity at the first step over the threshold of the occult realm; for the arrested karmic image, as the deadly vapor performed its work, opening and relaxing the body, would in its turn draw forth from the body of the adept his own karmic elements of the earthly sort, leaving the body, void of its life, as an empty shell; no longer habitable by its human personality. Again, by an alternative process, the ancestral self-desire, embodied in that karma of the past, might flow into the adept and mingle with his own self-desire, loosening and liberating the deep passions that were latent there, inducing a delirium, that would result in idiocy.

334. 'Still again, if there were latent in the ancestor of the adept a vein of profound melancholy, inducing karmic cold, the flooding of that cold into the adept might so chill the animal spirits and so terrorise the mind, as to make him henceforth a body of despair, incapable of hope; a prophet of woe, isolating himself in some desert place, and going forth to appal his countrymen by ominous predictions of calamity. Or he might, if in that karma were a powerfully egoistic vein, as its fumes arose into the mental chamber, imagine himself to be the mouth-piece of one or more of the glorious Idealities, who were conceived of as forms in the processions of the Divine Intelligence; so being led into labyrinths of self-illusions, evoking consequences pregnant with disasters to mankind.

335. 'He might, on the other hand, by the mental recoil from such experiences, and by the terror generated through the disastrous effect of the karmic influences, so disorder and derange the perceptive faculties in his partially lucid sense, that the objects of the deeper Nature, already made imperfectly visible as to their vital form and spirit, would assume to him grotesque and horrible appearances;—monstrosities in the rock, obscene deformities in the atmosphere, terrors and furies in the flame. He would imagine himself to be 'encompassed and beset by mocking and tormenting spectres. The images whereby the All-Beautiful works in the evolution of light and heat, of mineral and metal, of tree and flower, of beast and bird, inverted thus to him and distorted from their multiform and universal loveliness, would so be made as a ghastly nightmare, and be himself a succubus, ridden to ruin by the hag. The more infinitesimal creations that disport in a drop of blood as in a globule of dew, might thus assume to his intro-sight the appearance of a vast polypus, watching him from the sanguine fluid as from a flaming arterial sea, menacing him with protruding serpentine arms, glaring upon him from myriads of hungry and ferocious eyes. Thus the lovely nature-world around him would be made to his deluded sense as but a thin curtain, veiling a region of murderous horrors. But enough of this.

336. 'Now every object of the material world has,—I will not say its spectral,—its astral form. A phantom dog runs with the hound; beside the horse and his rider are the phantom man and his steed. Each object may be seen, not single but double; while the seer may behold his own double, as the spectral image of his own person walking by his side. Everywhere the same mystery of duality confronts him, while the shadows involve and evolve by an endless bewildering game of disappearance and appearance. The sophi of the great periods, that followed in the re-civilization after the first renaissance of mankind, sought by means of a revived occult science and by its processes and appearances, to solve the problem of life. Instead of arriving at solutions they found, with each advance, the problem to be more complex, more involved and less capable of solution. They endeavored to reach forth, that they might touch an End:

instead of that they but touched a Beginning: they would have made a landing, but drifted far out upon an open sea. High minds of good-intent pressed on in this beginning, or spread sails upon that sea. They did all this, in the early days of those great civilizations, fearlessly exploring and overcoming the dangers of the threshold, and then seeking to restrain the rash and caution the unwary.

337. 'Wherever there was a real and virtuous science of the invisible life, its first great aim was, by every means within the compass, to hedge about the avenues of access with every precaution, and to instill into the popular mind the fixed belief, that whoever ventured toward the hidden mystery with heart less than pure, hands less than clean, will less than resolute, mind less than strong, ballanced and serene, and temperaments less than harmonious, stood in danger of loss of life, loss of reason, vast calamities of the earthly and occult species; and possibly, by the pursuance of a path of inversions, of the last dread penalty that affects the personality.

338. 'These high adepts of the renaissance watched against intrusion; but by the law which Truth in that period imposed upon her votaries, they were also obliged, if one approached them with an apparently virtuous intent and with a degree of aptitude that might afford a presunable evidence of fitness, to receive him as a neophyte and to instruct and prepare him for the ordeals of initiation. It was said of such, that 'they were babes, pressing forth to be re-born to a second world.' The master-adept could but assist; making conditions as favorable as possible for the parturition.

339. 'Yet really there was no danger,—though there might be labor, burden, anxiety, sorrow, watchfulness and pain, with great concentrations for mental comprehension,—for the initiate; under a condition. That proviso was, that under all the novel and enticing experiences and opportunities opening to his clarified senses, he should hold under firm restraint the spirit and body of self-desire. Thus holding and operative in the way laid down for his guidance, the spirituality and its soul were led into concentrated force; thus calling forth latent powers in the mind and body of the natural degree; the animal soul being held in

rigid subjection, and the fluid body and life of the outward becoming fashioned for the service of the powers led forth and working from within. There were great adepts in those days; men and women who trod this path successfully, and who brought forth wondrous gifts, rich with blessings for long successions of mankind.

340. 'These bodies of learned and occult men maintained at one time, in various schools and cults, a great power and influence amidst the most powerful and enlightened nations. This power however was not that of a governmental or absolute force: it was held by the simple method of non-interference, non-intrusion into the common ways and walks of life; by recognising the fact, that it is impossible to hold up a vast public body above the level of the law, custom and pleasure, to which its members are limited by the human, atmospheric, social and planetary aspects of the age.

341. 'Within this line, the magi sought generally, though still by non-intrusive, non-compulsory methods, to restrain the tendency to deterioration that is implicated in the structures of the masses of this mankind; to hold each people up to the highest standard of the average capability. For this purpose, they sought to lead forth from their esoteric science a practical wisdom of righteousness in public and household life. They taught the best methods of pursuing the useful arts and cultures; the processes for expelling diseases; the laws of virtue, wisdom and good-fellowship, and above all, the means of protection against intrusions from the world of occult evil, whether within the hidden ego of man, or the realms of the evil spiritualities. They were, as one might say, so far as the power of this science and of its good intent were available, a divine police for the nations; vigilant watchers and laborers for the well-being of men.

342. 'The tendency to final dissolution is implicated in every Popular Society of this mankind. Nations are but larger forms of the family and individual man: they have their periods of growth, maturity and decline; which may be accelerated or retarded, but which must follow the round of existence till its terminancy in dissolution. Hence, the effort of the magi of these peoples was not to overcome the laws, which are invincible, but

to secure the best results, compatible with law and with its conditions. Thus they sought, so long as possible, to retain the nations of their care in a quiet simplicity of popular life. It was not their effort to excite that which is now termed 'Progress:' for the excited progress generates a fevered emulation in the pursuits of existence. It thus throws the public body into attitudes of strain, and forces into monstrous growth and energy the passions that are in the spirit and form of self-desire. It arrays the strong instinct of that spirit of self-desire in combative positions: it sets men into competitions that are warfares with one another, by which both vices and diseases are generated from the over-heat caused by excessive stimulation. It induces in the brain a whirl, a counter-movement, opposed to and destructive of the internal harmony, by the motion of which are led forth the latent energies of virtue.

343. 'These magi sought not to stifle the national life: stagnation breeds an opposite class of vicious diseases, and is equally fatal. They would have made the growth of a nation an evolution, as of all the complementary faculties and members of the sound man, in adequate proportions and just relations, conditioned to each other. They would have held the increase of population within the limits of an adequate and liberal food supply. They sought to prevent the deterioration of soils, that results from improvident methods of tillage. They desired a restraint upon the tendency to sumptuousness in living and to the magnificent in architecture, which the accelerated progress calls forth. They would have had the peoples to be content with the cultivation of truth and the building of virtue, as the paramount aims of existence.

344. 'Now, the terms 'god' or 'gods,' did not, at this period of history and amongst the magi, denote the Supreme One. Gods were conceived as being merely Ruling Powers, by whom the Supreme operates: hence the images, by means of which those who were enlightened embodied the abstract conceptions of the religious science before the eyes of the people, were not as idols: they did not construct idolatries: they set forth divine ideas by means of the forms of concrete images. A temple, as designed

in the art of their science, was a divine book shaped in stone: the images were as the carved letters in the volume.

345. 'Those magi who became the adepts of religion, and who were formed in their order as hierarchs of the hierarchies, were simply philosophers of the religious mystery; seeking to instruct mankind in their cult, by means of such processes as were then considered worthy and attainable. They were humble, modest and relatively unselfish men; not striving for the attainment of private ends, or ends of caste; not seeking to obtain power from personal motives; not desirous of aggrandizement or praise. They did not invent or construct oppressive ecclesiastical systems; neither did they take pride or pleasure in ostentatious rites and ceremonies. The wisest of the magi, could they have expressed their deep desire, would have withdrawn the temple into the veiled spirituality of man: they would have made prayers to be in secret, even as God is secret, not making the divine presence common in any public space.

346. 'Yet these illumined minds were students in that which must ever be the most profound of sciences; that of the complex working of the faculties and tendencies in associated mankind. Therefore they set the house of the gods, the servants of the Supreme, high above the lands; for in these houses they made high and awful solemnities, seeking to infuse into the imaginative reason of the people thereby the great vital and central realities of Truth, and to prevent them from declining to inferior levels of spiritual fancy and speculation, as otherwise they must have done. They labored to arrest the tendency among the nations to glide into the adoration of the Nature Spirit, the *anima-mundi*, from whose matrix ascend the karmic images and other superb forms of idealities, which tended at that time to fix images by impressions in the minds of those of the negative religious class, becoming, in the recent phrase, 'mediumistic.' They sought to put forth Religion by a vast procession of sublimities, in order to arrest a tendency to a mere spiritism, and to consequent impieties toward which there were tendencies in the lower stratum of the world's populace.

347. 'But every evolution of Religion of this species was productive of two results; the one good yet the other evil. A

religion, once projected into the finite objectivity of man, is thenceforth finited in nature: it has become a common property of the race, and falling under the proprietary law, may serve a use or be subverted to a misuse. Every such religion, let down into the sphere of natural organic formation, becomes subject to the law which ensures growth, maturity and subsequent decline. Hence, with the lapse of years, the religions passed beyond the control of the magi of the divine science, their symbols were prostituted and the temples polluted by unholy and necromantic rites.

348. 'The class of adepts was itself subject to the same law; moving by mysterious cycles, and cycles in cycles, of occult experiences; first through one group of magi in one land, then through other groups in other cultures of other lands; but all in the same round which prescribes first birth and growth, then maturity and its meridian, and finally deterioration of personality, diminution of intellectual wealth and power and wearing away of the persistences. During the long periods that have elapsed since the early splendid era of the first renaissance, school after school of the esoteric science has arisen, flourished and withered. The sacred fire always had its votaries, wherever civilization made its hold. There was always more or less of occult communication, and even of outward intercourse, between the higher adepts of these schools, however spaced apart. * * *

349. 'Those who had learned to pronounce the 'Hidden Name;' those who could have that Name 'inscribed in their foreheads;' those who had beheld the 'Morning Star;' those who had partaken of the 'hidden manna' and been gifted with the 'white stone,'— * * * I will say no more, they could always meet esoterically, and refresh, re-energise and revitalise each other by the renewal of elements, in the momentous crises of their labor of existence. * * *

Long ages subsequent, when the esoteric science, as to the Reality of its realism, had been lost almost, in the very hands of the successors of its magi, whose branch that once budded had now withered away, and whose altars now held but a phantom of the veracious fire, a spark still was hidden in those ashes, awaiting but for the Word that should lift it to become a new

illuminative flame. * * * I will be prudent in this observation, for I am aware, even more than you are, that this touches very near a line that must be held inviolate. * * *

350. 'During the immense periods, dating from the rebirth of esoteric science amongst the great nations of the world's second era to the development and growing decline of the Hellenic people, its philosophy, its art and its mysteries, the forces and virtues of the qualities stored up in the *anima-mundi* of the orb, and thence distilled into the electro-vital body of its earthy shell for the nourishment and enrichment of the generations of this mankind, had been progressively exhausted. The planet was then tending toward another cataclysm; which had it occurred in the conjunction of certain powers, to which it is not proper now to refer, would have left its visible surface denuded, stripped of its present earthy shell and uninhabitable.

351. 'In this conjuncture approached the active forces of the Superior Intelligences, who preside above the astral plane, exercising a specific rule over the planetary bodies: thus we are informed. By a sublime act of their common devotion, they induced a partial suspension of motion in the more interior regions which constitute the electrical sphere of the globe: this being in the science and service of their strict law. Thus they were enabled for a season to hold back the water of energy, the fluid Ni, which if it ascends into a race of the unprepared character and condition, acts as dissolvent, both of the natural body of man, his body of life, his animal soul and his body and spirit of self-life; and which holds within its elements a more potent essence, which may serve as a dissolvent of the internal entities that constitute the spiritual soul of man; leaving intact only the psychic germ.

352. 'This being accomplished, as an act rendered in obedience to the arch-law of creative impulsion, the Divine Arch-image, the Logos, in whom dwells the creative volition of the Infinite, involved in the spacial regions of the sun. He thence proceeded to evolve through the *anima-mundi* of the globe; the final term of the evolution being as a two-fold psychic seed, deposited in the womb of a woman of the earth; in

whom the *anima-mundi* had already woven an image of the earthly form of humanity. Around this image of the natural humanity, the *anima-coeli* formed the image-likeness of a spiritual humanity; the two constituting one.

353. 'Thence, by a sublime process of involution, the complex likeness-image of humanity meeting with the psychic germ, formed in the womb a resultant embryo. By such process, the Arch-image, the Logos, without ceasing to be projected and manifested in the cosmic centers of creation, passed through the processes of natural incarnation, till the outbirth was manifested as an earthly child. I will pause here, reverently to make this observation: the supreme science of the Brothers of the New Life, the arch-adepts in the seventh round of their continued life-cycle, prior to the cataclysm which removed the most ancient mankind, had caused them, looking forward into the law of the processions of this race, to anticipate this Incarnation. There was a promise also in the Book of the covenant of God with their people, and a distinct portraiture of the Man of Beginnings, coming forth thus to be manifested as the Man of Ends. Let me of this remark no more.

354. 'The advance of the twilight of mankind, deepening into the gradual darkness, previous to this time, had left the adepts of the East, the remains of the magi of antiquity, in the obscured shadow. The convergent points of so many bewilderingments of religion, operative by means of impressions upon the forms of institutions, had formed an intricate sphere, enveloping the occult world; through the mirage of which no mind of this race, however advanced and illuminated, was able fully to penetrate.

355. 'The adepts of the esoteric science stood as the last representatives of the declining intelligence, unable to comprehend the doctrine of successive rounds possible during one cycle of earthly continuance. It became the current thought, as illustrated in the later mysteries, that the individual personality passed after the bodily decease into some one of the devachanic localities or conditions; thence returning, after the karma had become exhausted of its delights, to re-enter the womb and be born anew as an earthly babe; so emerging upon another round

of active life. It was the occult faith, that human personalities thus alternated; returning to earth periodically for the purpose of reincarnation, till the body of earthly desire was finally exhausted by a long process of endeavors after wisdom and virtue. It was thence held, that the personality was enabled to escape the attractions of the material sphere, passing beyond it, after successions of rounds from world to world during immensities of ages, and commenced the long ascent toward para-nirvana and nirvana.

356. 'Now where and what are para-nirvana and nirvana? using these terms as indicative of the superior idea that sought to find expression in the original cultus of the magi. Para-nirvana is the state of approach to nirvana. Nirvana is the Archimage; in whom Form subsists by its infinity and its eternity; in whom the perpetually recurrent cycles of the Divine Creative Word, the Father-Mother of the cosmic all, are renewed for the eternally successive rounds of evolution.

357. 'In and by the Archimage, the Infinite Creativeness, by the process of thought-externalisation, or form-expression of the Creative Idea, perpetually projects time and space, and thence the cosmos in time and space; so multiplying images of His creation, as illimitable universes of humanities. Can it not be conceived, that by the complementary act of thought-involvement, the Archimage draws the quintessential principles of each successive cosmos, the ripened male-female fruits of the humanities, into the Word-World, Himself; the archetypal cosmos; which thus receives and holds the divine-natural fruitions of all that has proceeded forth from Him?

358. 'Again, we may say of the birth and processions of the cosmos, 'God objectivises.' We may say, of the final disappearance of a cosmos, 'God subjectivises.' God is in the cosmos, but nirvana is in God. Now the more recent of the ancient theosophists would say that 'Brahm, the Absolute, alternates perpetually between two innumerable periods of duration.' One of these periods is conceived to be that during which the cosmos is born, evolves and finally ripens to its completeness; thence terminating in a universal paralya; passing into nothing; ceasing

to be;—thus bringing on the night period, during which the Absolute is in repose; naught existing but the reposing Absolute.

359. ‘The greater thought of the arch-adepts of the prior race in the supreme wisdom of their science, recognising the two periods, received also the conception of the complex action of the two conditions or periods, in one and the same period, with no beginning or end. There was a conception of the endless chain of cosmic creations, proceeding by the descent of the creative vortice into objectivity, as from God, and thence returning by the rise of the perpetual vortice into subjectivity in God. There was a perception, that the divine Brahm held in Himself two complementary states; making one; each being infinite and eternal, and being as repose in action and action in repose. To limit the Supreme, the Absolute, from repose into action, or from action into repose, is to limit the Illimitable.

360. ‘Where is nirvana? considered as the last supreme condition for human personalities, that is discoverable by the clear sight of intellectual wisdom. To one who can conceive that one thought, as a living form, may hold other, vaster and diviner thoughts;— to one who can conceive, that one affection, as an entity of life and form, may contain other, vaster and more divine affections,— it is presumable to think, that the Creative thought itself, in which originates the form of the universal cosmos, may involve an illimitable series of cosmic entireties, proceeding through its form and returning into its form again.

361. ‘We may conceive of the day-side of God, as this boundless cosmos, in which He cosmosises by these manifold orbs, whereby He shines forth as a sun for the universal creation. Now nirvana, in the same figure may be conceived as the night-side of God; where the perpetual beneficent activity is an action in repose. As the night makes visible more worlds than does the day, so the light of nirvana makes visible spaces in the Infinite Divine Nature,—a heaven of inexhaustible amplitudes,—where the myriads of the cosmic entireties, which have formed in their rounds through time and space, are evolved again in the forms of the perfections of their innumerable humanities;—creations upon creations; stratum beyond stratum of the starry host, in God. All this may be conceived from the height of conception,

where the arch-adept touches the projected point of the Divine Reality.

362. 'Again, it has been put forth by the less and later adepts, that nirvana is the escape of the personality into non-organism, as the dew-drop slips from its leaf into the water. This will bear thinking of. But now, what is the reality of the desire to escape from organism in the case of an esoteric thinker like Sakyamuni? Is it not from the concentrated will of the personality, that seeks to escape from the configuration of forms of dimensions, that bind and prevent the full action of the divine harmony that seeks expression by that personality? It is not the dew-drop, that would slip from its leaf into the river and be merged in the flow of waters: it is rather the living and personified fountain, that would break the ice-barrier concentered about its form of energy, and lift its column to the skies.

363. 'Again, does not the man who is becoming, let us say, an Astral Spirit, exalted to heights of immeasurable ascension above devachan; a man made kingly over the forces of the stars;—does not such a one advance by evolution from within, putting on form after form of the dimensions in his structures of capacity, till he stands, in the science and service of the formed unity, as a cosmic astral man? Is not the ascent to paranirvana an evolution from simplicity to complexity of organised life? Have we not therefore reason to conclude, that to attain nirvana is not to drop into a last state of formlessness, but to achieve form-completeness, in the measure of the stature of the initial perfections of the nirvanic man?

364. 'Again, it has been put forth among these adepts, that it is by the self-slaying of the desire for life that the human personality escapes the bondage of recurrent incarnations, with their lives of struggle, darkness, bondage and misery, and finds its last deliverance. This in a certain sense is true. The desire for self-life is inherent in the body of self-desire. Whoever conquers, radically and wholly, the spirit and body of self-life and self-desire, has henceforth no desire, but to desire from the intent of the Supreme Logos; to possess the spirit of the Logos in him, for the affection of his affection, for the desire of his desire, and so for the volition of his volition.

365. 'So, as the will of the Divine enters him more and more abundantly, the desire of the Supreme Affection becomes ensouled and embodied in him; making its habitation in his body of desire. Hence the fruitions of the round of the earthly existence become complete. God has objectivised in him: the wells of life, that have their fountain in nirvana, flow by an actual infiltration into his belly and his bosom and his brain. The Creative Spirit is in him for a well of water of life: he has become a participant in the holy mystery; that mystery which is hidden in the creative spirit of God.

366. 'The Munificent Power can only be conceived as the Inexhaustible. Hence the human personality, acceptable and beloved, enters into the life of inexhaustible resources; the conditions of which are activity in repose, rest in action and delight in all.' Thus ended this series of narrations.

367. One of the Brethren of the Rock drew near afterward, saying, 'If you would approach me a little nearer, there is somewhat that I would shew.' The approach being made even to the touch, he resumed, 'Blessed are they who hunger and thirst after righteousness, for they shall be filled and made fulnesses: they shall not be emptied and made emptinesses. Now the joy of the blessed consists in this: being in God, and filling for endless rounds with the divine satisfactions, they give forth these satisfactions again. They are thus made to rejoice in the joy of those who receive those satisfactions to eternity:—it is good.'

CHAPTER IX.

368. The Brother of the Silver Age resumed the statement, taking up another line of narration, and saying, 'When the People of the land of Ob, sinking below the proper level of a mankind, generated the lie-disease and the theft-disease, certain of their number, still following in the line of the degradation, became unprincipled: they learned to desire voraciously in their self-delight; to love their private self-delight above all things, and to hate whoever and whatever opposed or sought to overcome this self-delight.

369. 'Now, human Evil generates from form to form. The spiritual body of self-life makes a cohabitation with the natural body of self-life, entering into it, and the two combine by the entrance of the volitions and appetites of each into the other's sensitives. Hence these procreate and ingenerate from each into the other. Thence the natural body of self-pleasure is stimulated; all its actions accelerated; all its desires intensified, till it develops an insanity of self-indulgence. In turn, the insanity which it creates and in which it takes delight, matures a corrupted karmic quality in the degree of the naturality. This thence becomes hyper-active, distilling from its substance an essential quality of evil. Sensing this, the spiritual body of self-desire inhales, draws in the ascending vapors of the distillation. By this, that spiritual egoism becomes invigorated, thence turning its inverted energies, by inversive and subversive motions, against the order by which it was previously implicated in the structure of the spiritual soul, and by means of which order it was held in restraint, for a force of resistance, against which the personality might press, for the energisations that call forth the higher and nobler powers of its humanity.

370. 'The two bodies of self-desire being thence in a combination, there is generated between them the fluid of avichi; a morbid spiritual matter, which thence descends into the lower plane of the natural formations; this morbid fluidic essence,—a stench absolutely,—being intensely fragrant to the senses of the natural self-desire.

371. 'In this morbid fluidity,—the rotted good, now made avichi or no-good,—the self-intelligent mind, mixed with the self-voluntary mind as male and female, generates eggs; which being deposited in the heated elements of the passional life, bring forth germinal monstrosities. These hence find place in the vital expanses,—in that which is the second body of the naturalness, which hence becomes populated with an evil and adulterous seed, evolved by the processes of an evil and adulterous generation.

372. 'Now, the life-body of the naturalness of man was designed to become peopled with minutenesses of virtue and integrity; like a field or a garden, bringing forth abundantly of every food proper for the nurture of the spiritual personality. That personality, by its two complementary forms of the intellectual and volitional mind, as male and female, was designed to be placed in that garden as an abode of its natural felicity, and to worship God therein. This is the personal Paradise, which, in long ages subsequent to our time, was delineated in the symbolical language of scriptures as the garden of Eden.

373. 'Enter with me into the symbolical configurations of the life-body in the human form of naturalness. Behold a serpent, 'more subtle than any beast of the field.' That is a projection from the spiritual body of self-desire, entering by this form of a spiriline. Next, is observed a tree in the garden, many-branched and loaded with delicious fruit: putting your hand to the right, the apples are of a bright red; if to the left, they are of a gold yellow. 'Taking one of each of these apples and holding them in either hand, what are they? The sensation evolved by means of them is that of voluptuous pleasure; an entrancement, first causing the eyes to be suffused, thence to become dim; but thence to open into a second realm of visual contemplation.

374. 'Proceeding in this line, where are we? We are partaking of the fruit: it melts away, dissolving into the palms: it is incorporated into the bodily self-will. Now there is an irresistible desire to overcome every thing, every body, to break through every restraint, that seems as an impediment to self-volition. — Well, observe again: the approach of the temptation is from the spiritual form of the self-life into the natural form of self-life. Thence entering into the volitional mind, the feminine mind of the personality, as it now stands in the life-garden of the frame, it tempts that volitional mind to desire the fruitage growing from the divine tree in the Eden of bodily delights. She plucks the fruit and absorbs it; whereupon, putting forth her hand, surcharged with the pleasure-life, she lays it on the head of the intellectual, the rational mind, her companion. Thence he, absorbing of the essential stimulus of the fruit, charged from the latent voluptuousness in the feminine mind, is seized with a desire to beget upon her, to cause procreation in her from his own seed: she again is inflamed to be filled with him, to be interpenetrated by him, and so to possess, to fold about and hold him by constraint: they obsess each other.

375. 'Notice more: a reaction ensues from this process of mutual energy: they draw apart: the force of the mania is now spent: they are ashamed of each other: their eyes are opened to see, that in the form of the mental configuration to which they have transposed, each is in the image of a naked lust. This observation grows painful to you, and the pain impairs your sight: we will therefore pause.

376. 'Please notice again: there is a second tree in the garden: behold in it a cluster of branches; amid the branches a nest; on the nest a bird and under the bird an egg, that is also a fruit of the tree. You may take that egg in the hands and place it in the bosom: there it is delicious; but how cold! The eyes open from the stimulus of that cold: in it you have tasted the virtuous immortality, yet as a physical man: the property in the fruit, which appeared as an egg, is from and of the divine life-karma.

377. 'Being thus in open sight and your mind refreshed, we return to the pair who ate disastrously. A Man appears to them:

I say a 'Man,' because He is the Processional Appearance, by means of which the Divine Second from the Divine First, evolved to the likeness of a point of personal humanity, is manifested man-like in the processions for the creative processes. Observe, this Man is apparent in the garden of the life-body of the naturality. He sees that the pair are ashamed before him; so he draws a skin over them; a skin over the surface of each intelligence: these involve them; closing against the degree of dimensional light in which they stood and beheld before: their interiority, which previous to this was an exteriority also, is hence so involved as to be internal, without being external. It is hence as if they had been conducted out of that paradise into another space, for their former viewed space has now become interspace; hidden within. They are, as it seems to them, in a land beyond the out-skirts of their former garden: they discover that they are in a wilderness of both good and evil vegetation; fruits of nutritiveness to be gathered with difficulty and pain, and fruits of poisonousness, to be rejected and denied with an equal difficulty.

378. 'Notice again: in consequence of the seduction of the voluntary or feminine mind, by the serpent of the spiritual self-desire, she has carried the projection of that spirit of self-desire into the desire of her own belly: hence she has been degraded from the loftiness of her uprightness: she has suffered a fall. Man must hence, by the ratiocination of the true, just and right in his rational mind, direct, control and govern his own voluntary mind: he must be in labor to save that voluntary mind of his personality from being filled up utterly from the progeny of the desires of self-lust, generated in her belly by the snake, and thence from being drawn with her into the belly of the serpent, there to be avichiated,—made no-good,—and hence to perish.

379. 'Yet notice: the Man of the divineness will not suffer the pair, being as one, to perish, as by the serpent of spiritual self-life, but declares, 'I will put enmity between thee and the woman, and between thy seed and her seed.' The voluntary feminine mind, becoming impregnated from the good truth, which passes into her from the man by the persistence of his upright intelligence, generates, as a resultant force, the principle of

overcoming evil with good. Henceforth, by the energy of overcoming evil with good, the male and female principle, unified in the action of the personality, must journey through the round of their labor. Hence they move, as standing on the head of the serpent; the head of the active resistant intelligence of self-will. They energise by the heel,—that is by the weight of the full energy of the personal force,—upon the serpent's head. They, in this combat of life, are wounded through the heel; that is, through the nerves of their contact with the snake. At last they bruise the serpent's head: that is, they break through the configurations of the organs of the energetic mentality of the self-will, so reducing it to an absolute quiescence.

380. 'It now becomes our duty, for purposes of illustration, to look in upon a man and woman of the earth: the man an adventurer, a novelist, a medium; the woman a social actress, an adept in disguises, a medium also. Both are typical characters: he is a peculiar form of receptive intelligence by means of outward observation and obsession; but who is little or nothing, unless the active qualities of some female, energetic by means of some of the subtle faculties of the feminine prowess, serve to balance him and hold him to a purpose.

381. 'Observe the woman who is with him: she is exceptionally a type of the sheer naked will of the self-life; self-origination; self-domination. Observe still: without man she can do nothing; but she has clothed her naked volitional self with mantle upon mantle of masculine intelligence: she is therefore able to personate whatever is in the ordinary mind of man. She is fixed to fascinate: she changes her mental colors, as the chameleon does its dyes; appearing to each person whom she would captivate in the character which is most likely to effect an enchantment.—Giving no indication as to their place, name or nation, we shall so make no reasonable ground of offence. We have in these two an outline presentation, perfect so far as the inevitable limitations will allow, of the two intellectual principles which combine, as male and female, in the one personality of the seduced and seducing human creature.

382. 'Now suppose that woman, as a force-form of the volitional mind; a mental will; an embodied persuasion; an insinuation; a stimulative yet enthralling magnetism; so flowing into that man, as a form of the receptive, impressible; reasoning, fancying mentality,—suppose that she has developed an organised and evil karma, by means of the lust of theft, the lust of deceit, the lust of false presentation, the lust of self-lechery, the lust of self-adornment, the lust of self-glorification, the lust of supreme rule.

383. 'The forms of these lusts, involved in her evil karma, will thence, by the associative law, enter into that man, as a receptive and absorbent structure of mentality. He will thence become poisoned from her evil karma as a body of delight, and the mind, gradually yielding to the soft persuasiveness of that deceit, will become as a bed for the body of that evil.

384. 'Again perceive: in order that the woman of the magically evil will may fully control the receptive mind of the man, it must not be made to appear to him that he is under her control; the bond-slave and medium, the tool and victim of her art. Were this thought to rise and become fixed before his vision, he would rebel. Therefore, that she may be subjectively or essentially dominant, she will appear to him to be objectively subservient. She will seem to follow that she may practically lead; thus disarming the suspicious tendency of the man, so that she will appear to him as a satellite, shining with reflected rays, as the meek attendant upon his brightness. Designate these two hence by names: the man as a mental receptionary, is obi: the woman, as a mental volitional, is obo: the two as one form are avichi,—no-good, by its primary form and principle.

385. 'Let us return from this observation, taking up another posture, by the divine art of the science in which we share. We pass by this out of Present Time and into Past Time. How sweet it is! the atmosphere is formed into a still felicity. It is the close of day: we behold how the Golden People, the forefathers of mankind, stand and worship, with the hands uplifted

and the palms open toward the setting sun. Perceive how a singular ray forms and flashes upon each open palm. 'The kiss of the sun,' as they make the phrase, is thence diffused upon their lips; the benediction of the God, One-Twain, so kissed into them, for the good night.

386. 'Now the sun has set, and violet crimson colors, through which the few large stars are faintly visible, over-curtain the scene. The full moon has risen, soft and lustrous, zoned by encircling halos. The women now stand in reverence with their hands pressed upon the beautiful bosoms. There was then a lady in the moon; the feminine world-soul of that satellite; and evolving thereby the Lady of the Night; a processional splendor from the Goddess who is one with God. So the women worshiped, and She touched them through her luminary. And see again: they are transported: they are enraptured: they adore the MOTHER by mysterious names of sweetness and pleasure; feeling, as they say, 'embosomed within her bosom and fed by the nectareous juices of her delight.'

387. 'Observe once more: husband approaches wife: as the reasonable mind to its volitional intelligence. Does she obsess? nay, but she flows into the interiors of the man, by that occult opening that is called 'the Mother's way;' while he enters her occult personality by that which is termed 'the Father's way!' They are suffused mutually into each other by a suffusion that is of God: they are possessed by each other in God, and are thus led into the temple of creative delight.

388. 'Let us return from past time, into present time; once more entering into the symbolisms of the book of life. We are again in the primitive garden, formed in the life-body of man, for the resumed study. In the garden are a pair, the male and female, the reasonable and volitional mind, constituting one personality. With them are present the Father of the solar brightness and the Mother of the lunar effulgence. It is as if the Man-Woman, of the sun and moon had descended, in the forms of man and woman, one-twain, to be present by appearance with the cratures of their formative benignity.

389. 'The Divine Pair gather fruit from the tree in the midst of the garden; the tree that grows from the principle that originated in their own karmic life. The Divine Woman feeds there-with the man, and he in turn feeds the woman. So the man, the reasonable mind, the husband, may be symbolically represented hence, as saying to the volitional mind, his wife, 'Behold; thou art mine! Lord God gave thee to me: thou shalt conceive of me a good seed: thou shalt be unto me a fruitful spouse: we will offer up to God the outbirth from a divine ingeneration, in life that shall be without end.' Hence the woman, the volitional mind, may be represented as responding, 'Behold, I am thine! do with me as the God who is in thy thought makes thee wise to do. So I shall be in the liberty of the delights to the end; and I will involve into thee again; for as out of thy side I came, to be eyes with thy eyes and body with thy body, so I return from the end of the delight to the beginning, for the delights in their new round: I imminate into thee, that I may emanate anew through thee.'

390. 'By means of such representations we may understand, that the rational mind and the volitional mind, being one in the body of the spiritual personality, are led forth by processional forms to appear in their garden, the life-body, as counterparts or complements by sexuality. Thus it is also made to appear, that these processional forms, as husband and wife, by the order of the strict law of their obedience, receive the benign visitation of Lord God in their garden; absorbing thus, as by the divine hands, their nourishment from the fruit of the divine life-karma, and hence infolded in one bed for one embrace.

391. 'By this order, the reasoning mind is introduced into the volitional mind by a living way, which is a divine way. The volitional mind, thus by a new and divine way, is reintroduced into the reasoning mind. The masculine understanding is thus impregnated by the virtues of the divine karma, through the inflow from the feminine voluntariness. In turn that feminine voluntariness becomes the womb,—the seed bed,—of the active virtues. Henceforth the twain make one.

392. 'Passing to another branch of the theme, I remark, that I desire, as a subject for an illustration, to be considered as no thing. God is no thing; for a thing is that which is thought forth. I was not thought forth; being as it were but shadow. God is not a thing. Life, in the Original, in the Eternity, is no thing. We, as one-twainness of man, draw into the various forms of the complex organisms, in which we subsist, the whole cosmos, by minutenesses; till each man holds, in the mirror-forms of his structure, representatives of the images of the universal all. I specialise my thought to you in this way.—God is no thing; and man, as he stands in God, is no thing, because in his spiritual personality he is destitute of thingness. He is the mirror of the transparent law, and the law in him for the law of its expression. Being therefore in the form of the law which is eternal,—timeless, and infinite,—spaceless, he does not absolutely inhabit the thing: he inhabits God. Our friends of the Eastern cult, in saying that God is no thing, declare well; but whoso would affirm that God is not, say that which is not well, for God *is*. Therefore we who inhabit God are in great joy because of Him, and we mirror forth the one-twainness of the divine processions.

393. 'Let us enter again into past time. We are anew in the happy land of the golden forefathers. Now it is morning: again we behold the men, but now coming forth for the newness of their day, they stand with faces to the east, to greet the sun in its rising. They stand motionless, concentrated in thought, joyous by attitude. The vrillic element, matured during the hours of the night, flows over their forms as a rich volatile oil. They intermingle by sweet harmony of social affection, which flows from breast to breast, till the fine volatile fluid, evaporating into the solarised air, relieves each of the excess of the benevolence, that was matured during the repose. This of excess is a singular phrase, when spoken upon the earth. Poor Earth! poor mankind! poor brother, companion of the hidden way, bowed beneath the mysterious load of the universal poverty!—Excess of benevolence! Let us endeavor a little to naturalise the thought. Whence is this humanised ether that forms to an excess of benevolence? Whence does it emanate? and why?

394. 'During the hours of their day, those ancient people of the sons of God, by means of the arch-solar temperament, drew from the solar atmosphere, that mingled with the emanative atmosphere of the earth, five distinct properties, qualities and spheres of the elementary principle. These may be named, as of life, love, dimensionality, essentiality and energetic harmony : the terms are vague, but at present must be allowed to stand as symbols that designate unknown realities. By our combined labors in the work of our science, we may hope perhaps hereafter to make them generally intelligible.

395. 'Now, in the Arch Sun are five distinct spacial worlds, which stand related to each other from the third to the eighth dimension: the eighth forming an interspace for the seventh and so in this order to the third, as their out-space. Beyond these again stand seven temperamental worlds, from the first to the last interspacing each other. Still beyond these are seven worlds of the solidified ethers; also interspacial, and each as a globe revolving in its own spacial etheric atmosphere. Now, conceive of each space, each orb in that system of the organisation of the Arch Sun, as being peopled by human races, intensely energetic by personality; each race by mutualities complementing each other's forms, and constituting and perfecting, by the order in which they stand, one splendid People. The function of life in this people is specially to radiate. Let us entitle them, arch-solar radiative men: let us designate them by their solidarity, as one composite, radiative Man. Let us conceive again, of the Divine One-Twain, moving forth processionally among them, as the God the Irradiator, one with the Goddess, the Irradiatress.

396. 'See then how, in our golden time, the little people of our little earth, during the hours when the sun was above their horizon; moving under the solar cloud, whose brightness was love spaced in its intelligence, by the sympathies of their affections drew in with its heats the virtues of which were composed the heats, and so, filled and blest, retired to the repose of night: they had, as so many open flowers, filled during the day as with the sun-pollen. Hence conceive, that the inter-involved forms of each one-twain, by the actions of the karmic delights and by

their silent chemistry, distilled this solar virtue; causing each to awake with the morning, replete from head to feet with the resultant qualities of the arch-vrilic bread and wine of life. This was the excess of benevolence, the superabundance of energy, from which they sought relief. This flowed through them, to be disseminated into their earthly atmosphere, and to melt as golden showers, till the very leaves of the grasses glistened with the dew of vril. The Earth received her great baptisms in those times: she was baptised, as may be expressed in the saying of a far more recent scripture, 'with the Holy Ghost and with fire?'

397. 'We will now draw in the thought a little. When you touch with the word-staff, pronouncing the omnific word, a disembodied spirit who is become less than man, a wandering parasite upon the race, who is intruding and working evil, by the fire of the arch-vril in that staff he is spell-bound; being held for a season in suspense of energy. Thence being touched upon the brain by the surcharged hand of energy, he is made to sink to sleep; becoming, while that slumber continues, passive as the dry leaf on a dead branch, and held as that leaf is held to its twig upon the tree. With what firm yet gentle grasp the Power that moves in the arch-vril holds him there! He is thus involved in the trance of hibernation: he grows not, he matures nothing during that sleep; but when he awakens it will be to him as if somewhat of his constituents had oozed away; as if the series of shells of which he is constituted were becoming frail; as if he were journeying toward nonentity. We have seen in the former illustration, how the human personality is made subject to the ego and becomes avichiatised: this marks a stage of the process by which the avichiatised ego becomes at last subject to the law of dissolution and oblivion.'

CHAPTER X.

398. ' Now, the ancients of the golden era possessed, in virtue of their arch-solar relation, that force which for you is made operative as the result of your long rounds of service and attainments in the divine science, by means of the omnific word and by the word-staff in your hand. It was by this power, led forth into externals, that they drew the fowls from the air, the fishes from the sea, and the roots of the trees from out the soil; to say nothing of greater things. It was not in themselves, *per se*, that this power lay. The lines of the arch-solar force were implicated in them; hence their nobler vigors were in the processions of the sun.

399. ' When during the shadowed hours a man desired to make light for his dwelling, he would sprinkle from his radiative vril upon the walls and from the vrilic property would diffuse an illuminative efflorescence, till the twining wreaths of light would be as garlands of flame-flowers in the room. Now when, on awakening in the morning, you are sensible of the vril as a faint red color, overflowing through the white fluid of the nerves, you are conscious as if infinitesimal blossoms were opening in the nerve-currents, as countless buds of lilies on a sunlit stream. Wonderful, most wonderful is the occult constitution of man: but those golden ancients held germs from the *animaflorealis* of the Arch-Solar World, within the currents of their vrilic fire. Hence, diffusing by night from the water of fire, the germs of that flora opened each in its globule, and the flame thence unfolded through the form of the flowers, till the illumination of the house shone beautiful in the forms of the blossoming of the sun.

400. ' There are in the vrilic fluid two elements, which by their blend generate a third. The first is separately as a deadly

cold; the second as a consuming fire: the two by their combination produce a living cold, a living heat, mutually tempering and vivifying each other. There are forces in the third fluid that anciently passed from frame to frame in the energy and festivities of life.

401. 'In the time of our Silver People, I have seen a man, for the sport of a social gathering, place his hand reverently upon the delicate veil of tissue that robed his wife's bosom; thence causing her breasts to flow with a refreshing milk of love, more delicious than any draught of the elixirs of flowers. A nectar indeed, this flowed as from tiny fountains into two golden cups that were held to receive it. If one who was a Poet sipped of that wine, a few hours afterward the mind of him would conceive and bring forth some fine lyric. Whatever was the artistic speciality of the one who tasted, he would afterward produce some small perfection of the work of his own artistry, as a consequence. I have seen a man, in like manner, lay his hand upon that envailed bosom and draw forth a wreath, woven as a garland of bridal sweets; which he again offered upon the altar of the Muse of the divine melody.

402. 'Precious to me are the remembrances which I now revive. I have seen a pair of the most aged of our ancient people, folded in each other's embrace for the last sacred rite of earthly existence, the dissipation of remains. I have hence beheld these entranced and visible frames undergoing the process of transformation by dissolvent sublimations, till each body lay as a series of blossom-wreaths in the human form, exhaling a perfume as they dissolved in a slow music and were lost to sight. I have watched the combinations of the vrillic fluids that produced the dissolvent energy and seen them forming under the hand of the pontiff who conducted the rite.

403. 'I have seen the vases of distillation set in the Hall of the Mysteries, where, all rites having been duly performed, a newly consecrated Monarch of the Silver People was invested with the emblems of his office. A word-staff was made for him; as one would now say, a scepter. The distillations from the vases were then combined and forth from the fluid issued,—what shall I say,—a serpent, or form like that representative worm

which you observed in the symbolisms of the life-garden of man ; —the reptile proceeding from the spiritual ego of the self-life in man, and entering as a form of temptation where the processional forms of the male and female mind stand beside the tree in the paradise.

404. 'I have seen the monarch take that serpent, subduing it by the power of his charm, and causing it to pass through transformations till it became as an elemental lion. I have seen the monarch then fight and subdue the lion, till it made a more powerful transformation, becoming as a man-tiger, in the power of avichi-kama. I have seen him subdue the man-tiger, after it had become endued with the form and force of the avichic ego, and thence when he had subdued that evil, eat up its body by means of his own bodily absorptives: thus neutralizing the form-force of Evil by his own form-force of good from God. I have thus seen him reproduce the transmuted constituents of that force-form of the no-good, for a form and force of good in the word-staff; and so growing and condensing from his hand. I have then seen him extend the word-staff toward the circle of the council of his brethren, gathered about him, saying, 'Receive power by this;' of that power I must not say.

405. 'Now this is explanatory: in those vases of distillation, which held contents from the vril of the people, was mingled of necessity some little thing from each of the people, of the evil seed, that was held latent and suppressed among them. Now it is not difficult, as you know, for those of the skilled art to produce organic constitutions, endued with a foreign life. In this great rite a creature was evolved from the vril of the people, in which the potentialities of evil latent in the people, being combined took on the proportions and properties of a popular active force. He therefore who was to serve as a king was thence to educe the energies of rule by taking upon himself the evil of that serpent. It was requisite that he should be an adept in the wisdom of our science and in the good of its service, in order that he might coerce the evil latent in the people, that our strict law required should be held in durance.

406. 'Now the evil principle is protean in the forms of its processions, till at last it takes the supreme form in which it puts

forth the energies of battle as avicha-kama; the full inverted force of ego of man. Thus the monarch avouched his ability to hold in durance the common evil of the people, by the conquest of avicha-kama in that form. Now the ratio of inheritance is that of victory: hence this last overcoming found its results in the compensatory force: so the monarch was now able to consume the avicha-kama in his own person, to transmute its element into the force fluid of kingly good; hence to assume the scepter in the law of strict resistance to the evil latent in the people, and hence to rule in the strict law.

407. 'When the King went forth hence, with the word-staff in his hand, the people were assembled for reception. The coming forth of him was in great simplicity. Assuming no state, he said words as these, 'Come ye blessed, receive the kingdom led forth anew for you from the foundations of the worlds. I was hungry to serve and you have adopted me into the service of the divine bread. I was thirsty to give you drink and you have given me to drink of your karma, that I may impart the milk of the bosom in return. I was naked; having no clothing in myself to move abroad among you; but you have clothed me upon yourselves. I was even to the faint point, with my yearnings to go benevolently among you; I was in restrictedness, from the great weight of the body of the affections formed within me for the building of your social strength and pleasure; and you have opened to me.'

408. 'Then it was as if the People answered, 'When and how did we this to thee.' So the king was again as saying, 'The foundations of the strength of the royalty are in whatever is done for the king's brethren: the King would not be king, in potentiality and hence in reality, if the least of the people were not served as he has been; each for the quality and fitness of his performance. So being made king among you, it is hence my function, by this staff of the word, to go foremost in the ways that conduct into the eternal life. Receive therefore your kingdom, newly given to you again, and let us serve in it by the life of eternity. I come and go in many ways among you: if I go from one place, I will come to that place again, keeping the

order of the rounds of visitation; so that we all may be in the journey of one round together.'

409. 'When the King had spoken in this style, he entered into the order of the royal round among the people. He was in the order of the Peasantry, serving as the peasant king for rural life. Hence he was in the order of the Craftsmen: serving as the king of the craftsmen for mechanical life. He was thence in the order of the Sages; serving as the king of the sages for the instructive life. He was in the circles of the Joy-givers, serving as the king of the joyful for the festive life. Thus being in the head of all the public orders of the land, his round was in all these orders. A shadowy remains of this era of our people survives as a tradition of the Saturnian days. It was joyful then, when a royalty as this was thus enthroned in the palace of the constructive orders of the commonwealth.

410. 'In that age the Priesthood served by a common office among the people, in such manner as I will tell. They were a distinct guild, and were selected by the hierophants of the science of the hidden way. These hierophants were the ripest of the land, who had been already intromitted into the secret blessedness that is above mankind. They did not mingle much in the avocations of the daily life: they were beyond: they were passed through: they were as stars that have travelled over from east to west, but who instead of setting pause for a period above the edge of the horizon, and stand where the line of the earth seems to touch the heavens.

411. 'Now, by the wisdom of these were selected the members of the priestly order. They chose them, not from the brain but from the belly; not from the skill of the hands but from the orb'd formation within their breasts. Hence the priests were termed, 'milky breasts, mercy bellies and play babes: ' these seem to you to be singular names. They were called play babes, because in them was a singular affection to be esteemed as little children, and by means of the divine form of infancy in their affection to diffuse virtues into the bodies of the infants of the land. They diffused by their hands a soft vril, which flowed

as rains of invigoration. Herein was the origin of the custom, that priests should baptize babes. To have a priest as a guest in a household, was considered as a general invitation to festivities in the neighborhood, for they carried the faculty of leading forth delights.

412. 'I will say again: these Reverences kept open houses for public entertainments; which were provided for from the state, for the refreshment or repose of all who were upon journeys: these houses were known as 'God's houses:' from this came afterward the custom of temples. If one had a group of friends whom he would entertain, and desired to relieve his affections by splendor and festivity for which his own family residence did not afford the convenience, he would celebrate among them at one of the neighboring houses of God; the priest of that house officiating as the pontiff, keeping holy time in festive style. There were in these houses most sacred chambers of repose, called 'Bowers of Love-the-Lord,' where bridal pairs, passing from place to place in the small round of delights that followed the nuptial celebration, were expected to rest. Such were a few of the minor specialties of the clerical service. I touch from point to point by a mere indication, leaving a great circle that is not shewn. In order to apprehend the genius and constitution of a people, these must be read from the order of their land.

413. 'The clergyman of a parish, with his wife, were, if the expression may be allowed, its Cupid and its Psyche, their unified emblem being the torch of the hymeneal mystery: the pair, as one-twain, led the public devotions of the young people; these being in sacred choral dances and songs. These took place where the pillar of the branched cross was uplifted, in the embowered retreat of the temple, that was known as the garden of God's house. Hence these holy ministrants officiated in ruling and leading, for the order of endearing associations among the young people, the youths and virgins, the ardencies and purities. They held their lives and hence their wise thought in the affections of the young, and hence watched the ascent of love from its dawning to its morn and so to its sunrise, shining from heart to heart.

414. 'Now, all this was in exceeding holiness and righteousness; the sacred sexual passion not having yet been adulterated

by the admixture of corrupt elements to become diffused into the emanations from the frame: the lust fire had not then been known. I remember, that when I was about to emerge from boyhood, though still as to feeling a boy, my mamma-priestess took me on her knees. I was then, as might now be reckoned, about fourteen years of age, and she perhaps sixty, yet most beautiful, and most desirable to her spouse. She then explored me, by an inwoven fire, from the breast to the groin, and then by her occult holiness drew out of my groin a little egg. I cried, 'Mamma!' for I was tremulous with rapture, and my pillar commenced to rise: it had never arisen before. She answered, 'Baby, your eyes are being opened.'

415. 'Then the priestess drew a veil that curtained an alcove in a room, and said, 'Behold your Divine Mother, by her image.' Now this image was of the peculiarity of those which were termed animated statues. It was first to my eyes but cold stone. The stone commenced to glow; to be infused with warm sweet human life. The arm of the statue thence moved and the hand was laid upon me. I was not afraid but was filled with a delicate and modest consciousness, that I was ceasing to be a boy and becoming a youth, and that this was the initiation into that state which is now known as puberty.

416. 'I looked up, and apparent through the statue was OUR MOTHER; the Great Mother, the Divine O, by the majesty of her Goddesshood; yet as a woman full formed; the crown and perfection of all womanhood; singular and complete. Then I knew, that I beheld the Origin of my life. The Divine One spoke unto me, as this: 'Go thou into the sacred place, with the woman who is my priestess, and I will be with thee there.' Thence I was led into a spacious, endomed apartment. I knelt before an altar, and in the soft and perfumed gloom two hands, each of which was as if it might hold the globe of the world, were laid upon me. Then a divine voice made utterance, soft and low as the murmur of the evening wind. It penetrated into me and through me: it was cold as death, but thence rising through me was as the heat of life. The words in the utterance may be expressed as these: 'Child, if thou wilt be Mine, to

keep my law, I will indwell in thee: I will bestow upon thee a maiden of mine, who shall lie in thy bosom, and through whom I will bless thee.'

417. 'So there I took the vow of the commandments: thence going forth, I knew of the law of the commandments; they being inscribed in my body and in its heart. Afterward I went again from the house of God to the house of my parents. They received me in the sacred room and were made as naked before me, saying, 'Now thou hast become one of us; knowing the good from the good; having the good made sensitive in thy flesh.' So they kissed me, calling me 'man;' but before they had termed me 'child.' I remember this as if it were the occurrence of yesterday; the sweetness of it reviving in me as a perfume, and the sacredness of it as a moving and majestic song.

418. 'I revive my memory in many things. Entering as I have spoken upon the youthful period, my vrillic fire began to be predominant. Now the vrillic fluid slept with us in the organs of the body, till we had a work to perform that required the concentration of force: then it was as if a giant had risen up within us. Babes, held in the concentration of the parental vril, would move forth in its currents. If the parents thence desired, their infants would dance on the waters or glide in the air as birds. They would leap from the high trees, and recover their motion for an upward flight, before they had touched the ground: yet, if not thus held and moved in the parental vril, they would have no such energy.

419. 'I remember, that once when I was a small boy, my father was in a boat and I was on the shore, playing upon a flute. He called to me, saying, 'come here,' and projecting a current of his vril till it met my vital body. I was thence filled with faith to walk upon the waters; so I went to him, walking on the waters and still playing my flute. There were large fishes swimming nigh the boat, and he said to me, 'I will shew you how to take a fish.' Then he laid his hand upon me, and told me to have faith, that I could take a certain fish. I therefore had faith, and the current of vril flowed through me: so I pointed my hand toward the fish,—it was a great one, larger than I,—and the fish swam up to me: so I stroked it on the head and

belly till it became insensible: then a bright spark that was the vital germ left the fish, and all that remained was the body of its flesh for food: it was captured without fear or pain to the creature.

420. 'I remember, that one day my body commenced to smoke. My father said to me, 'Have faith: there is a whirl coming through you: stretch forth your arms and rise.' The buoyant vrilic fluid thence lifted me as it flowed through my body. He then said, 'Stand in the air over me, and have faith that you can lift me from the ground. I shall not help, for you must learn to lift loads for the kingdom.' So he stood upon the ground, making himself inert weight, and I touched him, with my hand put down toward his head, by faith willing him to rise. We were in that faith struggle for an hour, till I conquered the resistance of gravitation in him. We then shot up into the higher air together like arrows. By means of these and similar schoolings, the boys were taught by their parents to work by faith, and to command the potencies of vril.

421. 'One day the king came to our family house; having entered into our guild on his round of visitations through the land. The king said to me, 'Son, shall I try you?' so I answered, 'Most Blessed, I am in trial.' The king then put forth his hand, on a finger of which was a signet, saying, 'Take that ring from my finger, and by virtue of the ring go forth, till you find a man to whom your hand on which is the ring will cleave: say then to that man, that I give you to him, for a son.' I took the ring; went forth journeying for three days and found that one to whom my hand would cleave; a most reverend gentleman; a master of the adepts; one of the wise. When I saw him, my hand drew to his hand: it was thus that I was chosen, by the Royalty of the land, to become a pupil in the science of the profound art.

422. 'I remember, that on a subsequent occasion, my Instructor said to me, 'Go down to the stream and take a fish: in that fish I will place a jewel; this, which I have now as you depart, upon my finger. Have faith: I will not tell you what species of fish you are to look for; but bring me the one that will have in it my ring with this stone. You will also find in the fish

another ring, interlocked with this of mine: have faith!' So I went down to the stream and saw a school of fishes. Taking my flute I commenced to play, by a secret art that was instilled into me. Thence three of the fishes were attracted by the melody and the third of them cast itself upon the shore. This I took, making a water-sphere, so that it lay at ease. I bore the fish to my Instructor, nothing doubting, and it dropped into my hand two rings, one interlocked with the other. The chief then said, 'accept this new ring, that you have found interlocked with my ring:' so I wore it from that time. Now you have read, that Jesus of Nazareth commanded one of his pupils to take a fish, and that in the mouth of that fish was found a piece of money for the tribute. This is esteemed a great miracle, that by the command of his master a wild fish was taken from the water, having in its mouth a needed coin. But had our chief taken a medal stamped with images as he took the ring, and told me to find a fish in the stream with the same medal in his mouth, I should have found it there: this is strictly in the law of our science, as you know.

423. 'I remember again: there was a certain gentleman, who gave a feast in the gardens of one of the God's houses. Our chief was there, and it being somewhat of a sultry day, he commanded me, saying, 'Have faith: take three of your companions: unite hands with them: form the sacred configuration: rise with them into the atmosphere: call there to the spirit of the rain: evolve thence a cloud over this garden and sprinkle the guests with a fine spray, that shall be fragrant from the seven properties of fragrance.' This we did.

424. 'I remember, that there was another festival and our Chief was not there, but the King's Representative was there, and he said to me, 'Son of the Wise, there will be hardly enough of the good wine: for more are present than were expected to unite in the festivities. May it please your kindness to invite your master and bring more wine?' Now the Chief was absent, by step-travel about three days distance. So, by our conduction, I touched his ear and expressed to him this courteous invitation. Soon after I heard him say, as in my ear, 'You will find in the house of God twelve golden platters: place the platters in the in-

icated place before the crucifixial tree of the pillar. I will be there presently.' So I went into the house, found the platters and placed them as directed. Soon after, a turning motion commenced in the platters, as if they were being molded by the art of the potter, and when the motion ceased they stood up changed into twelve vases, each of which was sealed upon its mouth.

425. 'Soon the chief came, by the way of secret travel, and after his reception said to the Representative, 'May it be in your kindness to present the service of our brethren to the guests, and bid them drink from our service of the twelve jars of wine. I will keep this day as a festival and have rest and joy with you.' The jars were therefore opened, in their order as required, and each was found full of wine, charged with a special virtue of hilarity and peace, according to the quality of those for whom the cups were filled.'

426. The wife of the adept remarked, 'These pictures of the past are sweet to me, yet poignant.' The Brother replied, 'I will not continue them; but they will serve as a foundation, on which to base future statements. Draw to me more closely, by the deeper way, and I will state, why this power was afterward shorn: it was never entirely taken away: a select few in all ages have held their hands upon the horns of its altar. In a world that is in the law of the exceptional, as this, the attractions provoke repulsions, by powers emanating from the evil source. Whenever, in the life-round of a people, its temperaments commence to ascend through the vrillic into the solar emanations, the lower of the classes in that people, the negatives, the passives, the neuters, commence to be painfully agitated; being as a people held in the unitary form of the public life, and hence in the general reciprocity of sensations. For the higher choirs of our Silver Nation to rise into the loftier temperamental attitude, brought a strain upon the vast body of the simpler people of the land. We were therefore restrained from the grand march of the superior art, which requires a more exalted power of the temperaments, by the necessity that we were under of doing nothing that should derange the harmony of the sensations of the public body.'

427. 'A man was among us at this period: the distant memory of him was worshiped long afterward as divine. I will not now pronounce the name, by which for a series of thousands of years he was adored as a god. He walked in brightness as the Morning: he was chief of the wise, and those who knew of his privacy said, that 'he was the sweetest and most kindly of men, the express pattern of amiability, that by its comprehensiveness embraced the nation, as one form of man.' Yet he was so great, that the resouant harmony which moved in his intelligence, and that was felt as a power of his body, produced an agitation through the bodies of the passives and negatives of the land. Therefore he restrained himself from the higher ranges of his loftier capacities: he drew in the horns of his powers. Now the repression of the high powers is always dangerous to their possessor. From the agony caused by the tendency to the evolution, which he repressed, and the desire of the common people,—the instinctive and unexpressed desire,—that he should not be led forth into these transcendent rounds of faculties and forces, he put forth his arms horizontally. Thence the suppressed fires that were within him broke through his bodily shell: the glories of the karma that were in interior evolution flamed about him as a vaster fire-body, and the earth on which he stood could no longer hold him to its surface. So he uprose as in a supreme martyrdom; floating by that form of the cross, with his face and the palms of his hands lifted toward the heavens; till the remainders that constituted the substance of the physical body were dissipated: then he was seen no more. Hence came, by a long survival of the shadow-forms of memories, the mythological picture of god Vishnu, crucified in the sun-space between the earth and the heavens.

428. 'In all great epochs there are a few who carry the burden of the many; but upon our earth, there has never been an epoch, not even its best, when the many did not prevent the few who served them from becoming constituted in the full form of the perfection which was implied in their genius, and which would have been possible by the unimpeded force and virtue of their persistence in strict integrity of the hidden law. Now there are two laws, which the servant of the High Power and

the knower of the mystery will keep. The first of these is the law of the holy science, as it is made known to him, stage after stage, in the esoteric advance, by successive openings into the eternity of rightfulness. The second of these is the law of his relations to all classes, all degradations, all operations of mankind.

429. 'There are truths formed within the mind, that by the law of which and in which they are, demand expression and promulgation; yet these truths are forbidden to be expressed or promulgated, by the law of the humanitarian relations. Whenever there are classes among whom these truths, if sown abroad, being misunderstood or misapplied, or leading to hostile excitements, would work public detriment; hastening cyclic events which should not be hastened, or retarding cyclic events which should not be retarded, then the law of relations demands their restraint. But the mind and the series of organic forms of the servant of the truth, in whom those truths are formed and still formative, is then held, as the womb and the vital body of a woman, whose babe is ready to be born; yet must not be born. The formed truths of the divine life, that have vanished from this cause, can hardly be numbered: the formed minds of the advanced wisdom and virtue that from the same cause have receded from the earthly shell and vanished from among mankind, are a great army. Do not let me cause you pain.

430. 'Again, there are high elemental virtues in the arch-solar quality of the constitution, which when their ground is formed and their methods realised might enable their possessor, in the science and service of the strict law, to effect results like these: as a Ruler placed in the pivotal relation to the orderly mankind of an entire globe, standing in the center of the moving harmony, the divine-natural forces, operative through him, would lead all of that race into the unified social respiration; by which the many pass by unities of breath to the unified form of divine-natural society.

431. 'The elemental virtues, in that posture and movement of relation, would also be led into their processional relations with that new-formed social mankind. This is greater than it seems. The noble elementary races, that are in the human likeness, in its majesty and beauty, but that exist as impersonal

lives, not personal lives,—these by their emanative law would deploy through that order into the world. The lovely peoples of the kindnesses,—the creatures of the sunbeam and the white ray, who disport by myriads in the divine atmosphere, which has not yet become the atmosphere of the creation,—these could pass through, by the arch way: yea also stiller, sweeter, more profound races of animates, emanating from the divine vitalities which have not yet become the vitalities of creation, would thus descend: for the order of the orbs is regal; ‘see what divinity doth hedge a king.’ Hitherto we have coasted the shores; our pinnace not yet moving forth upon the deep.

432. ‘That which is now known as spiritual influx or inflow; that which in some cases energises the body and in others irradiates the brain; which gives vigor for labor, and after labor induces quietude for sleep; which drops into the bosom as sweetness, and makes peace and solace;—this is precious. Nevertheless, it is sometimes as the rains that make a flood, becoming superabundant and drowning out the vital forms of thought and life that are germinating in the body of the mind. At other seasons it is deficient, leaving those who most require, and should receive, exposed and bare as the arid surface of a desert. It is now to mankind as you see in nature; where the harvests in one lowland are swept away by the overflow; where the cloudburst upon an orchard-garden washes away a paradise; yet where in another valley, the sky is as copper and the atmosphere smelling of magnetic iron; the clouds withholding their bounty, the harvests withering and the people perishing for lack of their accustomed bread.

433. ‘These elements of influx are at present, beyond a certain limited line, unamenable to the law of human utility and righteousness. Under peculiar conditions of stimulation a warrior can draw them into his forms of mental force, and there is Bonaparte: a statesman can draw them in, and there is Bismark: a religious impostor can draw them in, and there is Brigham Young. The energising force, that makes men of a special type positively great to the receptive populace, is born of influx. But these streams which originate from the tides of the divine ocean, and that meander through the world, are, in their greater access, no

more subject to the law of humane use than the forces of the earthquake that swallows up cities, or those of the cyclone that sweeps through forests and villages with the scythe of ruin: we stand in jeopardy every hour.

434. 'Before the tides of influx broke their bands and became ungovernable, there was order for the world; but this mankind is an ungovernable race; for one reason, because the evil man, who would make for himself a following, can by means of the access of influx become so constitutionally attractive, as to unite his black magnetisms with the fine white fluids which give them force. He can thence become centralised in the attractions of the powers, overcome efforts for his overthrow, and form a sect, a party, a clan, a banditti or an army;—whatever is in his specialty. Till the tides of influx can be again restrained and governed within the lines of their right order, the race must continue as it is; perpetually torn in pieces by the conflict of contending villainies.

435. 'Go forth again in an excursive thought. In the day of the Silver People, the influx was measured to every man according to his fitnesses. There was a law, known in our science and methodised in its operations, by which the people was held in the equilibrium and established in the virtue of its way. There was then a providence of the restraint of influx; a providence of its distribution, and also of its collection and return. Now, between the great influx ocean, and a regulated human globe, is a formation that is entitled the sanitary girdle. You observe the planet Saturn with its beltings;—in reality a five-fold zone. Man, who has become arch-solar, vital and comprehensive by temperamental evolution, holds, by virtue of his uplift of hand to God, the key to the mystery of that girdle which the saturnian ring may typify. The living emanations, through that girdle,—which by a system of zones in zones sweeps on, encircling from orb to orb,—draw down to the circle of the hierophants of the people of an orderly globe, formed to include the royalty. There is formed, by means of the choir of the royalty,—a band of elemental creations, all the ranks of the virtues by their specialties of life; who

constitute hence, by their processive zone, a sanitary providence for that human race. They stand between man and the influx tides of the divine ocean ; and thus serve as the modifying power. As the memory-form registers every incident of the individual career, taking the impressions in the sense-mirrors ; so these emanating virtues, more deeply sensitive, and moving about the influx that forms about the man, govern the access of the influx to him, according to the law and order of their virtue. They also collect the quality of spent influx, that is left within the nerve cells ; and which if remaining there would become effete ; sweetly relieving him thus, by means of the action of an attractive sympathy.

436. 'To bring the forces of these powers into the line of earthly operation might be possible. A man might be especially constituted, to rise through the range of the higher temperament-al qualities, till he touched the sanitary girdle ; but here again the law of the divine science meets the restraint of the operation of the inversive and resistant forces of this mankind. Every power in the inflamed, hyper-sensitive self-desire of the race distills a poison, in which that man must stand. The generated virus of the secret insanity of mankind, by the law of the attraction of antagonisms, fastens upon him. Hence if one such arose, in the present condition of this race, the incredible power generated in his karma by life-round after life-round, would barely suffice, from hour to hour, to prevent his visible body from dissolution : he would be held in the restraint of force, suffering as one bound upon a revolving wheel. The reflective of mankind wonder, that from the ranks of its most heroic and illustrious characters none have arisen, to solve the problem of the general infelicity, and to open the way for a reign of fraternal equity and peace. Provisions for the rise and formation of such Brethren are made ; but as 'the faithful' advance toward the fulfilled service, mankind itself bars the way.—The cloud forms above the earth : the Man of the cloud stands above the formative vortice. Let us wait in patience ; till the cloud shall encompass and the vortice move.

CHAPTER XI.

437. 'We pass on to another line of observation. Cast a glance over the globe of the more ancient world: there is an Island to which I now call attention. Let us be there by the occult method, summoning from its soil, by the spell of a divine conjuration, the spirit of its antiquity. * * * The karmic shadows of the more earthly sort arise around us. It is very easy for a man, whose bodily structure enters into that of the inferior races of impersonalities, to throw himself open to this lower karmic realm. It is far less easy, when once opened, to escape the images of its vast, dim spectrality. I stand here with you: as we form our circle and are within it, the lifeless images of that old earth-karma float about us; drawn thus far by the spell of an attraction, but unable to cross the line.

438. 'Those who once inhabited here were human beings of one of the races of the great middle period, whose dominion reached over the chain of lands, that once extended, with intervals of sea, from the African to the American continent. These were the people of whom traditions were preserved in Egypt at the time of Solon. You are observing their peculiarities: these are men of a reddish bronze hue, and with eyes that pierce like the beaks of eagles: indomitable men, ferocious and cruel: their garments, as we see them, are of leather, with fringed and knotted girdles at the loins: their feet are shod with buskins, formed from the skins of wild beasts: they think evilly, vindictively. In that period which we term 'the second renaissance of evil,' when the spirit of self-desire began again to become dominant, the more material disorders grew to shape and consistency by means of this people of the seas. They were bold, industrial, inventive; quick and easy to take offense; slow to relent; indisposed to continued peace; a warlike people, holding to their ends with an iron tenacity.

439. 'Observe how the shadows waver, how they fluctuate; melting and breaking till their forms of individuality are lost; then forming anew to a more distinct posture: the second epoch of this nation now begins to be presented. They became in this second epoch civilized in a sense; civilized in evil. Now their ferocity is organised by law: their human madness has taken on an intellectual form of counterfeited sanity. They have become superstitious; malignantly so. Now superstition lies at the base of the infernal inversion of the esoteric science; every evil priesthood being founded in the principle of the black art. Thence there is evolved a visionary culture; a spectral pantheon of pseudo gods and demi-gods; an imaginative Olympus above the clouds; a world of shades below the earth; with vivid and sublime or grotesque and horrible misrepresentations of divine realities.

440. 'Now, each preceding faith is in some manner involved in the body of its successor; as the natural heredities of the ancestors are carried through the lines of their descendants. So with these: the feeble remains of the human qualities, that led to the evolution of the divine science in the golden and the silver times, are in the heredity of this people, and tend to produce effects, through conspicuous characters of these evil men, as an evolution of inversion. Here are women who obsess men, being formed in the series of the occult lusts and hence made brilliant and ensnaring; masking ferocity in softness and hatred with seeming love. Here are men in whom these women work their charms; the men becoming magical, magnetic, visionary. They clothe themselves in robes of pontification and thence prophecy. These in turn magnetise the women; generating female clairvoyance; organising groups of priestesses. They make use of the feminine quality of subtle introspection to divine future events; to discover the ways of fortune.

441. 'Again the shadows waver and thence form to another cloud of spectrality: this opens to the third epoch of them. In their greater isle their evil civilization is attaining to the splendor of its days. They have rulers who are called gods and goddesses: these have made to themselves a magnificent seat amid the mountain region of their land. They have rediscovered, by the

evil ways of their occult intelligence, the lost arts, that were known to the generations before the flood; though in an inferior and contracted style. Here are warriors, who have carried the prowess of their arms eastward into Africa, westward into North and South America, and northward have touched upon the coasts of Europe, circled the Mediterranean, and put forth their force toward the regions in Asia now occupied by the Turkish empire. They are inspired with the lust of conquest and of universal dominion.

442. 'From time to time fierce dissensions break forth among themselves: dynasty arises upon the ruins of dynasty. They steep their weapons in a magical fluid and cast darts from great engines, that consume the flesh which they penetrate. They have huge fire-ships with which to navigate the air: in their intestine wars, battles are fought above the clouds. A record of these is preserved in those shadowy traditions which refer to wars among the gods and to the battles of the titans with the divinities. From these people came the mania of war, which gradually infected the body of mankind, during the ages that followed after the earlier periods of the renaissance. We may now return. During the cataclysmal period, which commenced after the meridian of the renaissance, the groups of islands that were the seats of this great people, great in art, science, learning, war, conquest, magic and magical religion, were successively submerged: after this the human race was again in a species of decline.

443. 'I will now break this line of statement for another excursion. Stand with me in Egypt. * * * * *
 Let us now invoke by our art, for the ascent of another karmic cloud. * * * * * What placid faces! how venerable! these were a simple people in their original, far before the period referred to by Manetho as that of the first dynasty of kings. They were broad, athletic men: an admixture of three races; I should say of one predominant race, mingled with two minor and lesser types of mankind. That type of which portraiture

are preserved in the oldest monuments, had already been modified from the primitive quality.

444. 'A race these, fertile in their sympathies; a race that tended, but for the presence of an intrusive and evil element, to become astralised, and hence to elevate the mind into communion and thence to broaden it by communication, with realms of intelligence in the peopled worlds of space. They dimly recognised in the sun and stars the formed resplendencies of radiative humanities: they felt a plexial sympathy with the hosts of the sidereal heaven. They were especially attracted by the lunar influence; imagining in that pale satellite a queenly woman, whose husband was the correspondent personal magnificence, from whom they felt to proceed the splendors of the sun. These were a simplistic people; content with plainness of diet; frugal, abstemious and destitute of the ambition for personal display. Their social system was patriarchal; though with a germinal outline of kingly government.

445. 'Their aged men, after a long life of useful days, tended to become solitaries and to pass into deep and abstracted thought. A few of these venerable sages, with the decline and extinction of the sexual fluid in the body, and without conscious effort on their own part to advance in any secret way,—except as they sought to worship God and to live in the life of peace, putting away the life of self-desire,—entered into the avenues that lead to the mystery of the secret science. They rather floated than pressed into those hidden pathways; but here they discovered the secret art of producing a partial rejuvenescence of the flesh. Hence they imagined, in the innocence of their simplicity, that if it pleased God, they should practise in these processes. This was not because they cared greatly for the prolongation of their physical life, or were enamored by the passion of its delights, but because in their humility they cherished an awe of the bright heaven, and hardly dared to think of crossing its shining threshold.

446. 'The origin of this desire of these aged men to linger on the earth proceeded from the fact, that in those days, no member of the race, with rare exceptions, no matter how long he might live and serve in his usual naturalty, owing to the

imperfections in their school of life, matured a karma so perfect as to qualify him, after the bodily departure, for an immediate or very speedy entrance into the round of the delights of the real and true deva.

447. 'Now they figured a scale, somewhat according to the indicative lines on your word-staff. Therefore, for the explication, set the staff on a supposed ball, that may serve to represent a dag; that is, a creature shaped in the complex inversiveness as a form of no-good, and let that dag denote avichi. Allow the staff to stand upright: let the point upon its crown, where the upper circle of the bright force enters, denote the door of entrance from the highest grade of ascensive spirituality to devachan. Let the central circle upon the staff, represent the earth: let the circles progressively descending from the indicated earth-circle to the lowest point of the staff represent successive localities or states of departed human spiritualities, dead as to their inmost principle, still holding the remains of good, but subject to a fixed, active and dominant evil; these becoming more evil and most evil to the extreme point of descent. Thus, leaving the end of the staff, the good in them is supposed to have become extinct, and the void sphere of the dag, into which the hollow staff opens below, represents avichi.

448. 'Thence for the rise, imagine the circle midway in the staff, that represents the earth, to have above it the spirals of a continuous ascension, in which are successions of almost level rests, terminating at the bright point of the crown of the staff. Then let this spiral represent the stages of the rise of the departed who are good spiritualities, though still not wholly free from the active remains of evil. Let it represent the stages in which they rise by a continued round of labor, in which they still toil for the perfect clarification of their living good from that inversive form and force. Thence the upper part, where the line of the spiral enters the crown of the staff, may indicate the state of clarified good, where the spirit has become a perfect deva, and is entering into the round of devachanic delight.

449. 'This shews the conception formed by those virtuous aged men. They conceived the earthly state of man to be a mid-way; resting on a column of spiritual states of self-desire,

becoming more and more evil, till good was extinct and the unmixed evil ego was led down into avichi. They thought of the departed in whom was formed an evil spirituality, as journeying downward by this progression after bodily decease; stopping at circle after circle; in the round of each circle casting off a shell of the remainder of the forms of good that they were expelling, and at last ending in the depth below the column; the emptiness of good. They conceived also, that the departed of an evil spirituality dropped by successive degrees of evil delights, evolving by the intensifying karma of their evil from one circle after another, till they reached the lowest of all, and that in a final paroxysm of its delight the evil karma extruded the last vestige of good; plunging itself thus by its final delights of full evil into the state or abode of all evil; the finality.

450. 'Again, from their earthly level, looking up, between themselves and the bright heaven they imagined the long ascensive spiral: they saw, or conceived that they saw, that the round of difficult and painful labor did not terminate for the man who possessed the beginnings of a good spirituality, when he left the earthly shell: they perceived that this upward, purifying progress must involve experiences of care and grief. They divined in themselves a reluctance to part from earth, till they knew that they were so fully formed into the good spirituality that they might ascend through the spiral, like birds through the blue ether; not alighting till wafted into the blessed abode. So, they said, 'Let us remain in the form of earth as long as we can, till our wings are formed and we can fly.'

451. 'A man could live in a quasi life that is not quite life, retaining possession of will and reason and the action of the natural faculties, though not of the passional senses,—under such conditions as that age afforded,—for as many decades of years as there were provisions for single years in the earlier forms of his structure; this however with the proviso, that he should possess and practice the requisite methods, and escape all casualties, either of the material or spiritual nature. The art of life renewal in this style is simple, when comprehensively understood and when all needful facilities and isolations are provided; though a great mystery is made of it.

452. 'For this, one has to acquire, as a first requisite, the power of attaining and maintaining a constant and complete indifference to the ordinary affairs of the world: he must care nothing for the interests that grow out of worldly ties: he must throw himself out of every relation of flesh and blood or of human sympathies: he must hold a chill friendliness with all men and all creatures, but sustain sympathetic relations with none: he must cease to be affected by human griefs or misfortunes: he must hold the molecules of the frame in a cool vapor: he must limit the lungs to a certain tacit respiration: he must make use of food that is destitute of the animal principle: he must form for himself an artificial vacuum, dwelling as in a chemical shell, in which he may practice for himself the vital chemistries. * * * He becomes one of a species that we term, abstract men. Such abstract men become very retentive of the formed earth-karma; isolating this body of karma from the attraction which tends to draw it down to the deep repose chambers of the *anima-mundi*.

453. 'Some of these ancients, by means of such processes lived on, in this slow life; and by such methods as were afterward required by them, acquired a further faculty of entering into a certain cold communication with mankind, without loosening from their hold on nature. Hence they acquired the further faculty of entering into a species of cold communication, in a very distant manner, with some of the members of the multiplicity of the bright races that move in the empyrean space.

454. 'Cold communication! we will speak of this. Intellect may touch intellect from inconceivable distances, merely as cold mind: but one ripple of the warmth of mind, generated by sympathetic affection, severs the line of communication. The man, who has learned to abstract himself from mankind, and also in a special manner of intelligence from his own desire; who can feel and perform kindnesses with no emotion; who can see the world joyful without being glad, and sorrowful without suffering affliction; who has made himself an isolant, a mere onlooker, without being an inhabitant of mankind,—such an one may dwell in cold light, and may, through the ether in which that

cold light undulates, enter into a cold communication with races of intelligence that display their abstract thought through the medium of that cold. For instance: if there be upon the planet Mercury a comprehensive race of men, who by means of their abstract mental faculties delight to explore the mental realms of other planetary peoples, there would be nothing to prevent human abstractionists of this earth, of this quality, from beholding such minds as mirrored in the lensic glass of the occult sensorium. However, no quality of life passes, in such communications, from one to the other; there is no sympathetic interchange. Still, it was pleasant for these gentle abstractionists to solace the long years of their slow existence by such means of mental intercourse. Otherwise, they were, humanly speaking, barren of results.

455. 'These were the patriarchal men of extreme longevity, of whom a shadowed remembrance may be traced through certain scriptures of the east, and also in the traditions of sages whose lives extended through the centuries, that filter through the strata of old world thought. There was a use fulfilled by these sages: they served as connecting links, knitting together the lesser epochs. The presence of formed character in the world, if not evil, however coldly good, must be valuable and useful. They were valuable in this way; their cold states instilled fear,—all cold states are calculated to induce fear: they instilled into the minds of men a fear, and also a thought, of a judgment for man beyond the grave: they shadowed forth a science of recompense, and also of retribution. Their presence and movement tended to form and deepen the sense of moral responsibility, and to enforce it by awful sanctions, drawn from the just awards of the coming life. It also tended in some degree to restrain or quench the flashes, incitements and impetuositities of self-desire: they imaged forth the skeleton, standing veiled in the dim recess at the termination of the banqueting hall of natural existence: they stood for a perpetual reminder of a future world of austere realities: if they still walked with one hand in the hand of earthly life, they shewed also, that the other hand, as they glided on, was in the hand of death: so far as their influence availed, it was to induce seriousness and thoughtful de-

liberateness; to lay a check upon the excitability of self-will, and to stand with the monitory hand, beckoning away from the lower labyrinth, that opens below the feet of self-delight.

456. 'These wise men were also the founders of the monastic school. Remaining on earth as embodied personalities, extinct as to the octave of the passional senses, they naturally, so far as they permitted themselves to mingle with mankind, drew to their circle men and women enamored of the pursuit of a pious wisdom. Such could only find admittance to their retreats by a denial of sex-desire. Hence celibacy came finally to be considered as the proper state, for those who would pursue the high and religious contemplative life. There is always a class of men and women in the world, to whom sexuality seems to be an excrescence; a peculiarity incident to a semi-animal condition; the gross and fierce remainder of some low origin; a hinderance to the ascent of the mind into the region of its proper light: men to whom the crucifix and the linga have lost their divine meaning; who set up no pillar for the worship of God, and who have forgotten the rock which is the foundation of humanity. The ages are always in travail, not alone to produce recurrent conditions, but to bring forth new conditions. Thus came the formation of the celibate tendency into religious custom, and the fixation of monastic classes.

457. 'The cataclysms that from time to time disturbed the globe during the middle epoch, tended to generate fear throughout mankind. From this time, calamity became the rule and permanent, and settled ease the exception, both in the lines of families and those of nations.

458. 'Let us go forth again and take a stand with the staff; this time in Central America. Here is a region whose history is one of almost continuous volcanic disturbance. It was an axial center of no disturbance, which but for calamity should have been the seat of a nation of transcendent vigor and importance; the rival of India and its sister-spouse. The islands of the West Indies are the remains of a more extensive system, but fragments of which now exist. All that is now the Gulf of

Mexico was once an elevated plateau. A great people once inhabited here: they too were overwhelmed and vanished. The vast region watered by the Amazon was once a civilized land, that has since been abandoned to the primitive forces. The young vigors of the globe were exerted to attract to these localities a stream of emigration from the oriental reservoirs of mankind. During that era of peace and fertility which followed the close of the epoch of open respiration, the race was very prolific: war, pestilence and famine, though waiting to be loosed, had not commenced their ravages: there were consequently no checks upon the increase of population.

459. 'Stand with me upon this peak of Darien. See how, even to this day the *anima-fecundatis*, from the mother principle of the globe, radiates, diffuses; injects the virtues that should be for human life, but that are wasted as a fluidity in the open space. Again behold: see how the streams of these fluids collect in pools of tropical moisture, suffusing the vapor of the air, and making it so dense as to be almost unbreathable from excess of life. See how lower nature riots in the overplus, while yet the human constitution degenerates and men become indolent and worthless. Nature is here displayed by her voluptuous principle: this is a womanly region.

460. 'Draw closer to me: with all the strength of the full fifth round you are hardly able to take in the powers: you are oppressed by the intensity. Follow with your eye the trend of the coast, from Alaska far southward below our point of stand. See how the earth shivers internally; throbbing, palpitating; energising as if it were alive,—as indeed it is alive,—seeking as to recreate its form, to expulse tide-waves of suppressed force. We are now in the center of the attraction, which drew once from the east of mankind, and which has become operative again. It operates with prescient force, pressing into the interplexial system of Europe, forcing a thrill throughout Asia and disturbing the entire globe. 'Westward the star of empire takes its way.'

461. "I will call a People which is not known, and a race that is unobserved I will consider.' Anterior to this race of humanity, of which we are members, there was a preceding race of mankind of the outer globe; a race occupying another zone of its dimensional space; electro-magnetic men. They, during the period that was prior to the formation of the present superficial structure of the planet, occupied the out-space. In your sixth round you will be more capable of fashioning into forms of intellectual statement the problems that are now but indicated. As the work of this prior mankind was but to prepare the way for the coming race, to be constituted in a coming formation of the out-space, this round of their service and duration being complete, they imminated more deeply into the electrical zones of the planet, and are there now. I will touch with my word-staff that you may behold them. Bear in mind, that the planet is like an egg; we standing upon its shell. The arch-mother, the sun, broods the planets: they are in a nest together: this you know. There are many planets formed in lines of substance that are not visible to the opaque natural sight: they lie as the eggs in the roe of a fish, connected by films of inter-communication. I would not press this upon you but for a purpose, requiring it.

462. 'Now, in the electro-magnetic age of the planet, the foundations were laid, for the terrestrial configurations that preceded this, for the configurations of the present outline, and for those of the outlines of the epoch that is to come. We of your brethren, the adepts in the school of the ancient mysteries, who gave up the life of delight that we had won by the perfected karma of our first life-round, and who chose instead to continue in the life of labor for the good of mankind;—who did as you have done, becoming unselfed, by taking the form of the law of the divine-natural humanity into our structure; instead of entering into the devachanic condition and its round of delights, passed inwardly. I will explain: we died only in the sense that we ceased to be surfacely visible. At the completion of the seventh life-round, we found our bodies to have become constituted as thus:—

463. 'Our spiritual personality was involved in its second form, our soul of spirituality. This again was involved in a third form, the word-geist or conceptual form, holding our plan of service; holding our new memory form, in which we remember whatever God would have us to; whatever is in our service-plan; a body of luminous unself; a mirror-form of the worlds, in which we behold reflected, as you would in a glass, the processions of existence throughout immensity. Truly in ourselves we are nothing, but in God we are formations of law, showing forth the divine glory. I will go on; those formations were of our upper degree. Now in the lower I am not less but more a man: I have not been shorn of a vestige of that which belongs to the constitution of the proper manhood of my personality: I have a solar body formed in the *anima-solis*; a luminous body, and by means of it am in relations with the solar people. Thence I possess a planetary body, formed of the *anima-planetaris*, and am hence in relations with the people of the planetary hosts. Thence and specially, these bodies are inscribed in an electro-vital body, in which I now stand to you, serving our Christ in the form and order of this planetary scheme. Of Him and to Him be the glory evermore! Now I would say, the recompense of service is to serve, that we may follow the Divine, who, being Creator-Creatrix makes Him-Herself processionally Servant-Servatrix of the universe.

464. 'After the completion of my seventh life-round, ceasing to be in the surface life, I stood first with the electro-vital men of the previous humanity; following them to pursue a round of labor, being still in the enthusiasm of labor: this was delightful and very compensatory. Was I alone in this? nay, she was with me who is of my constitution; twain with me, making twain-one. Please observe, I am not in the pivotal service: my functions are those of a messenger, a bearer of qualities, a reflector of intelligence, an energiser, a vitaliser. I stand in three offices of which you know; a sentinel of the door; a guard of the veils of the pavilion; a watcher of the lions of the throne. I am in the darkness of the dark day, of which you know: I am in the brightness of the bright day, which you are yet to know.—Let us pronounce the word, and advance.

465. 'Those eastern magi who practice in the rite of Buddha know nothing really of these things; but they have passing glimpses which they misbehold and misunderstand: how could it be otherwise? Taking again the word-staff, behold as engraved upon it the round of the races of electro-magnetic man. They began upon this planet at the point A, indicating the circle which we occupy. Here they completed their first round, leaving it for the entrance of this more visibly materialised mankind. Thence they began another round in the second circle on the staff, marked B, till in the course of the rounds they occupied the seventh inspace marked G. To this, after you had entered on your own fifth life-round, and your electro-vital body had been constructed for an in-form, you imminated, by that form of occult dimensions, for purposes of observation and study; thus becoming aware of this glorious people; of their peculiarities and of those of the inspace where their insociated civilization was displayed. Conceive again of the octaves of harmony, through which they have arisen in these seven rounds of the globe; but also conceive, that since that visitation they have arisen to a round that is still higher. When man is able to comprehend of the pathways of the bright multitudes through the solar ether, that unifies this solar system into one formation of peopled life; of the ways of the forth-going and of the orbits of return, he may hence enter upon this branch of our science. He may thence rationalise concerning the processions of an imminated electro-vital Mankind, when it emanates from the orbéd expanse of the circle G, in the return cycle of the great planetary round, and enters into the wide spaces of the luminous universe. You have beheld and described of this ascension, in previous writings of the secret books which contain the record of your service: therefore I will not say more. Again let us return.

466. 'The adepts of the Buddhist cult have a conception, that we men of this present race, are reincarnated personalities of a gigantic, vastly nebulous human race; that made a round upon the surface of this planet, previous to the formation of the system of surface that makes it inhabitable for this mankind. To refer to this might not now be important, otherwise than to shew of the reality of truth, which lies in the form of their mis-

apprehension. Those partial adepts have seen many things, but in an ancient phrase, they 'have seen through a glass darkly.'

467. 'I have been, since the termination of my outwardly visible seven-fold life-round, in no devachanic state. Whilst the men of our calling might mingle with the devas, and did so occasionally, they were in no sense identified with them, as of their order. Our presence would have been offensive to them, if continued for longer than a brief visitation; breaking in, by the momentum of energy, upon their quiet felicity. My service, with that of our brethren, has been manifold and comprehensive. For one specialty, we have been constituted for the living, moving human form of the destructive vortice. By this evolves the force by which divine judgments have been brought forth upon dissolute nations and dynasties, when the time had come for public forms of evils to be overthrown. Thus, for instance, our column pressed into the Roman empire, and led on for the dissolution of that corrupt and corrupting despotism. Thus our column rested just recently upon the dominion that Napoleon was forming in Europe, hastening its overthrow.

468. 'Events frequently pivot upon individuals, and our column of force is drawn about them, as in your own case. We serve; we hold; but in no instance do we take upon ourselves to direct for a man of God, who is bearing great burdens in public service. We assist him in that service: we are for the strengthening of heart and the upholding of hands. We are with men by the courage of the divine operation, in which they stand and labor; never thus but with the heroic and constant, the wise and faithful, in whose achievements the coming events are being formed and upon the results of whose persistences great issues are made dependent. The method of our art is simply that of our primitive divine science, carried out, on and over areas of larger observation, and in efforts that by a continued series of works link together the ages.

469. 'Shall I say more?—then I turn my face from you to say it; thus presenting by an opposite aspect. The great Wicked of the earth, the vast embodiments of an evil spirituality, whose spiritual vigors are concentrated in natural bodies of self-desire,—these in all epochs since the first have evolved

minds among them, capable of entering by occult art into direct conjunction with the ruling powers of the black magic, in the region of avichi. With the ordinary types of the dissolute we have had naught specially to do: but with the strongest wicked in all ages we have had specially to do, and the nature of our doing with them may be inferred, without being spoken.

470. 'While the masses of the evil are judged after death, these exceptional *diaboli* are judged previous to the bodily decease, and are afterward placed in a restraint of power: they are compelled to move on in their cycle more rapidly. The immense webs of the magnetic threads, that have been spun from them into the body of mankind, they are enforced to coil again into the secret forms of their own structures: they are hence, for an end, finally enmeshed in the net of their own evil, which they had made for others. Combinations are effected, by means of which as much as possible of the evil, that has been spun from them into mankind, may be withdrawn again into their secret selves. When this is done, the outlets are closed upon them: then bodily they sink and perish. I will turn to you again.

471. 'The power that is communicated by the word-staff with which you are endowed, summons my brethren and myself to you; because it is through the same power, given with the staff, that we journey on through earthly time: but we are not formed into the constitution of earthly time, excepting as we are transposed by the forms of our dimensions to serve in this time and in other times. We inhabit eternity as you do; you having reached eternity since you have received your staff in the fifth round. Hence you are as we are; all moving by the staff. Wherever we are, we touch each other by the staff. We have no private end, no desire of personal delight in the act of communication: it is simply for work: you labor, and I am in your labors, to the point and to the extent to which by the wisdom of our science it is imperative that I should be with you. It is my duty to stand thus, till after the opening of your sixth round; and especially to facilitate your labors, in such things as are called forth for the good of mankind, till the fifth round is finished. We move together as inter-active into each other's sphere; but this does not prevent my discharge of

other duties, to which I am diffused. I was called anciently by a name, which it is proper that I should now speak; Adonai: this name has been attributed to others; but I was the first bearer of it. Let us, from this digression, concentrate again into the vigors of our persistence.

472. 'There are twelve cardinal Planets in the solar scheme, and the life-round of a man in the sixth period will lead him by his electro-vital body, through the specialties of each of these in turn. You have often met men of the electro-vital mankind, and have held large discourse with them. There is a constant procession of them passing through the electro-vital spaces of this globe, but their way is a mystery which no man can find out, unless he has become one of them. They are not in the processions of simple time, but are as we are, in the processions of eternity-time.

473. 'Hence take the word-staff again, that the order of the rounds of this mankind may be made more clear. On an ancient page the words are written, 'I saw a new heaven and a new earth; for the first heaven and the first earth were passed away; and there was no more sea.' The electro-vital mankind occupy spacial globes, on such realms of surface as the forms of dimensions deployed in their configurations will enable them to do. It was the opinion of an incipient adept, whose writings are held of high repute, that the new mankind who are to inhabit that new earth of this planet would possess electro-vital constitutions; forms of electro-vital flesh. He termed these celestial or spiritual bodies. 'There are bodies celestial and bodies terrestrial, but the glory of the celestial is one and the glory of the terrestrial is another: so is the resurrection of the dead: we shall not all sleep but we shall all be changed; for this mortal must put on immortality; not that we would be unclothed but clothed upon, that mortality may be swallowed up of life.' In these thoughts he touched upon the verge of the great mystery.

474. 'Now the devas, both of the more ancient and recent generations of the kingdoms, during their entire course of rounds of delight, do not evolve out of their abstract spirituality into the

complex series of formations that constitute to form the full body of mankind. The entire devachanic world,—devachan being understood in our definition as given previously,—as the heaven of the good spiritualities of this Mankind, was itself but a transitive form. The long devachanic round of the blessed was but a transitive state. This, as you know terminated: all these former devas of the race, at the passing away of their devachan,—that first heaven,—entered into the beginning of a new round, involving first a brief period of painful labor, which soon became labor of delight.

475. ‘The devas were departed and ascended men; the good spiritualities of the race; in whom the karma of their good was constituted for the contents of the organisms of their felicity. The form of their spiritual ego however was not extinct; but was an evil life, subdued, reduced to its least proportions and held dormant: so they were not in temptation from self-desire, and consequently not in labor, but in an unlaborious felicity. Now when, by the dissolution of its devachanic form, their heaven passed away, that quiescent spiritual ego, with its self-desire, commenced to be aroused at once from its long torpor. Hence the condition of blissful circularity, which seemed to them as if it would always revolve, was at an end. The sin-form with its sin-life and sin-power, rose up from its suppression in the lower degree of their spiritual constitution, and each, in the Christian phrase, became aware as if it were as a devil of his own life, rising up to overthrow the kingdom of good formed within him. Hence these successive kingdoms of devachan, being broken up in the form of their delights, the felicities perished: this was the Judgment of Devachan. The long lines of this ascended mankind were indrawn again into the *anima-mundi*; involved in the occult naturehood of the globe from which they had successively arisen. They were invorticed, entering at the point A, moving to point B, thence to point C; reassuming the nature-body, by the assumption of bodies of their former earth-karma; thus forming bodies, electro-magnetic, but tending to become electro-vital; thence by strenuous labor and its attendant pains precipitating their remains of formed good held in the higher karma, to become elements in the new body of the luminous unself, which formed to organization in place of the form-

er ego or spirit of self-life now become extinct; and thus rising from their former state of mere abstract spiritual men to evolve as members of a divine-natural humanity.

476. 'We are now in the great crisis of the planet's human history. As the ascended race of each human type or period, formed originally to its distinct societies or kingdoms in devachan, became reconstituted in the extinction of the last remains of the evil or self-life, all in their grand totality entered as colonists into new continents of an electro-vital world; into the orbled zones of the vast interspacial expanses. Here they have been for a very brief interval in the process of social reconstruction, from the basis of their previous attainment, of the immense formations for the second great round of existence. This round does not involve the contingency of relapse or of decline: they are in the labor of delights.

477. 'Again advance with the word-staff and observe into the point C of the fourth-dimensional world: there begin the present realms of the former devas of the ancient golden age and of their descendants to the close of the era of open respiration. Thence in point B may be viewed the realms of the ascended mankind who were of the great period from the close of the former era to a date of about five thousand years ago. Thence in point A are the ascended mankind to the present time; the genius of the Incarnation commencing thus to operate on the race before the date of its historical manifestation.

478. 'Again advance the staff and again perceive: these luminous hosts will thence advance, by successive rounds of ages, not as in simple time but in eternity time, till they reach the system G of the electro-vital world. Thence they will emanate, as the electro-vital race, not of this mankind, has already emanated. They will thence be in the procession of the rounds through the electro-vital or luminous system of space, forming kingdoms and arch-kingdoms, taking on the glories and the grandeurs of the composite humanity. I find the words in your language-scale almost to fail me here.

479. 'I heard a great voice, saying, 'come up hither and I will shew thee the Bride, the Lamb's Wife:': this is a precious saying. Observe again; there is a realm of inter-space becoming detached, forming again by a new configuration; becoming in a sense as an out-space, an electro-vital conformation enveloping at a distance the present planetary shell; a luminous brightness; a something of splendor that is differenced from the radiance hitherto peculiar to this globe. On closer observation we discover, that an electro-vital orb has been formed beyond the gaseous atmosphere which envelops this planetary surface. Displayed upon it we perceive a trans-terrestrial people: this is the race that has by transposition of dimensions emanated from the space-region G of the planet's world of fourth dimension. That race emanated to make way for the former inhabitants of devachan, as those were being prepared to imminate.

480. 'Again advance the word-staff and behold: see planet after planet in the cardinal system to which our earth is conditioned. It was the remark of a great thinker of the age that is just at its close, that 'heaven is not in space or time.' Heaven is in spaces but also out of space: it is in rounds, inter-spaces, dimensions, processes:—again it is impossible fully to make the scientific statement Heaven is not exclusively in simple time: it is in times that involve into eternity, and again in eternity that evolves times. I may say, that the times bear fruit into eternity, while the eternity blossoms for exquisite, immortal times. Our rounds are in the cycles of the Divine Comprehensiveness. The Bride, the Lamb's Wife, the Mother of the humanities, by processions from her Person makes that space.

481. 'The partial adept from whom I have before quoted writes 'Eye hath not seen and ear hath not heard, neither hath it entered into the heart of man to conceive the things that God hath prepared for those who love him.' Now in the advance of the divine way, the incomprehensible becomes comprehensible continually. These things, of which we converse in a familiar way, were once incomprehensible to us; utterly so: now they are like the obvious knowledges of any plain science. Our only difficulty is, so to shape words as to convey some appreciable idea to the minds whom we would serve. As man passes into the

spirituality of good, there is formed from within the soul of that spirituality new organs of a comprehensive mentality. These organs must thence form forth, and impregnate from the seed of ideas the rational natural consciousness. Hence those for whom we write, will find in these forms of statement the outlines of an elementary treatise, the demonstrations of whose truth will be found by them finally, in the forms of their own intelligence: the evidence of the divine science is inscribed in the higher constitution of mankind.

482. 'Now, it may perhaps be imagined, by minds of the earth, that the electro-vital body is nebulous, hazy, cloud-like. Let your own experience serve as a corrective: you find the new electro-vital body, formed and interspaced through the shadow-form or appearance of bodily naturality, flexible yet firm, possessed of far more exquisite sensitives than the old natural, a sweeter flesh, a richer blood, a nobler nerve fluid and finer vril. You find the electro-vital foods more spicy, nutritive, and diffusible yet concentrative; the drinks also as a water of life, flowing in the system for the eternity of its duration. You find that your old body of sensitives receives this new body as the glove receives the hand, and fits to it as flexibly. Now were this body outwarded, as it will be in the order of its processions, men who loved you would say, 'this is the same brother, only that his corruptible has put on the incorruptible, and his mortal the immortality.'

483. 'Men of the earth would say again, of such a one, outwarded by the electro-vital body to the full form of their dimensional world, 'He is not a spirit, for spirit has not flesh and bones as he has.' Shall I add more? If they pressed his hand, the touch of friendship would be in it to them, as when the fingers of a skilled musician call forth melodies from a silent instrument. Now the electro-vital people are in this exalted constitution, becoming more exalted by each round of their continuance. Let them be considered as a vast aggregate of races and peoples, reaching on, as to their localities through the spaces and interspaces that fill out through that which is the apparent sidereal ocean, in one grand fellowship; grouped by their orbs as solidarities upon solidarities and holding full and free communication

from land to land. The orbs of space are the islands of the archipelago; the seats and habitations of the celestial blessed. This is the outer court of the Luminous Immensity; the kingdom of All-Father.

484. 'Extend from this the contemplation. All these vast peoples, being many, are yet one. As the luminous unself is formed more and more for the man who has become divine-natural, the precipitations of the karma of each round condense more into it, and each man stands thus organized upon the basis of all his noble and blessed past. He does not live in that past, but he energises upon it; for it serves as his ground of lower force: interpressing with his higher spirituality, it is made to him both as a field of powers and of his resistant energy. Instead of rising to higher states by means of forcing down an indwelling ego of self-will and self-desire, he employs the luminous unself, both as for a point of leverage for his pressure, and for a reservoir for the return of serviceable force; God being in it for the power of a constant up-lift. If a man becomes greatly principled in good, in his earlier round, by means of overcoming evil with his force of incipient good, the Divine Spirit working in him to that end; he becomes greatly and comprehensively good, by means of overcoming that lesser and inferior good of the first formation, with the formative good of a more vast and highly structured excellence; by overcoming the earlier good with its successives; overcoming the good of the deva with the good of the luminous man; the scale of the good thus rising by octaves to eternity. A goodness can thus be imagined in the good of the human personality, that shall hold within its life not the one group of primitive affections, but loves that multiply and re-multiply, by specialties on specialties, that fuse into their composites, and again come forth, by each fusion beatified and still increased, till one human heart shall hold the hearts of all the people, and one love embrace the all.

485. 'The Planetary Solidarity is thus led forth, by the unities of the comprehensive affections, to become as the body of luminous man. Now the writers of the Vedas taught, that from the body of Brahm came forth the castes of mankind; the higher castes from the nobler, and the lower castes from the inferior

departments of the body. Hence grew the caste system, caste pride and dominion, caste slavery and abjectness, caste ignorance and wretchedness. We did all come forth through the processional body of All-Father and All-Mother; and we are in that body, our form of law for eternity. The Divine Form being Man, the humanities of the cosmos are grouped in the likeness of that form. Hence there is caste, in a divine system, which it would require countless volumes to illustrate. There are races in the forms of the divine mental system; others in that of the respirative, others in that of the sexuality, and so on to the processes of the feet. The races are grouped according to the order of these organic configurations: they are in the sidereal and luminous immensities, according to this order of the constitution of the Divine Humanity: the circulations of the general life are as the circulations in one body of divine-natural man. Yet the elevation of the highest is for the lift of the lowest, and the latency of the lowest is for the strength of the highest, and the vigor of the least wise is for the nourishment of the mind of the more wise, and the intelligence of the more wise is for the foundations in the mind of the most wise. Each is thus,—no matter where spaced,—an organ for the diffusion of the continued blessedness; all in each and each in all; God in each and in all.

486. 'The Kabalists had a conception of Adam Kadmon, the primordial man, the archetypal man, from whose seed emerged the adamic race: this involves a truth, though misunderstood. The word-seed of the Creative Archetypal Man, that are psychic-germs for the formation of the adamic race of human personalities, return again formed into perfected humanities, and hence stand grouped in the processional forms of the Divine Idea, according to the divine-human order of their original conception, that God may be all in all. The logic of creation may be understood; nay, in the order of our science must be understood: when this order is apprehended the era of speculation will end and be followed by the era of divine-natural rationality.

487. 'Those who have preserved hints of the ancient teachings, however dubious, however involved in misconceptions, in leading them from obscurity and opening them for discussion, are serving a valuable end. These investigations, when pursued in

a spirit of calm thought and upright inquiry, draw after them great trains of consequences. For one consequence they are a challenge to all adepts and masters, all schools of the occult science. Let then the friendly rishis and aryats of India and Thibet pursue the path of openings on which they have recently entered. Let them bring forth from the secret repositories, in which they are claimed to have preserved the written records of the remote antiquity, those precious treasures. Let Lahsa and Kounboun demonstrate their skill in marvelous works, wrought by means of survivals of arts that flourished in palmy days of old. This is one of the series of stages in the progress of intellectual investigation and discovery. In the end the truth will be unveiled, the way opened and the life imparted.

CHAPTER XII.

488. 'In the remoter period of this planetary time, Nature was florescent in man: he was in the sympathy of natural objects. The race, in the long succession of subsequent eras, has gradually died down. It stands now as the desiccated plants of autumn, as the dried perennials, as the scant remains of withering foliage. We class the existing mankind of the earth into three divisions; the Survivalists, the Unfitnesses and the Inversives. The great portion of the race is of this middle type; unfit. Their internal spirituality is but little more than a living germ; their soul-form is but a small embryo; their spiritual self-life is but as the resemblance of an inferior ob: their memory form is but a sketch or an unfilled outline: their natural soul is but as congener to the ape: their natural self-desire, unless disturbed, is easy and acquiescent; satisfied with the solace of a few inferior appetites: their life-body is filled up mainly by absorbed magnetisms, and the outer physical form imperfectly generated and made up of substances that are but partially cohesive. The great multitude of mankind are actively but little above the plane of the semi-clairvoyant animal: their seeming

intelligence is but a state impressed into them from abroad: it is not a state evolved by the action of their interior force of spirituality: their seeming good is from a kindly sympathy of but limited range: their seeming evil is largely from the drift of a general current of depravity and disease.

489. 'The Unfitnesses are generally inferior in formal and executive capacity to the Inversives; the ruling powers being commonly in the control of the latter. They are in the mass creatures with dulled edges of mentality; subject more or less to religious impressions; easily preyed upon; delighted by small gains but tormented by small losses; living much in the domestic instincts; acquiescent in the family relation, whatever it may be. They are in a sense good neighbors; good citizens; friendly but not firm; taking on the average good qualities of society, but shunning the best; mingling in the easy way of the lighter and reputable evils, but avoiding the disreputable and the worse; not disposed to persecution, but liable to be led by the persecuting spirit; subject to moods, whims and vagaries; never fully awake; invaded much from the dream-sphere of the animal creation. Peace be to them!

490, 'In every nucleus of people will be found a few Inversives: these are always bold and energetic, unless when failing in vigor and becoming obsolete. They are the pharisees of the churches; the virulent skeptics of the free-thinkers; the demagogues of politics, who push their way into legislatures, delight in titles and hunger for the public spoil. These are the keepers of gambling hells and brothels; the masters of bribery, corruption and black-mail; the conductors and satellites of a venal press. These are the stock-jobbers and organizers of specious schemes of financial deception and robbery; the cold and wily diplomatists; the gay men of fashionable society; club men, turfites, flash revivalists, courtiers, sharpers, quacks. These are the mercenary proficient in law, physics and divinity; the professional agitators and pseudo reformers; the ferocious and unscrupulous military men; tyrants of all classes; those who thrive by dishonest trade and jobbery, as well as those who practice arts which law and custom denounce as felonies: the practitioners of black magic, comrades of the *diaboli*. Such are, as often

as otherwise, esteemed in the superficial public thought as among the godly, theirs being often that more complex hypocrisy which not only deludes the people but imposes on its own proficient. Many inversives of the most malignant type are to be found among hierarchs of all the prominent sects; the priests of Rome, the lamas of Buddha, and among those who are classed as high saints, learned theologians and strict ritualists.

491. 'The evil spirituality of man makes for itself an illusive covering, a veil of appearance, from whatever is precious in antiquity, or decorous in conduct, or beautiful in manners, or exquisite in language, or austere in sacrifice, or amiable in philanthropy, or rich in culture. It spreads forth the glamour of this illusion; forming upon the horizon of the most arid character a celestial mirage: it corrupts by a seeming of virtue and prostitutes the race to its bed by the decorous forms and customs of an apparently divine morality: it sets forth the multitude of gods for its patrons and the Most High God for its exemplar.

492. 'When the interiors of the most confirmed Inversives are occultly explored, it is found that the psychic germ is re-eded and involved into its own sphericity, and with its face and form turned away, by an inverse presentation, from the face and form of the interior spirituality of the man. It is thence perceived, that the form of the ego, the self-life, has expanded and risen up to possess and obsess the spirituality, making it as the outer of its form of evil life. It is seen that it has taken possession of the spiritual soul, become dominant in it, feeds by absorption upon its substances and employs it for its form of deeper force. The Inversive thus thinks from his spirit of self-intelligence, pervaded by its self-delight. Hence the delight of the ego is the motive whence evolves the forces of his volitions. Now the man who succeeds is the man who dares; who wills aptly and persistently, carrying the forces of his volitions into whatever he attempts to do. The evil spirituality generates craft, cunning, foresight, in a small way with the small, but enormously with those of larger grasp and penetration. The wicked wise often develop an unconscious faculty of divination; they are in the stream of the tendencies of the easy way; they make all things in the common round to serve their purpose. Becoming as gods

among themselves, they may under certain conditions touch occultly upon the secrets of the hidden chambers, with a constant tendency to explore and find out the ways of access to the laws and forces of the occult world: they would fain grasp the power of the word, and perpetuate the self-life in the inverse constitution of eternity.

493. 'Of the Survivalists this may be said: if much advanced in age or experience, they are commonly a suffering people: their name is sorrow. Their main characteristics are, that they serve for the good of others; that they are in the persistent effort to keep down the will of self, to live beyond themselves. They are careful to produce rather than to consume; to save for humane purposes rather than to waste; to avoid contention; to promote good-will and charity; to walk carefully; to stand for the defence of the injured and oppressed. Again, they seek to alleviate sufferings; to strew the path of life with gentle courtesies; to avoid flattering titles; to shun the meretricious and ostentatious society; to esteem the ties of human fraternity as above the ligatures of heredity, creed or nationality. It is theirs to hate the impure in all things; to criticise with a keen eye their own evils, but to abstain from a prying introspection into the conduct of others; to despise the habit of scandal; to hold themselves as dignified yet lowly; to abominate self-righteousness; to reject with loathing the way of the spy and tale-bearer. Such will seek to embody a divine chastity to the most extreme of senses; never to obtrude by an unwelcome personal presence or unneeded opinion; to sanctify the temple of worship within their own heart; never to glorify themselves, but always, by the sweetness and light of life, to glorify their Father in heaven. From such tendencies as these blossom forth and finally ripens the divine-natural man. There is on earth a class of mankind among whom such tendencies are formative, becoming fixed and made predominant; these are they who are being fitted to survive.

494. 'Let us again go forth: the air that we breathe is spicy and stimulative. We are entering by the hidden way into the

last secret; the chamber of the rock. * * * I greet you here: from all my goings forth, since the remote period, when after the complete seventh round I emanated from the outward visibility, this has been the place of my return.' A warder of the door bade welcome. * * * Afterward Adonai said, 'Many have sought to enter into this rock, and have not been able; the number of the Brethren is but few: observe the coolness of the air; the electro-vital constitution in which we stand requires periodical renewal, and the element for the renewal is found in the fluids that are most destructive to the natural species. * * *

495. 'We will now resume our studies, and consider of the dag. You have read of the 'old serpent, the devil,' as an occult phrase, and also of the 'great red dragon,' as another. In that which has been written of the garden of life, the serpent has been symbolically treated. Now, the woman of wicked spirituality shapes in the occult womb of her self-desire, an image that is horrible to behold: all her lusts combine by one intensity to form a subjective specter. This, by magical arts she may involve into the self-desires of a man, and draw from his body by its means the finer natural element and the fiery magnetisms. With these her specter becomes clothed and she is hence able to reinvolve it by two degrees, into the form of her spiritual ego and of its natural image and body of her life. The correlated and mutually involved forms of this specter, considered as one infernal-bestial image, in one composite association of infernalities, we term the red dragon.

496. 'Now as to the dag: that is an individual form of the specter, of which the red dragon is the multiplicity. This, so far as it extends, is a revival of those magical creations, by which the magicians of the land of Ob sought to destroy the holy people. Whenever a dag is formed in a female inversive, she, by all methods that are at present permitted, is unsubduable. By means of the form of the dag in her, a potent infernal-natural magnetism is evolved, which flows in the touch of her hand, the kiss of her lips, the intent look of her eyes, by the perfume of her sexuality and by all her volatile emanations. By means of this insidious quality, the will of her self-desire penetrates to

dissolve the good karmic element in man; by means of it she absorbs those diffused elements; thus eating her way as a snake into the occult chambers of human life, and coiling and feeding there.

497. 'Now the dag is made use of in the infernal occult art as a traveling image, which may be projected and fixed upon the person whom that wicked one may desire to deceive, subdue, torment or slay. The dag, as it advances to the attack, is generally made to appear as a man, if it is to be mirrored into the sensitives of a woman; but it is commonly made to imitate a woman, if a man is the object of pursuit. The dag is also termed, in the ancient occult phrase, a 'satan, who is made to appear as an angel of light.' In the legend of St. Anthony, he was said to have been tempted by satan in the guise of a voluptuous female, approaching him by the weakness of his sexuality. The dag however can be made to approach the purest saint in the likeness of purest lady; an apparent embodiment of the beauty and innocence of the luminous life.

498. 'Again, the dag may approach a virtuous and heroic woman, and be made to appear to her as the just man, her husband, departed from the body; as a venerated sage, or as Jesus Christ. It was written of old, that 'every spirit that confesseth that Christ has come in the flesh is of God;' it was supposed that false spirits could not resist the power of the occult spell in that Name. But the dag, made to appear as a spirit, and operative in the force of the black magic of its creatrix, is not to be overcome by any powers but those that are in the last term of the omnific word. A female adept of the black art can, through the formation of her dag, personate any individual whom she has ever seen, or of whom she has beheld a likeness. It is by means of the dag that some of the Inversives who are 'spirit mediums,' produce phenomena. * * *

499. 'I will now summon a dag, by the power of the great word, that we may observe it together. * * * Notice, that she seeks to enter you: the mind force and will force of her mistress are in her: she seeks to penetrate by an undulant snaky stream of nerve force, attempting at the groin. Again, behold that the word that I now pronounce causes the dag to make a

form-presentation in the likeness of the outwardness of her mistress, a slender female with fascinating eyes. Again, by the word, the dag is caused to speak as from the same source. We hear her distinctly: what soft and mannered inflections! few will believe such things, yet multitudes perish by them. That woman, by means of her dag, has made christians to become apostates; honest but weak minded and impressible men to lie and steal; women of abundant physique to waste away, and others of sound mind but cerebrally exposed to her to be insane. That woman has projected by means of her dag into the man who is her adjunct, and caused him to write automatically as from angelic spirits; she has wrecked or ruined families and has caused the subjects of her arts almost to adore her. Now some would say, 'this female must be of immense endowments.' Far from it: she is petty, narrow, scheming but not wise, and is herself the victim of a vile imposture. As the dag grows in her it is consuming her: she could not live and feed the dag, from the resources that she is naturally able to mature. However, by means of it she goes abroad as if she were a vampire. This is an extreme instance, but all women of the Inversives have in them the promise of the same potency.

500. 'Now, a man who will fully associate with a female of this type, as its result, forms in his spiritual body and thence in his natural body of self-life an ob; a larvous reptile, into which the dag injects her spleen, her venom, her lusts by specialties. The ob of the man thence inflates and expands the body of self-desire in him, till in his thought he is becoming mentally stronger than Hercules, or more sagacious in state-craft than Ulysses, or more chivalrous than Hector, or perhaps an impersonation of moral piety, a sanctified vessel, whose proprium has become extinct, and in whose sacred body the candles of a divine illumination burn as in a *sanctum sanctorum*. Yet that man may be a petty scheming villain: he thence surveys the world as from his point of vantage, imagining that in him the occult powers of the ages have met, and the race brought forth its paragon. He may feed, in his deeper self-desire, on the filth that is being exuded from the rot in the magnetisms of his human parasites, over whom he breathes and manipulates by the choice essences

of his sanctity, still fancying that he is elevating them for the immortal life. It is the ob growing through the interiors of the formations, that may thus be able to infatuate minds, in some respects sagacious, in others brilliant: for the ob has become to them as their dearest self: through the ob they mediumise and biologise, plan and reason, and are thus self-obsessed.

501. 'The ob evolves for men of the Inversives, in each according to the special conditions in which he stands: here opens an important study. By means of the ob the deeper latencies in self-purpose come forth for embodiment and revelation. It is thus by means of the ob, that a form is involved in the human spirituality, that stands in the opposite to the veiled form from the Divine Logos, that is breathed into the inmost of man; thence that inversive form indwells and operates with the inversives. It was by the growth of the ob in Louis Napoleon that he entered on the adventures that finally resulted in his becoming Emperor of the French; for the man generated in himself a vast form of self-obsession, in which he delighted to imperialise in fancy, till he was enabled to imperialise in fact. These men of ob are men of an evil destiny. As the ob grows and finally takes to itself the most interior forms of the spiritual soul, they are in the states which we term 'evil fixation;' after which their earthly time is usually but brief. Yet their time would not be brief; their powers would not wane, their passionality would not become extinct, the form of their organic persistence would not be broken, nor their influence over mankind be abated, could they discover the secret of structural renewal; and this secret lies not far from any man.

502. 'Heaven is very chary of its mystery; lest the wicked should enter into the secrets of the great arcana. What wonder then if divine revelation, in its greater term, has been suspended from this mankind. Revelation, if revealed, would be the comprehensiveness of the all-science. By the perversions of the methods, derived from the knowledge of the all-science, the strongest and ablest of the Inversives might be able to constitute themselves for ages in bodies of natural density and force, with the brain more complex than Goethe, with a will as vigorous as that of Sakyamuni, thus ruling mankind as from an

Olympus of the infernal gods. Therefore the flame-angel stands in guard before the access to the tree of life.

503. 'The Inversives of the earth form a collectivity; each male and female of them, by the evil sympathies of their common self-life, standing in the great occult body of one evil spirituality, one body of spiritual desire of evil, and hence in one enormous naturality of the desire and delight of evil. This collectivity evolves one common magnetism of evil; but this is diversified into innumerable streams of specialties. Thus the evil of the Mormon is identical in species with that of the Jew, and there is a common magnetism of that evil; but the evil of each is of different genus, and so there are two special currents in the common stream. The proudest inversive monarch of an European court, and the squalid wicked, who is the cannibal or the vermin-eater in some savage tribe, are in the collect of the same evil and the sympathy of the common self-lust; they embody and enforce the same essential qualities: they tend, by these magnetic streams, to the interdiffusion of personal elements from each to the other: they are insects in the body of the same enormous fungus, who lust alike and who are alike: their paths are in the same open road and easy way that ends in avichi: their differences are phenomenal and nominal, working from surface to surface, where on the outmost one is magnificent, and the other in appearance hardly above, if on, a level with the brute.

504. 'Apparently clean exteriors are compatible with most foul interiors, and a brilliant and decorous intellectuality with a most obscene private egoism. In the sway and sweep of oratorical utterances, the preacher of a fanatical religion is seen by the devotees as a messenger from the higher courts; yet often he is but an evil spirituality, embodied in his ob, and surcharging them, by means of his ob, with the superheated magnetism, gathered and condensed within his senses from the world's evil desire. We walk here with care, to avoid giving offense, for in the collective element of the Inversives is one quality of specialty, which, if it should overcome the bounds that make restraint, would enthrone the mob in the seat of the present ruling powers, and dissolve the social fabric of civilization in whirlwind and flame. The more advanced nations are traveling on

the verge of such a catastrophe at the present time; the social fabric being but as a shell charged with dynamite.

505. 'The persecuting spirit inherent in christianism,—not in christianity,—is at present comparatively harmless, existing mainly but as a latent force in the bosoms of its clergy and devotees; but that spirit, taking possession of the classes that subsist on the wage-fund,—as at any hour it is liable to do,—and becoming in them not a thirst to persecute for the sake of opinion, or to slay for a creed, but to persecute for the possession of riches and to slay for resistance to that endeavor, might beget a mania in the race, for which there would be no end but in race extinction. All this is clearly seen as in the workings and consequences of the law that operates in the easy way. The powers that center and hold in the strong few, who rule and restrain the many, are passing from that few to the many: but that many cannot control and regulate its own masses: it is a vast agglomeration of individualised and contentious anarchies. All really wise men throughout the race know, that the race is on the edge of a cataclysm. But the wise are few, and those who are most wise, by the long and thorough study of the social law, have arrived at the conclusion, that this evil of the world, in mankind's present condition, is past cure. They therefore hold, that silence and repression befit those who are best fitted to survive, and to be of service to the general class of the survivors in the final emergency.

506. 'Those sages of the orient, who preserve the remains of the esoteric science, that grew up during the great middle period of the ages, have now commenced to depart from the secrecy that was heretofore the inviolable custom, and to give to their esoteric tenets a bold and wide publicity. Yet they, after all, are but as the shy birds that have inhabited in the depths of an untrodden forest; and who now fly abroad with ominous notes, because of the whirlwind; the breath of whose first approach has shaken the nests upon the branches.

507. 'The wisest adepts are the first to feel, but the last to speak of impending changes: they reluct to publish and move abroad demonstratively, lest the stimulative elements in which they move might hasten and precipitate events, which they

would still endeavor so far as proper to retard, in hopes that they might modify and alleviate. The agitation of themes pertaining to the occult mysteries is dangerous; for this, that to speak of Powers is to evoke them. * * * I will now withdraw a veil.

508. 'Observe, within the veil, the red lights formed generally upon the planet's atmosphere during the last autumn and continuing slowly fading to the present spring. Every effort of the scientists to demonstrate a natural cause for them has been a failure. To our electro-vital sight,—yours and mine,—the color rays of the more essential ether have been deepening, at least for the last four years. When your sight, without ceasing to be outwardly natural, is intensified a little, the whole firmament, by day or by night, is of the color of wine. Yet through this, as a clearer medium, not only are visible the usual procession of the planets and stars which have an ultra-material formation, but other lines of constellations sweep into vision; suns and systems formed in nature's finer density.

509. 'The visible red wave came: it passed away, being diffused into the lower atmosphere. We know, by our science, of that which this signifies. Those human beings of the most refined and perfected constitution, who in their faculties index the motions of the astral bodies, are aware that there is now a projection from the sun-sphere, which is drawing forth to meet a projection from the earth-sphere. When the two have met and the vortice of the solar sphere is involved in that of the earth, and the intense aromal elements are diffused into the ether of the globe, we also know of that which this indicates. It is not supposable, that our own science, as adepts of a Fraternity that has watched all changes of the earth and its mankind since the epoch of the old Lemurian catastrophe, should have touched upon the quietude of the human race, for any less cause than that which the sages of the east by their coming forth have initiated.

510. 'In leading into the western continent, as they are now doing, the agitating process of their peculiar thought, they have also opened into Christendom the currents of the more palpable fluids, generated in the dense populations of the East.

That great body of mankind has hitherto been held, by its social and by its religious formations, introverted, inlooking, grasped up into its own more subtle magnetisms. Already the tides of this vast magnetic sea are pouring into Europe and America.

511. 'The wise leaders of this movement, in the error growing out of the mistake and partiality of their knowledge, have aimed that which is calculated to be a destructive blow at the Pivot, on which the nascent principle, the form, the order, the essential structure and moving harmony of the New Life, that is in the struggle for evolvment through Christendom, is made to revolve. That Pivot is GOD-MAN; the Word made flesh, the One-Twain of the Divine Humanity. Shall India and Thibet over-sweep us and make us as Thibet and India? Nay, shall the dissolving East be led through the west, for its dissolution? For mere creeds, names, textual or ritualistic differences, we care nothing. We care only for the Vital Fact, in which is gathered up the world's life.

512. 'We know, that a ruinous cataclysm was averted from the planet and its mankind, at the beginning of that which is termed the christian era. We know, that this was effected by the incarnation of the Logos, by means of processional activities, in form of Divine-natural Man. We know,—we who from the heights of our science, in the days of the generations that were before the cataclysmic change, approximatively beheld it, as the Divine Event, that was to come. In our small finiteness we followed in the train of the Divine-human Avatar, and the light of that glory, which then shone forth for a second enlightenment, has never faded from our eyes: it brightens and brightens yet. We know! hence in our knowledge, otherwise kept secret, the law of our order makes it incumbent that we should stand for defence, and hold up our hands to God in affirmation. Our friends indeed are not aware; for had they been they would not have denied the Lord of Life, as in the language of their declarations: they would not have made Him to be, as they are and as we are, forms of dust, existing but as shadows. It is because of this, that the Hidden Rock was opened, and the dwellers in that rock breathe forth a voice. We stand for the last things, the finalities of a closing age; that all events may proceed in

their due order, to the beatific result that should ensue when 'it is finished.'

CHAPTER XIII.

513. Another of the Brethren of the Rock was afterward in communication; saying, 'He of the arch has spoken truly. I will be in the bowels of your kind sympathies and so discourse. I am in the great singularity of affection toward you: therefore I will be you and you will be me for a little, and I will recollect myself in you and you will recollect yourself in me. Sweet it is exceedingly, to be in one, and yet to be another one. Now I will tell you:—

514. 'A man may lend himself, to be his brother. When we were in the hight of our golden-silver conditions, among us were those who were in the intensities of the affection of being good to all mankind. A man could so be his brother, that whatever was of weakness in his brother, from over-strain, from over-zeal, from excess of benevolence, from excess of intellectual activity, could be entirely discharged from that more excellent and righteous person. We will now repeat the word of the formula: it is for your secret ear. * * * You will take on the form of the concept of the creation in which I stand, and I will take on the form of the concept in which you stand. *

* * Behold, One stands in us, by whom we effect this interchange.' * * *

515. Afterward the adept, being in the occult form of the concept of another personality, wrote as thus: 'There is a process, known in the more esoteric science, which enables those who are in its mystery to combine the vital forces of related minds in one body for a period of service. Neither possesses the other: neither intrudes by the least point upon the other; yet they encircle each other, by the circle of the zones that hold the personality. The ancient may thus be as a modern, and the

latter again as the ancient: he may so float upon the stream of the other's vitality; seeing, hearing, tasting and feeling as being he, yet holding the while to the full consciousness of his own free identity. This is the process of the transfusion of consciousness, by the extension of which a man is brought to become a form of social consciousness. He is thence possessed of an enlarged capacity, for cogitating in all the minds of the Society to which he is thus initiated, as one mind. He forms to himself, in a sense, a complementary body in the body of his society: thus he is embodied in them and they in him.

516. 'After a certain degree of advance has been attained, there is no longer mine or thine as formerly understood: there is no longer the former sense of individual preference: the mine is made as the thine: the thine is made as the mine. The individual preference, borne up on the associative preference, becomes arch-preference. This is a new degree of preferential love; more yielding yet receptive, more solid than the earlier and inferior degree of love. An arch-vril is formed and condensed by this indwelling, in which the living forms of the affections are enabled to become embodied as was impossible for them upon the lower ground. If a man loved his wife before, he loves her now with a love of singularity enhanced more than an hundred-fold, and she is enabled to demonstrate to him according to the measure of this abundance: she does thus demonstrate.'

517. The adept continued, now writing from the composite social mind; and first, concerning the Society. 'We keep the white flower, that blooms upon the waters in our bosoms, as the emblem of this composite consciousness. In the bosom of each man of us, the inner waters bear this flower, and its fragrance is in his breath: he breathes from the White Lily. Whatever other appellation is borne by his wife, she is also designated by this name. Each adept in our Singularity was first to be found perfect in the occult one-twainness of the nuptial life, before he could be advanced to the initiation. The Society, when first formed in the Silver Age, was known as the White Flower, and the members of it were clothed in white flowing raiment for the public ceremonies.

518. 'It was said of us, as unified, that we were all virginal; as indeed we were, having attained to the perpetual renewals of virginity. In the science of our round we traced the Creation, symbolically, to a White Lily, borne upon the waters, from whose opened corolla came forth the Man, who led forth from the several members of his faculties of frame the primordial families of the humanities. It was by means of such symbols, that the vast sciences of the occult knowledges were indicated. 'The White Lily brought forth the Man-child:' now we conceived, that in this representation was involved the farther truth, that out of the bosom of the Creative Woman, the Creative Man produced and produces Himself again, in an endless series of processional forms of the Divine-human Personality; Twain-One. We thence held, that for every special orb peopled by a mankind, there was a special processional form of that Divine-human Personality. Hence we held a secret of our purity: the MOTHER LILY came forth among her daughters; the Queen Beautiful. She was thus made as being visible to us, during periods of divine visitation; involving, evolving, passing through all to each, and again through each to all.

519. 'Our society was afterward called by a name, whence was finally derived the term, Brahm: for the Creative Man, the Husband of the Lily, by that spousal manifestation, and in that form of the processions of the Personality, moved among us all. It was He who gave that name; because we were made by the social group a man-shadow of Himself. We stood in Him, for the insociation of mind in mind, and for the greater evolution: hence He said, 'this is Brahm, my statue: this is I, in expression by a living image:' so of our first days.

520. 'Now, when one of us who is called Adonai spoke that name, all of us spoke in him: he was speaking as a composite personage. If the wife of one of us were to style herself by the feminine of that name, Adonao, she would be speaking as in the composite womanly personality of the Society: we are thus, in the singularity of our great affection, constituted as one.

521. 'The adepts of Buddha assert, that in the states that arise beyond and above devachan, personal affection is less and

less; but I say, more and more. They assert again, that to be successful in the renewal of the physical frame, man must die out of the affections that unite him to his kind, becoming as an abstract idea. In opposition to this I affirm, that in the adept-hood of the divine science, the progress is first in cleansing the loves from the taint of self-desire; then by loving till we hold a creation of loves, living loves, fashioned in the heaven of our body, as the spirits of the stars are in the blue immensity. I say again, that by means of such love, implied in such science and working for its fruitions, those of the society have for ages occultly made this earth their home, and renewed the life-rounds again and again, to serve in the constitutions of their earthly people.' The adept thus wrote, being in the body of his own personality, thence in one-twainness with his own, and thence, one-twain, in that of the Fraternity.

522. 'I see that God fulfils himself in many ways; that He makes forms of multiplex consciousness, out of forms of simple consciousness. The river flowing to the sea, thence returns to form in fountains for its many streams: but He who is the River of the pure existence, flows by an inexhaustible fulness, returning into himself continually. If a man will unself his personality, he will know the ways of God; a knowledge opening into the ways of all existence. Plato in the *Phaedo*, represents Socrates as affirming, that the inscription over the temple of Wisdom was 'know thyself;' and that not yet knowing himself, it was out of place for him to conjecture into the occult meaning of the divine myths. The modesty of the sage contrasts with the arrogance of the pseudo savants of recent date, who without knowing themselves, affect by the fable of a philology to translate the symbols, the images of the dim past, wherein is inscribed the wisdom of the ages: and to say of those ages, 'they knew thus, and no more.' The knowledge of a man's own being and constitution was the door-way, by which the neophyte entered, and he advanced thence to the innermost shrine of the temple, where she who is symbolised as Isis, our Mother, All-Mother, was herself unveiled.

523. 'The ages, from that proud epoch, have grown less wise, and this is essentially the least wise of all. It is an age of par-

asitism; the stone age of petrified scientific thought. The sepulchers of the princely and priestly adepts of the middle period are violated, and the precious amulets that held the condensed element of their essential life are handled by the traffickers in curios, or placed in the cabinets of virtuosi, or broken up for the gems and for the gold. One fool saith in his mind, 'there is no mystery:' another saith in his heart, 'there is no God.' It is easy to be sorrowful, but sorrow is deadly. Patience; and still, patience!'

524. The adept of the Lily said again, 'Joy and still joy! let the fountains of my love flow anew into you. I read in an old book, once possessed by a priest of Egypt, 'The people of Poseidonis shook spears in the faces of the great images, that represented the Supreme Intelligences, and cried, 'ha, ha, old fellows! we have swallowed you all in our bellies and are greater gods than you.' Nevertheless the Supreme Forces came up and washed them away. I have read again, 'They rode on chariots of iron: and did the iron save them? they had ways of talking by the lightning: did the lightning prove their friend? I have seen the pride of Nabeoth splintered asunder by the white rain.' Again I have read, 'They washed their hands in fe-vril and anointed with it their bodies: they strode upon the waters and made the sea smooth about them; yet the sea swallowed them up, when they had offended the Ruler of the hidden ways.'

525. "No people is saved by the abundance of its science. There is no cup so deep that the ocean cannot brim it: there is no hill so high that the morning cannot rise over it:' such words as these I have read: let us rejoice. Again I have heard this saying: 'War eats war; death eats death: the cataclysm of the last time shall be when the science of outward intelligence shall have hidden the Man of Morning and the Woman of Evening; when they shall explore for spirits and call forth the pestilence of ob.' Behold, ob has arisen, and the spirits, as they say, touch upon their tables and shape images to float about their chambers. Let us rejoice!'

526. The chief of the Fraternity was again present, saying, 'After this interlude, we may resume our studies. We take our

stand upon the mountains of the Himalaya. These denuded heights, that were once rounded hills, are the remains of an epoch. Observe, that here is the center of an extinct planetary motion: how silent, how awful! In these are the chambers that held a primitive force, which after exerting itself for æons, leaves now but the withered residuum in a wasted shell. The force of life, that now throbs and pulsates where the waves of the Pacific beat upon the coast range of America, once thrilled and energised here.

527. 'Behold again; we are now within the veil: explore these ruins: the icy colds of death chill you, as they do me: this is a sepulcher, where a dead past is entombed, by one monumental effigy. The causes of the stagnation that rests over India, the waste and wearing away of civilization, the strange imbecility of a people which has no composite evolving life, yet which retains the remains of a great public mind, lofty, profound and subtle, magnanimous and amiable, generous and fertile, may be traced to the emanations of these deadly vapors. They steal forth, breathing and mingling with the respirations which they penetrate: they generate hopelessness: those who inhale them have little or no hope for the human future. It is easy, under their influence, to swoon away into a cataleptic state; to dream and dream, to be content with dreaming, till the dream-life of the inferior creation supplants the concrete intelligence of the personality; to loose the sense of God in a vague pantheism; to wander in a grotesque labyrinth of imaginary creations, and to spin upon the self-axis, weaving in the brain endless metaphysical systems, romances of metempsychosis; vague, nebulous conceptions of causes, processes and finalities. It was in this element, chilling down to the final ice of death, but not quite exhausted of its last fires, that our gifted brother, Sakyamuni, toiled and meditated upon the system of life and the problem of destiny. I will invite him, by means of the ineffable word. * * * He is here.'

528. A man came forth as a deva, holding by the hand his devaess, and said, 'I am Sakyamuni, dwelling, for the good of serving mankind, in this cave of stone. We are of the White Lily, and have spaced to ourselves a fire-bower, that, by the elec-

tro-vital form of our one-twain person, we may still go in and out, and be as kindnesses to those who think in the way of Buddha. I came to the last of earth, but when I touched the frontier my heart burned within. I said, 'for a good cause I will to serve:' therefore I was able to hold the jiva, the substance of vitality. I grew out of this into a nebulous opaque flame: I concentrated into it the luminous element, becoming reorganised into the white electro-vital constitution. Then a Man issued from the fire-vortice, who said to me, 'Well done, good and faithful servant: I have tried thee, and found thee not wanting: therefore thou shalt serve in a better way.' So I was made as a deva, yet more than a deva; for living in devachan by the rounds of the karma that was of my good desire, I yet held an electro-vital body in the lower round, so that when I slept in the higher I woke in the lower. I alternated thus by the days and nights, between conscious activity in devachan and conscious activity in the special region that opens out of my former earthly habitation. I walk, I work, I wait, serving still. We are not alone; for a few who followed after me have proved to be one with us in the White Lily, and our name is Blessed.'

529. One then withdrew a curtain that veiled the place: there were visible series after series of halls; vast pillars like alabaster supporting high roofs, rich with floral stalactites, all in the electro-vital substance. The atmosphere held and diffused a tender, vernal heat: far within were glimpses of closed gardens; a sound of murmurous winds in play; the gleam of fountains, leaping up and breaking in showers of musical and tinted light. 'I am Sakyamuni!' It seemed an innocent pleasure to this blessed one to repeat the name.

530. Adonai smiled upon him, and the two embraced, as making one sympathy, as being in one consciousness. The sage said again, 'It has been affirmed of me, that since my disappearance I have been reincarnated, made over again as Buddha, first in one period and thence in others; born as a babe from the womb. I will speak of this. The lamas who personate me thus are personating ghosts, departed spirits of men, fastening to the body of a child and introducing between the subjective and objective mind a plastic image derived from some form of mem-

ory. So the infant will speak as a little man, from the impressions of the memory-image, when the incipient mind commences to operate.

531. 'A lama who is fixed in the illusion that he is Buddha, will also while living in the body weave a subsidiary memory-image from the subtle magic in which his life is set: he will sometimes cause this to be involved by the same magic in the plastic element of the womb of a woman who is to conceive, and, after she has become pregnant with a male child, this memory-image, by the same art, will be involved into the embryo. So the infant will afterward commence to speak as a little man, and to say, 'I am Buddha.' Thus birth-marks are transmitted, and other signs of identification, by means of which the suppositious Buddha-lama may be authenticated. To imprint an image on a seed by occult art is not difficult; but by analogous processes may be formed a complication, sufficient to stamp the effigy of a supposed preceding Buddha-lama on the plastic substance in the formative structure of an unborn man-babe.'

532. Thus saying, the revered speaker became silent, as if deeply reflecting, turned to Adonai, withdrew his hand, folded both arms upon the breast and resumed: 'The statues of Buddha, that have been made to image forms through them, to vibrate sounds and voices, the tinkling of bells and musical refrains, to propulse motions, and to effect other things, are a portion of the occult jugglery of the priestly craft. The subjective minds of certain adepts draw to themselves the lambent element from the dark magnetism that is generated in the priestly science: they imagine this to be the bright element, by means of which the primitive energies deploy their forces: they are in the possession of the remains of the occult science, that was derived by the brahminical caste from the region where caste was first invented; in the high places of the land of Ob: these remains existed by a long survival, and became shaped somewhat in the ancient style, through adepts who inherited of the forms and forces that were inherent in the specialty of that caste. Hence it is said, the adept of Brahma-Buddha must be a born adept, as to latent quality; that he cannot be made. This statement

being the purpose for which my presence was solicited, I will now retire.'

533. Adonai said again, 'The human race on earth has a class of servants of whom it is not aware. The greatly gifted of mankind, who from generation to generation, by special endowments of constitution, by special lines of consecration to the race-service and by special acquisitions of knowledge and powers in that service, have elaborated special and exceptional forms of organisation, still hold place and structure, and thereby serve special purposes in the great body of mankind; they are not reincarnated, but they are reinstated. These in our society of the sixth round, are of the White Lily: these are those of the ever renewing virginity, of whom it is written in the early christian page that they 'follow the Lamb, whithersoever he goeth.' They walk in the white robes of the electro-vital constitution, stilling the perturbations of mankind. Each is a blessedness, and collectively they are entitled the Blessed.

534. 'We will now take our stand upon another locality; the accursed Jerusalem, where occultly center all the depravities inherent in the former east and west: let us enter within the veil. Behold, that in standing here, we are in the form of the Public Ob of the inversive religiousness of the Israelitish sect-people. Behold, involved in it again, the second of the three great ethnic forms of the ob; that by which the sect of Islam is made one occult people from its series of nations, and stands unitised to one organism of coherence, persistence and permanence. Behold, wrought through these a third form; the ob of the three great sects that are centered in the occult inversive body of christendom, interknit with the obs of their several offshoots and dependencies. This is a fetid filthy, carrion-house, filled with the obsolete religious lusts; an haunt for every foul and obscene larve; Jerusalem the unholy, the Mother of abominations; who thence infiltrates from the cup of her sorceries through the veins of the whole earth; the common cess-pool of the religious sewerage of

mankind. I crave your indulgence: only for necessity would your sensitive body be exposed to the pains of this contamination.

535. 'From this position of vantage observe Mecca, where Islam has its more immediate center of obsession. Behold again, the ghastly survival of the extinct ob of priestly Egypt, looming as a gigantic specter where the shadows of the pyramids are reflected in the Nile. Perceive Rome: see there the Woman Ob, seated on her seven hills; the ob in its dag; the great red dragon; the mystery of evil in form of woman, who counterfeits the Bride; who simulates the form of All-Mother, yet holds, as in voluptuous, impalpable arms, the weird skeleton of the ob of the composite sects of the peoples of the old Roman empire. See how the spectral shadows of the ancient larves of gods and goddesses are mirrored again in the thrice magical saints and saintesses, the animated picture-statues of papal devotion. Behold thence the trains of half-animated, ghostly survivals of men,—fatuous spirits of the ecclesiastical wicked. See how by means of the mechanism of this imagery they are borne forth, almost visible at times to natural observation. See where the priestly magi of the sect pontificate, reviving the vitality of their gross bodies from the steam of the devotees. See how the ghostly forms that emanate from the vast spectrality, which holds from the extinguished ob of Egypt, pass in and through the public ob that was for priestly Judea; pass then through the ob of Islam, to meet and mingle and diffuse in the mighty ob of Rome. This latter is the last and extreme form of ob, that is veiled in semblances of high heaven; the principle of religious self-idolatry.

536. 'See again, how from this horror of Rome, the currents of obsessive influences whirl continually, to enter into and delude all nations: see how the spirits who are magical ferocities rise, reanimated from the hot-bed of its devotional cruelty. It is enough: that which was evil in Egypt by the misrepresentation of Osiris and Isis, begot the evil that was afterward in Judea by the misrepresentation of Eloi-Jehovah. That which was evil in Judea, combined with the evil that was before, again begot the evil religion of the sword, in the name of Allah. The evil of Judea, also entering into the evil of imperial Rome, begot anew, from the misrepresentation and abuse of all Divine Names

that went before: so from this came the evil of the great Religion of the West, that in one hand grasped the sword temporal and in the other the sword spiritual; becoming the religion of composite persecution; a spirit of persecution embodied in priestly artifices.

537. 'Let us continue our studies. The sage Franklin drew electricity from the clouds by means of a kite, a string and a key. A new science touched the earth in the hour of this discovery; yet the real character of the fluid that passes under the name of electricity is almost unknown. You have hinted at the law of its elements: electricity is the base of the peculiar substance of the brain, and, in its fleshly form, the base of all material bodily structure. It is a fleshly compound, by origin: it is a substance that accumulates in the chemical action of human life. Nature holds it, because nature is simply a storehouse of accumulated energies, that are being evolved by means of the human life and human action throughout the vast systems of the universe.

538. 'The human electricity of a people is one body: it circulates in them or through them by one perpetual motion: thus for instance, a nation, formed in its intense patriotism,—which is but an expression of the love of that people for its own self-life, dominion, riches and pleasure,—involves itself occultly into a public form, according to its peculiarity, and so makes its motion. Thus the American citizen is always in the circulation of his own republic: the Switzer carries Switzerland in his body: the Irish celt is ever a part of his Hibernia. With the occult adoption of a new nationality, men are carried from one national whirl into another.

539. 'Now in the law of our science, I behold a New Nation forming on the earth: its members are scattered throughout the inhabited world: they are composed of those, organically, in whom, by the law of heredity, the remains of the good of the golden and silver ages are instituted; being held there by a recent configuration from firsts to lasts of structure. They are those spiritually, in whom the **Man-Woman** of the heavens

is leading to earth a new form, the concept of a degree of mankind superior to this present race, superior to the type of which the people of the golden age were the richest fruits, and the nations of the present time a closing generation.

540. 'In the law of our science, I perceive faint indications of the secret evolution of a new patriotism, deep in the interior minds of a people which is not yet a people. The new bud pushes off the old leaf; the new skin pushes off the old epidermis; always a new love seeks to expel the remains of the old love, which it comes to suspend and render nugatory. Now those who are to be of this new people are in the germ of a new patriotism, that is from the concept of the divine-natural seed. This is a national love that is of God, and that is in God: hence it excludes the old patriotism, which was in the public self-desire, and thus out of God. The patriotic spirit which is there in the incipency of its gestation, is of a very peculiar character: it draws and draws; being more loverly in essence, being more friendly: it is to be the embodiment of the sweetest sympathies, the strongest sympathies, that move in the planetary chain. This spirit as it commences to receive, condense and give forth the common electric circulations, must discharge into them the volatile principle that is generated from the patriotic spirit in the kingdom of arch-humanity. Those who are to be of this new people, will thus, though far scattered among the present earthly nations, commence to have power, as of a circulating ether of their own peculiarity: they will form their own electrical whirl, in the electricity of vril.

541. 'All great events are co-ordinated; the sap commences to rise in the trees, while the earth is still locked in the embrace of winter; but the season then is at the point of change. The *anima-mundi* begins softly to feel her way into the constitution of earth from below; while the *anima-coeli* as softly undulates, to reach down and touch the *anima-mundi* in these elect forms; seeking for a new union, a new embrace. The moral winter locks mankind in the constriction of an iron cold, but the sap in the great tree of human life feels the coming of the bridal spring, and seeks to penetrate all living and germinant branches; therefore we say, the kingdom of heaven is at hand.

542. 'This new people are yet, as to their numbers, involved with all the race in the forces that shall be led forth to activity when the spheres of the earth and the sun have united by means of their projectives, and when the dynamic currents of the solar energy shall surcharge the present atmosphere of the globe, rendering the present mode of human respiration no longer possible. I remember, as a scientific fact, that when the great cataclysm ended the ancient condition of mankind, though that was attended by an overflow of waters, there was a suffocation, attended by an increase of the etheric element taken into the lungs. All but the remnant who survived, opened respirationally, to draw in the atmosphere, which was pervaded by a mild fluid; sinking thence to soothing dissolution. I see that the same phenomenon is liable to recur, by the inrush of the solar sphere; the atmosphere will become so rich, so juicy, from the result of this precipitation, that the inhalation of it will cause a drowse, a dream; then death.

543. 'The effect of the vril, surcharging the electrical elements circulating in their common whirl, in the new people,—those in whom the sap of life has risen,—will serve in that emergency for a balancing and complementary force. The new life, held tacit in the structures of the organism, the potencies of the new evolution stored up and in waiting there, must be evoked, as the etheric virtues congenial to their quality become a medium of breath, and thus assert their presence. Survival will be the demonstration of the fitnesses; the demonstration of divine order in the structures, and of divine excellence in the spiritualities. Let these words stand for what they are worth: they are in no sense minatory. I but express, as I am bound to do, the law that is implicated in the survival of the fit. This has been a long journey, over many fields: it is now time that it were ended: peace be with you.' Here Adonai laid his hand upon the table, where the two had been seated together breathed a deep sigh of satisfaction and withdrew; being summoned to the discharge of duties in another space.

CHAPTER XIV.

544. The difficulty, which at present exists, of leading the human mind into the modes of thought which were native to the race in its highest states of virtuous intelligence, and hence into the clear scientific knowledges concerning man and the universes, springs in great degree from the instinct of ferocity. Man, in his state of degradation is usually the most cruel of all animals; carnivorous creatures kill, but do not murder; the paw of the lion by its stroke inflicts no pain; in the system of nature it is benevolently ordered, even in this exceptional world, that the balance of existence, in the subject-races of creation, always inclines on the side of pleasure. One of the Fraternity, who was afterward present, said, 'I would be glad to make some specifications upon the topic of animal existence.' Opening the leaves of an ancient volume, he then began, 'We read in the Book of our ancient people, that the subject-races, so far as they are of the higher organism, have within the body of their material appearance a second body, which is their body of life; within this is a third body, which is their proper animal soul; thus they are constituted as trinities of the inferior degree. Hence they possess,—taking the horse for an instance,—the outline of an animal in the next dimension of space; within that another body of vitality and within this that of the rational animal soul; thus is constituted a second trinity; within is an impersonal spiritual form, which is so capable of evolving the forms of the constitution, that it shall take on, in alternations of conditions, the style of a brilliant image-man, an impersonal, elementary creature, moving in the life-play of the divine affections; in this creature an architectonic genius may have its seat.

545. 'You perceive the steed prancing in the pasture: it is gay and active; a diffusive energy: afterward it is in a doze:

pleasant images are mirrored in the active sensorium of the animal, while seemingly dormant: in its dreams it mirrors the forms of animals of its own portraiture; feeding and enjoying their sports in the parklands of a lovelier domain, where the grasses are more sweet, the waters more delicious and the atmospheric and solar influences more stimulative and delightful: thus this faithful servant of man has access, during the periods of repose, to an elysium of its own.

546. 'When the good steed has deceased, as to the outer realm of materiality, he rises up in his electrical form, and bounds away into the open fields of the next dimension of space; he is in the vigor of a new prime of existence: here he associates with the progenitors who have anticipated him, and with the comrades who have gone before: the forms of his constitution are more capacious and the wealth of his sensations more absolute. When he has completed this round he may still ascend in many ways: the horse that was attached to a kind master on earth, could, by means of the impersonal spirituality of his form, follow the attraction of the higher karmic affection of that master, who had arisen to become a deva, and thus enter the devachanic world where that deva had his home. There the spiritual animal would be modified, in a temperament evolved from the latencies of its genius, and still serve the master, from pure pleasure; gliding through the circle of delights; introduced into the great sympathies of the spiritualised mankind above; feeding on the luxuriant herbage beside the sweet waters of devachan, and undergoing surprising transformations.

547. 'The architectonic genius of the animal being always of that psychic seed which tends to man, that perfected horse would evolve from the lineations of the inferior structure, and become reconstituted in the linear outlines of the human image; forming thus one of a specific type of the brilliant races of impersonalities, who revolve in the circumferences of the human sphere of the creation. That the linear outline of man was latent in the horse, and was preparing for the process of evolvement from its earliest formation, was anciently known: from this came the myth of the centaurs. The custom that still exists, among some of the barbaric tribes, that the favorite steed

of a deceased chief should be sacrificed on the burial place of his master, in order that the warrior might have his horse to ride to the happy hunting grounds of his people, springs from the vestiges of that most ancient faith, in which it was taught, that the equine servant of man would be found, accompanying his deva in the kingdom of delights.

548. 'The love of humanity, into which all of the affections that are proper to man flow forth for their final expression, would be incomplete, did it not include the love of all these animal creations. They are sentient structures, in which the psychic germs, the human seed, are proceeding on the rounds of their long pilgrimage toward the human incarnation: we, by our germs, have trodden in these rounds before. Thus, by the lofty and intelligent sympathy that looks before and after, man should accustom his mind and form his disposition, to the habit of considering himself, as having in reality but stepped a little beyond the frontier of impersonal life. He should hold himself as representing to these subject creations an advanced force, instilling into them by the element of kindness, and leading them on toward the results, that follow in the scale of the ascending destiny:' thus far the sage.

549. Another of the Fraternity resumed the study, saying, 'Those who were accounted most wise in our far time, were accustomed to say, that 'in every true human countenance were the animal aspects, and that those aspects varied; some possessing less and some more, but the most highly constituted of the people many.' Those who were in the aspect of any designated animal, would lead the creatures of that species by means of an invisible persuasion: in this way, the shy, wild creatures were charmed from their woodland retreats, and domesticated for the uses of mankind. The primitive horse was not as the animal of the present day, but inferior in structure: sheep and kine have enlarged in form, and to surface sight would hardly appear as the same: the yak, the llama, the camel and the ass have been greatly modified.

550. 'There is one particular region of the globe, which, did order exist, would be set apart, in large areas, for a paradise of the animal creation: I allude to central and southern Africa:

there the human species does not advance, but the animal creation is in its highest range of present evolution; a restrained and imperfect evolution, but still the noblest possible under existing conditions. In the coming kingdom of Man, large portions of the globe will be left for the domains of the friendly subject creations, which by their life upon the globe subserve ends of importance for the better evolution of the human species. There are lines drawn, boundaries appointed, dividing the regions wherein human beings should build their seats and cultivate their possessions, from those wherein they should journey and repose, for the stimulations and recuperations of the energies. I was present in the antechamber of the Life-House of this planet, and I saw therein that the larger part of Africa was designated for a woodland paradise.

551. 'I would say something, relative to the art of God, whereby the nature-animals are made to nourish the race of mankind, that are outwardly constituted in nature. The processes which in the finality of this epoch remove the unfit from among mankind, will also revolutionise the aspects of the animal kingdom: the power which removes the remains of ferocity, as a vicious force, from the human constitution and character, will tend to instil into the animal world the amenities of the prime: the carnivora will disappear, or be evolved to the herbivora: thus will be fulfilled an ancient prediction; 'the lambs and the lions shall repose together and be directed by infants:' man will walk amid the animal tribes as their good genius, the head of their federality, and will dispense among them the element of his diffusive virtue. Yea, more: man will commence to be instructive amidst them, in an occult way. The constructive ideas from the Divine Ideality, entering through the more interior structures of their formation, will evolve from the existing types, in process of time, a new fauna, far transcending the present: mankind, being uplifted, must lift all forms that are below.

552. 'It was your remark, that the ferocity in mankind prevented the reception and comprehension of the divine science. It is also true, that the ferocity of mankind bars the way and prevents the access of a neighboring interspace of creation; the

great intro-vital world. A ferocious character repulses from himself the races of the sweet and loving impersonalities, but draws to himself, by the attraction of his orb, the dark malignities who haunt the confines of the border land, and who are now pressed in, by the changes occurring there, till they crowd into the magnetic sphere of the human natural race. Go forth into the streets of the towns, and the larves who formerly were dispersed in the more distant regions of occult space that were accessible, are now seen attached as parasites to the bodies of the proud and dissolute of the human race; drawing their breath by means of odious caresses; feeding on the passional heat, the magnetic steam, the lust vapor that exudes from the body of desire.

553. 'It is a weary time, and almost all of those who should survive are afflicted with weariness of body and sadness of heart. When, transposing the lines of the dimensions, I enter the adjoining space, I find that the Orb herself, as to the vast electro-vital extenses, is like a new world in process of formation: the form of its features and the colors of its complexion are so altered, that it appears no longer as the same: I draw my eyes to you, that you may behold.'—One, whose name may not be given, said afterward, 'the eyes of your brother draw thus into you, because the Divine is in that new motion, driving forth the corruptible elements from the electro-vital space that is adjacent, and cleansing those regions toward the last line of the earthly frontier; forcing the evil projectives of the inversive mankind back into himself, and shutting him in.'

554. It was afterward said, 'The mysteries of the kingdom of God werè inscribed for us of the silver period in the book that was of God for the people. A man, if he were a brother of the secret way, could read in that book all that was preinscribed in the living book, formed in the chambers of the mind of his own spirituality. To us of the hidden way, the outwardly written book of the people was therefore as a great city, in whose sacred edifices we beheld many things of which it was not lawful to declare in the public audience of the nation, or even in the preparative schools of the adepts. Though we had the art

of multiplying copies of the book, easily and rapidly, the Mother Truth would not permit to undrape, by any mental picturings, the awful outlines of the Form of her Personality,—I mean that of the Divine Womanhood, by which she came forth, the Mother of all, in the solemnities by which we of the one-twain were consecrated to the truth, and to its service; and by which we worshiped in her presence, with exceeding joy.

555. ‘Now, there was a peculiarity in the scripture of the book, which I will shew; it was bilingual: besides the language of its contents, that was purely intelligible by man, there was a speech in it for woman, which was purely intelligible to her: she being a wife, a counterpart, this was opened in her, she being in wifely unity, round by round through her great service. The speech led forth by the woman’s word within her was powerful, energetic, delicious: her lips formed to it for a divine expressiveness: it was, so to say, from the consummate flower of the divine love-thought of the Mother, putting forth to blossom from the high form of her affections, and so fruited in her intelligence.

556. ‘Hence the lady priestess read from the aspect of the bilingual page, in which it was written as the scripture of the Woman’s Word. There were also sacred retreats, high places, not on the plains but of the mountains, where the thrice holy sisters celebrated to themselves the rites of the Mother’s mystery: very few were we of the hidden way, very few. There was also a method of the divine science, whereby all who were in the Sisterhood of the Lily could be formed into the white flower of a composite consciousness, as one Order, which was in all things complemented to the order of the Brotherhood of the Lily, in which their spouses were in one. Thence the flower of the society was made bi-sexual and in the whiteness of the purity of the Mother-Father.

557 ‘At the close of the fifth round, for those who were of the New Life in the silver age, the composite individual consciousness, matured during that and the previous rounds, ripened to its karmic fruit. Some of us, to whom this was allotted in the divine ordering, were thence discharged from the outward bodily round, and their visible substance of remains was dissipated. However, they still continued near us, keeping the circuit of

the sixth round, not as earthly visible, but as earthly invisible. From the general view of the people they had indeed vanished, but to us they were still present, in the composite form of the white flower; still serving with us and bearing their share in the official duties to which we were set apart. The karmic unity remained unbroken: nay, it was made more perfect. As those of us who were selected to continue for service in the outward visibility, pressed on from the fifth, entering into the sixth round, we drew into the embosomings of this other form of our Society, for which space had been made in the divine invisible.

558. 'Take now the word-staff: hold it in your hand firmly: the veil of the sixth round is about to be withdrawn. * * * You are now in the sacred chamber of the high place, called Aesti-vossa. * -* * Observe ten virgins,—that is, virginal wives,—stand in the form of the flower that budded in the sunrise of the divine day. Listen, in their own language they speak the mysterious words, that none can hear but those for whom the words are spoken. Such words are spoken and we are to follow. They conduct us into a pavilion, into which those alone may enter in whom the Powers make preparation for entrance into the sixth round; into which the fifth round of the earth-service is about to emerge. Observe again, Adonai by his spouse, is in that band;—not by himself; I am Adonai, and my function is now that I must follow * * * behold the Brides! they return to greet us, lifting their extended arms: * * * the showers of the white roseate spray, diffusive from their hands permeate our electro-vital bodies. * * * They communicate to us, in the word of the Mother's hidden name. * * * Let us advance toward them. * * * The aspect in which they stand to us is again changed. * * * They draw out of the body the remains of the earth-karma that was formed during the fifth round. * * * Let us now return into the body of the natural appearance.

559. 'Here little of that which is purely of the earth, and earthy, survives with man, entering thus a new beginning of his days. Entering the fifth round, he commenced occultly as the golden child: entering the sixth round, he resumes his career occultly as a youth of the golden prime. The new natural body,

—still veiled within the earthly shadow-form,—being an electrovital body, it neither lessens back to infancy nor declines forward to wastings and decay. This has become so elaborated during the fifth round, as almost entirely to have absorbed the former body of life that was within the outward and visible structure: it is as if the year had carried on its forces, from the close of the departing autumn, to the birth of a new spring, without the intervention of the wintry state.

560. ‘Observe again: there is neither ecstasy as of joy, nor depression as of sorrow; no ripple, but an even flow: there is neither languor nor excitement: delight and labor are becoming one: this is the entrance into that new kingdom of delights, into which your brethren of the silver era journeyed, keeping the strict law. Still observe: the immense periods of earthly history, that have since passed by, excepting for purposes of special humane service, are not present to our active consciousness: we are in the white light; the splendor of the luminous life.

561. ‘Midway in the eastern firmament you beheld the sun: it is a formed splendor of the Divine Intelligence, inorbed there for this specialty of illumination from the form of Divine Man. Now when the divine night comes,—it is now day,—we shall behold the orb of the Divine Affection, englobed to us from its form of Divine Woman. In endless procession the Divine One-Twain so irradiate the firmaments of the luminous immensity, making the day glorious and the night beautiful. We may now return to the realm of outward perception.

562. ‘The sixth round is consecrated to labor, by one persistence, but the labor is made composite; the few, who thus far through the ages, have composed the body of the social flower of the Lily, entering with their new associate into his labor, as their delight. All the virtues of the five preceding and successive karmas being now formed into one karmic body, from this commences to form the karma of the sixth round, whose outward orb is in the solar image; hence the name of the Society, when it is constituted anew in the sixth round, is, by derivations, Helios-Helia: let us go forth into solar time. Behold again: perceive the disc of the sun: the outward appearance, by which those of earth look upon it, has ceased to be visible: God is

shining there. The brother, from this degree of his illumination, must encounter especially the remains of the black magnetisms of the dark satellite, which before its final disappearance were involved into the skin of the earth, and the bodies of the earthly race: you have henceforth to encounter evil only by its residue.

563. 'A child of human parents on our earth, if stolen by a female wolf and adopted by her as one of her cubs, will suck from her teats and put on the wolfish attitude; thence losing the posture of the man, it will use the arms as fore limbs and the legs for hind limbs: its human speech will be lost in the wolfish howl: its body will become hairy; its instincts ferocious; it will run with the pack, and with them seek its prey: though still that human wolf conceals the embryonic nature of the man; when recaptured, however subjected to the influence of mankind, it is almost impossible to reclaim it fully from the animal tendency. This illustration is important, as a demonstration of the fact, that the present human species is strictly indebted to education and social influence for those formed traits and tendencies, whereby it is grandly and humanely distinguished from the lower carnivora.

564. 'What then is it, in the human child, which causes it, if domesticated among wolves, to become oblivious to the better instincts of its heredity? I will reply: were that child born into the constitution and the respiration which we possess as Brethren of the New Life, if thus captured it might possibly perish as to the visible body: did this occur, it would be because the Father and Mother of life would draw it into the safe keeping of the occult world; not being willing that one of the little ones should remain in subjection to the bondage of the ferocities: but the child of such noble qualities, if suffered thus to remain, might become the master of the animals. I remember a case in point.

565. 'A child of our people was thus stolen, in the silver age, and it was suffered to remain; not that we were unable to rescue it, but for the cause that there was a divine ordinance in the matter. By means of an occult instilment, the child was held up in its five principles. After about five years the boy entered

a village on the outskirts of our land, riding the foal of an ass,—a wild ass,—with the mother following and docile. I recollect another instance: a little girl was stolen, and for a divine reason left to remain: in a space of time somewhat less she returned, riding on a lion. These children afterward, from the preliminary ordeal to which they had been subjected, became illustrious in their intelligence and immense in their energies, and were consecrated to the public service. Again I remember: two little ones disappeared, a boy and a girl, by reason of a secret divine leading, from the home of their parents, wandering away into the wild region beyond our land: after about seven years we found them among the apes. They had taught these creatures to wait upon them: they had instilled into them from their element of incipient vril: they had in a measure made civilized animalities of them; so that, at a sign, they would gather fruit, or bring water from a spring in hollow gourds, or fulfil any simple office; the creatures meanwhile taking huge delight in the habit of obedience. It was affecting to observe, that the poor animal kinfolk seemed to be evolving toward the gentler features of an impersonal semblance of humanity.

566. 'You were conversing with one of the Brethren relative to animal evolution, and with an especial reference to the horse. I have in the olden time, seen several transformations, produced by means of our service, for illustrative purposes. We sometimes led animals through their rounds,—as you would say, hastened their states. Thus, I have beheld our natural birds caused to evolve and become electro-vital birds, even to the finest feather of their plumage. We had such birds about the God's houses, in our splendid time. It was not an unusual thing, for a select animal of high quality, after having been for a period uncommonly serviceable, to be found at the entrance of some one of our sacred domains, the homes of the adepts, standing meekly and waiting for admittance. I have assisted, when one of these selected creatures would come forth from his furry coat, with an electro-vital body, and with surprising modifications of system and outline. Thence came the winged steeds, that would breathe, deep-chested, and from whom, when they stood fronted to the sun, in the morning hour, the concentrated rays,

falling upon their breasts, would produce vibrations, sounding as melodious bells: these were the pegasi, of whom a memory is preserved in many sacred myths of the ensuing ages.

567. 'The worship of animals as gods, and the fables respecting the divine avatars in animal forms, may be traced back, in part, to originations somewhat analogous in character. I have beheld the genius of an horse evolve himself frequently, and rise up, a broad athletic impersonal in human style. I have seen a feminine genius of the kine evolve from the body of one of the bovine sort, whose body had previously become electrovital, and thus appear as a great motherly creature of kindred type, shaped in the womanly image, with placid features, kindly countenance and abundant bosom, but with the vestiges of horns rising as a crescent upon her brow. Many of the myths of antiquity, the symbolisms of old idolatries, may be traced by lineal descent to recollections or shadowed survivals of recollections of the transformative processes. The plain, obvious, common fact of one era is thus made the basis of some religious myth, in the remote epochs that follow.

568. 'The myths subsequently make for the rise of grotesque or terrible superstitions: these in times yet following make for the rise of popular religions, assuming new forms, new colors, with the changes of cultures and the lapse of generations. Long afterward, when faith has faded away, they are made into romance and opera; they serve as themes for art: at last comes the adept of the primeval science, who retraces them to their origin, as we do. One mighty inverted race follows after another, like roman Mark Antony after Cæsar: each in turn defiles the already corrupted religion, and takes pleasure in her charms; as those great warriors successively drew to their embrace the witch-prostitute of Egypt, queen Cleopatra. Afterward comes the final race of dry, hard scientists, following as Augustus after Antony: they subdue the already harlotised religion, and would have her follow as a captive, to grace the train of their triumphal procession; unless perchance meanwhile, religion applies the asp to her bosom and dies.'

569. To one of us who has entered into the sixth round, the science which has heretofore been esoteric tends to become exoteric: in the simple custom of the daily life it is made habitual to him, as by an intelligent instinct, to accomplish results, which formerly could only have been brought about by means of consecrative preparations, and concentrations of force. Wherever outwardly he makes a permanent residence, working in the law of the composite organization, he commences to in-organize the elements that he finds suitable to his use, in the electro-vital forms of the fourth dimension: he causes them to become inhabitative forms, within the natural structures, the objects of lifeless art. Thus one of the sixth round, in the electro-vital house, may say to an impersonality, perhaps in the quadrupedal shape, at the same time gently touching it, 'become a form of use, in such image as I now will present to you, and stand for the appointed time as a table.' The glad and obedient creature will thence commence to revolve its molecules, to discharge its phenomenal body as to the prior structure of appearance, and to assume the shape of whatever table is formed to it from the adept's imaginative image. So he may say, to one of the domestic animals of the electro-vital constitution, by the word-form in which that creature obeys, 'be as a man-servant in waiting: set the table as you know.' Being in the joy and the direction to serve, that creature will commence the molecular revolution, retire a little and then come forth again, perhaps as seeming to be a man-servant in livery, and thence, as one familiar with the duties of the office, to apparel the table for a repast.

570. For illustration, observe one, and see what he will do: he steps to the buffet, opens a niche and takes from it a volume: in it is an envelope: from this he withdraws a folded sheet, as of white tissue, and lays it on the table, which is round. This being done and the covering dropping at the edges as if it were a cloth, he goes to a small cabinet, taking from it a tiny vial of some perfume; he lets fall a drop from this into the air above the table, and, in a minute or two, the potencies of as many flowers as were in the drop begin to assume the dimensions of their magnitude, and to lie upon the table as heaps of blossoms;

looking as if they had just been cut from the blooming plants of a conservatory. Then, from a little drawer, he takes and holds over the table a magnet, set in a small circular frame, below which is attached a drawing on some fine tissue, in which is traced a pattern of floral decoration: touching the magnet to excite its activity, in another minute or two the blossoms of the heap are all in motion, according to the tracings of the design: so they arrange themselves upon the cloth, and we see it adorned with wreaths in a style of exquisite art: there are also chaplets, diadems, that float in air above the couches where the guests are to recline: at these banquets the guests are thus disposed.

571. The servant then rings a bell; say rather, he blows a bell from his mouth and strikes it by a vibration from his tongue: this summons an assistant, one of the creatures of his own kind. First comes a female, attired in modern style, as if she were the house-keeper: she opens a casket and withdraws a plate: from out of this plate she draws another and another, of the same dimension, handing them to the former domestic, who sets them spinning in the air, so that each settles to its own proper place upon the table; but the plates, as they spin through the air, revolve in the forms of little gentlemen and ladies, dancing as they go, and finish their round by dropping into the style of plates again.

572. We observe, that at the nobler extremity of this banquetting hall, is an arched alcove, before which are curtains, forming a veil: as the veil is drawn a little aside, there is visible a statue on its pedestal. No earthly artist, within the present memory of earthly mankind, conceived of such majestic yet tender beauty, such virginal yet wifely and motherly womanliness, all made expressive in the image of its virtues. Yet see, the statue is itself a door-way of dimensions: through it, the Lady of the house comes, gliding in; she takes the guest of the sixth round by the hand saying, 'Welcome! you have been noticing how the art of our composite science is employed, for one of the minor occasions of our composite felicity.' This the adept wrote. Afterward Adonai was present, saying, 'You shall write better

by and by; but for the present as much is told of that matter as is well to say.'

573. The adept of the sixth round, as was before written, attracts to his person, by means of the operation of the law of the dimensions in which he stands, the volatile substances of the contiguous interspace: hence he is enabled to hold in and about his electro-vital body, the fine pollen-dust of the *anima-florealis* which there abounds, and which hence serves for his art in the outer space. For instance, if a bouquet is placed upon the table in his chamber of communication, the diffused life of that pollen may draw to the flowers, changing their medicinal qualities, enhancing their potencies. The electricities in a cup of water, placed in that room, may be made electro-vital, and so infusive of life: if a gem is placed upon the table, it may become charged from the *anima-mineralis*: thus a ruby will attract the red ray, and the amethyst the blue ray of the electro-vital sun: they will be visible to the fine sight as streaming with radiances, or dropping with a fluid golden light. In this way, the apartments of the mansion of an adept that are consecrated to his special service, will become as the penetralia of a temple: the emanations from floors, walls, ceilings and the objects within will meet, mingle, burn and diffuse; thence evolving, if permitted, to result in combinations of that which is known as the fourth light: in this light, those who dwell within the fourth dimension may be made visible to the natural eye: here then may be a cabinet of wonders.

574. Again, with permission, an ordinary time-piece that strikes for the hours, may set in motion the chiming bells of an electro-vital time-piece, that is formed within the natural instrument; these bells again have power in their vibrations to charm the outer bodily frame, to open its finer senses, till perhaps the odor of the odors may flow forth, with fragrances of a new and delightful flora, bearing the health of immortality; if an art-pattern be placed there, whatever that pattern may be if not unworthy, the electro-vital spirit will form throughout its contents by layers of molecules, line within line. Health

hence abides in that mansion as a constant resident, and with health a bodily and mental peace. Best of all, when all conditions are complied with in the strict law, the members of the societies of the kingdom in which the adept stands may come and go as they will, and again, by permission, become as plainly visible as any person of the natural world: the mansion is thus made intermediary.

575. Adonai said, 'Yes, and more; if you should place in the garden of the house,—a closed garden,—the tree of a certain species, it would be in my science possible to cause the tree to appear as in an illumination of flame, and thence for myself to be visible, my own person in the tree, wreathed about in spirals and clothed as with a white mantle of the flame. Or again, if there were an especial rock, formed in a rocky hill adjoining the mansion,—with permission,—I could lead up an electro-vital pillar through that rock, so that it should stand there, as a column of fire by night and of cloud by day: but in this pillar would be inscribed the crucial sign.

576. 'If there were an ark in the sacred place of an house of this speciality, duly constructed, and with the appropriate rites, and if a branch of a peach or an almond tree, with the sap dormant in its veins, were placed in that casket, the rod might be brought forth,—again by permission,—so that it would burst to blossom, when held forth in the hand to God. I will say no more, only, that it was declared by the Supreme Head, the Wisdom of our life, after the wonders that he wrought in the strict law, that those of his servants who should follow Him in that strict law should accomplish works formed to a larger greatness. We are now in that which is termed, the opening of the round: little by little all things come about. The kingdom of heaven,—that is, the secret kingdom which is formed within the faithful who are outwardly of the natural world,—is first of all in the constitution of its adept: this begins to be modified and transformed from the smallest of seeds; a cell-germ to the mental sight of extreme minuteness. From that germ springs a tree, which rises to the high heaven, and all the birds of heaven, by their species, come to it and sing upon its branches: thus I paraphrase an ancient allegory.

577. 'In the present stage of the round you are now to enter into the time spoken of by the Prophetic Spirit, when he declared as in the spirit of the sentence; 'in that day seven women shall take hold of one man, saying, we will eat our own bread and wear our own apparel: only let us be called by thy name, to take away our reproach.' I will now introduce to you the seven ladies.'

* * * One in the body of the electro-vital constitution, to whom the adept was espoused in the round which included the year 1853, and of the first state of whose occult nuptials the work entitled 'a Lyric of the Morning Land' is the memorial, was then present, by her name Lily, as now in the sixth round with him. * * *

Lily said, 'Husband, the seven women of my present womanhood will now speak. * * *

The first is the little woman, the fay wife, the psychic girl: she is well and smiling, only that I am ashamed for her condition: she cannot be elaborated to her style of full perfection without the husbandly compliance. The second woman is she whom you hold and love so well in the ideality of your spirit; my spirituality of woman, of bridalhood. She is restrained at this stage from the advance of evolution, and can only be led on through the counterpartal arm of spirit: come and be good to her. The third woman is that one who is the soul of my spirituality: she has reached a stage where her form is constricted, narrowed in, held close: draw her with the lips of your intelligence and feed her by the kisses of the mouth. Once I had a memory-geist in my formations, but she was dissolved out of me: afterward a word-geist was formed to me in the divine memories: her mirrors may reflect past, present and future; but she sits envailed: she would borrow light from you, and also give light, but only the hand of the spouse can remove that veil of shame; this is my fourth woman, whom I would present to you. There is a fifth bride, my luminous unself: she is shaped from the blessedness of all my years, and holds the wealth of all my service. This girl takes the place in my constitution that is held in the sex by that form of feminine self-love which makes woman to be the temptress of man: see her, with the mantle of the world's unbelief woven about her, and claim her for your own. I have a sixth woman, my human-natural soul, and a seventh woman, my electro-vital

person: in these I hold volumes of vital essence, rivers and fountains of the blissful heavenly-earthly life. These are seven persons of womanhood in one personality, and these form only the first octave of what shall be hereafter. Seven in one, we give and give; for our life is in the gift-life of THE MOTHER: hence we shall be released into you, and you shall be fed. Know this, that the seven-fold woman of the ripened karma is ashamed when she cannot open as the overflowing sea and make for the divine deluge in the bosom of her beloved, * * *

578. Adonai said, 'The Master accepted these words of the spirit of prophecy, in the time of his incarnation: here you see, in your Lily's utterance, that of the science of truth which is implied in the former language of truth. Now there is no fulness of opened outlet from the woman of us into the man of us, till this stage of the sixth round is begun; there are preliminaries, and copiousnesses, but not fulnesses. The sixth round involves the opening of the nuptial consciousness, from the seven unitised persons of the wife's personality, into the seven relative forms of person in the unified personality of her spouse. 'Blessed are they who are called to the marriage supper of the Lamb.' We have wrought this work in the hours of the day, but now it is the night-time, in our space of the fourth dimension. Look up and behold! the Lady of the Night is inorbed in her resplendent luminary; therefore it is fit that you retire to rest.

579. 'The brother of the new life constructs to himself, within the form of outward dimensions that is peculiar to his fifth round, a complementary form for the sixth: this is entitled, his planetary house. Observe, that objects which heretofore have been invisible to the outward-natural sight, as you stand in this associative dimensional structure, become visible. One with an astronomical tendency, from this point of vantage might make interesting discoveries. The esoteric buddhists assert, that the earth's satellite, Luna, is an eighth sphere, a locality into which the exceptionally wicked of this mankind are drawn for the final extinguishment of their existence. This fancy is the remains, by the shadowed survival, of the ancient traditions

relative to the dark satellite; a misconception growing from a primeval conception.

580. 'The most eminent clear seer of the last century of Christendom, wrote that he had seen human spirits who were natives of Luna, and that they had a singular method of announcing their vicinity, by causing small thunders to proceed from the abdomen. Distinguished scientists of the present day are pretty firmly fixed in the conclusion, that our attendant orb is so very ancient, that it has had time, in which to condense from nebulousness, to harden, to crystalise, to give birth to a flora and fauna, to have been peopled for long successions of generations by a race of man, to cool off from its vital heats, to see the last of its flora wither, the last of its fauna decease, and the last of its human race to become extinct, to dissipate all its waters, to become denuded of its atmosphere, to be left dry, dessicated and dead, to revolve in space as the stone ruin and skeleton of an obsolete world.

581. 'A little more and we shall see, for our sight is in clear-ance. On the remoter hemisphere of that orb is a very interesting people: they have outlived a long and very gradual drying up of its waters and thinning out of its atmospheres. The same great process that is leading our earth on to the verge of a cataclysm, entering,—since your fifth round began,—into the soul of that globe, is opening for it, by renewal of its physical youthfulness, a rich and splendid future. I will read from a very ancient book, translating as I go: 'In the days of the astral science of the silver people, it was affirmed, concerning the principal nightly light-giver, that she was an old woman who had seen trouble; that she had broken loose from an ancient orb, her governess, who had gone to pieces in a great strain. They said, that after this she had made herself a waiting-maid, attendant upon the lady of this earthly house; that she had lost one side of her form; that she had but one leg and one arm, and that by an huge effort she had thrown her face and bosom on one side, by which she held herself, from face to belly, turned away from the gaze of earthly man. They said also, that she had a cup to drink from, that was carried in her belly; that her breasts were covered with hair, like forests; that her face was scarred, yet

still preserving the remains of beauty, and that upon her abdomen were pictures of a kingdom of lovely and serene human creatures, who had a kingdom by her sea, which they called, *psyche-vril* and *psycho-vrilli*.'

582. 'You are now astonished at the blue smoke that is rising from your nostrils; that is from the red ray that is moving in your brain: the sun-sphere is working there. The planet Earth is rich as to her deep, interior virtue, but she is poor in the specific quality of energy that should strengthen men to walk uprightly in times of trouble: the declensions of this race of men may perhaps be, nine tenths of them, from a constitutional inability to resist the pressure of an inversive moral force. Now observe Luna: see how barren she is on the most visible side: how gaunt and spectral her mountains confront the view: she is one fear. Does not the effect of her upon you induce a mournful sensation; as of something gone that has been lost, and that shall never more return? Does she not tend to produce a chill upon the plexus, accompanied with an emotion of indescribable loneliness? Does she not seem to exhaust the brain of an element of resistant force? She does all this: you may enter her, if desired, by means of the sight-movement, and see more: you have been there already in the luminous journey of the fifth round; but you did not then behold the obscure side of her: this was withheld from your view. * * * Let ears be open then as well as sight: perceive and listen: the chalky morasses, that are soaking in the mother-water for a new birth of animated nature, are in a ferment: open the nostrils; an odor of intense sweetness from the saccharine spirit, the express juice of life, is distilling there: as you observe again, here is an arch-adept, one of those illustrious men of the long cultured luminous races, who have their specialties of employment in these vast chemistries, and to whom, by the way of the lightning travel, it is an easy thing to pass from orb to orb and space to space. Cold Luna! she is preparing to become warm; the old woman of the ancient book is in process of renewal of the half of her person that was destroyed.

583. 'Let us go forth from the house of the dimension, and converse a little. The moon has not been good, by her influence

upon the mankind of our earth: turned always to our globe by her aspect of desolation, her moral influence was deleterious: how could it have been otherwise? There was always this stone specter of the heavens, this anomalous and misprojected survival of a terrible disaster, fixing its magnetic disc upon the face of man. When we walked forth beneath the constellations, in the old golden-silver time, wherein men respired openly to the spirit of the skies, but touched only to the lower earthly atmosphere with a very guarded breath, this memorial of an ancient sorrow, wandering among the stars, could not have that extreme influence upon us: we were high and full of heart, and strong in hope: besides, in that era, by means of a divine procession, the Lady of the Heavens formed to the deeper sight of our eyes, through that silver disc, the vision of her serene, transparent loveliness, by one of the aspects of her divine beauty therein: so the silver orb stood to us as a mirror in the Mother's room.

584. 'But there is another reason, why Luna has been felt in the sensitive plexus of the race, as diffusive of a melancholy cold. Since the sorrow of evil began obviously to effect this mankind, the race who inhabit her farther hemisphere, as one people, walking straightly before God, have been taught, not to look toward the inhabitants of this planet, and not to think toward them. I will read, again translating, from a book of theirs: 'If a man have a water snake in his belly, stroke not with your hands toward that belly, for fear of the snake: if a man have the carcass of a live *diabolus*, in which he has made his house, look not toward that house, lest the larves engendered in the carcass fly toward you: if there are serpents that inhabit in a man's bosom, to come up and play upon his lips, touch not toward his lips, neither think toward them. Take heed of that which ye remember, and be wise: if any of yours should think toward the other side' (that is, the hemisphere of their orb that is toward our earth) 'isolate that man in a state of seclusion: let him not enter among the people, lest death come upon you; for the aspect of the mankind of the degraded orb, as a keen piercing, sky-cleaving and dissolving element directed toward this imperfect remnant of another globe; may turn the organs of the mental image in you, and lead among the people a with-

ering and a confusion. Keep your minds out of that place, till the Spirit of Renewal shall have passed that way.' It is a difficult work to translate, and we may pause here.

585. 'They knew enough, those good people, to hold strictly by their strict law: so they would not think into this earthly pit; they educated their generations to think away from it. The Earth was tabooed to them; so they would not venture even to the rim of their hemisphere that looked this way. It was easy enough for the school of adepts, who constructed religious illusions from the remains of the old science, to feel the lifelessness, the barrenness, the inhumanity of that scarred and forbidding hemisphere: hence it was easy for those savants to locate avichi within the moon.'

CHAPTER XV.

586. 'Let us again observe: this time entering the house of our dimensions for a different view. The ancient star-gazers constructed a seeming science of astrology from the glimpses of partial truths. Those who thus wandered in the maze of a pseudo science, at first considered the aspect of the stars experimentally: they tested the effects of their qualities and influences in the constitutions of sensitive subjects, somewhat as the expert in homeopathics tests the effect of new preparations. Of course, we possess a real science of the stars; a science, both of their occult and their more exterior influences; but this must not be confounded with its simulacrum, which was the birth of those ancient experimentalists. They drew their conclusions by means of causing a sensitive subject to watch a star, till the organism was made passive: they made, in their thoughts, astral clairvoyants of them, and thence operated by many methods. They fashioned elaborate schemes for casting nativities, foretelling events, predicating results and the like. The priesthoods laid their hands on this suppositious science, as they have endeavored to lay hands on whatever might tend to increase their pres-

tige and maintain and extend their dominion over the multitude. Charlatans in science, speculators in human credulity, have fastened and fattened upon it; but it always finds advocates and votaries. There is in this no true science, but the *fata morgana* of a-science, a will-o-the-wisp delusion, that leads men astray.

587. 'Behold the evening star: that exercises a malific influence upon the malignant man; for the aspect of the people of that star, unified in one social holiness of righteousness for a course of ages, is turned toward this globe, with scorn, contempt and detestation of the wicked who are fixed in their evil spirituality: at this present conjuncture, they are instructed to concentrate their vigors toward this mankind: some of the wicked, abstractedly gazing toward that star, have felt shudderings pass over them, as if the star held forth a curse. This mankind as yet knows nothing, as to the real aspects of the stars.

588. 'That minstrel who termed the stars 'the poetry of heaven,' as you will see, was a man of a disastrous and unhappy fate. In a sense, it was the star that led him astray; for by the astral genius of his constitution he drew into himself a voluptuous influence from that lovely watcher of the evening and morning sky. Its unified people are in the express sweetness of the Divine Womanliness, and the purity of their innocence becomes more translucent, era after era. Will not the obscene swarms of the dung-heap increase, when the clean, taintless sunbeams play and rest upon it? That poet inherited a fiery sexuality, in the mind and body of his self-desire: so the vesper star, 'star of evening, star of woman,' the lover's star, the bearer of all soft and soothing influences,—like Woman in her reality, the consoler and rewarder, but also the quickener and enlightener,—that star came to him. She came to him by the influence of her that was congenial to the higher and better quality of his genius: so that his plexial formations were made sensitive to her powers: but she excited also his imagination of self-passion, so that he became lewdly base. Had he but also drawn in from the star a strength of resistance to self-desire, as he might have done, the splendor of his genius would have beamed upon the earth, as that of a celestial luminary kindled above the hills of morning.

589. 'Wherever there is a man of distinguished creativeness in art or literature, he is touched upon the forehead from some great people of a star: there is a peculiar illumination in his brain, which is the result of that skyey influence. For such a man to turn away from his star, is for him to lose that illumination, to be shorn of the brilliancy of his powers, and to be left to wander in a chaos of perplexing reveries. The subject is vast, and for the present hour not essential: how much remains to be known! how little of the true learning is at present promulgated amongst this race of earthly man!—Behold a little as we close: it is again night: we saw last evening the Divine Lady by her orb, moving in calm, womanly splendor: we now behold her again, the Mother whom we love, but this time by a loftier Ideality: you call it indescribable. Behold the firmament, overswept by winged star-spirits, taking shape as they emanate from her bosom, poising in the air from their aerial dances, and with down-pointing fingers concentrating, upon myriads of reposeful beings, beneath the rain of their sweet influences, quietude and blessedness of sleep. Thou too, brother in the sorrowful earth, keeping so long the night-rounds after the sore trials of the day, thou too at last shalt sleep.'—Adonai laid the finger on the lips and murmured blessings, making a speech from the touch, a language of silent words, a voice of inner melody.

590. The adept was left alone: he stood awhile in that house of new dimensions: he beheld thence the luminous landscapes that are opened, the skies that are extended for those who have kept the law of the hidden way.—A genius approached, slender, youthful, clad as might have been 'the herald Mercury, new lighted on some heaven-kissing hill,' lovely as some grecian dream; his winglets played like those of zephyrus, emitting sparkles of golden light: speaking in a dialect of soft, still music, he gave a message, and was gone. This was a being of another race, not of the humanities of either our solar or our planetary round; one of those who move in the imaginative sphere of the Creative Word.

591. Adonai was again present for the renewal of the study, saying, 'The mediumistic slate-writers, for a number of years, have excited much interest by the marvelousness of the phenomena produced through their agency. It is a new thing, in Europe and America, to open a slate, that is in two sections locked together, which had within but a blank surface when closed, but which when opened, and after the scratch of the pencil has been heard within, reveals a communication, signed with the name of some departed friend: yet nature is full of mysteries. This is a survival or renewal from the remains of the magical art which was cultivated in the land of Ob, and which was one of the means by which the adepts of the ruling caste deluded the people whom they held in slavery. There are occultists of the east at the present day, who are able to produce the slate writings, without the intervention of a visible mediumistic performer.

592. 'We find in this human race, exceptional persons who may be termed double-goers: a man of this peculiarity, from the time of birth, commences to exude from the body a subtle fluid: this fluid, instead of forming as an orb to condense about him,—let a word be coined for the purpose,—bodies, taking on an impression from his corporeal outline: it is as a satellite structure, still connected with his system by a plexial, an umbilical magnetic stream. It is a form of lifelessness, from the man's magnetic life; an invisible cloud of materialisation from his materiality; a simulacrum. While he is a babe, this will sit opposite to him as a babe-double: when he is a boy, the boy-double will move with him and reflect his emotions or actions, taking on the aspects of his sensations, grasping at apples or playing at ball. When a youth, there will be a youth-double; this as he enters into active life will still reflect him in all his postures, becoming more condensed, more firm and grave, as character hardens toward its finality.

593. 'Now, the slate-writers, by one type of their specialty are of the constitution of the double-goers, becoming mediumistic; I will define that phrase by and by. This double is drawn into them, by a vaporous condensation; absorbed into the natural system. They are hence occultly four-handed in-

stead of two-handed; four-footed instead of two-footed: some would entitle these extra members as astral feet, astral hands; but they are not of the stars, they are of the magnetic humor of the earth. When the slate-writer of this style drops into passivity, this body of magnetic humor elongates, and its hand is able to move between the particles of which the slate is composed, without disturbing the atomic formation: thus writings can be produced without the apparent agency of the human hand, by a distinct handling of matter; thus far of the material side of such phenomena.

594. 'I will sketch a possibility: two adepts, one in America, one in Asia, both initiates in the magic that is taught in a secret society of the latter country; each having the art of making doubles of themselves, by the force of their mutual and concurrent desires may bring those doubles into conjunction. The receptive adept in America might then withdraw his or her double again into the natural body, and the double of the other adept, having been involved in the form of the other double, both doubles might be drawn into the body at the same time. Now if the adept in America were engaged in the performance of a work for the magical fraternity in Asia, as for instance the composition of a book, the adept of Asia would make use of his double as a form of impression, into which imprinting his train of ideas or even of words, they would be reproduced, through the second or associated double, in the sensory or reflective mind of the receptive adept: drawings, maps, occult signs would be transmitted in the same process.

595. 'The receptive adept in America, taking these impressed writings from the double, might proceed to sketching or to literary labor; might even, passing into a more passive attitude, bring out the statements, automatically by means of a typewriter, without necessarily understanding or cognising the subject-matter. Again, if the mage in Asia, or a group of magi, saw fit, a deep magical sleep might be induced on the receptive adept, and during that state of unconsciousness, they would be able, making use of the automaton formed through the conjunction of the doubles, to cause the automaton to emerge from the

body of the passive adept, to draw forth an energetic substance of the elements of that body, and to cause the automaton to write in the chamber of the adept, reproducing thus the language of their own composition, and leaving the manuscripts on the table, in tangible black and white. This is but a partial sketch of one of the processes, formed in the operation of the magical art. By means of such, and others not entirely dissimilar, there is an accounting for the occult phenomena occurrent in the production of recent works like *Oasphe* and *Isis Unveiled*. This is said however, with no purpose of disrespect toward the gentleman or lady who were immediatly concerned in their execution, or to the oriental magi who have been spoken of in connection with those publications.

596. 'If an adept forms to himself this double-going faculty, he has at command a tremendous force; but he must have entered very deep into magic before he can under all circumstances make use of that force with safety or impunity. I will mention a case in point: a certain nobleman, an Italian of the renaissance, became an adept in the magical art, and was accustomed, by means of an operation through the double, to fashion spectral images. He would create the concept of a fiery fiend in the imagination of his own mind: hence, as the lifeless automaton, his double, repeated the motions of the conjuration, he would fix that horrible image upon the double. Then, seated by night in his own chamber, by another process of the magic which is quite simple, he would concentrate his mental volitions upon any distant person whom he might wish to terrify, injure, delude or slay, and during their sleep induce a magical torpor upon them. He would thence lead forth the double, to be with the sleeper in that infernal likeness. The double would then pass upon that passive body, draw forth the magnetized fluids of the nervous essence and incorporate them with its own structure: it would sometimes odyalise the organs of vision, causing the victim to awake, and see it as the apparition of a fiend, clad in malignant fire. The magician would project speech through his image, as if the fiend were making utterance; words audible to the victim by means of a rapport established through the auditory nerve. When it suited his purpose he would burn in

fiery imprints upon the skin, or take odious liberties, from which the victim could not escape.

597. 'By this and other processes, the nobleman was accustomed to haunt, terrify, impoverish or debauch those whom he would make the subjects of his hatred or other evil desires; but at last he met his match. He had planned, for a political object, to poison an enemy; but that seignior had in his employ a rival magician, who discovered the matter to him. There are arts of occult poisoning, which cannot be referred to, both for motives of kindness and of prudence: there are, as you are aware, methods of circumventing magical operations carried on through one double, by means of another double. Therefore, when the double came, for the act that was to destroy, he was doubled upon. * * *

By this means the nobleman was deceived and thrown into a profound slumber: in the continuance of the process, a distillation was made into a cup of wine, which he was accustomed to taste upon awakening. Being thence aroused from sleep he stretched forth his hand to the cup containing the potion, drank, fell into a doze and died.

598. 'I will mention another incident in this connection: there was a certain Pontiff of the holy see: previous to his elevation, he had, like many ecclesiastics of that age, tampered with magic, by means of the double. Through this he had learned to produce images, as of the holy virgin and the blessed saints. He had acquired a great reputation for sanctity; causing the sensitive ladies in the convents to become mesmerized through the images: he would make the double, speaking as some illustrious personage of the heavens, to reveal to them that he was an elect of God, and most worthy of all for elevation to exalted sacred office. After the decease of a former pope, and during the sessions of the conclave of which he was a member, for the choice of a successor, his arts were redoubled, in the effort to induce a spontaneous motion among his brethren, so that they might be induced, as by the Holy Ghost, to elect him to the papacy. When he had worn the papal crown for some little time, he excited the enmity of one of the members of a certain ducal house, who was secretly a greater magician than he. * * *

In consequence of this infiltration the pope died, as of some sudden disorder.

599. 'The true histories of the causes of the sudden changes in the fortunes of men and of families have never yet been written; nor should they ever be written; let the grave retain its secrets. Paralysis, blindness, impotency and lunacy all are produced by the magical use of the double, as also are many events that are chronicled as accidents. Thus too of it come many slanders, impostures, suicides and other violent deaths. By this means the elements that generate infectious diseases may be carried from centers of contagion, even from continent to continent, and those who are in health made to succumb to them: by such processes also the medical treatment of maladies may be baffled. The latter half of the present century has witnessed a great increase in the number of double-goers: in connection with their operation, diseases have become more subtle and complicated, and especially the diseases of woman. * * *

600. 'The art of producing fac-similes of the writing of deceased persons, by mediums who have not known them or been made acquainted with their signature, is usually accomplished by an invisible confederate. Here is the autograph of George Washington; observe it in my hand. I take one of our servants, an animal elementary, and I direct him, by the process, to blow me a pencil from his vital carbon: he will then project a pencil of carbon through the finger. Again I direct, accompanying the volition with a flash of the electro-vital current, which passes through the written autograph that I hold in my hand: the animal automaton will then write that signature with absolute accuracy.

601. 'I will now go forth with you, where there is a medium; a woman. By her peculiar sphere she has attracted, let us say a coach dog: he was once a brute running after a carriage: he died perhaps in the place where they execute animals which have become useless or obnoxious: he was cut off in unripe years, before he had completed that round of animal evolution. Now a mediumistic person is one from whom the fine volatile fluids exude and waste: she spills herself out. You may see the poor departed dog, whose outer flesh and skin have vanished from him,

and who cannot by reason of his incomplete round extricate himself from the sub-space of the invisible, material under-world, licking up and attracting into his emaciated nerve body such fluidic spillings. The dog is a form of gratitude and obedience: he loves the hand that feeds him; but still more loves the body from which he absorbs a reviving stimulus. In the case of the female medium, a dog has taken in her humanised element: now mark the result: he enlarges: he elongates to an image formed for his higher round, but which is being led forth prematurely and unnaturally: he struggles to a semi-evolution. Still farther striving to lead forth his imperfect outline, the creature places his paw on the top of her head, mesmerizing her by an instinctive act, and so fills with a volatile element, which oozes from her nerves in response to the passes of his activity.

602. 'Shall I say, that the occult dog is in love with her? even so, but only in the sense of an attraction: a little later, as the animal, becoming elementalised, finds the erect posture, ceasing to be quadrupedal, standing full fronted, the sense of shame enters him from her state of inherent human shame. The elementary now ashamed of its nakedness, commences to play the part of a manikin, entering partially into the sphere of its own evolving impersonality, partially into that of the woman, by means of whose element it has arisen out of its doghood into the loftier linear outline. The fingers play like spinning wheels: the architectonic genius of its formation, adapting itself to these new conditions, begins to collect from the diffused aerial particles, till it makes to its form a loose floating robe. Now the gifts of the animal elementaries are, to observe and imitate: these are the mimes of nature: they copy, in their plastic features, the outlines which they perceive in the projected effigies of the human life.

603. 'Henceforth the medium has at her command, not a departed human being, not a spiritual personality, but an animal elementary: it takes into its face of reflected mentality, into its sensitive and submissive psycho-animality, the impressions of her thoughts and her desires. It will mirror the images, as they rise to the surface of her mind, and reproduce and vibrate again into her the sensations that rise from her body of self-de-

sire: it will thus respond to inquiries, almost as a character of intelligence: it will refresh her instincts, by its kindness of animality. Very few of mankind are so prone to accept an hypothesis without adequate evidence, as those who are of the mediumistic quality; provided that the hypothesis accords with the predominating sentiment and tendency of their life: hence the manikin is apt to lead them upon a groove of persuasion and activity, from which it is difficult to return: the soft mesmerizations, the gentle, undulatory motions of the creature's pleasure, induce states of bodily satisfaction, that sometimes become pseudo ecstatic: the mind fades from its sharp rationality, becoming impressible and visionary. Yet the elementary, becoming educated as the process works on, learns first a speech of sounds without words, and flowing by this utterance into the sensitive brain of the medium, it sometimes evolves on her lips a language, supposed to be of unknown tongues. This is that which has been so often phenomenally active among the Irvingites, the Mormon devotees, the Shaker rhapsodists, and sometimes among the converts of evangelical revivals.

604. 'The animal elementary may be taught to fetch and carry, by those who have a little knowledge of the magical art: he will sense dangers, as the approach of enemies, by an acute instinct of smell, and hence produce warnings: he will become domesticated in a family where there is a mediumistic succession, or even where there is a tie of successive attachments that is formed in him, and thus continue as a household familiar, sometimes for several generations: he will be very docile, yet may on occasions be made angry and cause trouble. He commonly chooses some special room in a dwelling for a domicile: he sometimes becomes so invested with the outlying particles of the more substantial ether, and they so condensed in him, that he may strike notes on the harp or guitar: he sometimes learns to blow bubbles from his mouth, that break into sounds when they strike an explosive air-current; they will then ring like little bells.

605. 'His round of affection for man is bounded much by the lines of the family which he has adopted: he is disturbed if one of the family is liable to illness or accident: he often feels the

instinct of approaching disaster, at which times he will endeavor to warn them by impressions from his touch. Finally, if there is death in the household, he will be in grief by his affections, and by other causes; if there be house-dogs yet in the outer round, or neighboring animals of the same species, they will be apt on these occasions to feel his grief, by the instinct of kinship, and will mourn and howl. Under certain conditions he will introduce into the house some canine creature, whose visible materiality has perished: this however is not often, for the instinct of his jealousy is keen and fine; partly from the incompleteness of his higher formation, but more predominantly from the inflow of the element of jealousy into his elemental structure from the women kind in the family to which he is attached.

606. 'A magical adept can play great tricks with this species of elementaries; using them in connection with his double. For instance, he can cause them to involve for periods into their former quadrupedal image and outline: hence he can make them apparent by his art, as ban-dogs, creatures that track the footsteps of an human foe. He can further depress them from the form of their evolution, causing them to act the part of wehr-wolves; of which still linger obscure traditions that are partial survivals of genuine memories. * * *

607. 'An incident in point may be related: a German baron of the dim ages had a magician in his household, who for sport caused the baron to stand in the centre of a magical circle and see him make a demonstration of his skill by calling forth a legion of devils. It being in the night, the adept first resorting to fumigations, asked the baron, whom he wished to see? having secretly impressed his mind as to the answer. Hence the baron requested that he might behold one of the devils who were driven out of a man, and entered from him into a herd of swine. The adept, having prepared his magical formula. * * * there appeared on the outside of the circle a man-beast with horns and hoofs and with a fiddle in his hand: the whole enveloped in parti-colored flames. The baron began to shiver in great alarm, but the magician reassured him by saying, 'the devil will do no harm, his intentions being favorable; he will play you a

tune;’ adding, ‘to shew my power over him, I will then transform him into a dog and send him away.’ All this took place, but the nobleman afterward became possessed with a terror of the fiend and commenced to dream of being haunted with specters from the infernal world. * * *

608. ‘There was another adept of the black art, who had so mastered the method * * * that his elementary would rock the tables and heave about the arms and implements of chase in the halls of a certain castle; would open and shut the doors, make the floors to shake, light the fires, bring wine from the cellar and perform other feats. There were many incidents in the same vein of phenomena occurring in those years, which have been attributed to the spirits of unhappy men and women, departed from the bodily shell. It is sufficient to say here, that such events are more likely to have commonly originated from this other source: there are many other actors than departed human spirits, upon the stage of ghostly life. The disorder into which this race of mankind has fallen has induced a consequent disturbance in the animal evolutions of the globe: let us have a respite from this unwelcome theme.

609. ‘You will find in that genuine work of the disciple John a singular clause; he stating, that among those who are without the bounds of the holy city are dogs and sorcerers. There are occult meanings in the verse, but the literal sense of it can only be understood in the light of our science: this refers, as I suppose, to the fact, that neither sorcerers, who are adepts of the evil magic, nor this species of the elementaries who are held in their control, can enter into the divine orderings of the new creation. It is true, that the dog is an unclean animal, as being involved in the uncleanness of the degradation of the human type; yet we may say of the kindly creature, in his upright transformations, as the angel is recorded to have said to Peter, when that seer was shown a vision of animals, let down upon a surface of observation, ‘what God hath cleansed, that call not thou common or unclean.’

610. ‘The images called cherubim, whom the eminent adept Moses caused to be fashioned for the rite of the religious custom that he led forth for the Jews, and which Solomon after-

ward had carved to stand in a sacred pavilion of the temple which he erected at Jerusalem, what were they, other than effigies of animal elementaries in stages of their ascensive transformation? To a brother of the mystery, their significances would have been very plain. Go where we will, through the obscure and almost obliterated paths of the mythologies of the old and still elder times; covered by the fallen leaves, heaped over by the sand storms of the ages, we shall discover images, partially animal, partially man; the fish-man, the reptile-man, the bird-man, the brute-man; the human form and feature struggling outward through the inferior disguise.

CHAPTER XVI.

611. 'The Greeks were the children of an elder civilization: they invented nothing, but by their genius drew from authentic picturings of a more ancient world. Greece was the Shakspeare of the nations: that great dramatist drew all his portraiture from characters and actions that were before his day: but his imagination played upon the past, like the shining of the moon and stars upon the remains of some great ruined city, when the mist that obscured it for some wondrous hour is dispelled. So there was an opening of the mind of Greece into that veiled, obscured and shattered antiquity, wherein science had wrought by the inspirations of its genius, and stamped all things that lay within the scope of its plastic energies with lineaments and hues divine: Greece was a revival; not an origination.

612. 'I recall the day when there was a Land and a People of originality; it seems, looking through the deep, dim gulf of time, as if I again were a blithe, romantic boy. There was a king:—ah, well, he was a king! the scepter of his sway was but a rod of almond, yet he would stretch it forth, and it waved all blossomed from his hand: the pulse-beats of his heart arose to form as chiming bells, breaking to melody as they touched the breathings of the people. The elementaries followed him, as

he moved forth in the seasons of the woodland festivals: jolly Pan played upon the syrinx: yea, what do I tell you? we danced in Arcady to the music of such rustic strains. Mingled with these ruder woodland folk, were elementary peoples of loftier, more illustrious origin: with these again were races of existence, not in the lineage or the rounds of the planetary or the solar races: the muses, the graces. What do I say again? there were elemental lovelinesses, who wove their forms, by motions of harmony, into the dances of the land: there were nymphs, to be visible amidst the sparkle of the fountains; and O, their voices! they were exquisite as poesy, they were sweet as love. * * * From the rich vein of esoteric tradition, the Greek wrought his pictures, carved his statues of religion: from this again came forth his imaginative literature: the cloud was lifted: the ruined landscape of the past arose in the spectral gleam, to haunt, and ravish, and illuminate;—but the Reality, alas! that could return no more.

613. 'I will withdraw into the present: let us look abroad in our dimensional home. It is again night: the waters are flowing from the space that is above the firmament: a rain of fertility is thus at hand for this land of dimensions, a blessed rain: the water-bearers are in the sky, pouring from great urns. You have had cyclones of late in the outer region of America: more must follow; there is a movement in the atmosphere of the material shell, as of invisible fiery wheels: from these proceed circular storms in nature, that come without warning and that pass away as suddenly: before the time of the great former cataclysm, these circular storms ran through their cycle, being preceded and followed by other phenomena. The students of earthly events at the present day are apt to affirm that history repeats itself: in the round of events there comes a repetition now.

614. 'We have seen how familiars, that might be easily mistaken by mankind for good or evil spirits, may be made of elementaries of the canine species: let us pass to the noblest of earthly animals; the elephant. I sent for inspection two of the serviceable creatures, in their occult quadrupedal style, when you

were in the house of the previous round, and they rather startled you by the exhibition of their immense force. In the house of your sixth round, however, they will be entirely submissive. In the sixth round there is given to man dominion over the subject creatures, as is written in the sacred book of remains: we will now inspect the elephantine performance.'

615. Two of these elementaries, in their occult quadrupedal style, having been led forth, the chief caused them by volition to kneel at his feet; thence proceeded a transformation; finally, at the last evocation the elementaries stood upright as impersonal creatures in the human style; double in appearance, a mighty winged woman, connected by spirals with the body of a powerful winged man. These ascended, levitating, floating, till the spirals disappeared, when becoming wholly disengaged they stood again, like statues of living ivory, motionless. Thence they commenced from the outline of ivory to be oxidised upon their surfaces, to be covered with the skin of an earthly mold, from which shot forth by efflorescence a robe of miniature vegetation, so that they seemed presently each to have become an animated flower in the human form; let us call them Florus and Flora. Florus then began to blow from his lips a pellucid vapor and from this was evolved an exquisite chain-work of wreathed blossoms: with this he decorated Flora, winding it about her arms and body. Flora in turn threw forth a water-vail; this became as it appeared a crystal mantle, with which she condensed upon the body of Florus, till he stood as if enveiled with living crystal, through which his flower-body shone: both then made their obeisance and stood before the Chief in reverential attitude. Adonai, then said, 'It is written in the book of remains that 'Lord God gave to Adam dominion over every beast of the field that he had made.' Now the man of the sixth round is entitled chief of dominion, because he is in dominancy: the creatures of air, flood and field serve for the purpose of this sovereignty, by illimitable transformations.

616. 'Let us go forth again into the outward natural world. Always it has been the effort of the high priesthoods of the

great religions of mankind, to place their feet upon the necks and bodies of the masses of their people. Hence the force of the hierarchies has been pressed upon the belly of the people, upon its breast and upon its brain, as an enraged elephant throws weight by means of his feet upon the body of a prostrate man. Prostrate humanity spouts blood at every pore, from the weight of the elephantine religions that hold and load it down. From this point of observation, Buddhism is a white elephant, of which its hierarchy forms the corporate body: but the passive and simple millions of that creed never rise: they lie low in the dust: the elephant will not permit them to rise, for it stands upon them. That high esoteric culture of which the aryaats boast, has not been acquired by them in the sweet and genial practice of the service of the people. Lahsa, where the lama who is held forth as a living Buddha has his pontifical court, is superb in its pagodas and their enclosed retreats, but the city is a filthy den: humane civilization has made no advance: the houses are foul, the streets noisome and the garments of the devotees alive with lice.

617. 'Now we hold that mankind should be as one body clean from head to feet; that each member should be nourished and upheld in the sympathy of all the members; that the higher the culture, the more comprehensive and absolute should be the service. We grow in the rounds of our degrees by assuming toil, still more laborious and exacting toil: we seek to be beneath, not to be above, those who might be denoted as inferior classes. As from the first we abhorred the thought of self-riches, self-pleasure, self-distinction, self-dominion, so this, increasing with us through ages of continued employment, is at last represented in the occult naturality of our bodies by the formed structure of our luminous unself.

618. 'Had Sakyamuni been reincarnated; had it been in the order of evolution for him to have been so, returning in the progress of the sixth round, what would have been his fate? He would have sought to socialise the masses: instead of returning, as the adept priests assert, to correct the mistakes that by reason of his excessive philanthropy he had made whilst formerly on earth, and to reclaim the possession of the wisdom

of the higher life from the multitudes of the lowly placed and lowly born, he would have sought to organize that philanthropy in practical efficiency; reinstating for that purpose the strict law that was of old. Practically, our brother Sakyamuni was reincarnated; for as to the good-truth of his earthly personality, that was but a form and an effect, produced on earth by the ever-active and all-sufficing Logos. Having his subsequent place, as a receptive form, in that society of humanity through which the Logos has been in perpetual operation, he was represented in that mysterious body of our occult organization which subjectively served the Logos, while outwardly in visible manifestation by a time-body as Jesus of Nazareth.

619. 'We all stood there,—Sakyamuni with us,—for organisms in the subsidiary structure of that mighty incarnation; yea, as subsidiary structures in that inworldization, by which the INCARNATE WORD evolved the principle, which he exemplified in the action of his own service. That principle is expressed in his divine mandate, 'He that is greatest among you let him be the servant of the all; even as the Son of humanity, the Son of the Man, was manifested, not to be served but to serve, and to give his life for the uplifting ransom to the many.' The primitive divine science, transposed from its forms and its effects by the oriental adepts, is made an attempt for the means of individual resurrection. Contrariwise the true cult, the new life and hence the ascensive evolution, are for all who will receive them; and this not for themselves as isolated and segregated individuals, but for all who will receive, in one final and composite form, which shall be the structure of the race-righteousness. Those magi have secreted the methods, whereby they have labored for a private ascensive evolution all these ages, within the penetralia of their own order. With an inconceivable fatuity, they have hidden away their knowledges, shrinking in the processes, while the anciently great and superb people of whom they were members by its proudest caste and most illustrious lineage have become negative sensitives, the vassals and the spoil of successive conquering hordes. They have in some instances restored their failing age; they have lived to expatiate and operate in the secret wonder-world of nature;

they have sat, as luminous and lofty Thoughts, high up in the brain of the East, while its body has declined under them; and its breasts become cowardly; and its belly rotted; and its limbs grown cold, ulcerous and feeble, and its feet made one running sore. Where is the wisdom of the wise?

620. 'Now we held in the ancient silver era, that no man could become wise in the divine science by seeking to become an adept. I will be plain: the path of the secret wisdom in our school is not as when a man fixes his eye upon a science, as to say, 'I will acquire chemistry and so become a chemist: I will be the student of a science, because I like it and shall find the ease of my life in it.' We taught our pupils, young men of the highest capacities in the kingdom, first of all to concentrate and fix their minds upon the people's good; to become students of the capacities of the people, to meditate in the law of the preservation of the people in its integrity, and hence in the law of the uplift of the people. They entered thence into a comprehension, which grew to become a divination of the needs of the public mankind: they went down thus into the lowest state of the people: thence they rose to the threshold of the secret way, by means of having become identified with the spirit of the people, and imbued, even bodily, with the sympathy of the common humanity.

621. 'After that there had commenced to be sorrow, pain, anxiety and danger in our land, and the people had passed, by its common body, into a struggle of life and death for the preservation of its law and its virtues, the noble young man became still more a toiler in the public good: he thought not, as to how he might rise or involve into abstract knowledges, but his concentrated effort was to stand beneath the burden of the public pressure, to encourage the timid, to revive the faltering, to liberate the suppressed; to uphold the nation in its heart and bosom, in its hands and feet. Wherever and whatever might be the part to which he was assigned, he grew by serving in it to the intensification of his sympathy of man: he became, I might say, an affection of service, a zeal, an energy of service, a self-forgetful intelligence of service: thus his karmic constituents were ripened in the higher good. Thence, when he had journey-

ed so far on the road of service, that it was impossible for him to endure longer in the bearing of the great burden of that service without a premature dissolution of the forms of his visible body,—while he was yet pining, and energising: that he might serve on, serve anywhere and serve more abundantly,—the secret care that was over him led him to the threshold of the mysteries: it lifted him over and drew him to the awful chamber where the Mother removed the first of the successive veils: here I pause. He sought the initiation, knowing that it involved for him the continuance of life, in bearing greater burdens for the many.

622. 'No advance in the rounds of the mystery withdrew us from the public service of the people: if we had intervals of rest, they were for the renewing of the energies of service. In renouncing devachan, there was no looking on to a more absolute devachan, or to a more intense delight in para-nirvana; no struggle with an end in view of ceasing to enter into the body of a new constitution, and of escaping from the effort of new years of pain. We became brothers of the new life because the New Life that was illustrated afterward, when the Logos became incarnate, was already formative in us, for a commencement of the qualities that should be inorbed in a future epoch of the Divine Incarnation. It was this that enabled us to compass the journey of the seven-fold life-round: it is this still that enables us to be formed into an unique Society, which always touches mankind at its danger-point, and which is empowered to take advantage of those human necessities which make for the divine opportunities. We have attained to our acquaintance and our blissful association with many of the exalted races of the universe, from having been thus absorbed into our labors for this race, where there has been and where there is an especial need. Our attainments, be they more or less profound and unique, have come to us, as the perfect knowledge of a language comes to the student, who from an unselfed desire has sought to instruct the illiterate and to prevent the misuse of speech: now, as ever, the growths of our intelligence are measured by the unselfed desire.

CHAPTER XVII

623. 'Let us pass inwardly: collect your thought in the five houses of the rock, each in the degree of the arch-dimension: you have already passed through these houses, but it is necessary, in commencing the sixth round, to pass again. That is true which is written in an ancient volume, 'the open things are for mankind, but the secret things for the God of man.' If it is indelicate by stealth to contemplate the beauty of a perfect woman, is it not more indelicate to contemplate by stealth the hidden form of the Truth, who in her archetypal style evolves the womanly appearances of unutterable loveliness? Now, in our ancient cult, we emphasised the duty of looking outwardly; of living in our individual rounds of primary existence, as at home in those rounds: there was no forcing open of the bud for the purpose of prying into the forming corolla: we were taught to be well educated in the primary knowledges: thus the formation of our genius was built up from a basis of the obvious and common virtues.

624. 'There is an infinite diversity in the varieties of the mankind of one race: for each there are specialties of knowledge fitting to acquire. It was an ancient saying, 'seek first your place in the kingdom of the divine service, and when you have found that, in the fulfilment of the service the superior knowledges fitted to you will come as gifts: you will acquire them, not in a round of labor, but in active delights.' How has it been in your own experience? did you seek to become an adept? did you not rather consecrate all your powers to the service of the obvious callings to which you were led? did you not instinctively recoil from any effort of opening the inner faculties by means of any abnormal processes? Look back upon those long and laborious years: the hidden gifts came without your going

after them : your life was in the institution of charities and the correction of abuses, the alleviation of sorrows and the presentation of an high ideal in practical life. It would have been more congenial to your pacific disposition, your sensitive and retiring habit, to have been able to complete this round of time without incurring the responsibilities that follow from the touch of the Invisible. Observe, fame is to be deprecated: the adept who has acquired fame by previous and meritorious services must renounce that fame; becoming willing, if needful, to be made odious in the estimation of mankind. Again observe: he must, when offered, refuse the faculty of levitation: refuse the faculty of multiplying substances by instantaneous processes; must above all reject the occult power by means of which he may acquire dominion as a ruler amongst or over the natural mankind. As he presses on, these gifts and many others lie around him: each higher platform to which he attains gives him a larger grasp with the broader view. The adepts of the eastern habit at the present day, are persons who in their general society have stopped amidst occult advantages, partially attained, and without respect to the divine end: all of them have lost their hold of right relation to the Central Power of the Universe.

625. 'We may take as an illustration Bulwer Lytton; a partial adept: he touched, by a certain inherited and modulated peculiarity, as well as by his literary habit and by his imaginative consciousness, upon these occult regions, which the asian adepts endeavor to open into by a vigorous discipline and by the isolations of years of abstract study. This gentleman simply made use of the wonders that were pictured in his sensitive organs, the possibilities that he divined to be open to the human genius, the gifts that he grasped from the hands of the ideal powers, for the purpose of gratifying his taste in romantic composition, of appeasing his vanity, acquiring wealth, winning a large public applause and enhancing his fame. There is a state, in which a man of gifts and cultures is tempted as between good and evil: there is a subsequent state, where upon an higher plane, he is tempted as between an higher and lower good. Still there is another state, in which to test his deeper and finer quality and fitness, the arch genius of the gifts deliberately proffers him of

rich and splendid idealities, for the purpose of calling out in him, by the opportunity of grander self-renouncements, the superior virtues, powers and insights of character, that are only to be found in the rigorous path of the mightier renunciation. If he accepts these gifts, he may have and hold them until those peculiar energies in himself by which he gains that point of vantage are exhausted.

626. 'The post-mortem history of that author may be inferred as in the language of a very ancient allegory, of which only the remains are now extant, and which I will endeavor to repeat. 'There were two brothers Zoas and Zosa, who were both seekers for wisdom and who both came near the entrance of the secret way. There appeared to Zoas in the night a majestic Genius, who said to him, 'here are two caskets: in the first is a magnet, by which its possessor may draw out of the stone of the earth its hidden gold: here is a second magnet, by which its possessor can draw out of the flesh of woman her pleasure: here is a third magnet, by which its possessor can draw out of the mind of man his dominion. By the first magnet, the control of riches may pass into the power of your hand: by the second, the faculty of the absorption of pleasures will pass into the power of your body: by the third, the energy of high rule over mankind may pass into the power of your brain. There is a second casket: in that you will find three magnets also: by the first you will find the power of enduring privations without a murmur, but with it the burden of privations: by the second magnet, you will find the power of being a servant in painful offices, but of bearing that service with dignity and of accomplishing extreme good: by the third magnet, you will discover a talisman of extreme virtue, of which these are the ways *
* * * but this involves * * *. Zoas chose the first casket, and became subsequently the master of riches, pleasures and powers.

627. 'His brother Zosa, being likewise approached by the Genius with a similar proffer, he chose the second casket, and in it after a period found a white stone, engraved with the hidden name: being thence in the service of the white stone, he crossed the threshold and became a brother of the secret life.

Afterward, when both had passed away from the outward existence, Zoas was in the karmic world of his self-desire, pursuing its rounds from the first delights of riches, pleasures and powers, till desires were excited that were unappeasable.

628. 'Looking up one day from that place of kama avichi, Zoas beheld Zosa in the bosom of the composite consciousness of a society of the sixth round, as one in the bosom of the Mother of its flower. Zosa held in his hand a cup, which was formed from a bell of the flower, and a nymph stood near him, distilling into it the waters of satisfaction. Then Zoas cried, beholding, 'give me that water of satisfaction, that I may quench my fiery desire, for I am in torment of the burning.' But Zosa looking on him with eyes of commiseration and speaking from pity answered, 'I cannot come to you, making one of your state, to give to you: neither can you come to me, to be one of my state, to receive from me; for there is between us the gulf of mutually repulsive qualities: alas Zoas.' Then Zoas cried again, and the Genius appeared, emanating through the bosom of the Mother, saying to him, 'you in your life-round received the pleasures without the burdens, but Zosa received the burdens: now he is in the state of comforting which was formed for him in his bearing of the burdens, and you are in the state of discomfort, formed in you from your feasting on the pleasures: now he is comforted, but you are tormented:' * * * this is but a fragment.

629. 'It has been in all ages of the easy way, the experience of the magi, that to many of the neophytes, after a certain limited attainment of the powers that open in the path of the arcane studies, the temptation to pause and to return to a simply natural condition become irresistible. There have been characters like the Glyndon of the novelist, so endowed with rich temperamental qualities, that the effect of the beauty that is enshrined in art, and of a certain fine element that is absorbed into the senses by means of the concentration of the mental faculties in esthetic pursuits, forces a partial and hot-house growth of the delicate and sensitive organs that respond to the undulations of the occult world. The gifts of the arch-genius are then brought before them in a pleasurable way: the usual result is, that the

qualities of the man become sunk and swallowed up in the gifts of the artist, according to his specialty. These bestowments are thence often exhausted in the creation of works of fancy and imagination: these productions are not unseldom weird, vigorous, striking, graphic or picturesque; touching on the idealities without embodying the Ideal; thrown out to float as so many prismatic bubbles on the winds of time. Thus Bulwer Lytton, cherishing at intervals noble aspirations, then sinking into the mire; now thirsting to become as Zanoni; then in the desultory moods and impulses of Glyndon; at one hour lifting his vision to the star, at another hour following the *ignis-fatuus* of the morass, exhausted the karmic element of his spirituality, and passed away unsatisfied.

630. 'Again, in your own present country, observe Ralph Waldo Emerson: on this man of subtle qualities concentrated the forces of a loftier genius; one presiding over the culture of a new land, forming toward a new time. He was by constitution a Brahmin of the Brahmins, builded into actuality and held aloft in the arms of every favoring circumstance; he was enriched by means of instillations of rare essences, till the occult senses were almost at the point of opening within his mental structure. He put forth his hand toward the casket of the gifts, but was timidly reluctant toward the genius, in whom the Spirit of the gifts rained down influences upon him. It was with him, as if a man should have an eye with a central lens, and around this revolving, converging minor lenses; the effort of his intellectual life was to enlarge the scope and the penetrative intensity of that circle of the orbs of vision; to look thence into all cultures, all arts, all sciences, all events, all times, all imaginations and all philosophies, while in the same act he held closed, veiled, hard shut, the central sight-lens and sight-mirror, by which God by the Word of his Personality shines into man.

631. 'Emerson would have been great and glorious, could he have set down his foot on Emerson; but he lived and died simply as an high caste, philosophical and poetical brahmin. He chose to be no more than this: with incredible fatuity his mind learned to slide over the thin glassy surface of phenomena, quick to catch and reflect every gleam of light upon the

ice crystals, but rigidly and sternly keeping ignorant of the underflow of the illimitable stream, the ocean of formed existence on which that masking lay. His mind was open to every sight of the little universe, that floats in time and space like an air-wreath, but the great universe was from him self-sealed. To each fact that pleased his fancy he turned with ever new astonishment; but on the fact that displeased his fancy, that offended his taste, that excited his fear, that mortified his intellectual pride, he turned his back, denied its reality and made it the sport of his derision; hence his writings remain but as a rainbow in the mental sky.

632. 'Esau bartered his birthright for a mess of pottage, but the American sold the kingdom of heaven for an essay and a song. He pointed the way toward the lost science of antiquity, the lost art of life: he commenced to weave the subtle intelligence of the lost age into the language of a living race: he almost drew down the Muse, till her breath fanned his brow and her touch was on his pulses: then he chilled down in self-apathy; buried his brain in the cold literatures that exhale from mind without its spirit; reasoned against the arch-conscience; became the eulogist of egoistical society and its habitudes; put reason against spirituality and the mind against the heart; made of the library a dissecting room; became as a statue of human ice, carving over the gateway that opens to the possibilities of a divine earthly future, 'No thoroughfare.'

633. 'Then comes the after picture; Emerson the ghost, pinning away in the region of the unsubstantialities, into which those emerge who have been proud and great to intellectualise, but who have been too weak and cowardly to accept the responsibilities of their high intellectual position, to go down into the burden of sorrow, and to serve mankind there. In the path of his early advance he journeyed bravely, till to his keen, practical judgment, there was a chasm before him: had he dared the chasm, he would have found the bridge, formed step by step as the feet moved onward. There he paused, turned anew to the superficial and fallacious world from which he had averted his face; made his camp in that advanced position; held the mind in all the riches of its acquisitions, reabsorbed into itself;

reaped to himself the harvest of his endeavor; saved to himself the reputation which an unspiritual and egoistic era confers upon the sage who denies the ideal science of spirituality and the practical science of sociality; walked with a chilled heart over the graves of his inspirations; yea, glided through the years henceforth as a man whose best life has dropped before him into the tomb.

634. 'We are now in the chamber of the sixth round where are preserved our records of the failures. Svedborg was one of them: it has been written of him, from an oriental source, that he was a seer but not an adept. He was a seer, within certain ranges of subjectivity: he was also a partial adept, who failed to cross the threshold of the mysteries and to enter the sacred chamber where the Mother withdraws her veil. This sage was of a cold temperament, of a slow but persistent habit, of considerable ability in his own calling as a man of science and affairs, a just man and a virtuous. The star that shone over his origination was the planet Mercury, whence proceeds through its race a fire of penetrative intelligence. As a natural scientist and philosopher he was of excellent parts, but his great speciality was to dream: after retiring from the active affairs of life, he dreamed his way into a species of natural clairvoyance; he became, as might be said, a clairvoyant philosopher, and hence composed his works relative to the animal kingdom.

635. 'The secret concerning him is, that he dipped somewhat into the study of occult literature, into writings like those of Von Helmont; that he prayed much and underwent experiences somewhat of the character of self-openings. He first saw the hells by means of an exposition, in his subjectivity, of those things which are implied in man through his spirit and body of self-desire. This was the foundation of that which was phenomenal in his subsequent career. As this introspection went on and was enlarged, he commenced to read and to methodise, by the form of method in his scientific mind, the story of creation: he perused that story by means of an opening of his perceptive and cogitative faculties into the occult body of the natural soul, wherein the record of the original fall of

man is inscribed by lines of organism. He saw there the symbolisms of the book, the lovely pair of eden and the tree of life: he saw, half-dreaming, half-awake, and thinking all the while that he was pursuing a study of rational intelligence. Hence becoming mentally conceptive, there were evolved brain-pictures of somewhat of the primitive conditions of humanity: from this he wrote a little book, the nearest to poesy of all of his compositions, relative to the origin and early day of the first pair of mankind.

636. 'This sage was practically without human ties: he rather repulsed than sought social intimacies: it was enough for him if he had his suite of apartments, his domestic conveniences and his frugal meal; all of which were within the compass of his assured income. The life motions in him gradually became so feeble and slow that he drew almost out of the sympathetic action of the earthly human race: he became a dweller upon the border land, the mere ribbon of a sphere that interposed at that time between the realm of fourth dimensions and this outer realm of active natural existence, good or evil. Thus partially isolated he involved, drawing into his own idiosyncrasy, till there was but a slender line of connection between the body of his spirituality and that of his naturality: hence his bodily passions became almost extinct.

637. 'Svedborg possessed in his spirituality many of the charming features which characterised the ancient devas of the period that was before our own, that of the golden age: hence the fine, thin vapors, that he named as influxes, commenced to settle into him from those diffusive zones which hold the precipitations from the elements of the higher human races of the universe: on these he fed and in them became nourished and invigorated as to his spirituality: again, a residue of these essences, exhausted of their vitality, helped to hold the natural body cold, passive, and in the regular habit of its life. Standing thus on the border land, partially as an isolated and independent spirit, he formed for himself a unique round; the combined result of his own peculiar state and quality, of his peculiar position and of the peculiar circumstances of that time, when the eccle-

siastical and political systems of christendom were verging into states that precede change and dissolution.

638. 'Svedborg accepted this unique position with a vast sense of its importance, solemnity, dignity and responsibility: he conceived, that through him the Lord was making a second advent; that the coming of the Lord was to be the sage's own mediatorial interpretation or exposition of the real word and system of truth concealed within the verbiage of hebrew and christian scripture: that hence this exposition was to be accepted by the christian potentates and taught by authority in the schools and universities, and thence put forth to serve as a doctrinal basis for a new church, signified by the New Jerusalem in the apocalypse, which was to take the public place of the romish, protestant and other ecclesiasticisms. He also conceived, that the ancients wrote from a symbolic language, of which he alone of earth possessed the key: as for instance, that the inscriptions on the monuments of Egypt could alone be deciphered by his system of translation: this was of course before the finding of the rosetta stone and the discoveries of Champoillon and his successors. Not being in any enlarged or genuine sense an adept, not having access to the reality of arcane science, it was very easy for him to imagine and reason himself into such mistakes.

639. 'This sage serves as an illustration of the mental capacities and limitations of the human personality, whose good karma has been largely yet partially established; whose spiritual self-life has been largely yet partially suppressed, and who has been so far projected into the condition and region of the abstract spirituality, as to become a witness of the range of events transpiring within that vast field of view, and also the round of view of other abstract spirits with whom it may be brought into communication, by means of eye, ear, touch and the respirative inflow. He stands up, in solitary uniqueness; a vast monumental effigy; a shadow between two worlds, upon the last verge of an old, decaying time. I have named him as one of the failures; but he was not a failure, in the sense that he served many good purposes that are of the beat on which he chose to go: he saw and faithfully revealed, in strict honesty and according to his best intelligence, many significant occurrences: from his solitary

light, dark lantern as it was, and tinted on its glass with images from his own idiosyncrasy, he threw a narrow but genuine flash of illumination into the mental world of human nature. The much that might have been accomplished by his means was not effected but the work that he did do was valuable, and in many respects was done well. The new jerusalem, founded by the sectarists who appropriated his name and works, is but a little scorpion among the huge dragons of the ecclesiastical marsh; but he walks hand in hand with the most illustrious thinkers of the occident; not with those who cleave to one age only, but with those who belong to all time.

640. 'None went so far before this sage, in the rounds of a mere abstract spirituality, and none will follow him: as to his achievements, let us see. He planted the feet of scientific inquiry firmly in that belt of border-land touching earth on its occult frontier, which has since been explored in many ways by the scientists of mesmerism and spiritism: it was much through the influence of his previous labors that occidental spiritism became possible, as a field of general and public exploration. He was a new man, in the sense that he stood for a new opening of thought and a new field for human discovery. He stood as a suggestive finger-post, pointing on and on to avenues of attractive inquiry: he drew the eyes of men, the eyes both of their religion and their reason, toward the occult world.

641. 'He drew attractive pictures of the future spiritual existence of mankind; marriages there, connubialities there; enough of religion to exclude the curse, enough of sports and pastimes to keep up the zest of life;—good cheer, good wine, good society. He shewed nature there for the lovers of nature, art for the devotees of art, fashion for the lovers of fashion, and adventures for those enamored of adventure: he shewed riches, powers, pleasures, perpetual youth. He cast this thought into the decrepitude, dying, paralysed church theology and church religion of the eighteenth century: there was nothing in it to shock the most exclusive, nothing to excite the hostility of the high and great and powerful: he did not point out a difficult road: he described some of the departed, enjoying the luxuries of the celestial court, of whom their friends thought, that it would be fortunate for

them if they were let off with the limited tortures of purgatory, and of whom their enemies were of opinion, that they were hopelessly in hell.

642. 'Again, rigidly conservative in his political sentiments, having no instinct of the armed Democracy or of the fire-bearing Socialism that were waiting to come after him, princes might read his pages and rest at ease upon their pillows; reassured with the thought, that the prerogative of kings was to rule and reign, that the duty of the people was to obey, and that the power and the order of Heaven were pledged to the maintenance of aristocratic institutions. Capitalists might read there, and learn how easy it is for the rich man to enter into the kingdom of heaven.

643. 'He drew massive and impressive pictures of the torments of the damned, with whom he held interesting conferences; but the skeleton of the system which he elaborated conceals the most absolute scientific falsity that ever entered into the conception of any religio-philosophical thinker of this earthly race: this is implied in his doctrine of equilibrium; in that he appears to teach, that in order for individuals of a race of mankind to be maintained in the reason of their consciousness, the volitions of their intelligence and the freedom of their evolution, there must be above them a race of angels who were once earthly men to flow into them: these being balanced by a race of evil spiritualities, devils who were once of an earthly mankind, also flowing into them. In this system, it is put beyond the power of God to make an end to the wicked or to their active malignity, operative on the human race, without also extinguishing the freedom, the rationality, the entity of mankind. He hedged in the Infinite with a code of absurd and petty as well as unvirtuous and illogical limitations. He attains to glimpses of the unified forms of glorious human races in the solar orbs; but then, to his ghastly and spectral gaze, these are giants who inhabit the suns; giants who are idolaters: perhaps I shock your sensibilities, but this is not all.

644. 'Svedborg held, that the ego of self-life and self-desire, as the rudimental body and spirit, the mind and will of a devil, were eternally existent, held down by a pressure of divine force,

in the spiritual personality of every human being of every earth in the universe, and of every angel of every kingdom of the heavens; so that each and all of the good creatures of God were devils at heart, and would become raging insanities of crime, if the iron hand of an infinite police should relax its gripe and hold upon them: and the man lived and enjoyed his food and sleep, his writings and visionings, while believing this. There is so much of sweet and beautiful good, so much of charming and delicious truth wrought into the fabric of his compositions; so much that is exquisitely believable, that some have been apt to read and become enslaved by them, accepting as truth and fact the forms in which the system is structurally established.

645. 'Svedborg, from our point of view, was a cold being; by the partial extinguishment of the affections implicated in his naturality, and by the partial disarrangement of his spiritual forms as connected with the natural, he was cut off measurably from the great human feeling, that there is one common life of the Divine Humanity. He was cut off from the truth that this by its exquisite tenderness protects the psychic germ of every personality; so that while it is possible for man by yielding to the primitive resistance-form to evolve an evil karma from the self-desire, and so descend to the state of no-good, yet that even there the care of God follows and the hand of God holds, to dissolve the form of no-good, and to lift that psychic germ again into the divine bosom; that it may resume its round and become constituted in a new personality from its virginal innocence.

646. 'No man can see beyond his capacity to see, or feel beyond his capacity to feel: standing on that narrow ribbon of intermediate state, he was but half a man. Now we are full men, because each of us is seven in one in all the forms of our seven-fold life, and into these the seven-fold wifely goodness of our loves is continually being implicated, by the grace of the Mother that is in them. Svedborg had no wife; though he hoped that he was to have one after his final entrance into the heaven of abstract spirituality: he was a celibate, both by his spirit and his flesh. His partially evolved spiritual body was as ours would be, were it not for the constant inflow of the wifely sweetness, so cold that his profounder senses had become

torpid, and he did not know that he was cold. Now being thus cold, he could not imagine that which is in and of the Divine Tenderness: he could not conceive what tenderness in the All-Good must fully imply. He wrote of the divine tenderness copiously, but without its more intimate comprehension.

647. 'This sage as a seer was at times in states whereby he could see and feel something of the conditions of those state-localities which he designates as worlds of evil spirits or as hells: he conceived that the Divine Goodness was satisfied with moderating the torments of the depraved spirits there, and by allowing them a variety of pleasures, compatible with their evils; leaving them to swelter and to stench each other and the human race on earth eternally from their horrible delights. But nature has no delight in ruins: she dissolves the corpse and brings forth its elements again to life and health and fragrance. So God has no delight in the ruins that men have made of themselves, and from those ruins, He-She, our Father-Mother, when the dissolving forces have finished their operations, will resume those elements to the creative round, that they may be again inspiritualised, ensouled, embodied, wrought anew into divine likenesses and perpetuated to immortality.

648. 'Being but half a man, the seer also glimpsed at heaven with but half a sight, heard of heaven with but half an ear, tasted of heaven with but half a taste, and when he inhaled of heaven it was but by a chilled and unpotential fragrance. He lacked the octave of the senses that opens into us through our wives, and heaven could only be understood by means of the third octave, that forms from the unition of all their harmonies. He lacked the extreme body, that is formed to each one-twain through the creative power and operation of the bridal holy ghost, the ever-living spirit of the operation of the Logos, the Nuptial Word: he sketched by outlines therefore, but within the veils of these outline, she did not enter. Yet he imagined that he did enter: see with what airs of superior knowledge he describes himself as going abroad among those angelic spirits and enlightening their intelligence: see how he put his own suppositions on their lips: he is, as he considers, a very great and wise hierophant, who in some of their kingdoms has found

a plain and simple people: he divines from his acquaintance with them, that they are to remain to eternity, living in lowly cottages, returning forever into their recurrent rounds of limited mentality.

649. 'When he understands the angels as saying, that they cannot see but that their devachanic state is to continue to eternity, he reasons and concludes that they can never evolve into the active universe: inhaling the eternal perfume, he constructs a theory of the eternal stench, and casts its filth among mankind of our earth, to be incorporated into a new creed and to generate a new malignity. He returns from introspections, that he concludes to have been actual visitations, and is confirmed by means of them in the divine verity of his previous cogitations: the angels quite coincide with his learned views, when he opens to them a dogma of theology. Yet he gives to his wearisome meanderings through the ancient scripture a charm, a point, a freshness, an originality, in which otherwise they are painfully deficient, by interspersing these spicy and singular narratives, these recollections of celestial experiences. He builds a prison of all that dreary verbiage, but here and there is left some little loop-hole for gleams of a vital sunshine and waftings of a perfumed celestuality.

650. 'The sage was great in simple, dogmatic honesty, yet from our point of view his picturings of the heavens fall far short in the essentials that constitute the authentic reality, the form and spirit of their life. I would do no injustice: when he had completed the long round and become exhausted of the elements of his lower constitution; when he had ripened the qualities of his better karma, it was sweet for him to forget the pessimistic errors of his theory: his eyes opened in a world of peace. Even then he was but as a deva with his devaess; but we wished him to have been more: so he might have been.'

651. This critique upon the works of the swedish sage, known commonly as Swedenborg, a name assumed during his later life, may appear to be deficient; as not giving him due credit as the annunciator of leading doctrines with which he is iden-

tified in minor ecclesiastical circles. The attention of one of the literati of the Brotherhood was drawn to this, while the writer was preparing this part of the manuscript for the press: he made the answer which ensues, in the paragraphs that are enclosed in brackets.

652. ('We find in this author nothing that is both comprehensively true and original; nothing that a man of the second round could not far surpass. His doctrine of the Lord is a misstatement, couched in such vague phraseology that already there are several schools of interpretation among the most strict and learned of his followers. His doctrine of heaven, as exclusive of space or dimension, is illogical and purely impossible. His doctrine of a spiritual sense in sacred scripture is as old as scripture. His theory of correspondences is true, so far as it is true that every form implies its own idea; but not true in the manner of his special application: there is far more truth literally implied and to be understood from forty or fifty or even four or five isolated sentences, quotations or reproductions of the thoughts of the learned of the silver age, incorporated in certain of the hebrew writings, than he finds in the entire spiritual sense of the israelitish scripture: the inner sense is what the statements really contain, when the crucial test of the divine science is applied to them. We call these works of his, to a large extent, trashy and dream-spun; yet there may be found there great, obvious, simple truths, as the clothing of a living man upon the bones of a skeleton.

653. ('The noted thing to us was, that he stood where rays of light streamed through him, and that, while he held pictures from the rays in his mental sight-mirrors, he failed to apprehend the system of their science. He would tread all round a truth, whilst yet the truth, as to its divine-natural form and order, would remain invisible. By far the greater part of his infestations, which he attributed to infernal spirits, were the tricks of partially evolved animal elementaries, or were the result of the nature play: almost every unusual disturbance in his mind or body he concluded to be the work of some malicious devil. He was not generally capable of distinguishing between an elementary in the human outline, and the personal spirit of a man: he lived

with his back turned to Nature: hence the occult laws and processes of the nature-world were to him unknown and incomprehensible. He rode a hobby: when he felt the kindly play of the elementaries in his sensorium, he was apt to attribute this to the action of the angels or angelic spirits: sometimes, when in bodily pleasure from these performances, he conceived that he was tasting of the celestial delights.

654. (' We conceive, that his writings have had much to do with the infatuations current among the investigators of psychic phenomena; since they passed with a great power of influence throughout christendom, directing the minds of men to theories of occultism, which are largely illusory. There is but one process by which occult Realities can be known; that is by openings in the order of divine science. The possession of partial forms of truth, separated from their rightful connections, or involved in false connections, is to be the proprietor of some vast and possibly destructive error. It may also be apprehended, that the failure of the sage to perceive the logical order and connection of the truths which he divined, his disconnection of those truths from their antecedents and consequences, and his further presentation of them ingeniously and intimately complicated with pessimistic errors, have had the effect of drawing the minds of a class of worthy and clear-headed men out of the open path of a divine-natural advance, and led them into a close by-way, where they travel in a circle, exhausting life of its intelligent powers and of its nobler opportunities of service, both to their own disadvantage and to human loss.

655. (' There is so much of ponderous assumption of authority in his pages, that the impressible and sympathetic reader is liable to become spell-bound, and hence to think and form conclusions under the influence of the spell, without being able to conceive of its existence or operation. It is also considered, that the state of abstract spirituality, in which he lived and wrote, may be very liable to beget abnormal conditions, both in the minds and bodies of his receptive readers: they would naturally be liable to follow him in one of his larger mistakes, to become open to the play of the elementaries, and thence, from the general disorders in which mankind is now involved, to fancy

themselves in sufferings from the inflow and push of malicious spirits.' The writer made answer. 'It is very likely to be also true, that this statement will be considered by the followers of the seer as the work of a very cunning devil.')

CHAPTER XVIII.

656. 'No man of our race, who is excluded from its embodied service, can by any process expel from his body the feculent elements, generated by means of the vice and disease with which the earth is full: vital piety is unselfish service. Let us enter another chamber of our house: observe this crystal globe, standing on a pedestal: it is malleable glass. I will pour into it drop by drop a distillation which shall mingle with a colorless fluid which it holds: a little time must be allowed for the effect which is sought to be produced. Now hold your hands over the globe and notice the result: the absorption from the vapor causes the entire body to respire in unisons; the breaths forming into a vortice, the air-cells from brain to feet impulsing and expulsing together in a general series; the sensorial organ of the brain becoming thence like a clear, polished mirror. Thence put forth the hand and touch a finger to the fluid: at once the vigors rise: the outward natural body thrills and is electrified, passing into a condition of active energy: we are now able to take a position and contemplate from the ensuing point of view.

657. 'There is a man of a superior race to ours, who is also by one specialty of his functions the servant of a divine work in this race, and who visits us on occasions of emergency:—Om-Far and his wife Le-Far. Listen to his words, so far as they can be distilled into our earthly dialect. 'The service which you of the Brotherhood now stand in calls me down to you: the special effect of the great Thibetian magic is less clear to you than it is to me; for from your point, standing to confront it, you encounter it by face-presentation, but I see it by its whole form. Now the outward body of Buddhism,—made a unity by

the coherence of its human entities,—is quietly in process of disintegration: it is a vast, ancient man-image, crumbling to dust. The organic form of its constitution has an impersonal shape, that of the elephantine elementary: it is not shaped in the likeness of man. As the dissolution proceeds, the vast stream of the cold vapor, entering into the human atmosphere that is generated by the composite races of the western civilization, mingles with the warm vapor and is thus distributed in Europe and America. It would therefore appear that the immense body of latent thought, which has been accumulating in Aryarta for the last sixty or seventy thousand years, is flowing into the brain of the western nations: this is not nutritive, it is innutritive: by means of its incorporation with the warm element, the intellectual processes of these western people must experience a change, which will tend to modify all mental evolution and consequent opinion and action.

658. “I will endeavor to make a nearer approach; and thus to communicate more freely. The orient is like a male stone that is full of the cold water of generation: the occident is like a female stone, a virgin stone, thrilling and impulsive from the heat of desire for impregnation. Thence the mind of the west is gradually yielding, because it is absorptive as to its formation by means of the attractions of its desire. For the better part of a century Europe and America have invaded Asia by their religious missionaries, by the concurrent forces of their hierarchies, by the power and prestige of political supremacy, but have made no vital impression upon the classes which represent the spirit and system of its intelligence, the constitution of its ideas and the genius of its principle; they have dipped up from its human puddles, but made no impression on its deep sea.

659. “Per contra, the mind of Asia loosens a little of its retained speculation, its profound thought, almost without effort, almost with a seeming reluctance; and in a decade, from Russia to California, that thought flashes into the minds which represent the vitality of the west, like cold white lightning. A movement is thus in the act of generation, with but the merest point of a visible propaganda, which for the power of subtle force has had no parallel since the days of Sakyamuni or of Jesus of Nazareth

The ecclesiasticism of the west aimed with its concentrated force at the brain of eastern thought, and it was like the touch from a babe's hand upon a marble column: the finger of the east, lifted to put forth a flash of its energetic intelligence, touches the huge ice-image, that is formed of the dogmatic system of many creeds, to contain and retain the fiery life of the embodied west, and it commences to steam and melt, as by an aqueous evaporation. There is nothing so great as fact, nothing so strong as law; when the fact of a dissolution is in the law of a movement toward a planetary cataclysm. I would not have you insensible to the gravity of the situation: the blowing of a horn among the hills has been known to loosen the avalanche: enter from this into the deeper chambers of the law: these are my words.''

660. After the messenger had retired, the two went into the council chamber, with those of the Brotherhood who sit in the wisdom of the law. The strength of a man is not in himself, neither is the strength of a nation in the nation, nor the strength of a race in the race. The arya constitute one race: they are in the brain of the globe's humanity: they inherit into the direct stream of the force that was held in the primitive constitution of the people of the gold and silver ages: they stand as the final representatives of that primitive word-concept, from which God fashioned this species of man: there is a racial seed among them which cannot be hybridised with the seed of the other human families: let this be understood without reference to mere distinctions of superficial moralisms. When therefore the fluid of the white masculine thought and that of the red feminine energy shall fuse and mingle throughout the outwardly scattered but inwardly unitary and indivisible aryan people, there will be no longer a passive and negative arya of the orient, no longer a fiery and positive arya of the occident, but one comprehensive man mind, formed of all: this is not said in any spirit of racial pride, but rather in the comprehensive spirit of humanity.

661. Adonai replied, 'Yea and amen: in our chamber of the law we see many things; this is one of them: yet let me indulge in an observation, lest misapprehension should occur. The nativity of a man is not determined by the circumstance

of his phenomenal birth, but by the racial seed. A special psychic germ, all sensitive and intellectual, though as yet not humanly personal, may migrate on his search through the bodily spaces of a thousand men, before he finds one in whom he may be willing to be so far involved as to drop down and constitute a natural image-form about his psyche, and thus stand for a seed of natural human generation. If he fail, in that search among the central race, to find a person whom he would select as the father of his ensuing formation, he may perhaps resort to a secondary race, and find some person of that in whom he will become involved to serve as seed; thus allowing himself to be outwarded and born into personality as one in the lineage of a secondary race. The lines of the specialties of lineage are in the specialties of the psychic seed: thus some are essentially aryan who may not appear to be of arya; but all are not aryan who seem to be so.

662. 'A fashion has existed, of considering all seeming men as of the race of humanity. Now when a person is born into the natural world, he is simply a candidate for entrance into the spirituality of the racial form: he is not a member of it merely by that natural birth; if he subjugates his incipient personality to the spirit of self-life and self-desire, becoming fixed in that subjection, he never can enter into the spirituality of the racial form and thus become a member of the humanity: he will pass through the round of his self-desire to the final dissolution of avichi. So, when it is said that the arya will become one people of the new evolution, it is meant that the fit will survive, and none but the fit: there are members apparently of the secondary races who will survive, and also of the tertiary races, small and feeble though they be.

663. 'We may now resume our study of the animal elementaries: I call your attention to the great tree which stands in the pleasance beyond the inner door of our hall of council: let us go forth there. You are looking at one of the animal kin-folk of mankind, who is up among the branches gathering fruit. Some of his species in their outer round are cherished and pro-

tected about brahminical temples in India, as being of a sacred race, which was once honored by having a God embodied in that form. I will call ramo out of the tree: he came of a gentle stock: his ancestry breathed the airs of such religious devotion for perhaps thousands of years.' Ramo descended,—a benevolent ape with large cranial development for one of his type,—bearing a basket of silver filigree, filled with fruits that he had gathered; bowed with humility before the Chief, crossed his arms, and then stood in attendance.

664. Ramo was thence directed to be seated upon a carpet and to shew his skill: being on his seat he tumbled into a heap and made prostrations, till at last he emerged from his animal lines, a bold, bright creature of the elementary type, a genius of imitative art. He thence commenced to manifest his play: inflating the skin of animality from which he had issued, by a cylinder of wind, he caused the image to appear as his own ape-double, to empty his basket, to lift it, climb the tree and pick and bring down more fruit; the elementary sitting meanwhile upon the carpet, motionless, intent and directing the double by a power of concentration.

665. Adonai then said, 'Do you know for what reason the elder adepts of the asian school, thousands of years ago, instituted a certain rite of adoration for the ape; making the beast sacred and familiar to them, to live about the temples? I will say; but first observe the creature a little more.' Ramo took in his hand a form that he had imaged to resemble a human skull, introduced that skull within the head of the double, rubbed the head of the double with an oil from his palms, and then, by a word of direction to him from the chief, the double began to repeat articulately, 'om padme om;' the most sacred formula of the buddhist devotion; ramo meanwhile sounding a little bell that he had blown from his nostrils; the words seeming to be formed in the mouth of the double as air-bubbles breaking into sound.

666. Another word of direction, and ramo caused the double to cut open its belly and out of it tumbled the likeness of a fat and rosy girl baby, who began to scramble for the fruit; yellow globes of fragrance that rolled out with her. Adonai said, 'this

latter performance is illusion: the ape being made not in the likeness of God, but in the image of man, as to his unsexed impersonality; he tickles the atoms,—I mean the living atomic spirits that are in nature,—and they swim to his head, swarm in his brain, and disperse through for the illusive formation. Now, if an adept can perfectly control an elementary who is able to serve as an architectonic genius in nature, he can produce any such natural imitations: see carefully; they are illusions, not realities. I will whirl a plate to ramo, and cause him in a few moments to whirl the plate back to me with a dozen duplicates: none but a scientific adept will be able to discern which is the original plate, though one only is real, the others being illusions.

667. 'The magi of the old brahminical cult had discovered the art of arresting the free and full evolution of special creatures of the race of apes, and of serving their purposes by them, somewhat as you saw in the case of the dog, but in a more profound way; of attaching them to their calling by means of spells, and of making use of them as little genii, to work marvels of the fashion that is indicated in this latter performance. There is no end to this sort of thing: it is a real natural magic. If such magi wished to impress any person with a sense and an awe of their power, having such trained familiars subject to a touch, they could pull flowers out of the invisible ether, and rain them down, not alone in the temples or dwellings, but out of doors: they could make a distilment, invisible to the gross sense, and drop it into the cup of water in the guest's hand: thence a vapor from the water would seem to rise and fill the room, and the guest would see perhaps his own apartments in some distant palace, that he might have left for the journey a year before; the arms and ornaments therein, his ladies, children and servants; not beholding the place as he had left it, but as it was in the same hour. * * * The power of dominions was implied in the primitive bestowment on mankind: hence man is always able to subjugate the animal races, as to their original forms of outwardness; so, whether exercised lawfully or unlawfully, man may still acquire the methods of taking those subjects when their outwardness has ceased and

of causing them to become subject elementaries; serving him in their occult forms and by occult methods. * * *

668. 'The occult science, as connected with the art of the elementaries, was at one period carried to a great extent in Egypt, and there are gems that are talismanic and of this origin to this day found there in the tombs and ruins. The priestly adepts formed jewels by means of elements from magical sources, causing them, though illusions, to appear as genuine productions of nature. Such have been passed from hand to hand among collectors, been examined by lapidaries, and no uneducated eye can be able to distinguish the diversity: they are resemblances of nature-work, but not nature-work, and there is a deadly difference. * * *

669. 'The priestly adepts of India were at one time fired with the spirit of emulation to excel in the performance of what were termed holy works: there are temples that yet remain, where some of the stones are the result of magic, performed by means of elementaries: there are sacred implements and objects in the temples that originated from the same source. Now there are reasons why the sculptures in Egypt did not take on the beauty and majesty of humanity, as they did when art became glorified among the Hellenes. For one reason, it was because every lineament, every posture of that old religious statuary and outline work, had its precise configuration, according to the purpose in which it was to serve for the esoteric practice of the adept hierophants and in the confirmations of their rule. Thus, the fact that the art of Egypt, so far as the beauty of humanity is concerned, is inferior to that of Greece, affords no proof that Egypt really was inferior in point of intellectual or artistic ability: the art of Egypt was not like that of the Grecian school, in this, that it was conceived in a strictly occult science, to serve the purpose of the temple. Every line carved on those old monuments is as exactly designed to be in the lineaments of a magical science, as the symbols of free masonry are designed to be in the order of the work of the craft. It was not because the Egyptians were less learned than the later Greeks, but because they were occultly more learned, that they held arbitrarily to those austere and rigid forms.

670. 'If one will visit the cave temples of India and the ancient sacred ruins of Ceylon, and thence explore the gigantic works that survive in America, from the isthmus of Darien to Peru, he may easily discover that the adept priest has been before him: from continent to continent, the handiwork of the same mystery is graven upon the walls. Ten thousand, twenty thousand years soon pass away: the powers, dominions, cultures, civilizations are but as the successive growths of the trees of the forest, one species flourishing to give birth to another and another, and each in succession becoming dust. But the great esoteric movement, though it was broken after the first high era of the race into fragmentary and incoherent evolutions; these again becoming dispersive, irregular, subversive and dissipated,—becoming, in fine, in some instances countermovement,—has survived through all; it has survived because the race owes being and continuance to its principle.

671 'Let us now enter upon another branch of the same inquiry, and for this purpose open another cabinet. I shew you a casket of spices and give you to inhale from one of its preparations: inhale with care; it is called solitude. * * * The effect is, as you discover, for the time being to induce a state of seeming separation from the body: one would say under its influence, 'where is the body? I never had a body.' The subject feels himself to be without his physical degree, though he may be sitting in his own chair in his library; the sense of body fades away absolutely, and he conceives of himself as being by form utterly free from spacial dimensions. Inhale next from this: it is derived from a very common flower: if the two were combined and handled by an adept proficient, the subject, after taking the second would look about the room and see nothing; there would be before him but vacancy: he would thence behold a white mist; thence again he would perceive himself as naked spirit, floating in a vast undulating sea, rising in its swell, floating, borne away as by days of journeying, during the few moments allowed for the operation. Now inhale of the third distillation, but slightly: the effect of this would be, as in a series of results, to cause it to appear to the subject as if he had touched upon the shore of some beauteous paradise;

as if his ascended kindred were there, each reposing in the embrace of some delightful dream: then he would seem to himself to drop as a snow-flake and to glide into a sleep that yet was an awakening; but still to sleep and feel the delights flow through his senses, as the combinations of music and odor and food and sport and song: this might occupy perhaps an evening of natural time, yet seem to the subject a period of vast extension.

672. 'By the art of the composition and administration of such magical perfumes, the adept priests of the antique Indian school were able to afford that which was known as the great confirmation; to translate the votary, as to his seeming consciousness, beforehand into the heaven of the devas; to afford that which appeared to be an absolute evidence that they were masters in the way of life, and that they had it in their power to open the way, for those to whom they were allowed to open.

673. 'Put forth your hand again, taking in it this little stone, carved as a scarabæus, similar to those which are found on the breasts of the mummified bodies, in the Egyptian tombs; touch it lightly to the plexus. Those little jewels were in the earlier period of Egypt of an occult character: see how they were made use of with the departing, in the hours before decease. * * * The jewel being duly consecrated, the priest said, * * * * 'take your gift with you in the left hand; hence you will begin to see.' There were no doubts or misgivings in the minds of those worthy gentlemen and ladies of that land, when they lay upon the couch of departure, that had been fitly prepared, perfumed and blest: for them the future opened sweetly and gracefully as the emblematic flower that was nigh, the lotos which they loved so well. The soft stream rose and lapsed about them: they felt the person of the spirituality rise and rise, disengaging from the body of earthiness; that receding, growing faint and dim: they lay in a devout peace; no trouble, no care, no dread: the adept priesthood made this comfort for them by its sacred rites. You have heard the pious of the Christian faith singing in such hours;—

'Jesus can make the dying bed
Feel soft as downy pillows are,
While on his breast I lean my head
And breathe my life out sweetly there.'

The faithful sons and daughters of Egypt breathed out their lives as sweetly; passed away as piously, and with as profound trust: this was in the occult art of the sacred dissolution: I will now recall your attention to the earth.

674. 'You are like myself, disgusted and appalled at the irreverence and impiety with which the moslem arabs and other speculators in the relics of the grave tear open the tombs of that most religious people, while the civilizees of the west gather around, from love of pleasurable excitement, or from motives of lucre, or to secure curios from the dead. You also remember the lines that poor Will Shakspeare caused to be engraved upon his monument, implicating a curse on whoso should disturb his remains: that soul of sweetest song; that poet unsurpassed in excellence; that seeker who did not find, yet who commenced to find before he died, and who might have found before, had it not been for his infirmity; that student and partial knower of the deep mystery in nature and man; he whose very jesting was more wise than the wisdom of many whom the world enrolls among its sages,—he knew of what he did, when he invoked that curse.

675. 'Yet those of the great race, who buried their dead where the Libyan mountains look down upon the valley of the Nile, buried also a curse within those sepulchers; a woe and woe for the generations who might come in after-time to ravish them. Verily it has been fulfilled; with plague, and sickness, and sorrow, and madness; with recurrent forces of a stealthy doom; a secret burning in the groin and an itching in the veins. In one form or another, the curse of Egypt never leaves a man after he has taken part in the violation of the chambers of its dead; it follows him to the secret space and comes forth upon him in the occult world. There is a divine method of removing from a place of sepulcher the peculiarity that attaches to it; that taboos it, setting it apart from the common and open use of mankind. It may be reclaimed from the dominion of that which I may venture to call, the social kingdom of the dead; but failing in that, the habitations built over it are haunted: the thoroughfares opened through it are haunted: there misfortunes gather and thence they emanate: this also is in the way of our science:

let us then pass beneath this arch and sit beyond it in the shadowed place.

676. 'From this point of view, on what do we look forth in the natural world? It is a public cemetery, large in extent, laid out with the tasteful skill of the decorative landscapist, gay with parterres of flowers and rich with memorial sculptures. Listen: what hear we? Are those bones of the skeleton multitudes really alive? No, and yet there is a murmurous voice proceeding among them all: the minerals that make up the bone, not yet having dissolved to their severalties, the atomic mineral spirits inhabit within them: the *anima-mineralis* flows by her essence amid these, till they shall be set at liberty. Now observe the curious art-work, in which Nature makes her play.

677. 'There is the tomb of the great editor: it is almost the night of midsummer; balmy and alive with stars. Is that Greeley the philanthropist, with the old white coat and the slouching gait? Surely not: but who are all these; little children, lovely maidens and youths in the prime, matronly and aged women, strong or gray bearded men? Is this ghost-land emerging into view? Are these indeed the personal spirits of the departed, whose remains repose beneath this sward, 'revisiting the glimpses of the moon?' No: what are they then? they are the mineral shades of the departed, formed of the groupings of the atomic mineral spirits. So long as bone cleaves to bone those atomic spirits inhabit there, and by the lift and swell of the *anima-mineralis*, during the still and quiet hours, they form to the image of the man, the woman or the babe, for whose personality they once served as in the frame of the material habitation.

678. 'Why then should these unconscious, unreal shades appear as clad in the costumes of the persons, for whom the atomic spirits served, as builded into their houses of earthly life? Because the mother nature is a woman; because, being left to the play of her own sweet will, she gives to each shade its own appropriate outline and befitting veil: because the very shadows of her seed evolve by the shadow-body, and that again by the shadow-veil. But why do not the atomic spirits disperse after they have once in this way arisen? Because the *anima-mineralis*,

when she subsides before the cock-crowing, draws them into her quietude: they have had their play.

679. 'Pass then to the contemplation of those stately mausoleums of Egypt: that is all an haunted land: it is one sepulcher, and by night as one mysterious forest. What do I say? the myriads of the departed gather, by their shades, into their trees of families, of generations: the man of our vision walks there as in a great wood and the leafy columns rise, tenebrous, awful, made up of the atomic spirits of the mineral remains of human ages. The atomic spirits of the bones of Egypt, they too are in subjection to the Power which made that land what it was, and which by its decline made it what it is. I am compelled to be vague, though I would fain make the language more definite: who can compass the work and mystery of ten thousand years into a paragraph? There is not a carved stone of ancient date in Egypt, that has not been fastened in an incantation: those mighty antique scientists of an occult school made it, so far as they could, that their land should remain in the power of their mystery forever. That land is shattered from the grand form and features of its outward and materialised reality, but it holds, enchanted within those gaunt remains, the vast and awful majesty of its Ideality, by one magical and supreme image. * * *

680. 'Let us observe again: we enter this stately mansion built within the pyramid; built not with visible but with occult substance. See by what means the personality of an ancient king, if he were permitted to return and to assume the invisible form of naturehood, might find elementaries in attendance to wait upon him: perceive how the great hierophant might lay hands upon robes of dimensions, folded and ready for apparel. * * * Observe, that there are stones wrought into the ordinary fabric of the pyramid, made to appear as of the common texture, yet only natural by appearance; stones fashioned by occult art from elemental substance: the genius that wrought here was titanic, building wisely as it knew.

681. 'And have the subject elementaries, who served these profound adepts, all vanished from the scene? They who knew by what charms to conjure from the ibis its secret and from the crocodile and the bull their mystery, had powers also to hold

their subjects for a final service. Within the occult chambers of the tombs wherein the sacred animals were buried, being embalmed and laid away with the honors of a divine rite, what do we find? We find many of the elementaries who were their servants, locked up in the repose of hibernation, sleeping the sleep of ages, rigid, motionless, held by magical art in the suspense of energy; creatures of magnificent design, retained thus in partial evolution. Lord God made every creature beautiful in its time; but for those of the saurian type the time of the unvailing of their beauty had not fully come: so here they are, waiting through the eras for their impersonal resurrection. Waiting? yes, for the adept priests divined of a final cataclysm, when in some mysterious fashion, in the openings of the cosmos from secrecy to visibility, the processions of the sacred bands should issue from the halls of Osiris, and the countenance of Isis be at last unvaild. We may draw from what is here disclosed, conclusions respecting the curse upon the violators of the tombs.

682. 'This people of Egypt was the most profoundly religious of all the nations of the great middle period; a cheerful and festive people, good liver, exquisite in their manner and strict in their morality of life: their faith was interwoven throughout their custom, and was felt not as a fetter but as a repose. The christian looks upon Egypt mainly through israelitish spectacles: but how would ancient Judea appear to him, could he behold it through the light of those profound egyptian eyes? It was in that land that the child Jesus absorbed somewhat of that outwardness of power that was afterward made use of for the works of his natural visibility. We have glanced at somewhat of the evil that resulted from the work of its great hierarchy, in beholding over the land the shadow of the great Ob of its religion; but the good of that religion is there also; its mother life and her unexhausted image: the old cult is not dead: the falsehood of its evil ob must pass away, but the truth of its good must come forth and be embodied in the appointed hour: there is a result here, yet waiting to be realised.

683. 'Again it is night, the hour of rest: dissipate your weariness a little by coming forth with me. There was, as you know, a well at Samaria, called Jacob's well: a sacred adept, long be-

fore that patriarch's day, had blessed the well, and by the art of his profound science formed a blessing in it. Hence afterward, when the One whom we serve sat by it, he had refreshment of which no man knew; and when his pupils who had gone to buy bread returned with it, he was already satisfied. Do you know how he received satisfaction? then I may say: the nymph of that fountain arose to wait upon her Lord, lifting through the water by the form of her dimensions and bringing to him nectar and ambrosia, as she was instructed to communicate. Your outward body knows of the taste and of the virtue of such ambrosial food.

684. 'Let us enter anew into our studies: behold this rod: now we read that Moses had a rod in his trial of skill and force with the adept priests of Egypt, who were also armed with the power of the rod: both parties caused serpents to proceed from the rods but the serpent of Moses prevailed, and swallowed up the serpents of the other magi. Here is Moses, our brother in this round. You will also remember that, after Moses had attained to a knowledge of the secret cult of Egypt, he departed into the desert region, made the acquaintance of Jethro, and became affiliated to him by the family rite. Again it is recorded, that the angel of the Lord appeared in that land to him; the tree of flame in which the messenger stood not being consumed.

685. 'Moses will now enter into the circuit of communication with us: this being formed, I proceed to say, that to withdraw a nation or the rudiments of a nation, that has become involved in the assimilative organism of another nation, strongly constructed as was the Egypt of that time in the iron and ice of the magical element, it was necessary that there should be found for it an adept chief, made superior by endowment and elevated into dominancy over all the combinations of elementary forces that might be made operative in the esoteric wisdom of the adverse rule. The chief thus chosen was our brother Moses: his name is Al-thor in the secret way. Our messenger approached him from the rock, and led him to the tent of Jethro: this latter

was a just man, serving God in the bearing of burdens, and a scholar in the science of our life.

686. 'During this forty years of sojourn in the wilderness, the body of Moses was built into and built upon by our processes: he proved to be an apt scholar, evolving the quality that was desired of him, the fortitude of heroism. Thence we moved with him,—we of the rock,—energising by forces that were formed in the vortice of our Central Power. His brother Aaron was a bold, bluff man as to his externality, while Moses was soft in speech, retiring in manner and gentle in his ways. When I say that we moved in him, I mean that the Power moved through us in him; for we are nothings, we are shadows.

687. 'Hence ensued the succession of events that are recorded, with more or less both of suppressions and of shadowings, in the historical writings of the Israelitish people. All of these events were in the law of our science: we combated through Moses, by the power of the art that had been formed in us, during the exigences of the warfare that was waged against our nation in the silver age by the adept chieftains of the land of Ob, when they crossed the seas and sailed their air-ships over to destroy the holy people. It was a war of adepts: we overcame the occult magic involved in the formulas of their hawk god, their fox god, their bull god, their crocodile god: yea, and we fought them honorably, still regarding and cherishing the men against whose forces we drew the secret sword, and against the strength of whose right arm we put forth the budded rod. We were in the hands of our omniarch, the Father-Brother, as winds for his breath to fill: the *anima-mundi* arose and the *anima-coeli* flowed down, to concentrate for the evolutions of the energy: I will draw a line here. * * *

688. 'When afterward the council of the adept pontiffs of Egypt became satisfied that the art of their science did not prevail to allow them to retain those subjects, they commenced to yield and there was a truce. * * * Still afterward they directed the king, who was amenable to the occult pontifical authority, to follow with his host of war. Then we led the people through the sea, and the Water Powers ascended through the sea and overwhelmed upon that body of armed men. * *

* * I will bring the ancient book which contains the record, as traced by the historian of our order: there you will find all things in the law of their processes; the plague of lice; the red infusion that made the water as blood; the plague of frogs that came out of the water; the plague of tubercles upon the flesh, and the slaying of the first born. The work may be here for future reference: we will now dissolve the circuit.'

689. It is shown in previous statements, that the original religion of Egypt was far from being of an inferior character: however the powers of its adepts in after years may have been arrayed against a movement of the divine ordering, they were in the principle of the loftier art. While preparing this portion of the copy for the press, it was made known to the writer, that our brethren in the kingdom of humanity, who were, as to earthly origin, of this ancient people, and who are now in the commencement of the new round of divine-natural man, were not quite satisfied that the statements should be concluded without a clause and an illustration of their own. The writer cheerfully and thankfully accepts, and by permission incorporates the paragraphs which follow and are bracketed; they being given by a messenger and companion from the sacred authority of their third kingdom.

690. ['In the name of the Venerated Beginner, hail and peace! In the times of origin the mysteries of our Land were few and simple; as may be indicated to you by means of the word-staff in your hand. We conceived of the twelve hours of the day, as being symbolical of twelve dominions, whence twelve kingdoms of our Egypt were to arise successively and be established for the wise and virtuous of the departed of our land: we are of the third of these kingdoms, and the twelve have been established, as in the order of our truth it was before made known. After the twelfth kingdom had received its complement of the ascended people, the book of Egypt was closed, as to its earthly volume: from that period the significance of the ancient rites, and the wisdom of the mysteries, were so far as possible effaced from the minds of those who constituted the

dead remains of the priesthood, that the lettering of our truth should not be prostituted, nor its images defiled.

691. [‘It is correct, as you have written, that we made use of animal elementaries, and that we constructed art-works for sacred purposes, in which they rendered an occult assistance. It is true that jewels yet remain which were of such origin, and that they are deadly: yet they would not be deadly to you, or to any who inbreathe virtuously with you into the quality of the primitive life. They are deadly to those who unfitly venture to wear them, because the spell that is in them attracts certain classes of elementaries, cats being one, who are very useful creatures in their occult unfoldment, but who, if drawn by such means and made improvised familiars, may work great harm. Behold, I will shew you a lady of our mystery, who officiates in a regard of direction over this family of subjects.’

692. [This lady, an adept priestess, being introduced, she said, ‘The twelfth cat is the king: in each twelfth generation this race performs a small round and there is a king cat born: multiply twelve by twelve and there is a greater round; then is born a king of the king cats: multiply this still by twelve, there is a round of the trinity and there is born a king cat of the third elevation: such cats of the royal line become ruling elementaries among their species, according to the order of their relation. All the cats of the earth that are of the domesticated species, are perhaps the descendants of those which were held in the ancient ages of the world, as having been bestowed upon the human race to become a little elementary people, in the great rounds of future mankind, living about their houses and performing offices for them. In the families of the ancient Egyptians, the cats were cherished as being destined to enjoy an impersonal or elementary future, in due relations and sympathies with the personal immortality of their line. I know that you will not look on me with irreverence, if I say that I was one of those occult ladies who acquired the language of the cats, and that I held to a mysterious rite of the divine service in this connection.

693. [‘Now the natural females of this species generate from their sexuality an essence that is fearfully pernicious: if the cat

be not exorcised, be not discharmed from a certain poisonous quality, originated by the black magnetism that was injected by the foreign evil into the veins of the world, she is unclean: we cleansed the cats, by our religious rite, so and so: * * * thence our daughters could play with them, without receiving taint. The sacred cats were seldom prolific: when they brought forth it was but one, and this a superior creature of their kind. There were superior and sacred males as well as females: thus the species was renewed, being renewedly discharmed till in the twelfth generation the king cat made his appearance. * * * I will make use of my wand. If harm was meditated to the chastity of any maiden within his circle, the king cat would make an appearance, sometimes traveling a long way to the one who was in danger: he was in the instinct of the protection of the sex, and in the knowledge of that instinct.

694. ['All cats, when discharmed and educated, acquired somewhat of this quality: they served in the households as antidots, as living disinfectants, neutralising those evil emanations that, passing from place to place, generate sexual malaria. If reverences, that some have accounted as among the divine honors, were paid to them, this was simply in the recognition of the Divine Genius of chastity and of the protectorate of woman, and of the purity of her health, who was mercifully pleased to accept these consecrated animals for such influences. Since even in the embalmed bodies the Powers of the virtues may deign to operate, it was from no ignorance or superstition that their remains were placed in conditions for preservation.—All Egypt, in its great ruins, is traced over with sacred hieroglyphics, of whose intent this of the cat may serve as an indication. I love my native land of earth, in which I first became initiated into the service of the Divine Goddess, and where I received instruction in her way.'

695. [The messenger of Egypt observed again, 'It would be pleasant for us to have it recorded that the Egypt, of which memories are preserved through the writings of the hebrews and from other parallel sources, was a nation in decay, the shell of a people. In our own anterior day, it was decided by the sacred authorities that it was not proper for the secretly wise,

who were in rule, to permit the arts and sciences to be let loose, to run their course as they would have done if liberated. Egypt hence weakened and died from the effect of occult repression: still it was better that our nation should perish, prematurely and disastrously, than that the great nations who derived their impulse through her should have entered on the rounds of that which is termed material progression. There was no religious basis in mankind at that time, on which to build the edifice of a universal elevation of the species: the occult could not have been prevented from becoming improperly embodied in the scientific material. We knew of printing, rail-roading and the quick methods of industrial production: we could transmute the metals and had control of the subtle secrets of chemistry, which now begin to be touched upon; but we held these knowledges as secrets, fast locked, buried. We were conversant with the methods of holding communication and relations with those classes of departed human beings who linger in proximity to their former earthly abodes; but our effort was to guide and strengthen the organisms of the people and prevent them from becoming subject to such control. We shut up the knowledge of the methods of transforming and making use of the elementaries, for then as now such knowledges were deadly; they work ruin. This is because there is no sufficient basis, constitution and character in man, to enable him to hold his central position and attitude and still allow these satellites to form in upon him, as instruments and agents for his activity.

696. [‘It was considered best that we should bury our occult science and its arts, though the result might be that the greatness of our land should go down with them into the tomb. The more ancient Egypt perished, because she was not willing to enter upon a course of openings that would have brought upon her the displeasure of the High Powers. We would not bring forth from the abundance of our acquisitions to make the world intellectually and materially wise, because we knew that wisdom brought superior facilities to the wicked, and would destroy the balance, on which depended the perpetuity of mankind. To sail ships above the clouds was not beyond the power of our science: we were familiar with the methods of secret and dis-

tant communication: we were well aware of the existence of the lands of the western hemisphere and of the features of the civilization of their peoples: but we held the finger on our lips, and are not without our beatific reward. Allow us to leave with you a token of our visit.' * * *]

CHAPTER XIX.

697. Adonai resumed discourse, saying, 'After the exodus from Egypt, our brother Moses was led to the occult place on Mount Sinai and there was communicated to him somewhat of that which is recorded in the writings of Israel: we will now form the circuit in another manner. Being left there, as properly ordained and prepared, and being opened to the service, * * * he beheld a Divine Presentation, but this was not that which is termed face-presentment. It was for him to be instructed in a system of tentative ordering, not a system of the strict law, for the sept which he was to constitute in the form of a nation; a repressive system that an evil people might be held in, to form a link in the chain of powers, and to maintain a certain resistant energy and uniqueness therein, for an end of the future. In this style Moses received the system that afterward became the ceremonial cult of Israel: from the point of the strict law it was barbaric and offensive, but was so fashioned as by its use to cerebralise into that nation a power and persistence of holding for the monotheistic idea: in Judah God was thus known, and his name was great in Israel. It is true that both the moral and ceremonial code were largely pre-extant in the religious system of Egypt, but in turn they were not original with Egypt; they came down modified through long historical successions: the object was to form a nation that should stand as a pillar among mankind rapidly degenerating into the degrading polytheism, and sustain the lofty image of the One Supreme Creator.

698. 'When afterward that people could only be maintained in its ground of hold, by the establishment of a central temple and by a vortical force proceeding thence and there, from the occult locus of our Society was evolved a space of dimensions, as into the rocky basis of Jerusalem, so that the edifice which Solomon erected should hold an occult connection with it. That temple was thus constructed, and the style derived from an esoteric design: its holy place was so formed as to be in relation with the dimensional order of the sixth round: hence it was made the Father's house, however served by a succession of semi-barbarous, monotheistic self-idolaters; the Father's house, though it was made through its grasping priesthood a den of thieves: thus we open this mystery.

699. 'You may now stand in the secret place of our abode and continue another branch of the study. We are served here, as you will observe, by another species of the elementaries. Entering on the landscape of the first walk, we notice the camel, browsing on the crisp herbage. You have read of the sacred beast, al-borak, which the partial adept Mahomed affirmed to have been brought for his use by the angel Gabriel, and on which he was mounted, passing through seven heavens in his journey. That camel-driving Arab penetrated, by the intense fire of his persistence, into the region of magical contemplation, and was often seen by us wandering about involved in a psychomagnetic body, that had become formed to him by his processes of energisation. Then he would be heard, muttering such sentences as these: 'God is great: the sword of the sun is in his hand; he slays, he slays.' Thence he would pray to God, 'make me a sword.'

700. 'In such magical reveries, asleep within his shell of outwardness, lying torpid, he would consume the night, and awake again in the body, to find himself filled with a passionate desire to extirpate idolatries and to make all men bow the knee to Allah. He drenched himself with the fumes of the nerve-vril, a fluid generated in the body from the mixture of human magnetism with the psycho-magnetic substance, * * *

and he would lie half torpid and sniff at this, till the objects in his tent would disappear, being veiled in the white vapor that was formed about him. * * * He would thence seem to himself to be in visions of paradise, these being modified by his conceptive peculiarity. He drank in the karmic essence that drips by diffusion and passes through the currents of the brain. * * * Thence he would feel the circulation of delights * * * : so it was that he touched as by a sense into the devachanic mystery. * * * Hence, by means of an intense concentration, holding these experiences in the memory, he grew to believe that he was the favored one among mortals who had been introduced before death into the paradises. * * * Hence he conceived that, as there was but one God, so there was to be one great prophet of God, whose inspirations were to constitute al-koran, the code of law and creed of faith for all true believers; a fixed and absolute authority for them; and who was also to institute a propaganda by means of the sword, for the purpose of subduing all nations to the worship of God and the acceptance of the prophet.

701. 'Mahomed developed by such means a power of obish presentation: his inversive dealings and tamperings with the occult forces resulted in the formation of a powerful ob within his spiritual and natural body of self-life; a magical structure, supplementary to his original construction of self-life, which became projective into his self-mind. Hence he was able to make, to a certain extent, magical demonstrations, to fix himself, by projections from his ob, in the minds and bodies of the disciples gathered about him. Hence he gradually drew them into the circulation of the fiery magnetic stream that was forming in the impulse of his magical self-desire; thence generating a whirl of human force, which when led forth into aggressive action generated Islami: mahomedanism is the persistence of that whirl.

702. 'How did Mahomed acquire the immense personal force for this end? Partially it was through the use of the camel elementary: that beast, to whom he was kind, whom he had studied, whose ways he knew, and whom he had served all his

days, while acting in his lowly pursuit of a camel driver, was drawn closely to him. Living with the camel, riding on it, handling its foals, sleeping in its proximity, he became camelised as to his constitution, and his fluids flowed forth again, making a return of circuit through these creatures: three or four of them, outwardly deceased and partially entered into their elementary transformation, become his familiars: in a sense they were his first converts: Islam was begotten between the camel and the camel driver. Behold the form of this elementary, as it comes forth to the image of its transformed impersonality: it spreads vast wings, like some human bird of far flight: associated with many of its kind, they sweep in majestic motions, extended to long lines straight as arrows. See how gently one of them comes to serve, kneeling at its master's feet; and if he is weary seeking to renew his forces, by holding them to the electro-vital fluid that it has gathered as water for diffusion through its breast: man is indeed served by many servants, and among those whom we class as primitives this is one of the best. We enter from this upon another walk.

703 'Observe those elementary creatures like pigmies: notice their village with its communal houses, nicely plastered and shining from the polish that is put upon them. I will call one of the elementaries to us: as to the form of naturality he is a beaver, living with his associates, when they make their change into the lower form, in the lodges of the pool farther down the meadow: they alternate from one of these modes to the other. The beaver impersonality is a neat little gentleman, possessed of semi-rational intelligence, not of course as that of man, who is personal, but just below him in his round as an impersonality: he is a socialist by his wise instinct, and knows how to live, serve and enjoy in community, which but few of earthly mankind have been able to achieve.

704. 'As the beaver drew nigh, the Chief formed a smile into his semi-intelligence, conveying in the smile a purpose that the elementary should shew a little in a certain line of his performance. The beaver caught the purpose, winked knowingly,

putting a forefinger to the nose as indicating that he understood, and colored with delight, yet with a look of harmless mischief, as he caught a gleam of humor. He then tumbled into a ball, commenced to rotate, involved a cloudy form of the human image, this becoming definite, apparently substantiated, suitably appareled. Lo, it was a Shaker, grave, quaint, old-fashioned; an immortal image of elder Frederick Evans of Lebanon Community; a worthy and benevolent man.'

705. The Chief then spoke a mysterious word, which carries a force of dominion within dominion, and the beaver as a shaker, commenced to say, in a piping and emasculated but articulate speech, 'The disciples of Mother Wisdom bid thee welcome.' He then quietly undid the outline of his shakerhood, resumed his lowly elementary figure, and held forth his hand for a penny. The chief rewarded him with a coin made of the condensed potency of sweets: by another silent direction, the elementary twirled this, warmed it in his quality of gratitude, and soon it became a massive loaf of crystalised sugar; as much as he could carry as he ran off with it to deposit it in the store-house of his community

706. Adonai then said, 'Near Niskayuna, the original seat of the communistic Shakers, are meadows where the beavers once made their dams and formed villages. A few miles further on is the vale once named Tawasentha, 'the green and smiling valley;' the little rivulet called Norman's-kill lapsing now through broad, green fields. It is here that your american poet Longfellow, following an old tradition, locates the place of nativity of the hero of his Indian poem, Hiawatha, the adept chief. Truly, it was there and thereabout that for many ages, the medicine men, the adepts of those red tribes, led forth their intelligence into nature by many ways: they were skilled in a multitude of secrets; not always for their good.

707. 'When afterward with the decline of the race their intelligence waned, and they became mere savages, ferocious and vindictive, the karmic sphere of their ancestors, who were mild and wise, still lingered about these ancient seats: there was hence an opening here into the fine ethereal region, so that the elementaries breathed their forms forth into nature. Those

who were of the species of deer would leap, bound, frolic, and make their contests, as in the shapes of their old similitudes, flitting by moonlight through the leafy glades, almost visible to external sight by means of their shadows. The region became haunted; it is so still: where afterward the fiercer tribes fought out their blood-feuds, where the captives ran the gauntlet or were burned at the stake, where the powers of the occult spells were exercised to make them less brave or to enhance their tortures, the skin of the *anima-mundi* has been pierced and the nerve-earth that is the invisible of the rock-earth made shrinkingly sensitive.

708. 'Where in their sacred dances the medicine men made whirls to induce frenzies and afterward visions, there are forms of whirl left involved into the atomic lines of the conformation of the nerve-system of nature. From these lines of whirl, when the *anima-mineralis* flows forth passing through them, might almost be produced the minute forms of winds reaching to the outward air. Sometimes when the aspects of the seasons are most favorable, the elementaries, who once lived as natural creatures amidst the forest scenery and beside these woodland streams, are drawn by the memories in them; so opening and becoming shadowed forth to appear in the similitudes of the braves, the squaws and papooses of the race that was over them in dominancy. Then they dance in these whirls, so taking on more and more of the appearance of their former rulers: they play at being Indians; but if in the play they dance the war-dance and ply the mimic tomahawk, it is all in the motions of a glee. If they seem to whoop and yell, to make fires, to hurl their clubs or discharge the arrows, it is still glee; though sometimes there may be stones thrown and rappings made in human habitations.

709. 'To suspend an arch it is requisite to understand the laying of the corner: to produce any given series of occult motions in nature, leading to any purposed consequence, it is needful to know, where, when and how to take hold of the first whirl. The red man had an apparent reason, from vivid observation, to believe that there was awaiting for the departed of his people a region of happy-hunting grounds, where the game was always plentiful and the seasons perpetually mild and serene. The

seers among them beheld these shadows at their play, 'the hunter and the deer a shade,' and they were hence satisfied, that their eyes had been opened into the land of their forefathers, the kingdoms of the blessed, where the face of the Master of life beamed pleasantly upon his people; where the warriors and hunters were always rejoicing and successful, where their women were forever young and joyous and delightful to them, where the sweet herbs made soft couches, where the maize and pumpkin flourished, where the forest mast gave food for the wild pigeons, where the brave went forth with his bow and feathered arrows, or paddled over the bright waters in his birchen canoe: it was a lovely sylvan dream. How were they to know otherwise? they beheld all this by their natural clairvoyance, and imagined it all to be the picturing of an human reality: they had the same evidence of their faith which is offered by their mediums to the white people, who by the same processes see visions of the same description in the same localities at the present day.

710. 'The mimetic faculty is organized in these races of elementaries: if they have lived in proximity to mankind, they will take on lines of conformation, by an outline, even to the costume. If we were to call on our elder Frederick, from his community of beavers, if he is sufficiently ancient to have watched, while still upon his early round, the Indian warrior or medicine man, he will be apt to re-evolve to such images when he approaches a medium of the earthly human race: he will be apt to draw toward her sensitive and possessive form, and to draw into her by the occult attractiveness of the dominion which is exercised by mankind over the subject races.

711. 'Thence the nature play takes on a more complex structure: the poor elementary does not mean wrongfully to deceive; it is all to him a sport: while the medium holds him, she can describe from the lines of his formation the scenes and incidents of the wild forest life of which he is a representative; real scenes, blended with others which are purely image scenes. Here enters the law of reflex action: an Indian may seem to speak; but this is from the mind of the medium, reproducing the desire of utterance in the elementary: he is quick as lightning to take the medium's desire; unless this crosses something of an invol-

unitary force in him, which makes a bar. These are thy spirit gods, O America! yet not all of them, for race on race abide within the shadowy pantheon.

712. 'Let us go on: the suppositious Indian is asked by the medium, if he will declare his name. The spell of the adjuration excites the picture in the memory-glass of the elementary, excites the dormant echo of the distinguishing epithet by which the brave who is in that memory was known: there is thence a desire aroused to speak the name, which the medium sensitively apprehends and reproduces, as if her warrior spoke. Let his name be Red Jacket: he is her passive subject: the karma of his elementary desire is for the time being involved to serve: now she is able to personate the warrior; to sing, whoop, scalp, to enact the play of the petty incidents of savage life, till she has exhausted the small delight, by the fires of which the elementary was placed to be postured in her. If he is crossed he is an angry Indian, till he recovers his separateness: if he is pleased with the conformation of the medium and with her emanations, he may be made an accustomed familiar; this leading to the production of many phenomena of interest, which will seem to be veritable manifestations from a realm of human spirits.

713. 'A certain medium of the present time had, unconsciously to her natural mind, a little dog, a partially evolved elementary, who would attend her in all her movements, and who commonly formed to its posture in her lap. The electro-magnetic battery being formed in this manner * * * whenever she sat for communications, the familiar being invisible, the explosive impulsations produced rappings in the table. A celebrated lady medium, not in America, causes the rapping to be generated at her will: the elementary being positioned at some distance from her physical body, the explosive sounds are caused on the walls, the ceiling or the bodies of witnesses who are not confederates, wherever the elementary is placed for the point of discharge.

714. 'The Samson of hebrew scripture was served by a lion elementary who associated with him: let us take an observation of him. Like all of the cat-kind, the lion is largely endowed

with a mesmeric force: it is by means of his quality of this force, that he walks at the head of the animal kingdom: he is a lordly impersonal gentleman, moving with a dignity of his own; kindly in his family, quick to resent an indignity offered by his equals, but passing with contemptuous indifference when his inferiors show a spite. The harmonic lion, as evolved under his quadrupedal form, is a noble beast. Under the loftier conditions of other terrestrial worlds, his food-instincts, which here are carnivorous, are satisfied by means of vegetable products that there exist, and which contain all the nutritive elements which he finds here by a diet of animal flesh. They neither hurt nor destroy on those holy mountains of the intenser globes: these lions of our earth are in states of arrested evolution, during the periods that have witnessed the long decline of the human race.

715. 'I will shew you one of them: he is old, I will not say how old: let us enter our dwelling and find him in his form of upright service.' The lion there appeared as a very respectful, middle aged man, a gentleman's servant, elegant in style, with a fine instinct of manner to superiors, neither cringing nor insolent but with a just balance. He had been employed in arranging batteries for an exceeding fine chemistry that is practiced in the science of the sixth round, working from a theorem of direction instituted in his brain. The Chief accosted him gently saying, 'You may now go.' The lion replied, in a peculiar sibilant speech, 'Thank you, master, I will go:' retiring he closed the door with a polite bow.

716. Adonai then said, 'He will now soon be bounding away with his mates, withdrawn for an interval of sport into his lower form of intricacy, as if he were still in Asia: returning from his play he will be ready at the word to serve in the erect posture. Now, Samson from childhood was brought up with an elementary lion for a play-fellow, and was accustomed to practice with him for feats of force. When, therefore, among his semi-barbaric people, an adventurous man, a daring man, was in demand, to enforce terror upon an adjoining warlike tribe and to repress their insolence, this hero of a peculiarly bold disposition, being instilled into by an occult force, was in the service of the Directing Power over that people for the performance of great

deeds: he was a leonine man, who when he smote an enemy, smote with the mesmeric force of an elemental lion in his right arm.

717. 'Samson was an adept by instinct, but not by intelligence. A captain of gnerilla, a decider of questions, an arbitrator of disputes, a clear seer of events. This power and wisdom of truth was by the instinct, but not by the intelligence: the thing was so to him: the simple, joyous man, a conscientious believer in the Ruling Power of Israel, he could only say, 'God makes me to know: how I know I cannot tell.' * * * The lion did not like to have the man's hair shorn: it was a glory to him in his own quadrupedal form: Samson knew that in some manner the spell of his power lay in his flowing locks, because, if he so much as thought of polling their abundance, the lion would retire as if grieved and ashamed, and the man's force would then ebb out of him, leaving him as an ordinary person. There is a statement of an hero somewhat similar in the older aryan literature: this is worthy of remark, for the purpose of making a point; the mystic tracery of a samsonian hero and of his achievements in one far away time, does not prevent the formation of another character of the same pattern and the execution of works of similar consistency, in other races and in a time that is long after: but enough of this.

718. 'I pass from our excellent Samson to another celebrity of quite different style. There are curious tales respecting a little gray or red man, as having been seen by persons endowed with a degree of second sight in attendance on the old Napoleon. If you will observe his pictured face, it will be noticed that he was stamped before his birth and through the plastic imagination of his mother, with a certain configuration of the old heroic græco-roman style. She was, while bearing him, in the contemplation of great deeds and great men: she drew as from the vivid mental lightning of the clouds of heaven: she gathered a force-current from that great essential cloud that had then formed over Europe, to be precipitated into its bosom for the drama of revolution, which was soon to be enacted on that stage: the natural magic of formative events was then in full play. * * *

719. 'From the secret chambers of suspense, where the magical art of the ancient adept priests of Egypt had involved trained elementaries, to serve some hero adept of the lineage whenever he should return, one of these magical creatures was delivered when Napoleon chanced (if there was chance) to touch upon a magic stone; this red familiar followed him from that time, * * * he had besides, through the woman Josephine, a dark elementary. The dark familiar was of a character to instil a cautious, divining prudence: the red familiar instilled boundless daring and confidence in fortune. Napoleon was led to Egypt: * * * there the red elementary, being instilled into, caused him to reconsider certain plans. * * * Had he remained in connection with his creole wife, he would have retained both of these impersonal genii: in that event caution would have moderated daring; the catastrophe of the Russian campaign would not have ensued. The dark genius was only attached to him through the lady; it left him when he became divorced from her: thence the red genius, not meaning harm to him, but working in the force of its own infusion, excited in his mind emotions that led to the train of results from Moscow to Elba, thence to Waterloo, and that last scene upon the lonely isle.

720. 'See how it is: if a profoundly formed and magical elementary plays into a capacious and ruling understanding, built over the volcano of a heart that holds a latent storm of passions like the sea of fire within Vesuvius, and if that elementary is qualified to arouse and keep in activity a boundless trust in fortune, what dangers hence beset that man! the most sure-footed judgment may be led astray. Men are not in safety, from the moment when their organisms become sufficiently sensitive and open to attract the elementaries in partial transformation; neither are they safe in repulsing them from a state of harshness and human vanity, or from a ground of cold, contemptuous self-isolation. The elementaries, under present racial-conditions, often cause mischief, yet not because they are in sin: impersonals cannot sin. If a man gives way to anger toward the animal creation,—as, for instance, misuses a good horse,—an elementary may take part with the horse; if there is a whirl near his dwelling, the ele-

mentary may ride in and commence to inflict chastisement upon him, to horrify him with bad dreams, to cause nightmares, cramps, colics, indigestions, inflammations. It is woe to a man, if a group of the animal elementaries set their faces against him: they cannot help doing so, if certain conditions of order are violated, being irresponsible: these are in the occult law of natural penalty. * * *

721. 'Let us return: enough has been said to open the way for careful study and for serious thought; enough also to show that for the man who attempts, by a self-opening, to penetrate into the invisible world, there are dangers, terrors, illusions, enchantments that surpass in singularity and variety the wildest fancies of the arabian tales. Till this race can be reconstructed in the strict law to the form and force of its divine-natural constitution, which was denoted of old as the kingdom of heaven, it is only safe for man to be content with an exceedingly simple and modest life; keeping always before his mind the fact, that we are now in the closing years of the present round of the race. It is again the star-lit evening: our firmament is illuminated by a crimson glow and the Mother-light shines forth through a sea of tinted bloom. As we approach nearer to the outer boundary of the home-spaces formed for us as dwellers in the rock, the atmosphere becomes more pellucid. By the path in which we are now moving, we draw into the first egress.

722. 'It was said of old by our Master, 'If a man will abide in me he shall go in and out and find landscapes of refreshment: ' it was also written of Wisdom, that 'her ways are pleasantness, and all her paths those of peace.' 'This is a pleasant and peaceful way: our respirations deepen and enlarge: we are now drawing into the egress: allow me to support you a little; we are stepping out of the solid forms of the dimension and this affects the nerves.' Adonai extended his arms, from which evolved spirals of bright and winged flame; his form dilated and, from appearing as a man of our earth, he rose to a splendid majesty of solar intelligence: and now from the hymning atmosphere came a burst of melody. 'This' said he at length, in a voice of the arch-human mingled with the human, 'this is the manner and the way in which, when your brethren for brief intervals

find relief and refreshment from the continuity of their earthly service, they are drawn forth from the atmosphere of sin and sorrow that clings about the earthly globe: they return speedily, as is our duty now.' So, infolding from his splendor, the return-current entering the egress drew him in.

723. Adonai said afterward, 'The breath of that luminous air was wondrous sweet. I am refreshed to speak a little more of the processes of the elementaries of the simpler sort; how they play with men. Those of the duly trained and qualified creatures, by reason of their mimetic faculty facilitate the labors of the great artists in color, outline and sound; the automatic inflow of them forming so as to call forth subsidiary faculties. I will instance the case of Jenny Lind, a woman of noble nature, tender, generous, simple, circumspect and clean; an artist whose power of great art is not in her self-desire.

724. 'You observed that little elementary, like a pigmy, who stood touching the egress: I will call him by the song-word, and break up his shell.' A little creature, like a man, came running at the word. The Chief said, 'Ami,' forming a direction in him: at this the little elementary unwound himself from the human image in which he had stood: he soon was visible again as a large egg: from this he then issued as a great bird, tall even to the height of the human stature; an appearance of bird, yet of man: the man image shone through the bird form, and again, through the bird form, a paradise of tiny birds of song. The Chief then evolved a motion into ami's throat, saying, 'now you shall see of the art of Jenny Lind. When she was in her great career as a public singer, because she loved God, and sang not for her own glory, and was good to the poor, ami was sent to her, to be an attendant genius. Then she sang as if she were a priestess of the lyrical inspiration; for the little song-minds, that you saw in that paradise of ami's breast, would enter into the currents of white light that passed through her nerve life, and gather in her bosom, and undulate in her vocal organs; then going forth in the nerve-breath, that gave the electric impulse for her song. Good ami was in great joy for that, but he is now in retirement; passing however through an education for more wondrous services.

725. 'There are, however, other artists of the lyric stage, who have drawn a faculty of entrancement by means of song through the assistance of an elementary who is termed the music-witch: there is not among all the elementaries a more dangerous one than she. I will take the case of an artist, a woman of surpassing beauty, of charming manner, accomplished from childhood in the exoteric learning of her profession: she is in the adoration of her own self-divinity and gives the glory of her triumphs to her own greatness, while her life is one of clear self-indulgence. Look at yon apparently feeble old pigmy woman; I will call her. The small crone drew nigh, elongated her crutch, bestrode it for an aerial circuit, and commenced to blow from her mouth the bubble of a trumpet. As the sounds made a circles in the air, airy tissues, robes of fire expanded on the outline of the little witch, her countenance became illuminated and she finally alit upon the ground as a lyric artist, attired in silks, laces and jewels for the operatic stage.

726. Adonai then said, 'I will tell you of what this music-witch can do, by this mode of her music-play. If the musical form of the conceptive image is implicated in her, she can thence double upon the sensitive organism of a lyrical actress and by her play so steep that performer in the imagination of her part, that by means of this enchantment a soft and subduing influence passes forth, till it becomes diffused over a great audience: then the actress sings and performs magically, by means of the double. The elementary is in the conscience of art, but not in the conscience of human nature: she will therefore form as a double upon a great songstress and become a musical familiar, if only the conscience of art is satisfied and the instinct of the art-play gratified through her, without any reference to character, whether good or evil.

727. 'We will draw the witch a little nearer for another display, and cause her to speak, by a new evolvment of her theorem. This being effected, the elementary commenced with a voice like the ringing of a silver bell: the vibrations of the bell thence became chimes, then from the chimes came the words of a quotation from Milton, commencing:—

‘Sometimes let gorgeous Tragedy,
In sceptered pall go sweeping by.’

The chief then by a secret process caused the crone to pass out of the form of manifestation and display: she therefore returned to her former style, made a graceful courtesy and stood, expecting a reward. He twisted from the ring upon his finger a little circle and with another motion formed it to a shining bracelet: bestowing this on her, she clasped it around her arm, made another courtesy, assumed the aged, elfish appearance, drew forth her crutch and with it hobbled away.

728. Adonai remarked, ‘This is one of her favorite modes of constructive appearance, but she has a great wardrobe of them, being very old. One of our brethren caught her, as a wild creature, and freed her from under the bondage of a spell which had been imposed upon her by an ancient magician; leading her afterward by our art into the round of her own quality. Yet see: the results of her former training are inwoven into her constitution, and she is an artful one. Of course, there is no evil in her: it is all the play of art; as much so as when a germ fellow tumbles into an egg and is hatched out from it as an humming bird.

729. ‘We labor in our habitation from the embarrassment of riches: the secret walks and gardens of our dimensional retreat, its grottoes and labyrinths, to say nothing of our more hidden places of reserve, hold that which would set mankind in a blaze. We are in the hiding places of the Divine Powers, but we shall emigrate some day, by means of forms and processes which you understand and appreciate. We suppress, we hold, we contain; meanwhile the resources increase upon us. It is nothing comparatively to loosen forces, that they may fly abroad: the great art is, to hold them in reserve, till the divine emergency calls for their production.

730. ‘Swine, in the outward formation, are a race *sui generis*: when they become elementaries their emanations are in a sense fatty, oleaginous: the office in which they subserve the human race is that of lubricants: instead of directing their flow to the

brain, that it may descend and incorporate, the tendency is to cause it to ascend, entering at the belly and the feet. Like all elementaries, they are attracted in the law of similars, being repulsed in the law of opposites: they love to yield their buttery fluid into the human constitution; but these invisible swine soon become positive in the human organisms to which they are drawn by special attractions, hence tending by their play to induce on mankind the characters and aspects of which I will shew.

731. 'They tend to cause human beings, over whom they acquire an influence, to become as the term is, hoggish; indifferent to the welfare of their fellows, full of all manner of greedy ways, intolerant, ugly, sensual or stupid; supercilious and conceited. The phrase, 'John Bull,' is a misnomer; it should be John Boar, when applied to the peculiarity of self-character by which Great Britain holds its position to the race; for Britain makes all the world its feeding trough, and subsists upon the fat and marrow of the industry of the planet, that it may bloat with opulence the few of its great land-holding, manufacturing, trading, usurious and official classes. It is hoggish to the world, that it may in turn yield up the quintessence of its acquisitions to the proud swinish castes, which constitute its aristocracy and plutocracy. Of old it was said that the devils possessed an herd of swine: now the postures are reversed, the swine entering into the human *diaboli*.

732. 'Thus again, Germany by its ruling caste is in the swine evil: it is an huge embodiment of the wild boar, and its Bismarck an individual boar of boars, in his small, rapacious princeliness; the incarnation of his nation's earth-hunger, its selfish and sensual appropriativeness, lost to the conscience of humanity. The instinct of self-appropriation, which the swine inspire, generates much of the force of European civilization. The hog, therefore, is a very dangerous elementary: he is profoundly secular, excepting when he becomes the familiar of some fat prelate or gross ecclesiastical pluralist: then he will sit upright in a devout illusion, taking his part in those ceremonies by which, as in the laying on of hands, the Holy Ghost is supposed to be communicated, or in administering the apostolic benediction. All Christendom is afflicted with the swine evil. 'Will ye eat up my

people as if they were bread? saith the Lord.' 'Man's inhumanity to man make countless thousands mourn.' Yet our animal kinsman, the elementary of this species, when undebased by evil human associations, is no John Boar, no teutonic Bismarck: he is a bluff, hearty instinct of benevolence: it is not his fault if the oleaginous fluid which he generates becomes an inversive force, from the greediness of the human creatures to whom he dispenses such lavish generosity: we may leave him here.

733. 'Another singular class of the elementaries is that of the gorillas or drummers: some have thought them quasi men, but they are survivals of a former type of domestic servants, which, in an epoch preceding history, were educated, modified and empowered by the adept artists of a great race, to perform the common offices of domestic life. I will summon one of them: his name is Trifex: we will observe what he may do.' By motion of command the gorilla elementary approached, first in the attitude of a masonic initiate, neither naked nor clad; thence wearing an apron with the flap turned up, approaching to the worshipful master in the east, and making his salutations in due and ancient form: he then took a seat.

734. Adonai said again, 'Observe, that creature holds in the form of his theorem all the rites of modern free-masonry, to the thirty-third degree, yet he is a profound pagan: notice him in another posture.' Trifex changed his appearance, at another motion of command; wound forth by his vapor a yellow robe and advanced as the chief lama of a buddhist lamasery, a very reverend thibetian devotee: he then assumed the attitude of a buddhist adept and commenced to throw from his breast projected sounds, heard in the distance as many small tinkling bells. The chief then by another direction arrested the performance, saying, 'We are not now ready to open up the large matters which trifex suggests by this specialty. Like the music witch, this good creature was taken from the spoil of a deceased adept long ago: he was one of the trained ones. Notorieties of old

time, like Apollonius of Tyana, were in the magic of this craft: I will shew you how.' Trifex was hence caused to substitute for his style and costume of a lama those of an ancient priest of Apollo, and thence to personate the solar god, 'the lord of light and the unerring bow.' This being ended, in a few moments he was a wild manikin of the woods again, beating his hairy breast as if it were a drum. Closing the entertainment, he put forth his hand for a reward: the chief rewarded him with an ovate fruit, of which he began to partake as if it were delicious to his taste. Adonai remarked again, leaving this sylvan theatre, 'What a realm of enchantment is that which serves as the outward habitation of mankind! The flesh that man thinks his own, and which clothes his bones, is crude and inchoate: there is no due consistency, no proper assimilation, for it is filled in with incongruous elements, gross magnetisms of every sort, that are full of little bubbles from the elementary play.'

735. Going on a little farther in the walk, a small rustic building was noticed, standing at the verge of a greenery. Pausing, Adonai said softly, 'Go still and look in; it is not indelicate.' A couple of elementaries were in the little house, seated knee to knee on rural stools and playing cards; rehearsing in their mimetic art some game that had been involved by a former magic into them. As the chief drew nigh they put on a new appearance, made their heads to appear bald, with shaven crowns, secreted the cards within their gowns of russet, drew sanctimonious visages and fell upon their knees before a shrine, muttering imitative pater-nosters. Adonai said, 'These are wood friars and this place their hermitage: they are apes, who once were familiars of romish monks in the shadowed ages: they have not forgotten to make sport as the hermits had pastimes in the old times.' One of the apes now commenced to cause a ringing as of a little chapel bell, and thence a very devout and decorous hermit friar came forth; but as the chief smiled upon him, he put forth his hand for an alms and having received a gratuity, the two went back to their play again.

736. Adonai contemplated their amusement benevolently for a moment, turned away as the walk went on, and resumed, 'We will now approach the shrine of the lady of Loretto and you

shall see the virgin, so styled, before whom once the myriads from all Europe bowed in adoration: I will make a signal beforehand, that the elementaries may know to expect company. It may seem almost profane, from one point of external view, but you will recollect that these are but actors in a mimicry, of whose religious symbolisation they have no faculty of knowledge. From the strictly arch-human point of view all this is as lifeless as the print of a fern leaf impressed upon a block of lignite.' *

* * The present writer considers that to narrate the scene hence displayed might not be considered as in good taste, or as calculated to wound certain instincts of contemporaneous reverence: he therefore, by permission, draws a shadow. * * *

737. Adonai said again, of an ape elementary of the female sex, that was a chief performer in this play, 'She is a pretty one, but she had been a Venus, a familiar sprite educated in the times of the classic paganism, by the adept priests in a temple, for the impersonation of the goddess of love: hence she came naturally into an after-service of the magical Mariolatry. * * *

Understand from this of the virgin who flowed into the sensitive perceptions of Ignatius Loyola: when recovering from feverish disease, such a one became familiar to him, and played her magical play in his brain, till his fervid spanish temperament was all ablaze. * * * The fires of persecution are yet smouldering in their ashes, or I might say and illustrate more.'

738. Approaching the verge of the woodlands, Adonai observed, 'We are now returning toward the quarter of secular life. How easy it might be if a great adept like Apollonius should appear upon the earthly stage with his trained familiars at his beck and call, to revive the prestige, reinforce the powers and multiply the adherents of a declining Superstition: we labor incessantly to avert the danger of such possibilities; for this purpose seeking to prevent the increase of the magic that makes use of the elementaries: thus we labored of old, to withdraw those that had been thus trained and accomplished, from the magical services of the great idolatries. Our good friends of the secret orders, like the Masonic craft, whose specialties are to inculcate and enforce universal tolerance, fraternity and the works of charity, rest in safety under the shadow of our rock

which makes a covering of extension over them; but they are so near to the occult verge, by some of the rites and formulas which they make use of without being aware of that which is carried in them, that some of the more learned of the sect of Loyola are afraid lest there should be, by means of Masonry, a penetration into their own mystery. * * * Again, there is a fear among the adepts of the buddhist rite, that there may perhaps arise a power in the west to confront them in the mystery of Christ; and being aware of the Masonic Templarism, of the lights upon its triangle, and of those who kneel, they are in somewhat of a trepidation, lest there should be an esoteric force led forth through that sword, under the banner, *in hoc signo vinces*. Hence, as they commence to lead in their attack against Christianity through literature, the order of the Temple is ridiculed and its rites reviled.

739. 'The fervid and intrepid frater who was banished to the island of Patmos was the only original disciple of the incarnate Logos into whose mind the concept of the esoteric science was instilled, and with him it was but partially. The little book, that he there produced, grew in his mind by reason of the persistence in which he endeavored to comprehend the divine mystery: it is the only work of a purely esoteric character which is extant from the records of those primitive disciples. The fourth of the gospels is said by the critics not to have been of his production, nor is there an exoteric evidence that it is. This work was written by a follower of John, into whose brain had migrated that form of the concept of the christian cult which had been fashioned in the johanian intelligence: while it is not the obvious work of an adept, it was written by the agency of one serving under authority, who occultly assisted that one, who had received directly from John, to fashion into good greek his recollections of the Master and his conceptions of his system: it is slightly interpolated and defaced. These writings carry therefore, to those who are sufficiently enlarged and quickened, a direct current of the causal force that was in the incarnate

Logos, and which was hence transmitted through that disciple in whom his love was diffused abroad.

740. 'The apocalypse was designed to be a book of imagery and the gospel a work of system and of narration: this is stated by authority, in order to assist in the rescue of those writings from superstitious reception on one side and from rejection on the other: there is a golden mean. For those who have a plexial sense of sufficient fire, those works will open with an exceeding sweetness: they will serve to call forth the plexial intelligence, of which I will now briefly make mention. There is here an occult organ, by means of which may be acquired the intelligent sympathy or the sympathetic knowledge of the essential qualities of all literature, and of all men. In a sense, a man is a book, partially or fully written: whoso can decipher man, can also unlock the cabinet of the universe. If in a certain sense a man is a book, there is also a sense in which a book is a man.

741. 'Whoever with the concentrated effort of his intelligence evolves and constructs a book, so involves into it the form of intelligence by which he stands and operates, that if the reader gives full course to the impressions produced by the work, sympathetically made in him by means of his sympathetic structure, the image of the author will form upon him, becoming a shadowed familiar, a shadowy double: this is called taking in the spirit of an author. As the student of books, a man of genius and intellectual aptitude, matures this power, books in a sense become alive to him: he draws from them forms reaching to the horizon of the ages, to shape them into the lines of his own imagination. He creates thus within himself, according to the peculiarity of his genius, from all that he so receives, a structure within the body of his mentality, that is made up wholly of the images of thought.

742. 'Let us pause here; returning to the outward, where we may pursue the contemplation with more ease to a result in the train of effects. A fiery orator in the rush and passion of his discourse, loosens within himself this body of mental creation: he inspires himself, as from the arch-genius of his own imagination: Jesus of Nazareth was taken up into a mountain, whence he beheld the whole world in a moment of time; the orator, in a moment

of the oratorical excitement, sees the world,—all that he has gathered of the world's history and mankind's evolution,—because of the influence that is operative in him: hence, whatever of incident or illustration or argument he requires, flashes instantaneously as before his eyes.

743. 'Now, if that orator has a familiar, all of the imagery in that body of the imagination has been dipped and veiled, diffused and tinted, according to the character of the emanations by means of which the familiar made its distillments. The orator makes his play upon the audience, while still the familiar is making its play in him. If in this display of powers, an adverse adept could arrest the action of the familiar, the orator, who the moment before appeared to his audience as a giant of intelligence, energy and persuasion, would be caused to become confused and forgetful, to be seized with a panic, and to seem as imbecile. The method pursued by the adverse adept would be, to project one of his own trained familiars upon the familiar of the other, and to suspend the mimetic play of that latter. Yet, should the adverse adept fail in this, should his projected familiar be drawn into the operation of the other familiar, the two familiars would make one for the further service of the orator: then the power of the orator might at once be doubled; the music of his words made to uplift the great body of the audience into a rapture of sympathy with him: the audience would be spell-bound; that is, held by the control.

744. 'But again, let a strong, wicked prince reign over a people, and the stronger of the elementaries, who take delight in the greater human strength that is put forth as by the scepter, and who are, by the limitations of their constitution, oblivious of and hence indifferent to the quality of the good or evil spiritual life, would be familiar to him. Let one be with him who has perhaps served kings before; a very ancient one, who may have once been the adjunct of a conqueror like Cæsar or Charlemagne:—let one such be drawn to a young and ambitious potentate, like that Frederic who was called the great, who has formed within his body of ambition a body of philosophy and general culture, by which he holds every errant idea and mounting impulse well in hand, for the service of his ruling principle: that elementary

will draw into the monarch deeper and deeper still; he will be nerves to his nerve; and these nerves of iron; he will insinuate, from the service-lines of his old education, lines of the strategy of statecraft and the strategy of war. The elementary may perhaps remain after that king has died, becoming a familiar of his dynasty: he may possibly be seen, by means of the finer natural vision, now approaching the coffin on which lies the sword of the hero to whom he was once an adjunct; or again, strengthening an aged sovereign who is that hero's successor and who wears an imperial crown. All of the present reigning families have such familiars: from one point of view they may be taken for guardian angels, and from another for protective infernalities; but they are no more than old and powerful elementaries, evolved originally from the animal species.'

CHAPTER XX.

745. 'Multitudes of the earthly mankind have experienced phenomena like these: awakening from a deep repose, they find the body invaded by a foreign element, deadly to the life: the senses are impeded and the volitional powers of the mind almost overcome: this is accompanied by vague impressions of an invisible terror. Such experiences are not confined to one age or people, they extend through all: they are not purely the result of a weakening and failure of the nervous structures: the powerful as well as the delicate are thus affected and appalled; the intelligent no less than the ignorant; unbelievers in the occult no less, or more even, than believers: the abstemious and men and women of appetite are both susceptible; the Congo village and the European metropolis are alike haunted by the same dread Formlessness, that moves forth upon the gloom.

746. 'It is a law of the universe, that the great principle whose manifestation is in the generation and growth of organic life, puts forth through all living organisms: the house-fly, if diseased, becomes crowded with vegetable fungi and animalculae;

these again swarm with animate creations still more minute. The invisible races that inhabit the nerve fluid, the blood and magnetic essence of man are myriads of myriads: the dust beneath his feet is tenanted and made alive: the rains and snows have their populace: the winds that fan his forehead bear in upon him at every touch a swarm of minute existences: every scent contains its floating family: life, life, everywhere!

747. 'Primarily these formations are of two species, complementary to each other: the first species owes its origin to the breath of God in man and the universe: the second species originates from the reflex action; from the return wave, that is passing through the currents of nature and of human nature, multiplying as it moves, and evolving its myriads of infinitesimal kingdoms in a fluid that becomes cold and more cold, till the spent force passes out of life. The skilled adept of the divine science under suitable conditions can arrest this current, that is becoming a stream of cold death.

748. 'There are also magical methods, employed by those who are wise in evil, by means of which the deadly fluid can be caused to concentrate. * * * Having this power of concentration, it becomes like those other of the obscure fluids that are classed among the electricities, an agent in the adept's hand. If the stream is formed to touch the feet of a sleeping person, it may gradually invade the body; thence the white fluid of the nerves, and with it the nervous substance, will commence to chill, the fine ethers to evaporate, and the germ cells to exude the essential spirit of the bodily frame. This current of no-life arrests the action of the populations that have their round in the red fluid; and, since their life is dependent on their motion, falling from their dance they become extinct: such processes are very often the precursors of the physical decease of man; the subject swoons, and in that swoon the internal formation of the corpuscular structure drops apart: internally it is like a marble statue, that becomes merely a mass of dry sand.

749. 'The bodily life of man is not an homogeneous and personal unity: it is an immense republic, made up of societies of sentient mites: these disperse from their composite formation when the motion of their association is lost: disease invades and re-

duces the energy of motion, but the lifeless cold as it advances causes the motion to cease. If a man recovers the bodily motion after that process has become final, it is for him, to all intents and purposes, a resurrection from the dead; for the motion that has ceased has become nothingness: there is no more: if a new motion ensues it is as a new motive creation. While bodily life continues there is no such thing as an absolute suspension of animation, though there may be suspensions that are partial and relative: in the case of hibernating animals, the lamp burns and the wheel revolves in the fire of the flame: in the case of the yogi, who submits to be buried for forty days in a sealed vault under ground, he has simply acquired the faculty of hibernating in a far degree, and also opened obscure passages from his occult breath into the volatile ethers that permeate the stone; he has learned in some sense to sleep as the geological toad, who comes forth alive from his cell in the ooze that has become rock and held him for ages.

750. 'We will now pass more deeply into our study and look at man: he is as a seven-branched candlestick, lit with seven lights; one for each of the seven formations of his constituted structure. The fire that generates the motion for his outward body burns, as you see, with a bluish flame at the present day: I touch the flame and it instantly becomes flickering: I blow a warm breath and it is more active, rising with little lifts: I touch by a cold breath and its motion slackens; it wanes and is feeble. If I strike the body with a blow so that the frame is jarred, the tongue of flame becomes irregular: if I infuse a second flame into the first, it breaks forth in a universal sparkle and becomes musical. I call your attention to one point: * * *
 from that organic center the flame emanates. * * *

If one knows of the process by which to break the connection at that point, the flame becomes extinguished; the outer body is dead, because the unity of its molecular formation was held dependent upon the life of the flame.

751. 'Let us suppose that this has occurred, and that the outward body is thence removed. There is still left another body,

a structure made seemingly of palpitant moving fluids: from one point of view this resembles a water-statue, with a crystallised spine and skeleton, that mimics a snowy flower rather than the mineral of the outer system: thence, clothing that framework of elemental ice, is the flesh of this second body, like soft snow; brain, heart, lungs, viscera of snow. Thence, observing more minutely, it is seen that the skin is made up of pellucid water-drops, that the eyes are lenses of limpid water-crystals; and again, that there is a water-fire burning within it, by whose wavy lines, incessantly traversing the soft formation, the ice of the flesh and the drops of the skin are kept germinating for innumerable buds that are cell-germs, and putting forth animated flowers for the exquisite structures of the cells.

752. 'So sensitive is this life-body, that if a wave of pleasurable sensation is drawn toward it, the snow becomes roseate and the minute, pellucid drops of the skin to glisten. Yet observe again, from head to feet this body is enveloped in a mantle of water-flame, generated from its own internal water-fire, standing thus as an illuminated statue in the human image. I say, by the divine word that is employed in this service, 'O flame, awake!' and the life-body is in motion: I say, 'O flame, repose!' and the body falls into a slumber: if one were directed to say, 'O flame, retire, forsake!' it would be gradually made to appear that the body was deserted and left as a mere image of snow: this would then dissolve as the outer body, only that the process would be outwardly invisible.

753. 'We now approach the third form of the human, the natural soul with the body of self-life and self-desire: if the human structures ended with this, we should not find the personal man, but instead the paragon of animals: the creation would not be a personality, but an elementary of the animal type. Here and there may be observed a man in whom the natural soul is as an outline exquisitely beautiful; it may be said, graceful as Antinous: or one built in the extreme strength and nobility of proportion, as of an Hercules: yet in this wasted age such more perfect formations are few; the natural soul being sadly wounded, even from before its birth. This is styled

the image-form of man, in contra-distinction from the likeness-form, which is that of the soul of the spirituality.

754. 'I will withdraw a curtain and shew an image-form, as reflected in a mirror of revelation; at present there can be afforded but a passing view. It seems to you at first,—that splendid soul-body,—like an human furnace in a live glow, reverberant from the force of the tremendous instincts of the passionality of nature, that are here epitomised and condensed. Observe the downy pubescence, touching by the roots to pools filled from the utmost deposits of the *anima-passionalis*: notice the nostrils, set into lines of animal sagacity: see the lips, formed in that sense which Fourier defines as touch-rut: glance at the eyes, with the all-bird, the all-animal, the all-reptile forming by a natural spirit of each to construct the lenses: see, peering out of the countenance, the faces of the universal instincts, passions, prudences, jealousies, ambitions, the animal decencies, charities, virtues: observe in the hands and fingers all that is implied in the reptile's whirl, the bird's claw, the brute's paw and talons; see them made as to possess both a subduing touch and a penetrant fire, the arousing yet subjugating forces. Consider the bosom, made strong to be vibrant to the resonant harmonies of the world we live in, to hold and give forth floods of respiration, surcharged with the solarised heat, yet dipped in all the moderating influences of the planet's cold: touch the brain, and there touch a faculty of natural reason, intelligent as to effect, but not intelligent as to cause, or Cause of cause. This is an organism of formidable tenacity and strength of life, holding the love of its own life as the central and essential fact, which is inherent in it, and to which it turns continually.

755. 'How would this creature, if he were no more than this, lord it over the world's animal federalty! How would he churn his passions for delights, and revel through his round of years, tasting the joys that are derived from the instincts, and reproducing them by continued vibrations, making the very memory a stream of pleasures! This is a Mark Antony without conscience or philanthropy; a Cleopatra with more than the voluptuous passion of the tigress, but without an human heart. It is truly a dangerous formation to be alive and abroad in the uni-

verse, but it stands in the strict law and line of evolution: it is a massing together of all the possibilities of nature, for the construction of a basis and inhold that shall serve for the creation upon it and in it of the human personality; for the instatement of the spirituality, as a form of person in the natural degree. I will draw the veil and open an aspect-glass, that it may be introspected more deeply.

756. 'A fire is quivering through all its veins: that fire is centered below the navel. * * * Its affections are from its belly, not from its breast: they should be passions of a kindly, compassionate sort. This creature would be a terror, but for the counterpoise against the enormous scope and intensity of its high, proud animality, made proud and high in being lifted to the coronal front of all the animal species and set over them by the attitude and aptitude of natural dominion; yet, by the natural complaisance in his tender bowels, it is made sensitive to all pain. We have now seen him a little, and discover that he is formed to the sense of a natural morality: the bird has an instinct not to befoul its nest, not to beslime its kind: this creature of the quality of the natural soul has an ingenerated instinct not to defile its own species.

757. 'But for adverse conditions and an inversive operation in its heredity, the natural soul or man would be the darling of nature, an impersonal self-moral Pan, a wood god, helping the ewes to lamb, attracting to his rule the wild creatures of the forest, milking the kine, storing up the summer fruits for winter's food, jolly as Bacchus among the vine clusters, growing merry with the new wine: he would be, but for these adversities, an elementary presented in nature by the aspect of its higher transformation. This is the creature that Lord God made as a passion house, an instinct house, a mansion of natural reason and delight, that the formative human personality might have a structure, a ground and hold of resistance therein, and wide openings through it into material space; a good house and an ample, a kingly palace, not prison-like but paradise-like, all summery and sweet.

758. 'We are, of course, not delineating the natural soul as by its diseases, infirmities or insanities, but from the point of its

original health and uprightness. With this human race it dies; all that proud splendor and wealth of endowment, as to power of continuance, is not more than a shadow in the mirror, when the passing form that made the reflection in the glass is gone: as there was in it no power of self-origination, so there is in it no power of self-permanence. It is illuminated by a light from abroad: the rays that it sees by are not its own: it is held in coherence by means of the streaming radiances of the *anima-solaris*, in conjunction with those of the *anima-planetaris*: it springs up as a flower of the field from its natural germ in the human egg: like the flower it is soon cut down and withers away: it becomes nonentity.

759. To be truly wise is first to be holy: to be holy is to be led out of the self-desire, and to dwell and serve in the divine desire. In order that the evolving personality, man, might possess a mediative form, by means of which the objects of the divine desire should be transmitted into the brain of the natural soul, through the mental organs of the spiritual soul, a fourth form is constructed into the seven-fold series of his constitution. As the man advances in the round and becomes engaged in the battle of life, the memory-form or *geist* is designed to be the servant of his occasions, and never the adjunct pilot of an evil fate. By the occult operations of his force of spiritual volition working through the higher mentality, he mirrors into the memory-form the fixed ideas of the true, the good and the right to which he has attained: thence the memory-form, serving somewhat in the art of the elementary, endeavors in its art-play to weave those ideas by images into the rational faculty and the imaginative sensories of the natural soul. It is thus made to serve as an intermediate between the spiritual consciousness and the organs of the natural consciousness, and to convey the ideas and images, by means of mirrored reflections, from the scenery of the one into the scenery of the other. Being a pure elementary, its actions are automatic in this service: when the series of the forms of the human system in which it stands is broken up by physical decease, or even before that event with certain individuals and under peculiar racial conditions, it may be released from the human connection and be returned to its

own species in the elementary world. Besides serving in the reflective capacity, it becomes also an accurate record of the individual career and the faithful friend and servant of man's better destiny.

760. 'If the individual into whose series of formations the memory-form is constituted, is one of those exceptional persons who enter into the successive life-rounds without breaking the continuity of existence, it becomes exhausted of energy by reason of the excessive labor of transmitting the continuous round of ideas and images in that great service, and it is then relieved. It slips out of its place in the system, and the adept brother, being in one-twinness, though he becomes as an infant during the process and is shut off from the functions of his lower capacity, may yet be enabled to retain such hold upon the forms of his external system as to escape bodily decease. Before he can continue, however, in the persistence of the rounds, there is involved into his series a new memory-form, the word-geist: this is fashioned to the style of his genius and his service thence holds. * * * When a cataclysm is at hand, that precedes a new evolution of mankind, the memory forms, which are excessively sensitive and which become timorous, are led into an especial disconnection from the human systems in which they have stood for service: their mirrors become disqualified for reflection, because there are then processes occurring from within the spiritual degrees of the human consciousness, which would occasion perturbations and calamities were they mirrored outwardly. The functions of the memory-forms being then suspended, there is ordained a process of transcription, by which individuals may, for the time being, remember so much as is necessary and convenient; this is however in the deep occult law.

761. 'It may be remarked here, that in the immediate time preceding a cataclysm, when the memory-forms recede, there is a great increase of illusions, of spectralism; a great increase of impressibility, both among the inversive and unfit and those who are of better worth. There is also at such seasons an indifference to alarming phenomena; conditions that might be taken to indicate that an opiate was being instilled into the at-

mosphere; conditions that promote in the wordly-minded the thought that prompts the suggestion, 'soul, take thine ease; tomorrow shall be as this day, only more abundantly.' As the visual senses commence to shut in, the mental senses become more acute in certain directions: the sense of the fixity and permanence of nature and of natural conditions is never so full, as when nature herself is at the point of change and is preparing to open for the emergence of the Secret Powers.

762. 'We may now ascend from our chamber of the rock, where these studies have been pursued, and go up into the pillar. Thus we ascend into the sight of man as to the higher degree and formations of his system. We are here in the realm through which cause descends to immerge into effect. Notice that, as before we were in science, here we are in the philosophy which is the original of science. One of our Brethren, whose province it is to minister in the philosophy of the divine science, will take my place and be good to you, but I shall remain in the assistance.' The reverend brother thence commenced to minister in his vocation; it was then made manifest that he was one of the seven, through whom was anciently communicated the omnific word. * * * *

763. Afterward he said, in the speech of this word, 'The volume of our ancient book was written in the profound science, and in that was inscribed the philosophy of its truth: be now in the way of that truth and listen: behold, we hold your two hands between ours, to communicate the ineffable word. *

* * The sharos, out of which proceeds the first of the seven-fold forms in which the spiritual soul of man is fashioned, is a speaking fire, proceeding out of the Creative Life: the beth, which is a second proceeding form, is a voiceless fire: the two, making one, generate that which we term the first chamber. Take then the conception of a chambered likeness of man; the organs of the chamber being afterward represented to you by means of earthly correspondences. Entering into the comprehension of this figure, you discern that it is all void, yet that there are drawn to it by attraction the elements that are afterward represented by the seven primitive constituents that form the basis of the physical universe; let me say, the spirit and soul of those pri-

maries which are known as carbon and its brethren. Let me say again, there are spiritual substances, out of which proceed all natural substances, and the spiritual soul is led into projection by means of its taking into its chambers of their results.

764. 'When, therefore, the breath of lives descends into the spiritual soul, there is seen standing in her the likeness of a man in first principles, who inhabits there; this being the personality of the soul. You would say to look upon it, 'this is a water-image;' as it is made apparent as an entity of life; but, as you look more closely, there will be seen through that aqueous form another form as of fire: the cold form is the form of the intelligence; the fire form is the form of the volition: neither has existence separately from the other, not even relative existence. When the two are involved into each other, the psychic germ, passing into the center of its labyrinth, unifies them; from that union proceeds the human personality; this now being in process of creation, but not as yet created.

765. 'If the man who is being created is of a race that is under the First Covenant, there is engendered through the ensuing process of physical-natural generation, from the spirit of self-life and self-desire in the pair who occupy the procreative bed, a spark which we term the spiritual ego: this becomes incorporated in the soul-substance of the spiritual degree of the embryo, being absorbed from the soul-substance of the procreative twain: this by growth becomes the spiritual form of self-life; a matrix into which the prior spiritual soul is insheathed. In that matrix, again, are involved derivations from the natural progenitors, the qualities of their being, thinking, willing and doing; it is, in a word, as a seed, that has been formed and matured in the character, temperament, heredity and circumstance of the twain. Again, calling this the spiritual ego, it is a self-seed germinating from the procreative twain as selves, or from one self-life with the other self-life efflorescent in it: this is the law of multiplication of the species, as in the order of the first covenant.

766. 'In the Second Covenant, that ensues for a race after it has passed out of the first, there is a different order: hence the spiritual soul, in her descent to natural embodiment receives, instead of the material investment-form generated from the life-

seed of a single pair, an investment-form generated through the pair that is the result of the inflorescent action of the divine-natural mankind of the orb, moving in the continuous processes of the all-life, from the ubiquitous dwelling in that mankind of the All-Truth and All-Good: this is thus a seed from the tree of the people's life in God; hence its heredity is derived from the race-righteousness, which is itself an inhabitative form for the Divine Righteousness. Thus is answered the question, whence is the origin and by what process originates the spirit and body of self-life, the ego that becomes involved in the spiritual soul of man?

767. 'Behold upon the mirror a representation of one of these seed egos, expanding as an animated plant: it climbs about the spiritual soul as a parasite, until the soul is involved by its convolutions: see it thence becoming as an egg, thus enclosing the germinal spiritual soul, around which it is now drawn to an ovate shape, doubling upon it vesicle by vesicle. Then, tracing out the evolution, behold the ego, at the close of the period of natural gestation, lying as a reptile in the belly of the spiritual soul. Behold it hence, when the child has become a creature of independent activity, acting as a tempter, instilling into the mind of the soul from a soft fluid in which are the liquidities of the appetites. Behold it, as the boy becomes a youth, opening passages from the spiritual soul, by means of which it may discharge its fluids far into the body of the natural self-desire in the natural soul.

768. 'Perceive the ego seeking to corrupt the spiritual soul, its indwelling mind and will, by the movements of its constant self-motive; arresting the altruistic growth by which man is finally enabled to extirpate the self-image; fostering the egoistic growth by means of which the self-image, becoming continually enlarged and powerful, takes possession of all the spiritual labyrinths; forms a shell ego about the pivotal chamber in which is the seat of the psychic germ and becomes itself an inverted center of the inverted human personality. See hence how it expands through all the spiritual body of man: it takes the form of the intelligence for the organ of its base cognitions; it takes the form of the will for the organ of its evil volitions: so

at last it utterly eats up the substance of the human spirituality and becomes the prone monster of the infernal abyss. We may now ascend to the second labor.

769. 'Man may become, as to his outward mind, either a conscious or an unconscious student of the esoteric science. Here and there one of the race becomes a conscious occultist; but the numbers of those who are occultists unconsciously can hardly be estimated. Again, there is an occultism of the altruistic spirit in man, gathering its forces as an hero for battle, energising against the egoistic spirit in its own person and in the world. Opposed to this is an occultism whereby men who are becoming ensouled and embodied egos, servants of the black prince, conspire in the general secret of the black magic for the triumph and extension of the egoistic principles and institutions. Again, there is a petty magic, by which men of ignorance, conceit, vanity, pride and curiosity tamper with the invisible world. There is a sporadic magic, moving forth at times sporadically and operating by occult currents that generate a multitude of quasi spiritual phenomena. There is a pseudo religious magic, by means of whose operations each sect of all the egoistic religions of the world in all ages holds its ground against the adverse religions. Finally, there is a philosophical magic, by which men who have in a measure isolated themselves from the great racial sympathy and altruistic endeavors of mankind, and who are locked up amid the slow-moving races, among whose scholars an hidden cult has been perpetuated for ages, achieve immense but fragmentary results, reducing to their command the animal elementaries, and constructing vast but vague and fluctuating systems of the theosophic and cosmical beliefs.

770. 'Again, some of these last may cultivate the cold philosophy, and emerge occasionally from their retreats to mingle with those nations of mankind in whom the great movement is breaking up old beliefs, institutions and tendencies. This movement disturbs the lifeless calm in which the generations of the adepts have held the seclusions of the ages: they have hung suspended from the lustrous crystallisations of their magic, like bats, suspended in massés from stalactites that are pendant from the cold, dripping

roof of some vast and unfathomable cavern: sprawling in that cavern's floor are the forms of the magicians of remoter periods, half buried in the nitrous earth, their feet alone visible, their heads sunk down to the icy death-water that flows below: there lie the victims of yogism, the forms of whose humanity have perished and who have become organic obscenities.—Let us rise to the next level: we stand here facing the east, the true East, where Truth shines upon the countenance by direct illumination. Our light is now the Spiritual Sun: we are now above the region where the natural sun irradiates the firmament. Stand here awhile and contemplate: the multitudes who have pitched their tents and made their camp of death in that dark valley of the earth, where the spirit of egoism devours the nations, are from this height no longer visible.'

771. A few hours afterward, the writer being in his cabinet, a servant in livery entered, apparently a man of middle age. Taking off his hat and making a low bow he said, 'Master presents his compliments, and begs to say that he will shortly wait upon you with friends: I am not to wait for an answer:' with this the servant bowed himself out, respectfully as he had entered. Shortly after, the Chief arrived and one of the fraternity with him, both very much outwardward toward the lines of surface dimensionality. Adonai then said, 'I sent our good elementary Leo with a message, that you might see how nicely he would behave and how thoroughly keep up the appearance of an elderly domestic.—I now return for the study to our ground of science.'

772. 'Modern Spiritualism, so called, is too complex a matter to be solved by any theory propounded by any of its western investigators, or by the adepts of the eastern culture: the advanced scientists who have taken it in hand are able only to verify the facts of certain phenomena of which there has been dispute. Here is our beaver elementary, Frederick; he comes again, being called, and with him a female associate of the community: they move in the forms of a theorem that was prepared and instilled into them: behold the actors on this mimic stage.' The

beaver and beaveress came in, apparently as a man and woman, saying in voices that rang out as little air-bubbles, a-la-shaker, 'how does thee do?' At the motion they were seated, the elder removing a broad brimmed hat, taking from it an' handkerchief and wiping his brow; the elderess placidly placing her kerchief in her lap and smoothing the folds of her gown; then sitting primly but with composure. Frederick was then motioned to improvise and commenced in the shaker sing-song, with lines not needful to repeat; after which the elderess spoke her little piece.

773. Two spirits then entered, not elementaries, pale, wasted, woe-begone creatures, as if attracted by the singing and speech. The Chief remarked, 'This sort of thing is not pleasant, but as we had to go through with it may serve to make a point. These are wandering human spirits, not without the remains of good, but lingering about the earthly confines; seeking rest and finding none. Observe, from us they shrink, but they are attracted toward these elementaries made up in the kindly human style, mistaking them for human spirits who are superior to themselves, and who may render them a service of compassion.

* * * The rightly educated elementary, who personates an human character, playing a part and performing an exercise in the line of this performance, is really as a good Samaritan to such human unfortunates, who lie on the earth's threshold, wounded in their soul-structure and bleeding away its virtue. Now our shaker elementary knows just what to do on this occasion, for he has assisted thus before: observe that he is demagnetising the human spirit, who kneels before him; this also is in his play. See too, he is destroying the little larvous parasites which infest the spirit's skin, minute forms of vices, and is distilling an itch ointment from his hands, reaching thus the broods of parasites that are buried beneath the skin.' * * *

774. After the elementaries and the human spirits had retired Adonai continued, 'This has been a glimpse into a field of spiritual operation which is wide as the area of the world: this is one of the processes by which the rightly trained elementaries are made use of to gather up the wasted, invisible remains of the human race; such labors go on continually. It exhausts

us to contemplate such ruins: I have toiled for ages and you for the greater part of your years in this ministry of relief; but now the essences that flow through us have become so concentrated that for us to produce the diluted and mixed elements that are necessary for the effort of such ministrations has become impossible. Yet we can instil a theorem into our serving elementaries, which causes them to operate for us, so that we can still be represented in this round of labor: we can also supply the elementaries with a vigor of virtue needful in this service, from the trees and vines in which they take delight. Let us enter the dwelling and still observe.

775. 'When we were outwarded, we beheld a genuine spiritual manifestation: glance into the record-mirror and see another. There is a celebrated professional medium, sitting at a table with a group engaged in a *seance*. Closely involved from without into the nerve-structure of the medium is an actress elementary, somewhat of the style of the music-witch. The organism of the medium is so far disordered, broken and out of form, that the spiritual ego, which should be held in restraint, is able to possess and control the personal mind and will, that have their place within the spiritual soul.'

776. The Brother of the pillar said, 'May I interject a remark? That ego has constructed by its mimetic play a form of habitation in each degree of the frame, thus holding the frame in subjection. The natural mind, in which the medium commonly thinks, is thus possessed by the self-intelligent ego; while the elementary, drawn for its play from without, is completely at the service of the ego. Now therefore the spiritual ego is master of the situation: the ego for the time being feels itself to be the all-in-all of this chain of organisms, and is therefore in the freedom of delight.'

777. 'Now, the ego thus embodied in the form of the human spirituality, which it has debauched and perverted, were it to have completed the earthly round, would have become a wicked spirit, using the term vaguely: speaking with absolute precision, that which was once known as human spirituality or human personality would have ceased to exist. The inversive creation of ego, generated as we saw before in the incipient structure of the

formative personality, in the fixed or final state, has drawn into its enlarging structure the myriads of psychic globules that were to have served as the constituents of the spiritual body of the human personality: it has thus embodied itself within the lines of all that imagery and made of that spiritual body the form of its own existence: if ever these globules are dispersed, disglobed, and that imagery unwoven, it will become extinct. An ego, in the completion of its inversive constructive round, is neither man nor woman, though it appears to be the self-identity of the man or woman in whom it made its place, and whom it has consumed and destroyed.

778. 'That genius which by the series of forms in the spiritual soul would have become man or woman,—the psychic germ,—which was to have become constructive through all those lines into the outer bodily formation, has become isolated, drawn deep into the life-cell, and is awaiting for the period when the embodiment in which it is now incarcerated, and which is the active ego, has become extinct: then it will return into the divine bosom. I emphasise the point: the full and complete ego has destroyed the personality: he is devil, not man; though by the mimetic art he enacts the play of man in a deceptive and dis-solute sense. He is as a seed of self-life, fully invested with the passions of the natural soul, who has been able to carry up the energies of his persistence into the spiritual soul, and to fill that to the exclusion of its own germ-spirit.'

779. Adonai resumed. 'We may go on from this and view the female ego, loosened forth through the mediumistic formation and aptitude to the freedom of her delight, and hence prepared to operate. She has no human conscience, and is therefore beyond the reach of any motive of conscience, yet has all the chords of the human faculties at her service. This is a creature who is in the realm of the no-good, the no-truth, the no-God; as to that which constitutes the proper and genuine humanity, a nonentity; as to that which constitutes self-existence, an evil, but as to that which constitutes memory and self-consciousness, that human personality from whose absorption and destruction she has grown to be. Now, where is this ego, as to its more secret existence? It is in the sympathy of evil, with all those of

egoistic life who constitute the general system of Evil; which makes up avichi. But again what is avichi? It is the ego as a life of no-good, in the form of no-good, in which is the unmixed and condensed black magnetism.

780. 'Now the egoistic human creature, who dares to yield to that stream of influence in which the complete ego is subjectively immersed, when it first is touched by it, seems to enjoy the devachanic raptures. What then ensues? results according to its condition and its specialty; if the lips are opened for oratory there may be surpassing eloquence, for the familiar now draws in to mingle in the art-play, excited, thrilled, enthused. The structures that are wrought for man are so wonderful, so profound in wonders, that none have yet been able to find the limit, beyond which the differentiations of the forces may terminate.

781. 'Here the art of art commences its demonstration. In the streets of the high city of the land of Ob, when the inverse magic of its adepts was at the apogee, there were scenes like this:—a magician, to cross an avenue from a lofty terrace, would throw out from his form the outline of a great bird, and alighting on the opposite terrace, walk there as a man again;—a man in appearance, yet not a man, having become an ego. An adept ego, who wished to go abroad invisibly, would discharge his elements of magnetism into the body of a near familiar, and so move in public or stand in a room, unseen by the passers-by or those in the room with him.

782. 'A magician as he grew old, for the purpose of renewing his vital principle, would take a child. * * * Thence, by the secret process, the volatile particles would rise into and refresh his frame. After a series of the magical operations, by which those child-lives had perished, he would have a body, apparently in the vitality of youth, yet combining with it the splendid majesty and opulence of manhood. If he wished to appear in a display of magnificence, he would constellate his body. * * * By this means he would move abroad, or fly abroad as having descended from the starry region, clad in garments displaying the splendor of gold in the softness and flexibility of wool. Thence he would cause a table, apparently of silver, to emerge from a table of wood, without any

visible disturbance or breakage of the woody fibre. He would take a stone, a round stone, and in that stone he would cause to be formed a parchment, that he would burn before the eyes, yet cause that parchment to be found by whoever might break open that stone. * * * He would select a living sheep from the flock: * * * then the sacrificer, laying the sheep upon the altar, would find that the entrails of the sheep were coiled ropes, made up of wreaths of lace fabrics, which on unrolling would be found magnificent robes. * * * How art thou fallen, O Lucifer, son of the Morning!

783. 'The magician would draw a cartouch and send an artificer to engrave it on a pillar, made as to appearance, of solid natural stone: he would go down from his place through the earth, ascend through the pillar and reappear from the pillar by the way of the cartouch, passing on through the air to alight among the people. When he stood there among the people his flesh would seem to them substantial as theirs, and his garments as theirs. He would, in appearance, be burned as a public sacrifice till that which seemed to be his body would be consumed as ashes; and would thence reappear in a few days, bodily as before. * * * He would go into a man's house, and apparently walk through its walls, as if, instead of being stone, they were made of elemental air. He would evolve, by the motion of his hands, a brazen trumpet from his mouth, and cause, as would be made to appear when he blew the trumpet, a procession of birds to come forth with the sounds of the music from the breath of his mouth. * *

* It was said by the adept egos of that time, that the difficulty was to make the first entrance, but that after that entrance was effected all things were possible. * * *

784. 'We left the earthly medium at her table, arranged for the *seance*: if an ego, she is on the round that they all traveled. These small phenomena, like the display of spirit hands, levitating furniture, flowers falling from the ceiling, instruments played without any seeming touch upon strings or keys, personations from whoever may be thought of or desired to make an appearance,—all these, as selections from a vast variety, are in the first and second round of a series of projections, similar to those of the magic of that ancient rite.

785. 'By far the greater part of the youths and maidens, matured and aged men and women, who during the last thirty or forty years have become mediums to a less or greater extent, have entered on the investigation and the career with an entire honesty of purpose and simplicity of heart. They have commonly been drawn to it by the pressing force of a great desire in the common bosom of mankind for an opening of the occult world. As a general rule there has been an admixture of occult truth and fact, which has served as the basis of a superstructure of almost universal illusion. Of the scores of millions, who openly or in secret have been thus led to the faith that they have been brought into direct communication with human spirits who have passed away from the mortal scene, the great majority have been touched and played upon from the vast empire of the Invisible.

786. 'The discussions growing out of the phenomena of an alleged spiritism have disclosed to each religious body throughout christendom the points of its own peculiar weakness. The roman catholic sect, which claims to be the sole depository of miraculous powers, and which has always been successful in producing phenomena which are held by it as supernatural, has discovered that this new rival brings forth results that are fully as marvelous as its own, and that are accompanied with the bold denial of all its exclusive assumptions. There are among the more highly educated of that sect a few partial adepts, who are aware that their ecclesiastical edifice rests upon a magical foundation. Some of these, like the asian adepts who patronise and champion the buddhist faith, consider that the cult of their own magic is superior, in that it emanates from a superhuman source; they scoff at the pretenses of those of the oriental school, as being founded in the practice of an inferior magic, which their own is destined to override.

787. 'These western magi have been long in the endeavor, but in most instances ineffectually, to break up, by means of the immense resources at their command, the basis upon which the eastern art has its foundation; but in spite of such aggressive measures their own bases are dissolving under them.

788. 'The greatest pseudo miracle produced by this magic of recent date, that of the supposed appearance of the virgin Mary at Lourdes, and the discovery by her of an healing spring to the peasant girl to whom were made her principal manifestations, though attested as a veritable miracle by the papal authority, and confirmed in the minds of many devotees by the wonders of healing performed at this new shrine, are in the same line of performance as the manifestations of the alleged goddesses of pagan antiquity: they during a long course of ages made similar demonstrations, attended by parallel results.

789. 'If one duly empowered and authorised would occultly open a spring of water in many localities, he might find an undine, a water-nymph: any of these superior elementaries or impersonalities will make the demonstration to him, if it please her, and if she can obtain the permission of the local genius who is over her in rule. * * * There are powerful evocations: if pope Sylvester were still alive and in his former skill, he might be able to formulate the numerals and make the ordained sacrifices. The secret enemies of Rome are found in the nobler races of impersonalities; those whom the magic of this sect was never able to enthral into its service; the naiads, the dryads, the oreads; the long trains whose bright and graceful processions moved as dreams of poesy through the classic religions of Greece and of other nations of more remote antiquity. We may here pause and look in upon another scene.

790. 'There was a divine reality in the Christian faith, which the roman emperor Julian could not penetrate: there was a vast impiety and fraud, a spirit of greed and hate in the ecclesiastical rulers and their subordinates of the christianism that usurped its name, which he did penetrate, and against which every power of his manhood was aroused in burning indignation; hence he made use of his imperial authority to impede the advance of that faith, which he considered to be an entwining superstition, moving by many folds, and threatening not alone his empire but the whole future of mankind. Yet Julian was more than a negative critic: he had sought instruction in the best schools of philosophic science then extant: he had been

initiated into the surviving secrets of the Mysteries, which had not then become entirely devoid of sacredness and reality.

791. 'This emperor was a man born later than his proper time: he could not grasp the loftier form, or divine the nobler spirit of the religion of his remote progenitors, yet he had glimpsed so far into the vistas opening in the occult science that he knew of the existence of races of beings, superior by many indications to the groveling masses of the human race, yet warmly interested in its fortunes; beings of light and air and fire and song, creatures of ecstasies and harmonics, who had once diffused a spirit of serenity and joy throughout the sacred groves and temples. He knew that there had once been a faith of the Ideal, and that this faith had led the intelligence and inspired the devotions of grand nations of men. He held in lofty reverence the grecian philosophers, the heroes, statesmen, poets, sages and adepts, in whom the genius of the race had blossomed for a splendid and creative age. He was not a pagan, either in the sense of being an idolater or an extreme pantheist: his was an hungering after truth; he loved also that men should be learned, brave, modest, charitable, tolerant and just. Still he was narrow, unbalanced, hasty, short-sighted, inclined to be dogmatic, and above all inspired with a morbid hatred of the Christian name; he did not know that the God whom he worshiped as Apollo, the light-bearer, the light-bringer, was but one of the symbolical effigies, the forms of processional appearance of the Crucified One.

792. 'There was during the reign of Julian a singular struggle in process of decision: the animal elementaries, in their forms of partially ascensive evolution, always support success; they always shrink from failure: unable to comprehend the spiritual meaning of events, when great changes of religion occur they go over to the winning side: this is because they move in the ruling current of human feeling, borne along by the popular sympathies. They are the stay-at-homes, and when the thought of the human home people is transformed, they transform their play in accordance.

793. 'As the roots of the old classic religion dried up and perished, and the new cult that came out of Judea took its place,

fiery, energetic and aggressive, it drew these classes of elementaries. They energised by the force of this new popular spirit, making tender girls willing to be martyrs: they loved the zeal of the progress; they felt the dominancy that was coming forth.

794. 'It was not so with the loftier races of impersonalities, those who from the nobility and delicacy of their qualities are chary of the approach of man. The Christians of that earlier epoch looked upon nature with disgust and scorn: the Greek had inculcated a veneration for the human body: the Christians generally taught that it was to be despised as a vile encumbrance; yet these impersonalities were enamored of the perfections of the human form and with whatever led forth the suppressed outlines of the glory and grandeur of an earthly humanity. When the hammer of the iconoclast shattered the holy images, when his axe fell upon the trees of the sacred retreats, those calm brightnesses disappeared. It was not the universal Pan who perished, but the races that move in the vast elementary proportions of the divinity of Nature and of Arch-nature gathered away again into the veiled seclusions, where the hateful eye could not follow them, nor the disturbing and anathematising voice be heard.

795. 'In Julian's day the contest was, whether the higher impersonalities or the lower and coarser animal elementaries should retain possession of those near occult spaces that open directly to the earthly mankind: as hitherto has always happened, the lower and coarser classes obtained a temporary victory. From that day the sparkle and gleam vanished from those sunny lands; art, philosophy and the culture of the profound science passed away. Seers of the new ecclesiasticism, whose eyes were dubiously active, saw supposititious angels and devils: these were creatures with cloven feet and horned brows and hideous faces, streaming with lurid and sulphureous fires: the exorcists went from house to house to cast out devils: the diableries which gradually took full form in the uncouth church fictions of the shadowed ages sprang up rank and foul. The superstitions of the religious vulgar underwent a new birth and were baptised into a new name: a blasting, blighting fanaticism, like the hot

breath of a volcano, took the place of the calm, tolerant indifferentism that prevailed during the foregone centuries.

796. 'In the fetid air of a civilization that was becoming moribund, the lower elementaries drew still closer to mankind; clinging to them, helping the monk and nun to the hard practice of their celibacy, the priest to his homilies, the celebrant to his masses, the ascetic to his mortifications, the visionist to his religious picturings. It was pure sport for some frolicsome elementary to personate a devil and make a play of a temptation, but the rarer sport was to tickle a monk in his slumbers and produce visions of a warm, blushing woman, bent over him with a proffered kiss. As the fanaticism increased and the roman empire passed toward the agonies of dissolution, portents multiplied: again there was a rush of the coarse animal elementaries moving in dense masses, an elementary cloud advancing with each new horde of the invading barbarians.

797. 'At length, when a new Europe commenced to appear, shewing the nations constructed from the destroyed roman empire as the islands become visible above the receding waters of a deluge, the former occult world, peopled by the elementaries, had lost the features of its antiquity. As a civilization attains toward its climax, the near race of elementaries puts on all its peculiarities, as when the shadows of great Babylon with its walls, palaces and gardens were mirrored in its stream. But this new Europe, holding an higher life within its bosom, which it but faintly felt and chiefly knew not of or misunderstood, born as to its societies from the elements of the barbaric cyclone and still permeated by the rages of its unspent forces, was embosomed in an elemental mystery, that was dimly reflected in its fancy and imagination, in crude faith and bewildering dream.

798. 'The elementaries who formed this mystery were essentially kind and often subject, yet revelled in freaks of a strange and savage style: they played at huntsmen, hounds and flying beasts of chase: they evolved images of spectral horsemen in the lonely roads at night: one familiar of a family would perhaps, at the desire of his master and in an extreme state of outwarding, be manifested as a bristling boar: another might disclose himself as an ape in fantastic costume, peering from behind the

tapestry or sitting in his master's chair. The witch would be visible to some keen eye-sight, as riding to her sabbath on a broom: grave-yards were the scenes of weird and strange enchantments: men saw specters: shadowy dogs were seen hovering over the graves of their masters: horns wound, drums beat, sounds of barbaric instruments were heard, as presaging the forays and inroads of war: houses were shunned as being haunted: rappings were heard, stones thrown, windows broken: sometimes there were rushes of chilling winds, and in them the felt motion of phantom multitudes.

799. 'If any age lets in a rivulet of superstition, the dribbling streamlets multiply, surging over the land till the occult freshet from which they flow is over: for one weird, mysterious occurrence, of which the memory is preserved, thousands drop unrecorded to oblivion. There was a flood of spiritism, then as now; but faith was growing then in the outlines of the romish dogma, and the spiritism was an eruption that took on its exterior images from the style and fashion of the dogma and the ecclesiasticism: the elementaries wore its livery, they formed their mimetic play in the lines of its exoteric imagery.

800. 'But as in human affairs nothing remains stationary, the ebb being preceded and followed by the flow, so the superior races of elementaries, as if in the first wave of a new on-coming, timidly commenced to venture again toward their old localities. As they receded when the old art, science, culture and religion were passing away, so as the new art began to form, and a new learning to make flower, and a new science to discover and invent, they moved coyly and timidly toward their ancient retreats: Pan was not dead after all. Hence again, the thoughts that Nature is good, and the human form in its beauty and majesty goddess-like and god-like, and nature itself in some way a temple of the Hidden Majesty,—these and kindred thoughts opened their way into the human reason and imagination, and the renaissance began and went on.

801. 'Again, a persecution must be complete if it is to be made successful: the pseudo-christian ecclesiastics had undertaken to extirpate the learning of classic antiquity: they had destroyed all but the charred remains, but those remains still

held the seed of the procreative fire. The loftier minds groped their way toward the open light, through that obscure dogmatic labyrinth. Learning, a new Prometheus, called down fire from heaven to infuse a flame of spirit into those dull clods of men; to infuse a seed of spirit into them that should blossom forth to life immortal.

802. 'And again, the new learning, which was a revival of the old, went straight to centers. As the romish hierarchy became secure in settled dominancy of power, it relaxed to ease; it dared to think privately to itself, outside of its sacred traditions; it dared to breathe in the common atmosphere of the world, thus becoming worldly: there is a good side to worldliness, as in contrast with egoistic unworldliness or other-worldliness. The Hidden Beauty moved over that proud, luxurious ecclesiasticism with a spell: 'the gifts of the gods are dangerous:' by means of that spell crafty Rome was lulled to slumber from her vigilance; she patronised the revived learning, which she held to be but a mere phantom of the past, till the Genius of Free Thought passed forth with it; till the spirit of inquiry, which she had cherished for the recovery of the valued remains of antiquity, being revived by that which it found and fed upon, energised, enthused and made intrepid the thinking classes. When Rome revived from her daze and set in motion her powers of persecution, her powers of repression, it was too late.

803. 'There are classes of migratory elementaries, who leave a land during the season of the cold and return when Nature puts forth to a new blossoming; there are others to whom the arctic is more congenial than the tropic, the sign of whose appearance is the formation of the ice-crystals, and of whose disappearance the annual melting of the snows. There are those who make the fruitful season one long holiday and who disport and display when the mid-summer nights are in their perfection; races of whom Shakspeare caught more than mere intellectual glimpses, and whom he naturalised in literature as Oberon, Titania and their graceful train; let us enter the mirror-chamber and behold.

804. 'The process of the evolution of a peopled star from its state of nebulous diffusion is not more wonderful than the evolution of a man. The man of a planet, in the full stature of his proportions, becomes at last the organized epitome of his astral birth-place: by circles on circles of transcendence he is made at last, as we term, the master of its dominancy: his mirrors of imagination hold, by one vast concept, the separate reflections of each race of elementaries who constitute the display-form of the planetary genius. Thus we enter into the Law of Association: to associate fitly is to live, to evolve, to enjoy: to disassociate is to become torpid, to disintegrate and finally to perish: all races exist in the law of their association. Well might we of the olden time hold to our strict law: we knew that life was in the keeping of that law, and that to pass out of it was to enter into the way of death.

805. 'Again observe the mirrors: the sparkles upon them have become points of fixed light. There is no such thing possible as individual righteousness, separate from the public action, by which a man is serving in the law for the universal welfare of the creature. The growth of a man in good, in the truth of good and in their composite energy, is by means of the ripening of elements in him which, originating in the All-Good, are never fixed, never stationary, but pass through all the realms and ranks of sentient existences who are in the service of the divine delight. The elements by virtue of which I speak with you are a condensation from innumerable flora and fauna, which have passed again through the lines of innumerable races and families of the divine immensity: of these are constituted the luminous ethers wherein we move.

806. 'I touch a mirror with my projective sense and thence touch you, but the image which I draw from the reflection in the mirror passes by the touch and forms again in your conceptive imagination: you are thus brought into the object-field in which I stand. By the operation of the strict law, without impinging on your freedom of thought, or making an impression on your mental structures, that which I contemplate, being mirrored in upon you, thence translates you into the same field of vision,

for the exercise of your free contemplation as I exercise my own: we will now leave the mirrors.

807. 'All adepts of the partial science have made a failure when they have passed beyond mere phenomenalism, because they have been, not in the highway of the law and of its life, but in a by-way. The train of events that led to the great cataclysm in which the remains of the survival from the ancient golden and silver ages perished, closed to this human race that public highway: hence the great nations, the great dynasties of thinkers and scholars that flourished successively in after ages upon the earth were all in by-ways, terminating after a limited round in lifeless desert and emptiness. Every rise has been followed by a commensurate fall, if not by a deeper fall: the turn of the wheel, that is lifting one family of nations to its summit of elevation, is carrying down other nations to the depth of their decline: when that lowest point of national decline is reached the members of its racial family are scattered and mingled with the debris of mankind. Passing out of the cohesive principle, not only does knowledge perish, but the capacity for the real knowledge: they become organically incapacitated to enter again into the ascensive round: they rather vegetate than humanly exist.

808. 'It is commonly supposed by philanthropists, that all families of mankind are susceptible of elevation from the low barbaric or savage states: hence it has been proposed to carry civilization to them with its rapid movement, as a means for the correction of their habits and for their advancement to a superior culture. There are some of those families of mankind who cannot rise: death is buried in them by its latency and the motions that are generated in them by contact with the rapid forces of civilization simply call forth that death: such contact hastens the slow dissolving processes to their fatal termination. All those disasters were prefigured in that proud form of the easy way, which the adept priesthoods of the land of Ob evolved by the method of their science and stamped into the structure of their custom.

809. 'The summit of one of the great edifices of Ob bore, constructed according to the utmost magic of their art, the colossal image of their national idol: they gave it a name which signified the I-myself: they said in their cult, 'there is one Supreme Ego who in himself is no person, no esse, but who exists as the collectivity of the private egos, one in the structure of each man of all races: pay homage to the ego, who is supreme. Thus they instituted the philosophic religion of the I-myself, teaching of each man that he was a spark, of the collectivity of whom was constituted the great Sun of Existence.

810. 'Now there have been two worships in the world ever since; one being that which survives and is perpetually renewed from the remains of the worship that was taught us in the book of the covenant of God with our people: and this other which is produced by a spontaneous generation in the paths of the easy going of mankind: every man falls into the paths of this easy going, when the spark of the ego that was generated in his structure from the natural parental seed has grown up into the spiritual soul of his personality and has made its impersonation and expression there. To overcome the public worship and custom of the I-myself is not within the compass of the better portion of mankind; for the custom of the race is instituted in the easy way, and the elements of the lust-disease, the lie-disease, the theft-disease, the rule-disease and the strife-disease collect to concentrate in the embryo, which is formed for each new offspring of the race: consequently each of these offspring is shapen in the iniquity of the world's custom and thence born into the public form of its inversive action. Hence the youths are taken into the schools of the I-myself for education and afterward into the active walks of the I-myself for practice.

811. 'There are debauched religions, debauched moralities, debauched philosophies, arts and literatures: the public relations between people and people are maintained and carried on by means of debauched diplomacies. Once there was no name in human language to denote the humanly untrue; but now the instinct of falsehood is born upon the lips of almost every babe: once upon the earth there was no criminal; but now,—we need not pursue this line of thought to the inevitable termination;

yet fact is a stern teacher and the slow-moving force of the strict law at last a just and kind but terrible awarder.

812. 'The outlying tribes and nations, that when touched by civilization crumble and vanish, are the debris of peoples that once flourished in the easy way, but to whom that mode of progress brought at last the elimination or the extinction of the evolutionary and reactive powers.—I would not sadden you.—Men of Napoleonic or Bismarckian genius, by the forces which they are able to concentrate and impulse, simply urge the national wheel which they represent to a more rapid motion, which generates a grind, a friction, that calls forth the latent potentialities of the national life for a superficial exhibition of its resources and display of its capacities, but with a self-consumption. A day of splendor is made at the expense of the materials for a year of quiet life: victories are disguised defeats: conquests and acquisitions of territory are ominous prophets of future dismemberment and subjugation: Waterloo as a dark specter moved behind Austerlitz: a specter still more ominous loomed up over the shoulder of Sadowa. This is a game where death wins, whoever for the day may be the seeming favorite of fortune: the strict law will admit of no departure with impunity: it is absolute, for the free constitution of the unified humanity and arch humanity of the cosmos is in the order of that law.

813. 'Let a primitive race of mankind upon an orb walk straightly in that strict law and it will march as one composite man into the rounds of the great cosmical evolution. Let a race, as one body of mankind upon an earth, abandon the way of the strict law for a way of its own self-will and it must perish, and perhaps its globe with it be blotted out from the scheme of the universe. Let a race, like this of our planet, evolved in the law of the exceptional, break down from the constitution of its primitive integrity, as this race has done, and its history must be that of racial paroxysms attended by material convulsions and cataclysms; efforts of two opposite tendencies, both embodied in the same national systems of mankind, and each modifying and rendering nugatory the extreme efforts of the other. There will be for each Cæsar a Brutus, for each Napoleon a Wellington; new and vigorous barbarisms to confront

and overthrow the aged, opulent and weakening civilizations. There will be two forces in one womb, two tendencies in one household, two parties in one state, two latencies in one religion; the race as one body being divided against itself and hence each nation, each family, each individual being divided also.

814. 'The saint exclaims, 'when I would do good, evil is present with me; the law of the flesh lusteth against the law of the spirit: who shall deliver me from the body of this death?' Yet the opposite path is also hedged in: the transgressor is still in the law of the limitations: for the thief there is an officer: for every strong and aggressive plundering nation, there rises up at last a spirit in the nations that exacts of it to the last penny for its offences. Whoso acquires fame, powers or possessions in violation of the equities of the strict law, by the consequences of its action finally wastes away: the horizon of results extends beyond the line of material visibility and encompasses the occult world: the law of compensations is most absolute.

815. 'Observe this second image in the spectrum; it is that of the natural mankind of our earth: be in courage and confront the image as it confronts you. * * * Notice from this, that the mystical number six hundred and sixty-six, in which was formed the theorem of the career of its inversive evolution, is finished; the system of the superstructures based upon the theorem and formed in its lines being complete. The next step taken by the Time-Spirit in the great round opens the door for the final inrush of the dissolving forces.' The adept answered * * * * The chief replied, 'Yes, the dissolution will be complete as viewed from the point of strict science; I will tell you why. You perceive the concurrence of seven planetary streams of force, forming to one focus of planetary discharge: either of these currents by itself would extinguish all animal and human life upon the earth: it is not that the concurrence of the seven is necessary to produce a cataclysmic result; but this combination is requisite for the preservation of such organisms of man or animal as should survive. * * * But your word-geist is now commencing to reflect into the outward mind-mirrors, from the images of the concept that is formed in the conceptive chamber of your interior intelligence: there

you may peruse it all.—That which we have accomplished, by this long discourse of labor, has been to indicate the outlines of the march of this mankind through its ages, and here and there to throw out a sketch of the attitudes and stations successively held by the masses of the advancing multitude: we shall resume our labors under happier auspices.’

CHAPTER XXI.

816. Nature, from the point of view opened at the place of the sixth round now occupied, discloses three immensities each in its own dimensions; these being known as worlds or spaces of the first egg or first germ: thence are three of the second formation which are termed worlds or spaces of the first psyche. In the spaces of the first germ, there is first the superficial space which is known as the world of appetites; appetite is deployed from this upon the natural surface of our own earth. Contiguous to this lies the space of imitation: contiguous to this last is the space of ideality; the transcendental realm. Following from the worlds of the egg into those of the psyche, we find correspondential immensities immeasurably more vast, populous and fertile: in the first we commence to touch upon the dominions now occupied by our dear old-young friends, who were introduced to us recently as devas of the golden age. From their former rounds of intromission into states of withdrawn spirituality, they have been born anew into the world of psychic nature,—the electro-vital realm,—and have resumed their life of literature, science, plastic art and social evolution, commencing at the highest state of consciousness that was in the formed virtue of their previous karmic intelligence. Their language is one of pure flowing melody, yet it drops down easily into our human speech, forming there a rich idiomatic dialect of ideas: this, by its future action, should naturally flower through the human brain and fertilise the present barren speech of our mankind.

817. Our former friendly Deva was present with the writer, saying, so far as his thought may be translated, 'I make my bosom open to you: the joy-thoughts from my bosom glide as winged birds into your brain: they make a song-flight for you: I am in the great joy of gifts. Now I see, looking forth through your mind-organs, that natural creatures of your earth which are in the forms of appetites are verging toward a state of transmigration.'

818. At this juncture the lady of the former Deva approached and by means of an access carried on his thought to a further projection, so he resumed: 'Those imitative elementaries, that were animals in the world of appetite, are seeking to coax many of the natural mankind to migrate from their outwardness, and to become sport-fellows with them, in the occult world where imitation makes its play. They seek to call the human psyche out of its bodily egg; playing upon the nerves, as if they would evoke sleep, lead slumber into dream and then make their play through the dream till the psyche dislodged itself from the last chamber of the brain and slid forth into the fine ether. If by an happy coincidence these elementaries find an human psyche that has drawn itself far out during the bodily slumber, passing through its state of dream to where the trance touches into the imitative world, they make the loveliest of their plays, endeavoring to attract it on by a soft flowing delight, and to lead it so far beyond the attraction of its body that it cannot return: they think it good to bring mankind out of their material incumbrance into the free play.'

819. 'A little while since, I saw a young man whose outward body had been wounded by means of an accident, so called. One of these elementaries, who had become an attendant on him, made a pain into the wound, and so prevented the *vis naturalis* from the success of its efforts to form a closure. The body strove to maintain its formation, but the elementary was stronger: it worked through pain, till it tired out the bodily sympathies and they commenced to repose; then it led the psyche out of its physique by dream in dream. At last the young man stood without the body, denuded of his natural covering; his memory-form had become separated from him: thence he was

lifted into a little whirl that was passing at the time and so carried away.

820. 'By this whirl the elementary lost his anticipated play-fellow; so he crept into the deserted human shell, that was still warm, and lay in the shell: thence he commenced to think that he would like such an house for his own; so he energised to close its wound. In a few days the seeming young man was on his way to recovery. If this recovery takes place, he will be a great medium; an human body inhabited by an elementary, but dispossessed of its human personality. When one beholds a thing like this, it shews conclusively that the foxes have begun to make their burrows in the human earth: it indicates that the shell of the human race is becoming porous and breaking away.'

821. The Deva drew up his form very gracefully, resuming, 'You may easily know, as I opine, how the great change that is approaching will finally move in the human constitution. The elementaries of the imitative world are attaining to a more perfect access: not alone are the multitudes, who have become consciously mediumistic, made forms by which their play advances; every hour witnesses an increase of movement from the imitative world into the world of appetites; the forms of sympathy are advancing to invade the forms of flesh and blood: the play of Nature works abroad into the perishing mankind, which has been created in the labor-impulse: the thornless plants are springing forth amid the thorny plants of the vegetation of appetite: a conception of joy is entering into the womb of the world, whose bearing has been heretofore from the conception of sorrow.

822. 'Yet the imitative elementaries seclude their approach and their methods from almost all people, since almost all are placed in discomfort whenever they feel conscious that an unknown creature is moving a force into them. Hence the elementaries would take those to whom they design to render a service, unawares; imitating their motions in whatever craft they pursue, helping them to become immersed in the enjoyment of their craft till the day's toil has caused them to become exhausted of the more matured fluids of energy; then flowing into the partially depleted nerve-cells, and so stealing over the

brain with a sense of sleep, and again deploying their mimetic play through the states and processes of slumber. By this and many other methods they are leading on mankind, as to its greater numerality, toward the state of deep entrancement in which the psyche can be led out of its shell, not to return.

823. 'Behold again for what reason I have visited you: in the new realms of active delight in which we have built our house, we find an higher race, the psychic elementaries. I have brought with me, not a familiar but an unfamiliar of their species, who is in the service of such a ring as is on your left hand; the counterpartal ring with the white stone, in which is engraved the nuptial word. Now I move through the thought-stone by means of the arch-vril and this lovely impersonality draws nigh, to look into my face for pleasure and to light up his form to visibility. I call him Ayo: his enjoyment is in doing the things that are in the daily service of a nuptial family.

824. 'We of the ancient golden time dwell in families of ten thousand, by our new social way; in the double of that number by the division of sex, but in the first number by the one-twain. The whirl of the Word forms the insociation; ten thousand nuptial pairs constituting each social city that is prefigured in the motions of the whirl. These nobler elementaries stand in a sense as affiliated to us and are in the more extreme services of the cities; having their pleasure in the service. As you in your sixth round, being in the Brotherhood of the Lily, enter into the complex consciousness that is constituted for the system of life and service that your flower typifies, so all of us who were devas or celestial angels, and so in simple consciousness, are being eduved into our composite consciousness, our ten thousand of one-twains being thus made as a single one-twain. My own person with my love are in one of the offices of the life-processes of the Ten, and the chief of our Process is called Ten-I, or by its feminine Ten-O. I will send my unfamiliar to you if it may please, before I visit you again.'

825. Afterward there were present with the writer two of our blessed departed, who have been of such as were termed angels or angelic spirits of the celestial degree, Amodeo and his love Amoleta: these, while pursuing their round of delight previous to the opening of the new cycle, were in a little Heavenly Society of the more recent formation, styled the Heaven of the Dove. Amodeo said, 'When you were called Faithful, being a brother of the second round, some of our Society had words to say to you, and we made our delights to stream through you, as sunshine through an image of snow. I clasp your two hands with delight; so glad once again to touch them after these years. Our little Society was taken into the movement of the change, and drawn into the great Word-whirl, to be reconstituted in its electro-vital expansion to a larger form in one of the divine-natural kingdoms of humanity. We are now a little northward of Aestivossa, where we occupy a great Island of the electro-vital sea, called Cygnione: the land is mountainous, hilly and with many plains and vales, in which it is a delight to labor, as we do by armies of service: we have adjoined to us an impersonal people, peculiar, forcible, who circle their rounds of pleasure in the extreme service of our own special Word-whirl. On the fifth day of our week, which is consecrated to the devotion of our Divine Lady, they are levitative, making play, wreathing into dances above us till the atmosphere is alive with sport. I will now introduce our sister, who was drawn to us in the line of the whirl, as she now moves with us in the line of the Muses.' Perhaps it may not be improper to say, that this lady was known outwardly as Charlotte Cushman, an American actress of high repute, both for gifts and virtues.

826. Advancing modestly yet like some great tragic queen, this lady said, 'I must borrow your language style if you will kindly allow: call me Zoa. Our theatre, to which my service is concentrated, employs a troupe of elementaries, in their curious play of imitative art, for the more impersonal uses of representation. I am in one drama where the water-nymph plays a part and is led through transformations. Now you see that I am not a water-nymph, very far from one; so I am permitted, by the use of the spell of the word that is in our drama, to in-

voke the Invisible who is known as the Majesty of the Sea, and he sends an elementary who is qualified for this impersonation. She will be in the house, during her round of service, like the companion of some lady of distinction, always at call and never familiar, and will weave her appearance into that of a dressing-maid, if I so require for the art. She will spray upon my person without wetting it or dampening my robes, till I might seem as a marble statue, an enchanted queen turned to stone or embodied in stone. When she has thus served me for the attire, I may step out of the statue, leaving it perfect and entire: she will then take my place in the statue, so as to resemble me, and throw forth from the image that which seems to become a form of animated motion: she will then bring forth from the statue swords, scepters, diadems, massive wreaths of flowers, fruits poured from cornucopiac; yet to every sense, for the time, in the weight, solidity and quality of our arch-natural substances. This is art indeed, but after the play is over she will take them up again and restore them to the occult water-world whence they came. When you with your lady visit us in our home-land, I hope again to have the pleasure of meeting you.'

827. The dear Amodeo said again, 'It was made duty for me to take the swift way and escort our Tragic Muse that she might shew you by this little illustration, how kindly we are served in the magnificent art by the loftier elementaries. The word is now laid upon me for recall; but just touch your prayer ring, since I am opened into the circuit with you, and when needed I shall be at your command again.'

828. The sage of Concord wrote in his earlier and palmy day, 'Man has fallen; nature is erect and serves as a differential thermometer; yet the trees and animals would curse and swear when they come to consciousness.' Wisdom begs his pardon: when they come to consciousness they neither curse nor swear: let a kind word be said for nature, in whose grounds of materiality the buddhist philosopher fancies such inconceivable lowness and vileness, that the human personalities which are formed to outness in her must pass through ages of rounds of transmigration

before they can become decently human, whilst many of them fail in the long struggle and perish in the dissolvemments of avichi. Had the adepts of that school but carefully and rightly studied and fathomed the law even of their inferior races of elementaries, of whom they have made familiars and doubles, and by means of whom they have acquired the reputation of being the favorites of nature and the custodians of her deeper secrets, they would long ago have made their spirituality white and clean; to use the ancient phrases, 'made their paths straight, and repented in dust and ashes.'

829. It is not difficult to capture a partially liberated elementary and make of him an educated familiar: they will run when pursued by an adept, but if he has it in the power of his art to throw forth a scent that they distil by the saliva of their pleasure, he can take, handle them and render the fiercest of them submissive to his desires: it is no craft to be made so great of, nor does it require any virtue in the human sense: it requires animal virtue.

830. The present writer, pursuing his subjective labors in one of the walks that are known as the subtle way, encountered an oriental adept moving in an opposite direction. The eastern mage endeavored to arrest the other by the form of an elephantine familiar: this approached in the quadrupedal style, trumpeting with ferocious gestures, casting forth from his trunk a cold fluid by voluminous discharge. That being insufficient to chill the electro-vital body of the western adept, the mage resorted to one of those spells which are designed by their operation to arrest the flow of the white fluid in the nerves. However, the familiar by this time gently lay down at the feet of the man of the west, implying by this attitude that he recognised the presence of a more kindly and dominant intelligence. * * *

831. There is a war between the adepts of the two opposing principles, more sharp than any crossing of swords; warfare whose weapons are constructed in the laboratories where essences are distilled which may cause the death of the outward body, at distances as far apart as from Thibet to America. A Society existed for an immense period in the finest natural space adjoining the earth, whose members had, whilst still in the natural flesh, performed the great act. * * * Thus they

were first enabled to prolong the outward existence beyond the period assigned for the duration of natural life; and second, when they could no longer perform the rites whereby the natural body is renewed and preserved, they formed an electro-magnetic body by which to hold a residence in the near space. However, to maintain this magical body in intellectual force and ultra-passional appearance required the conspiracy with them of a society of these discharged adepts, working in the same law of inversive attraction for the same end; that end being the preservation of the egoised spirit in the form and force of its magical structures.

832. From India, Egypt, Titania, Poseidonia, Africa, America, to say nothing of more recent societies, the intellectual elite of the black magic, the crowning males and females of the evil spirituality, a small but compact body, held themselves together in such association. In the year 1880, the obi of their walk bore the magical name Penial and its obo Urathial. At that time occurred a judgment visitation; one in the series of events that are leading on toward the final disembarassment of our globe of its inhuman excrescences. In the final process of this visitation the walk was destroyed and the greater number of its magi reduced to oblivion. Still a remainder of them, among whom were some of the most artful and energetic, were enabled to escape from the walk: this was accomplished by means of an attractive hold which they had in the constitutions of a certain class of adepts on earth, who were in a manner formed toward them by means of projective lines.

833. Thence has ensued a war between the seed of the Woman and this seed of the serpent; the persistent effort of these descendants and survivors of the old magic of the land of Ob being to search out and extirpate any of the outward race in whom they perceive an opening of the ancient illuminative way. They seek out also special individuals of the race, in whose formations they discover structures of heredity approaching in any respect to the constitutions which they possessed in their former outwardness, and who it may be possible to lead into an egoistic magic with themselves: they search for men who are smooth hypocrites, men of the world, yet with a penchant

for the mysterious and dazzling paths of the magical career; men who may hence be enabled to attract and hold the trained familiars who once made doubles for the magi. Thus it is their scheme to formulate a new walk, so far incorporated in the natural elements that they may operate in it and finally become outwarded again; having already physical formations in *nuclei*.

834. The heedlessness with which many of the eager inquirers into the secrets of the occult world expose both mind and body to the mesmeric and other influences, enables them to form into the human currents and thus to flit from one coterie to another; selecting from their diffusive systems the choicest elements for the combinations which they make use of for the renewal of their magnetic forms and for the supply of forces. These are not to be confounded with the gross, unwieldy spirits of deceased mankind who subsist upon the vapors of the corpses: they are not larves, neither are they of the class entitled vampires, neither are they of the vile and horrible ginn.

835. Having at their command the survivals of the resources of the black science, that gave power to the high caste of the land of Ob in its palmy day of magic, lacking but little of the superficial and visible outline, they move with a certain magnificence, a proud assurance, a gentle persuasiveness, a touch like velvet that conceals a grasp like vitriolised iron. When such are encountered in the mysterious avenues that wind from the subjective walks of one civilization to another in the underways, they would be mistaken, by all but those who can penetrate their art, as most pious and unobtrusive men or women. The favorite mode of travel, the one in which they are most assured of safety, is in the disguise of christian or buddhist saints and ascetics, or as those of the mohammedan style. Always on the alert, they will appear to be absorbed in religious reverie, muttering prayers as they go, or counting the beads of their rosaries. Their more hidden art is to personate the elementary familiars: one of them may be seen perhaps in the distance as a pair of lions at play, gone down into their lower appearance; or a brace of stags with high branching antlers; or two prancing steeds, camels or yaks: their powers of simulation appear almost perfect. Thence again they will imitate the

processes in which the animal elementaries become elevated to their upright image: having passed through this, their next effort is to double on the familiars who serve as doubles in attendance on important personages of the world. Thus they obtain access to such great officials as the pope, or the lamas who are held as living buddhas, or ecclesiastics who occupy positions of eminence in the more conspicuous hierarchies.

836. Their most important and dangerous operation is to sow magnetisms, which shall so envelop mankind as to cast an evil shade upon the public mind; to lead the opposing racial elements, that are held in quiet by the equilibrium of forces, into fierce collision; to bring about a renewal of aggressive public insanities; to involve christendom in a war of classes; to create if possible an atmosphere of murder and panic that shall induce a mania of assassination. They endeavor to work through socialism, communism, nihilism, democracy: but on the other hand through landlordism, monopolism, monarchism; thus touching on all great human interests and suppressed forces. They would bring on mankind a raging fever of warfare, in which the advanced civilization of the world would go down to ruin.

837. Excluded as they are, by the advancing formation of the new electro-vital interspace, from any outlet toward the imitative regions where they formerly moved as magical divinities, they concentrate on the natural space occupied by mankind, and would fain if possible destroy the conditions whereby all things are held in comparative quiet, awaiting the happy termination of earth's long career of troubles. They stir up the spirit of propagandism in the sectarian hierarchies, envenoming the religious sentiment and causing men to be driven to phrenzy by attacks upon the superstitions that are dearer to them than life. Still, if one could hear them speak, they would express an holy horror of taking the life of even a domestic animal.

838. There is a limit to their round of possibilities, and of this they are aware: their endeavor is if possible to bring about an evil crisis in mankind, an explosion of the latent forces that are pent up in the suppressed and hidden passions for which civilization affords no vent, and, in the commotions that shall thence ensue, to find conditions for the possible extension of

their career. Life, life for cycles of interminable duration, self-life in concentrated organisms replete with every quality of passionnal force, is the craving of their self-desire: for this they would sacrifice the race.

839. Among the remains of the most ancient types of the human family, who pursue the rounds of their faded ancestral learning and religion in the palaces and temples of India, they seek to excite a revolt against existing political conditions, working to destroy the relics of the Brahmoo with all its noble possibilities: they for this purpose excite hopes that are like a consuming fire. They are in the chauvinism of France; for they see in the genius of that people a possibility which terrifies them: by exciting the lust for conquest, military glory and national revenge, they would precipitate struggles that would shatter its public fabric and leave its departments mere provinces, revolving around a broken center: they aim thus to produce a phrenzy of nationality, that shall make it by the result a people without a head, a body without coherence. It is not so difficult as the partially educated imagine, to destroy a civilization that is impregnated everywhere with the seeds of self-ruin.

840. We find these merciless out-standers of the race insidiously approaching mankind by the way of the ear, seeking to form circuits of communication whereby to lead terror through the nervous system by the means of occult sound. Their consummate art is directed toward the extirpation of that mysterious formation in the human breast, which is now being instituted to receive and retain the elements that shall serve for the formations of the new electro-vital body within the shell of man's natural constitution: their path is in the mystery of that evil which was before this world. Again, they operate throughout christendom for the injection of a poisonous fluid, which spreads as an obscure disease among the humane and intellectual classes: they biologise secretly by a most composite and far-reaching art: they seek to enlarge the faculties and reinforce the powers of those in whom the ego is becoming fixed and absolute, but to close the inner consciousness and wear out the powers of those who tend towards a vigorous expression of the higher life.

841. One of authority said to the writer afterward, 'Like seeks like: the likings of those of the evil spirituality are still unlikings for each other. You remember how O. scorned when he saw S. and A. embrace after a long separation, and how he said that 'he could not see how it was possible for a man to love a man.' He could see how a man could love a woman, as a convenience, but could not see how a brother could love his brother. Now these old serpents are dead to the possibility of brotherly love, but they chain together in their rings by means of an enforced association, because they know that it is only by the law of association that the movement of their life remains possible.

842. 'I met two of them in their occult walk and they sat with their arms locked around each other's necks: then a third came and thus formed a trinity, an indian trimurty, as by the style of Brahm-Vishnu-Siva. Shortly after I heard a great voice from the first of them, saying, 'Behold the Second Person: this is my Beloved Son, in whom I am well pleased:' but the second stood as Jesus of Nazareth and the third had taken the shape of a great luminous dove with expanded wings hovering over. In a little while the one who had personated Jesus transformed the lines of his formation again and now appeared as the virgin Mary, a lady of majestic appearance, holding the babe Jesus in her arms: there was then a rush of multitudes with a sound of thunder in the open space of the under way.

843. 'I was then in the space-way beyond and beheld, as it would have seemed to the ordinary vision, a moon rising out of a great mist: by and by the moon, as to resemblance, had become a white and winged woman with a train of elementaries following her for a star-flight. This being my watch, I carefully observed the phenomena: there was a score or so of inferior larves, all made to resemble the starry ones and they were all drawn in the trail of the magnetisms of that old night-walker who used to be known as one of Urathial's goddesses. 'Let us have a *seance*,' quoth the hag; so they all commenced to be dressed for parts and to be made ready to go in, to biologize the sleepy investigators and to shew off their illusions as realities of worthy people who have passed away.

844. 'Spiritism is a great fact, a great fable; a great light, a great darkness; a great reality, a great imposture; a great kindness, a great cruelty; a great hope, a great disappointment. It is a nest of doves and a cage of unclean birds; an ascending star and a will-o'-the-wisp delusion; a quickening and a decay; a refreshing fount and a pit-hole without water; wafts from ancient devachan and vapors from dead avichi. The circle of its operancy is the girdle that embraces all religions: there is nothing too good to say of it, with one form of truth, yet nothing too bad to say of it, with another truth. The doors of it open into every man's house and the spells of it touch on every man's formation: in it lie Shakspeare's art and Machiavelli's cunning, the last results of natural science and the first germs of occult life. It baffles hitherto all inquiries, for it has a way that is no way, and a method that is past finding out: the nerves of every man are fitted to its sounding-board, and, when conditions are apposite, it may play upon them as it will. When approached in the most candid spirit of investigation, it may hide like a polyp in the black cloud of its magnetisms; yet sometimes, to gratify the vainest curiosity, may cause exhibitions that go beyond all present powers of material display: it will call forth from some battered implement of music touches like those of Paganini and whirl the atmosphere of the room into a miniature sea of melody. It is the universal Proteus, who slips from form to form, and then says mockingly to the wearied and baffled seeker, 'you have sought to know me, but my play for you is over: the mystery is beyond you: now rest and be satisfied that I am the Inscrutable.'

845. Spiritualism involves the nature play, and, in order to know that, one must be a dweller in the formative mystery, out of which Nature takes her perpetual rise. The alleged Koot Homi, speaking for the thibetian adepts writes in substance, 'the spirits of the stars are the only spirits that we acknowledge.' Is not the human personality a spirit? If not, why does this cult affirm of men of wisdom and virtue that they are good spiritualities? If yes, then are not the supposititious lama buddhas,

if not impostures, also personal spirits who have become incarnate in earthly shells? Are not, in this cult, the dhyān chohans so many individuals, or associations of individual spirits, who in the long course of their rounds have advanced to become rulers over the worlds of the universe and to direct the course of empire? The arcane buddhists are as genuinely spiritists as are the recipients or exponents of the spiritism of America. All human personalities are spiritualists as to their deeper consciousness: all are spiritualists by outward consciousness, unless mesmerised into the illusions of the world's superficiality. The phenomenon of a table that moves without hands may be at one pole of speculation, but the phenomena of a universe that moves without hands is at the other pole: mankind is encompassed by a great mystery and that mystery is the universal process of life.

846. It has been said, and truly said, of the present races of mankind, that they are aimless races. There is universal collision and conflict: whether in barbarism or civilization men are like grains of corn in the hopper of a mill; the path of their progress is to a grinding between the upper and nether stone. However powerful and accomplished men may be, either in good or evil, they are but as gladiators in the world's arena: their salutations to the Great Power that is in the dominancy of the earth's misrule is that which preceded the strife in the roman circus, 'Hail, Cæsar! we who are about to die salute thee.' Each new generation buries away the last victims and renews the bloody game. The advance of the thought of buddhism into the western nations is coincident with a reaction in those nations against its former spiritual hope.

847. The simple gospel of Christ moved abroad into the bosom of the spiritually despairing masses of the old civilization of mankind and carried hope into them. With hope it led forth the stimulus that comes from hope: the horizon of the world opened: faith in the Crucified yet Reascended Man brought, or seemed to bring into view, however dimly, the grandest and most auspicious of possibilities for our suffering kind; 'a new heaven and a new earth, wherein dwelleth righteousness.' That hope instilled by the Christ Spirit was two-fold; it implied for

the individual the solid strength of character and the ripening of all its virtues in an unselfed yet personal immortality ;—and more; the indwelling of God, as Divine Man, involving and embodying himself in man for the continued imminations and emanations of the celestial beatitudes through man to eternity. It also implied the final socialisation of the race by means of that divine indwelling, and the gradual formation, from amidst the inchoate, disrupted, diseased and perishing wreckage of the old civilizations, of an wholly new divine-natural humanity. This was a conception so unique, so unfamiliar, so utterly beyond the compass of the mere intellectual or unspiritual thought, that the earlier generations of recipients, who attempted to think out the divine scheme, thought themselves into many mazes of partial illusion. It was indeed a germinal idea, sown from the vitalising Word, so that it should take root in the hidden affections of human spirituality and, by long and occult historical processions, tend to flower and bring forth fruit in theceptive faculties of man's intelligence.

848. Go where one will among the most humanised and scholarly of christian men, and there is found growing forth to expression this occult Christocentric Science, which accepts as in its principle that Christ is not dogma but Spirit and Life; that Christianity is not hierarchal but humanitarian, not repressive or stationary but evolutionary; that its object is the reconstruction of the planet in the form of its divine genius; the restoration of an orb, that was forced out of the line of march by disturbing forces, into the grand processional order of the universe. Of this science of Christianity it begins to be seen that it involves the action of a superior and occult law, leading forth from the Divine Truth a divine-human way, a divine-natural way, which ultimates in a divine-natural life. Again, it is implied in this science, that from these processes shall result an interpenetration and new impregnation of the very womb of the globe, which shall result in a new growth for the aged earth; that shall eventuate in a new nature-field, teeming with the races of a lovelier and loftier creation: it involves a new genesis for man. It is apprehended that the Christian system is strictly scientific, when rightly understood; that all its processes move in the harmony of universal law.

CHAPTER XXII.

849. Nature, with singular felicity, has been termed the time-vesture of the Eternal: but nature is more; it is the time-form, the time-mirror, the time-light and time-shadow of the Eternal. Nature is alive: she is replete with a vitality that is not her own: the seeming deformities conceal a beauty, an excellence and a perfection. That they may bring forth this hidden beauty into radiative bloom the ages conspire, the forces of eternity operate in unisons. In the outer nature-realm of the lower level, the realm that has been defined as that of the lower appetite, we see the workshop of the inferior forces; yet here the mineral tends to the vegetable, this to the animal and this again toward the human nature: the spicular formation of the crystal seeks to become an efflorescence; it dissolves into electric fire, flinging up images of floral grace, as the pent spring may leap, when liberated, into a fountain sparkling with prismatic hues at the touches of the sunbeam.

850. The aromas of the flowers, their fine vitalities, liberated from the woody and leafy sheaths, collect again to glide away in processions that take on the images of a buoyant animality, transcendent in form, exquisite in feature, graceful in action. Again, the animal world tends to the human image: ascending from its fleshly cells and nervous coverings with a sweeter flesh and finer nerve, it glides from sight with a footstep of dance motion or with a winged flight of races of elementaries, that for their delineation require a more delicate touch than in the color-pencil of *Rafaelle*, or the word-pencil of *Keats* or *Shelley*. Nature is life; thence mathematics, thence music and odor, thence language, breaking forth as she ascends into the universal choral song.

851. It is true that creatures in the lower realm of appetite feed surfacely upon each other, but it is also true that they are

feeding for each other: they keep the field open; they afford space for the thronging generations that must yet be born and transformed; so emanating to the loftier domain. Here is a seeming unkindness that veils yet serves the eternal kindness of the Infinite: the living forms of appetite, each of which in its degree shares in the labor-life of this round of nature, mount to the ensuing round of the pleasure-life, filled and fed by the Bounteous Goodness. Their unconscious effort and aspiration is, not to escape organization but to reach the reorganizations that are implicated in the germ and prefigured in the destiny. Nature is in the ascensive mood: the billows all bear onward to the interspatial shores, where the habit of life is resumed again beneath the constellations of the idealities.

852. The writer was again present in the secret dwelling place of his Brethren of the Life, and found the Chief of the Society attired in the simple yet graceful attire of a peasant of the silver age, employed in a small garden tending the vines. Looking up from his employment he said, 'I told you that we should resume our labors under brighter auspices: our Rock is opened, and after thousands of years, during which in a sense we have been isolated, being held by concentrations of powers as in an invisible walled fortress, in which we might keep our watch for the world, the relief has come. I am this day relaxed and as you see taking ease; once again like a simple peasant, as anciently in the house of my parents in the silver age; drawing joy into my hands by dressing the vines. How sweet is simple labor! how good is God! I will go forth with you into the fields; but first enter the pavilion and be refreshed.'

853. The dwelling was simple as any rustic cottage, and Adonao sat in a low chair reading a romance. I say romance, meaning some precious volume of the profound wisdom, gathered up into exquisite and pleasant similitudes. The Chief took down a violin, a living instrument, saying, 'We have read that the boy Mercury, just after he was born from the womb of Maia, ran out into the field, and finding a tortoise, fashioned from the shell of that animal an implement of melody. You wonder, what was this? I will tell you: it was a great sea-crab that had grown out of its shell of appetite: this I found, and

drawing it up into such musical style as you perceive, fixed it there, thinking all the while of the grecian allegory. Look you, I will play with my fingers on the strings; this will liberate its desires: you will thence see it in its transformation.'

854. Adonai commenced to play, evolving from the instrument the secret music of the sea, and the wonderful colors that are hidden in its deeps lit up the pavilion; billows on billows forming from little waves of sound as the strain proceeded, till the great crab wound itself out of the musician's hand, being liberated from its fixed form, and stood as a lovely triton throwing small crystal bubbles from its mouth. But now an electrovital wave, with a low murmur of sea-music, rolled into the open doorway, and the wave taking on an human outline, in it stood a sea-king, who said, 'King Adonai, behold, the sea is at your service.' * * * Afterward the Chief said again, 'By means of the strain which I evolved through the shell of the triton, I touched the plexial sympathy of the Genius of the waters, and this summoned hither that resplendent one of their Powers. Behold now: we are refreshed by the vapors, led into us for diffusion from that king of the sea.' * * *

855. The lady of the Chief meanwhile had arranged a table for a simple repast and the guest was invited to partake. Adonai resumed the conversation, saying, 'This is plain food: the Greeks told about nectar and ambrosia; here they are. We had, in our earthly time of the silver age, goblets made of crystal and long narrow vases in which was stored the wine, for we drank wine in those days. The ladies of our households prepared bread of flour, mixing it with their hands, because we delighted in the sweet aroma of our mothers, our wives and our sisters, and they infused this with their vril when they made the bread: this lilla of mine has thus infused for the ambrosia: let us praise the All-Good.' There was a brief service of thank-offering and so the repast was ended. * * *

856. Being afterward in the field, Adonai said, 'The realm of lower appetite is the work-shop of Nature, but these electrovital regions hold her proscenium, set within the splendid amphitheater. This is free space for man, but also free space for the ascended results of the lesser creations that served him during

the struggle for existence. Our lines are fallen in pleasant places: now I reap, having sown through the seven rounds of my continuous procession, during the life-bearing, whilst I retained the outward physical structure into which I was first born. I may say truly, that from the hour in which I emanated from that outward structure into the new formation in which my life-system was condensed and equipped for the onward service of the race, I have never been fully out of the bearing of the burden till this day. I have never desired to be relieved from the responsibilities: neither did I suppose that they would terminate till the One should come whom we serve and love, causing our chapter to be summoned, and saying 'Let us rejoice.' I fling up my wreath as a boy let loose for the holidays, for the weight of the care is taken from me. Behold the gardens of the divine felicity: the paths of our mystery have opened into these.'

857. Here then the round of this illustrious servant of the race, extending from the palmy era of mankind, the time of the silver people, till the present day, reaching its end glides peacefully into the repose that precedes a new beginning. We see him in all the buoyancy of youth, in all the freshness of the affections, returning to rest amid the sweet simplicities of rural life: age has not withered up his faculties nor custom staled and deadened their enjoyments: these are the potencies of an endless life.

858. Returning from a delightful ramble, Adonai said, in response to inquiries, 'That is a grand statement in one of the christian epistles, 'there are bodies celestial and bodies terrestrial, but the glory of the celestial is one and the glory of the terrestrial is another:' the Christ-life in man is hardly to be comprehended intellectually, excepting from the view-point of our full science: I do not wonder that it fails to be considered worthy of acceptance from the view-point of the partial science. That partial science was constructed during the period of decline, when the proud nations of antiquity were in a blaze of warfare and in the ferment of their seething ambitions. The masses of these populations embodied the profound hopelessness, that then filled up mankind from the very roots of its life. The planet was then slowly tending to the dread cataclysm and entire wreck

of the race, which would certainly have transpired but that the Divine Man of Beginnings came forth in Judea, to be revealed as the Divine-natural Man of Ends. I appreciate the delicacy with which you have foreborne to press any inquiries upon me, but it would ease the fulness of my heart if I were to talk with you about the Living One-Twain, who was thus made to be one with the flesh of this earthly people. Bring, therefore, your sight-organs into mine, that I may shew you of a mystery, which may well be opened on this auspicious day: of the laws involved in it we may converse a little farther on.

859. 'The MAN OF MYSTERY was simple as a little child; genial, spontaneous, artless, gleeful, at times overflowing with merriment. This aspect of his nature was invisible to those who beheld through the dim jewish eyes: their sight was holden: he would only shew to them that aspect of his ubiquity by which it was designed to fix one specific thought in the mind of that generation: he would not suffer more than a seed-germ of the divine science to drop into the intelligence of that age. It was the inference of those who drew to him as outward followers, that the object of his career was to organize a Social Fraternity of natural men: they expected of him that he should distribute among them of his vast powers, place himself at their head and subdue mankind by the exhibition of astounding and resistless phenomena: he was in reality engaged in the transaction of other affairs.

860. 'Behold these vast luminous landscapes of the electrovital space, these ranges of resplendent mountains, these immense plains, rivers, seas: taste the delicious atmosphere. All this land, reaching on almost beyond your present range of measure, is at the present time become the new heaven-world of the good spiritualities, those of the race of our mankind whose characters became formed to the altruistic quality during the outward round; yea, and with them all of the infantile members of the race; those who passed from the outward in childhood and early youth, all in fine in whom the egoised inversion had not become a fixed finality, tending to the extinguishment in avichi:—all, I say, excepting a limited number who are in states of preparation, and those who are still outwarded in natural

flesh,—all are here. They are extended, kingdoms after kingdoms, as one divine-natural humanity: still there is room for the multitudes of the coming generations that are to follow them, till every race and sub-race, in the fulness of its numbers, powers, virtues, knowledges and beatitudes, is perfect and complete. Here is the beginning of the fulfilment of the prediction, ‘He shall wipe away tears from off all faces and shall swallow up death in victory.’

861. ‘It was during that divine procession whose center-movement pivoted on the visible Man of the Word that the present form of the luminous expanse, which the divine-natural humanity now occupies, commenced to be evolved from its primitive idea and principle. How so? the growing dissoluteness of the generations of mankind that followed in the processions of the evil that began in the opening of the easy way, had rotted out the formative structure of the electro-vital world adjoining the planet’s outward space. Where in the silver age had been a sylvan country of bright streams, pure airs and lovely landscapes, there had grown to be three evil spaces of inversive dimension, one below the other; there had grown to be again a vast, void desert, in a sense without form, but into which those lower spaces of evil dimensions were constantly extending, pushing out, pushing up. In the mid-space of this vast expanse was a vague, dim, nebulous region, in which had congregated, as in an unfixèd state, the greater portion of the departed of mankind for tens of thousands of years. There were in this, special localities that drew as by attraction the departing members of the various nationalities; each region assuming to the eyes of its inhabitants a shadowy reflection of their former earthly land. Here were fierce democracies, in a degraded sense like that of Athens, but of vast proportions, lashed by the contending passions into perpetual turbulence: here were military oligarchies and empires like Rome, where the gladiators fought in the arenas and whence the legions went forth for war, and where the thirst for warfare and rapine were perpetual. All of Earth was represented; there was a forlorn Egypt drifting to ruins in the hands of deceased sophi, magicians and hierophants, effeminate princes and weakened men of arms; there was a forlorn Aryarta, crowded

with its many millions, held in the iron persistence of its brahminical caste, that there perpetuated its rule over the supine, bewildered and superstitious myriads. Man vegetated there, himself almost a phantom, beset on every side by illusive phantasma: in this region the miseries of mankind on earth made wailings and weepings and fears and despairs, borne from the common heart of the earthly-human race, that veiled the atmosphere in the leaden hue of death.

862. 'There were here and there remains of the primitive electro-vital interspace, but these were as oases in the deserts, holding a partial bloom and vividness, a fading, dying survival of the fragrance and freshness of original nature. Here the races of the earth's departed elementaries were crowded together, with a mysterious Protectorate among them; but the greater part of the elementaries of animal origin were massed into the narrow belt of frontier just contiguous to the out-space, or held in suspense, hibernating in immense cavities of depressions, almost accessible to the superficial adept of the earth.

863. 'A considerable portion of mankind during those periods, becoming deceased, were still but partially divested of the bodies of magnetism that had accumulated to them during the earthly career, and these by those remains attached themselves as parasites to the bodies of the mankind still surviving in the flesh. The cities swarmed with them: they were extended, as one huge army of the dead, throughout the space of the inhabited globe. It was apparent that the equilibrium of the orb was almost in a crisis of termination: it looked as if the occurrence of any sudden jar upon the occult constitution of the human race might call forth from the secret chambers of the *animamundi* the fluids of dissolution.

864. 'There were also, as at the present time, seven planetary influences and a force in projection from the great solar orb of the universe, liable at any hour to become active in a burning energy, from any accession to the disturbance caused by the evil of this mankind: a word-sword was held, as it were, in the right hand of the ruling Planet of the chain, threatening to cut this race in pieces. The sophi and magi who deny these things are mere children who play at the blowing of soap bubbles; upon

whom the nature-spirits play tricks by their mimetic art, but who are also able in a certain line to play tricks upon nature, imitating her curious processes of which they become aware.

865. 'What, then, in this region, was the work of the Man of the Word? he touched by the projective hand, and by the law of the divine operancy therein, upon the magical center of the evil race of the Black Satellite, which was now narrowing in its orbit and approximating more closely to this earthly globe; he thrust it back to a more slow and distant revolution: he infused a new divine-natural nerve-vapor throughout the atmosphere of atmospheres in the water-air of our planet, causing untold multitudes of the subversive aerial creations, originating in the infernality and thence the magnetic element of evil, to become dissipated and made as naught: this work was preliminary. He liberated the immense bodies of elementaries who were in suspense, raising them from a torpor that was almost an apparent death: he spun an electro-vital ring or zone, contiguous to the orb's extreme dimension; making the basis of a new world for their occupancy: his task was to repair the evils wrought upon the nature-world of this orb by the disorders of its mankind during the long periods of the decline.

866. 'Again, he lifted up the spiritual localities of all the previously existing devachanic kingdoms, the heavens of the angels and angelic spirits of our mankind; their zones having declined from their axis and being drawn down by decline, so that each devachan or heavenly kingdom was in the process of a disturbance, and partially arrested in the rounds of its felicities. He thrust back the three spaces of avichi, the three hells of christian statement, into forms of dimensions, narrower and more constricted, and also inferior in forces to the forms of their activity as they were then and heretofore in force, and as they had been constituted in the magic of the old evil time; and he shut off the more ancient and magical of those realms of avichi,—'the antediluvian hells' and their accessories, the kingdoms formed of the wicked of the land of Ob and their magical successors,—from the paths of access by means of which they had formed for a direct communication with the earthly human race and a direct infusion into it.—The Brotherhood was honored in its small service,

though we were but as moving motes in the sunbeams of his radiation, by a direct participation in these events: I have as yet touched upon the mystery only by a little.'

867. On the ensuing day Adonai resumed the topic, saying, 'The auspices are very favorable. The original planetary chain of which this earth is a member consisted of seven principal orbs of the telluric degree: of these our globe stood in the center, Venus, Mercury and a planet still more interior being toward the sun, and opposite Mars, Jupiter and a great planet which perished in the antecedent cataclysm, and of which Luna was a former attendant. By kindly observing in the space-mirrors of my eyes, you will discover that there are certain aspects in which the Creative Genius of the Word is presented: so of this. The World-Builder, evolving each planet to its outward plan, materially fashions its elements from a unique and original conception of its relation, stand-place and function in the universal harmony. From the divine solar flower in his hand,—using that symbol,—the Man of the Heaven sprinkles each orb with the pollendust of the primordial germs of its ensuing races, impregnating them to become the kingdoms of animated nature.

868. 'Again, changing the figure, from the free vitality in the perpetual generations of the nuptiality of the Logos, were instilled into the natural matrices of each orb the psychic germs, wherefrom are formed the kingdoms of humanity. There is in nature a law of cross-fertilisation: the male pollen of one flower borne to another, affects this result in new types of the same species, making innumerable variations. There is also a pollen of essentiality, that draws by vortical currents from one man-bearing world to another, so that the corolla of a race on one globe may be impregnated from another globe for the differentiation of a lovely and generous mankind into many types of excellence: hence we see many new genera from the species of man appearing amidst existing races on every earth of each planetary chain. Yet this is not all; there are systems of chains inwoven into the general chain of each solar system, chain being made to fertilise into chain.

869. 'The planet that was the source and center of the original disturbance in our chain, becoming as to its magnetic shell the black satellite of our earth, from the decomposed pollen of generation of its anarchical race were generated larvous parasites. At the time of the Great Event the womb of our world was so disorganized as to its spacial form occupied by the outward mankind, that it not only absorbed the magnetisms originating from the earthly evil, but also drew in copiously from that larvous evil that originated beyond the earth. Now, making use of a theological phrase of profound significance, our Christ came 'to destroy the works of the devil.' He seemed to be localised in the obscure Judea, going about and healing throngs of diseased people who gathered about him: this was but the inevitable accident of his position. By the more profound form of his Personality his viewless hand was laid upon the occult pubes of the world, and he was absorbing from the world's womb the floods of the organized corruption that had become deposited in the matrix of the race: let me say, he was demagnetising the afflicted womanhood of the globe.' * * *

870. 'The loins in the general masculine form of the race had become so loaded with the cold magnetisms, drawn in upon it by the overflow of the corrupted vitality of the opposite sex, that the mental ovaries in man, where the thought of the world puts on outline, were tending to a magical illumination; the race was verging on a crisis of universal insanity. Again, that invisible hand, by its occult projection, was laid into the brain of mankind, into the conceptive organ of man's intellectual principle, drawing forth that deadly vapor, arresting the madness of the race, before it should come to the crisis of an outward demonstration and sweep through the planet with a universal death. These are processes involved in the science that is the father and mother of science, but it required the Father-Mother, led forth processionally as the Brother-Sister, to handle the science and generate the restorative effect.

871. 'He thus touched into the sex-corolla of the world, both by brain and womb, as the Divine Brahm; not seated

then above the white lotus flower floating on the ocean of the primitive waters of generation; but as spaced upon the stench-diffusing, wormy, rotting calyx of a death-plant, opening its corrupted petals upon a lake that 'burned with fire and brimstone,'—the floods of the corrupted passion-water of the human race. Behold him there, passing into the root of the racial flower, to expel the death-worms that were winding their way up to its topmost leafage and eating it bare. Behold him making himself the Plant of the racial plant, the Lotos of the lotos, ingenerating himself into it as the Efflorescent Word; leading forth therein, by form and structure, the essential germs of the divine *anima-florealis*, for the expansive blossom of a new and pure humanity.

872. 'I know of the pathos, the tenderness, the human tears; I know of the scorn, the shame and the denial; I know of the infamous apostacy and betrayal, but will not speak of these: the outward manifestations of that betrayal and martyrdom were but a circumstance: it was, as it were, but a small visible projection of the appearance of the divine-human Personality that the Jews hung upon a cross. The events of those three dark days were but as stepping-stones, over which the ARCH-GENIUS, lifting up in one form the whole humanity of this race by its secret structure, bore it across the dreaded cataclysmal gulf. This was the agony; the inworlded Divine-natural Man standing amid the floods of the seething passions of the race; standing also amidst the dissolving continents and loosening fire-oceans in the deeper form of the *anima-mundi*, and literally forcing a new order: holding with his hands upon the womanly spirit of the globe, lifting her in his arms, restoring to her the organic balance, wresting her from dissolution.

873. 'Of the scene upon the cross the Arch Genius hardly thought: that too was but a circumstance, serving as a point for open visibility. You and I know how the internally transformed body of a man can serve as an agency for the giving forth of life, in that process taking in death, for scores and hundreds, arresting thus the physical and mental consequences of human frailty and misfortune; the organism lifting, though without visible appearance of load, till it would feel as if the brain

might burst and the living molecules that make up the structure lose the form of their coherence and vanish through the opened pores. * * * But here the Burden-Bearer, by whom we have borne in such limited processes, and in whose manifold structures of the finited personality were involved such exquisitely comprehensive sensitives as to make him alive to the all-pain, entered that all-pain: he came forth not only as from a visible sepulcher; this I may say, he emanated from the orb as to its outer shell.

874. 'Men suppose, in their unscience, that the divine incarnation was purely an occurrence of the past: that which was outwardly visible was but one scene in the drama of its event: another scene is coming soon. The Divine One involved a process into this globe and into this mankind: that process is yet to be unfolded, into every drop of every sea, and every spherule of every air, and every form of every kingdom of nature, and every soul of every surviving type of man.—I wash my hands in this clear stream that we now approach; for see, the remembrance of these scenes has called out red stains upon them. I bathe my brow; for that, as I feel, has become crimsoned from the flow of the memories. It was for all of the brethren of our band as if we too had been crucified and had arisen; for we were all in the event, to its last issue.

875. 'We must resume: the first effect of this lift of the race was, that the organic form or shell of the sect-nationalities of the world, of which the ob of Israel served as a center for the diffusion of the spirit of religious malignity into mankind, was broken. There had from the first been an occult sanctuary builded within the temple at Jerusalem, an edifice of the electrovital substance, to which we had direct access by the word of our mystery. The jewish system, inasmuch as the worship of God had become egoised by means of its priestly and popular inversion, was the central sect-diabolism of the world. So far as by the works of its adept-prophets and saints it held to the conception of God by the altruistic idea, it served as a visible base, holding up, as on an outline of the pillar builded from the

rock, the intellectual image of the Divine Manhood, the Father of humanity. Hence through the occult rock and pillar a vortice of energy was always kept in motion, diffusing abroad toward all mankind: through that vortice we of the rock made our rounds for the performance of definite functions in the world's great affairs.

876. 'I remember how a group of us were led forth to stand among the Greeks at Thermopylae and Plataea; when the torrent of the asian force was rolling in on Europe to overwhelm its liberties: ha, my brave Hellenes, how the tide turned then! We drew forth time and time, to save that glorious confederation from premature decease; for here was fought, by anticipation and effort, the battle for the liberties and cultures of the coming era. We served to protect the germs of that culture, the germs of that freedom. It was not without reason that the Egyptian hierophants informed Solon that the Greeks were a new people: the occult effort of those of the divine science had been to sever them, as to the tap-root of their constitution, from the races of the great middle period, and to lead into their consciousness a procession of ideas from the intelligence of the silver age. The religion of Greece, as rightly understood, was not an idolatry; it was an Ideality: the defect of Greece was that it was a child born out of due season, unable to comprehend the potentialities involved in its own formation, unable to free itself from the shackles of hostile limitations. The specialty in the Greek genius was ethical art: the criticism on Greece is that it sacrificed spirit to form; that it was absorbed in the mental and sensual admiration of Beauty, to the forgetfulness of the Spirit of its essence: we must judge every people from its best.

877. 'It has been said of the ancient architects, the ruins of whose temples yet remain in India, that 'they builded like giants and finished like jewellers:' but the Greeks built neither as giants nor as jewellers; they built like men. India wrought in the force and skill of caste; Greece wrought in a beginning of the art and genius of humanity. The asian artists constructed with profound skill under the direction of men whose minds were occultly led into the mimetic play of animal familiars: those human-headed gods with the bodies of the reptile, the fish, the bird

and beast; those deities with triple heads and many arms,—one might behold duplicates of them in the complex wreathings of the animal elementaries, modified and partially arrested in their transformations by the strong spells of the magic, and coerced into the postures of the religious imagery: रामो sat for his statue, as the incarnation of a god who was fancied to have become embodied as an ape.

878. 'The genius of Asia, immeshed in the spells of a great caste-religion, was unable to grasp and embody the conception of the divine truth that is implied in the perfection of the human form: hence the tendency of its mysticism was to seek an escape from form; to imagine that the point of supreme aim for the highly cultured man was to burst the shells of the successive organizations and, as a limpid water-drop, to dissolve in the formless ocean. Yet the object of supreme aim is not approached through formlessness, but approached through form: all things being orderly, the more form the more freedom; the more perfect is the form, organized in the strict line of the divine operancy, the more perfect the freedom. The more vast and comprehensive becomes the form, the more vast and comprehensive becomes the ability of the man to involve his being in the spirit of the law, and to move forth as a free personality, for the out-working into the universe of conceptions that originate in the Divine.

879. 'Greece touched a little on that high line of freedom in the conceptions of its esthetic art and culture; entering thus into the porch of a chamber of the mysteries into which India could not penetrate. One stands in some great cave-temple of India, and there steals over the sensitive brain that which was designed; a sense of man's weakness and helplessness in the presence of the dread, inscrutable Powers, till there draws upon him a longing to bury himself within the occult cells of his earthly image, and to seek an escape by surrendering his formations to Nature. The doctrine of metempsychosis, with its long series of returns through birth and bodily organization and effect, is finally appalling: it begets in the chambers of the brain the motion as of an ever-turning wheel: the desire to escape from the tread-mill of the rounds becomes at last an agony.

The mystic endeavors to think himself out of form: by this he produces a peculiar state of hypnotism; at last it is as if a star had burst within his brain and there is then a fleeting sense as if he were a liberated personality: for a time he may expatiate and delight in a wonder-world, made up of visions of intangible and changeful beauty, but the specter of form pursues him still: he has but emerged, as to intelligent sensation, into a realm of multiplied form and hence of multiplied and complex relations. Forcing an unseasonable access to the vestibule of a realm, for which he is not prepared and into which he was not invited by its ruling Genius, he is exposed to the illusions of its appearances. Drawing back partially into his organs of exterior form and endeavoring to scientise and philosophise, he may hence construct occult theories; but he has merely doubled to a small degree on nature, and at last nature will double on him.

880. 'He has acquired skill, perhaps, for a subtle chemistry, and learned the methods of subduing by his spells and employing for his magic the animal elementaries, whose mimetic play enables him to indulge in copying nature by an imitative constructiveness: he may gather fruit at Bombay, while dining with a friend in Calcutta: he may write through the hand or brain of a medium in New York, while concentrating his mental energies in a cell which he occupies in Kashmir or Thibet: this under certain aspects is far from difficult: but when this and kindred work is done, still nothing is done, in the sense of labors accomplished in the proper grandeur and dignity of man. He may then so still down the affections of his human personality, become so quietly intellectualised, so excarnated, as to arrest the great play of the bodily molecules and to prevent the natural waste and drain of the volatile life: he may become so skilled to instil into his structure of the elements of the occult vitality as to prolong physical duration far beyond the century, but when this is done, still nothing is done in the sweeter and kinder intent of the pure Divinity. He has thus drawn himself far below the hymning procession, in which the lowly yet uplifted children of the Bridal Word, blended in one-twainness, move in the eternal rounds of the infinite felicities: he has drawn himself into the form of an human mollusk and made to himself a bed in the

ooze, where the shores of the earth-space are washed by the breakers of the astral sea.

881. 'This path of those mystics is not the highway of the mysteries; it is a by-way. It is not in labors of mere nature, however occult, that the personality finds scope and verge for the achievements of its divine destiny; for man, as he grows and achieves, passing from the semblance to the reality of his manhood, is designed for two great ends:—to be social with God, and thence to be social in an ever more profound and perfect association with the divine family of the universe. A little further on, after all the magic of renewal, the adept finds that old age follows and overtakes him; he is becoming a partially ossified and exhausted shell, for the preservation of whose appearance in nature are required still more of the arts of the secret chemistry, still more of the powers of self-concentration. He must not permit the waves of the warm human sympathies to penetrate the cold white fluid in which he maintains the bodily life: after all the arts of the occultist, what is this, but to have become as a batrachian ego, who has buried his formations in nature's solid stone?

882. 'Still a little on, and the aching for formlessness, for an escape into a region of void where form has no existence, leads on a state in which the enfeebled individuality can no longer endure the burden of the self-imposed and magically charged and changed materiality. Those adept priests of the old cult, by still deeper hibernations, may endeavor to make the final exit from form: in that cold intelligence in which they repose, Nature, whose kindness always seeks to form upon the departing streams of images that take outline and color from the mental outlines within the brain,—Nature may seem opening as into a clear sea, where there is neither life nor death, but only calm. What of this? still there is not the desired attainment: afterward the body may be laid away in some exalted sanctuary: the mental operations performed within it and for it and through it, while it was the earthly house of the magician, have made of that structure a reverberating chamber, through which may pass the winds that circulate in the more interior cabinets, where the earth-spirit weaves her spells. On occasions of magical so-

lemnities, and with due invocations, the hands may lift and be impressed upon the heads of the kneeling votaries: the lips may be opened for a speech as of Buddha. Yet what of this? There is a mystery, equally profound and more in consonance with the spirit of nature, in every leaf that is formed upon a tree, in every shell that is found upon a shore. Yea, the cadaver, magically preserved, may be made briefly, after ages, to arise and stand as a living statue: a familiar that may have been led by spells into a long obligation of service may be involved to its place in that statue, for a personation according to the mystery in which it was first spell-bound and inled. Is this a god, manifested through such extinct human shrine? verily it is a god, if a god be such as ramo.

883. 'A man's real life is in his divine love: this becomes, by multiplications through the universal affections of his kind, a divine love of humanity: I draw my eyes into yours more deeply.—The parent of our humanity is Woman-Man: the source of the origination of the psychic germ is the nuptial chamber of the Bridal Word. We are formed to live from God, as lover-loveress, husband-wife: in this one-twainness we are made the ever-living bridal temples of the Infinite. We are in-nuptialised into God: we are thence out-nuptialised into humanity. Seeing mankind consists, while they endure, of egoised human separatenesses: real humanity consists of the children of God, who are neither male separately nor female separately, but who are in the association and circulation of each other, and in the rounds of service and delight with each other, so becoming more and more one-twain, and more and more perfected in that one-twainness to eternal life.

884. 'For the lack of the reception and comprehension of this arch-truth of the mysteries, the knowledge of the occult science, during the great middle epoch, was but a cuticle, an epidermis, a shell: Egypt was but as a cuticle, India as an epidermis: this wind-skin of occultism may move abroad seeming as evolved with its own life and motion, its courage and sagacity, yet it is but an hollowness: 'the earth has bubbles as the water hath,

and these are of them.' Greece was a free genius, outwardly enthralled in the bondage of the asian limitations: it was a people of intense individuality, yet which never dared to trust more than partially in the spirit of its own individualism: it was in the first steps of that new way in which man rises to stand erect, to push forth into the open sunlight and to weave forth a literature from the inspirations native to his own intelligence, beneath the smiling and kindly day: hence, in its art the human form was set forth as that of the god and the goddess. By the contemplation of these images of the loftiest Ideality, the mind of Greece became filled with the beautiful forms of the beautiful ideas: hence Nature was drawn up to them; not they drawn down to nature: the song of the universe was almost audible to their ears: it was as if there was the beginning of a partial and most imperfect revival of the silver age amongst them: many of the precepts of their sages were couched in the wisdom of our own antiquity.

885. 'But the trade-spirit was rife in those Grecian republics; and where the trade-spirit takes hold of a people, the custom of huxstering demoralises wherever it touches. Hence Greece became as a tree whose leaves are covered with measuring worms, that spin from it their filaments and make an hanging of obscene larves. The animal elementaries pressed into them and they were restrained in their upward evolution by the concurrence of many evil forces. The nobler races of impersonalities, that had commenced to visit them and to invest every consecrated place and wild woodland retreat with a sacred charm, drew apart, stood away, and if not departing yet turned their faces toward them with but a lingering aspect, or touched upon them by a very distant influence. The Grecian confederation was in a dying condition, previous to its subjugation by Alexander of Macedon: it sank in the death-whirl of the dissolving nationalities.

886. 'We return to India: here the plastic genius of its people, as the adepts assert, has been for thousands of years in a school of training, with an high and proud hierarchal caste always maintaining a subtle and profound intelligence, often combined with an esoteric practice: here the mysteries of yog vidya have been handed down from generation to generation.

through schools of adepts, and always held in faith and reverence: yet that People has never evolved either into a system or a science of humanity. Greece made her effort,—a small, new people,—and if there was an exhaustion of her vitalities in that round of splendid performance, still in the children of Hellas is a form of strength and hope; they have a future before them.

887. 'Look then at Aryarta: a people that will not protect itself deserves to perish: a vast people, content to wear away the long cycle of its duration as an odalisque, decked with jewels but serving for the pleasure of conqueror after conqueror,—that people, while in such abjectness, has no future. The causes of this paralysis of nerve, that made the multitudes of her armies to be but as wavering specters before the Mohammedan and more recent European invaders, may be traced centrally to the caste-spirit, the caste-system and the caste-religion, and to their occult tampering with nature. Here we find many millions of the species: how sweet, how gentle, how compassionate, how exquisite often, in form, feature and demeanor, the clearer vision joyfully discerns; yet how incapable of rise! Better for them by far, could they begin once more as a new and simple race, with that cumbersome heritage of antiquity resolved to nothingness:— and this will occur. What does India really possess, as the outcome of these ancient and gigantic civilizations? what has she to contribute to the treasure-house of our humanity? She offers many examples of historical and personal excellence: beyond them what? the remains of old philosophies woven into a dream of pantheism; the remains of old religions, that move as multitudes of haunting ghosts and that yet have power to stupefy into torpor the common social instinct and intellect; the remains of an esoteric science, which is involved in the creed and ritual of the priestly classes, that ministers to their prestige and that serves the purposes of their dominion. What if in secret penetralia, are hidden, hoarded and carefully guarded treasures, the sacred relics of the ancient and more ancient literatures of man? For the humane ends of the race,—even if they exist,—they are valueless as if sunk beneath the sea. If there is held there an occult scepter, it is clasped in withered fingers

and by its tremulous motion it works for a spell that is not life and vigor, but torpor and fear, paralysis and the cold and shadowy decline.

888. 'Greece lives to the world in her few and scanty remains which still survive, but in them she is fresh and fair as if but yesterday. Beloved countenance! not hers the corpse of the arch-adept, preserved with magical rites to be made the enchanted image for the secret ceremony. Beloved countenance, exquisite, endearing form, that the snows of death could but chill and the debris of generations, heaped over as a grave-mound, but conceal for a season! the eyes of men turn to her and still she is alive to them. She aimed high, she perished greatly; and still men whose aims are high look to her and are heightened, and those who were almost spent, having devoted themselves to the welfare of the race in labors for the lost Ideal, are strengthened still, to attain to the imperishable.

889. 'The truth involved in this is, that the way of all true evolution is from God, by means of a divine humaneness that flows into and through the unfolding and ascensive humanity. If a man in God will serve mankind, the path opens in him by means of a gradual transformation of his structures and faculties. We taught this in the public schools in the day of our silver people: we taught the science of dimensions, by means of which the stages of the advance were made. A man in the service of our people might to-day be closed as a bud; a few days after he might be opened as a flower; the corolla of his brain unfolding to new faculties, to new senses.

890. 'When God comes for pleasure to a man he brings guests: the joyous races, that move in the winds of the pleasure of the Eternal, will stoop down with blessings for the grace of him over whom the divine visitation has passed approvingly: 'he that overcometh shall inherit all things, and I will be his God, and he shall be my son.'—The sound of my own past voice is sweet to me, in this new morning of my days, and the romance of my youth revives, as the blossom-stalk of a coming flower springs up from its roots beneath the soil. Man never wearies of the rounds of the divine activities: through all that past in which he has been the servant of the divine law and the agent of its

processes, there follow wafts of pleasure. A man's works follow him; when they are wrought in God, they are re-wrought by secret lines into the forms of his dimensions, and they combine for the building of the composite structures that are made the bowers and pavilions of the living loves and of their immortal energies.'

CHAPTER XXIII.

891. 'We return to the contemplation of another phase of the Great Event, another feature of the Incarnation. Our divine lady Yessa was actually born, one-twain with our divine lord Jesus, through the ultimate process by which the Word as a babe was outlined into a form of flesh and blood; so that the divine infant appeared to us as being androgynous. When we came to observe, with our eyes drawn into its mystery, what did we behold? my own, my lilla will speak of this, for it is in the way of the Woman's Word: allow me to hold my hand into yours, so that she may approach you by the outer.'

892. Adonao, the wife of Adonai, approached, saying, 'I unclose my eyes to you: draw, therefore, into the light of my eyes and I will converse. The Lord Jesus was first made apparent after the natural birth with the mother, Mary, who held him in her arms, being in delightful glee. Imagine a lovely young woman, intense in all the affections both of her spirituality and natural-ity, and so charged from the divine inflow into her and the resultant effect of the natural attraction toward the inflow, that she was held in perfect calm. The Babe was sorrowful; the bearing, from the concept in which he was involved, for the generations of mankind, had already begun as in this way; the divine-human sympathy had commenced to flow and operate through his form constructively, and the Infantile Genius was already feeling out, radiating into the universal infancy of the globe. Those lucid eyes, full of a baby wisdom, wiser and more profound than the wisdom of the sages, were looking forth

by mysterious processes into the babyland of all the nations. Through those infantile hands streamed currents of the arch-solar light, and in them were processions of the sprites of essential infancy, darting, glimmering, moving in swift lines; I verily believe, a pair of these exquisite innocences for every babe of all the earth.—I kiss my hands to you.'

893. Adonai proceeded, 'Conceive, if you please, of that representative mother, Mary, as having been prepared, both before and after her own birth, for this holy office. She was a woman of the People, led from infancy through mysterious processes that should fit her for this bearing function: she was herself also androgynous, in a special sense; born double from the womb, unique, solitary, exceptional, flowering double in marriage from her birth. The womb of her opened by internals from girlhood in a spousal mystery, so that she might by a divine inflo-riation become capable of being impregnated without the external access of the natural male. In the strict law of the divine science, beyond a peradventure, there was no material masculinity of the creature requisite for that process of generation. That which was born of her was strictly of the divine involution, leading forth into this dimension of space through the infinite series of preceding dimensions, and descending into this time through the eternal series of all preceding times; there is much to be said at another season, and therefore much can be now passed over here.

894. 'Now Mary knew that the child was the Son of God: she knew that she had conceived of the One-twain Infinite by the procession into her, and by the operancy of the seven creative spirits as one. In her was the keeping of the strict law, according to its essential principle, and her hold on outward life was only by means of the energisations which are in the practice of that law. She drew in from the *vita-solis* constitutional vigors, which caused her to appear of a fine natural physique, very much outwarded; a personal nobility of the superior type, well ripened into nature. With all of this there was about her an extreme reserve: she knew how to hold states; by her occult opening from the third into the fourth dimension,

she possessed a two-fold breath, a conscious respiration in each of these dimensions.

895. 'Her occult guards,—for she had such guards,—were charged constantly to repel the access of all intrusive creatures: they wove,—by methods of which you know,—tissue-ropes throughout the processes both of the nature body and the internal form; these robes being constantly renewed by the ladies of those who were in the care for her. To slay that Babe, yet being unborn, was the effort of the most subtle and powerful of the deceptive magi of the old religions of the east: for this end they sought to concentrate occultly, because it was known that a babe was promised in Palestine who should overthrow, in the consequences of his administration, all opposing powers and dominions on the planet, so that its rule should be centered in himself alone: I will here draw a veil.

896. 'The Child, from about the time that he was three years old, commenced to rule: he put forth, as in play, the powers of the arch-adept to perform works of the occult science, when earthly children are in their simple pastimes: the secret powers of arch-nature were in his hands. He would take a wooden table or other furniture and, by the law of form-extension, cause them to elongate or become modified in shape: he would take a ball of clay in his hands and by another law, of which you know, the apparent clay would vanish, leaving a living bird. Certain statements in the apocryphal gospels have been rejected as wildly incredible, but they are gross and crude narratives of astounding phenomena that attended the period of his infancy.

897. 'He was withdrawn into Egypt under the guidance of the occult guards, because that land was appointed as the scene of one stage of his early tuition and also of his earlier occult experiences. I draw your eyes more deeply.—During that infantile experience of Egypt, by a law that was in the forms of his fourth dimension, he was enabled to pursue a two-fold action of existence. While Mary carefully guarded the outward body, the daring Infant, wise then in the mind of that degree, explored everywhere, entering the old occult ways, and took on the skill of Egypt, forming a plane for future performance by means of such

esoteric mastery. Perhaps my language is vague: I do not design to express myself more definitely, for reasons of which you understand. Laying these broad foundations in the house of the fourth dimension, the Infant was thence returned to the Judean borders by an outward bodily appearance; but he could generally be seen, always awake and active, present in the natural space-body, whilst at the same time he was moving everywhere in the world of the fourth dimension, but especially being with those of the Rock.

898. 'We knew him, in that infantile round, as the Golden Child: he used at times to call upon us for trials of strength with him, that we might vanquish him if possible. You are aware of the law of this: we endeavored by the utmost of our force to subdue him,—this being that we might serve as the resistant-point, for his battle of formative structural energies,—but he acquired the mastery over us in these divine gymnastics. Passing through the seven rounds of our mystery, as we had passed through them upon the earth, he at last became the head of our Order in the form omega, being also its preexistent head by the form alpha. Thus, in the house of the fourth dimension, he was exalted in our homage, sitting at the head of us as King of kings and Lord of lords: again, I must draw a veil.

899. 'Now, thus it was that the divine Lady Yessa came forth through him: when he had passed through all these trials of the wisdoms and the forces and came off conqueror in all, he was in the resultant form full Man. We his servants, being one-twain, formed about him in the mystery of one-twainness, as androgynous men, each being in the form bridegroom, with the form bride involved. Thence our ladies, moving to the form bride within the form bridegroom by the strict law, the Lord Jesus, standing in the series of processions was opened as we were, and so the divine Lady of our Lord was led forth through him, being received with homage in the sister-band of our ladies. Having come forth by the procession of descent twain-one, the divine-natural Logos, Man-Woman, ascended as one-twain into the procession of return; and we hailed our reascended Life, having passed through the earthly into the heavenly, as the Supreme Blessedness.

900. 'Now, the Lord Jesus and the Lady Yessa made a space of special dimensional habitancy for their appearance by this proceeding form of the Divine-human Personality and into this opened the high approach of our pillar. After the ascension, they by this appearance abode there: there were also certain of those who loved them; Lazarus and his spouse, the two sisters of Bethany and others, a little band: for they had been an outward guard for the Lord's visible natural body, and in their zeal of service to him had become subject to an higher mode of the law of the exceptional. Hence it was that they were drawn together to continue in the sweetness of that service, dwelling as serving children in that house of the Lord, whilst our Lord's body of incarnation still held to its form of Saviorhood, established in this round for the salvation of this mankind.'

901. The speech of Adonai now flowed into and became the language of his love, who thus concluded: 'Those of us dwelling in the habitation of the rock would often be led up through the pillar into the gardens of the Saviorhood above, and into the mansion there: again, our Lord and Lady would descend into the gardens and dwellings of the rock and be with us there; even moving forth with us in the processions of our service: but you have been in the mansion of the Saviorhood, as we have been, and know of the wonders of that sacred place. It is hard to keep my heart from overflowing while I pronounce these sentences, for a woman will still be a woman, though she has renewed her youth and become matronly again, age after age for thousands of years.'

902. Adonai said afterward, 'Let us go forth a little way into the grove. The books of the gospels, in which are recorded somewhat of the outer shadowings of the Great Event, are substantially a faithful narrative. It was not the will of our Lord that they should have been left otherwise than they have been: here again is a little mystery. The man of the external is unable to distinguish between an impregnated mineral and one that is not impregnated: I will call the first of the gospels a ruby, the second an emerald, the third a topaz and the fourth a diamond:

bear in mind the stones: now these stones constitute one jewel. The work entitled the apocalypse is a mystical ring, that encloses the jewel. These four stones are each impregnated: these being multiplied, no matter where or how or in what time, each book was as a stone and each received the impregnation.

903. 'Whoever, therefore, received the books as jewels, taking them in by the mind of the affections, wearing them thus occultly as a shield and talisman upon the organ of the sympathies, became implexiated, by the deepest art of our mystery, to the Lord Christ. The books thus served as so many talismanic jewels, and holding them for the image of the Lord therein, the spirit of the Lord impregnated those who held with the spirit of impregnation: hence they were as no books ever before were in the world, and in a speciality as no books ever will be again. The book of the golden forefathers had no such power, and our book of the covenant of God with the people held a different power: but this book of the Great Event, formed in the occult power of the jewels in the ring, was purely talismanic; it was an impregnated stone.

904. 'I draw my eyes more closely into you: there are in this book of the Event clouds of shadows and condensations of lights: there are contractions and complications. We by our art might have remedied all this, but our Lord did not permit: He was as saying, 'Leave the memories, that my passing Image cast upon the minds of the simple people, to be reproduced among them by their own simple effort: let the world hold that which it can of me, in such cups of thought as it has: seek not to make the cups larger: seek not to correct them in the manner of their holding: let not this work be forced: let it be artless and spontaneous: let the seed germinate and grow through these recollections as best it may, 'for I came to sow seed, and this is the method of the sower.'

905. 'Again it was said, 'Take no thought as to how those books will fare: leave them to propagate as they will: for this again is the method of Nature; she entrusts the winged germs to the four seasons, to the earth, to the winds and to the waters.' In this there was a divine prudence, a foresight for the ages; for a learned book, constructed in the absolute knowledge and

science of the Event, could not at that period have been written in the line of the energy of nature; those who were its outward witnesses not being in the science of that construction. Therefore the book bears the evidence of what it is,—an impregnated jewel that grew up out of the human earth, with all the marks of the soil upon it. Being an outgrowth of the simplicity of nature, it grows into men, as being a part of that nature out of which their own forms are made. Written in the simplicity of their third dimension, it also contains occultly the truth of the fourth dimension, for those who can read in the mental capacity of that degree. Reaching men by their simplicity, it became the book of the multitudes, who are always of the simple way.

906. 'I will say again; the early witnesses were in the enthusiasm of their affections: our Lord Christ was not received or held without the plexial sympathy. I unbind myself into you: it was by the way of this unbinding that our Lord came into those third dimensional people, whose breath was held hard and rigid in the outward air: the immensity of the fourth dimension with all its social kingdoms of the divine-natural humanity and all its lovely races of the impersonalities was utterly beyond their scope; but He by his profound art infused his vitality of love into the form of their third dimension and brought them into a plexial sympathy with the kingdoms of the loftier space: he diffused into their forms of nature that he might commence to open them into the kingdom of grace; thus drawing toward them the people of grace: I touch here upon another mystery.

907. 'Every one into whom the spirit of Christ was diffused, from the first, had appointed two especial watchers from one of the higher races of the heavens especially congenial to this humanity. These were especially congenial because they were in the kinship of its genius, yet not of its natural lines of heredity, and therefore could enter into a finer and more continuous relation than if they had been but devas or angelic spirits. These were drawn from kingdoms of ascended personalities in whose

constitutions even the remains of the spiritual ego had no place: they were therefore of an higher mode and style than the virtuous departed of our own race; in them being remains of the original ego, though held torpid and suppressed.

908. 'Becoming by means of his incarnation the Mediator for this exceptional race, our Lord led forth hence a providence of mediation; drawing down, into direct though very occult spiritual relations with those who had and who should receive him of mankind, those all-compassionate and tender people of the skies, who being in especial relations of sympathy with his mediatorial person, were hence led forth to labor in the watchfulness of that sympathy: this also is in the strict law. He set his guard over every human creature who sought to overcome and restrain the spirit of self-desire: henceforth he took the earth into a new movement, commencing a vast process requiring nearly two thousands of years for the first display of a comprehensive result: in this hour, when even the cultured intellect of christendom in large part has fallen away, that new birth is almost ready to be consummated.

909. 'The doctrine of Guardian Angels is involved in the Christian mystery, and it touches to the deepest roots of life. It is a saying of your shrewd French neighbors, that the true is the incredible: a tangible demonstration of the existence of a world of fourth dimensions, like that given in the recent experiments of Professor Zollner and other scientists, is of more importance and value to mankind than all the gold in California or Australia, for it is the opening of a mine that is inexhaustible. By means of such demonstrations as these, Truth journeys over from the uncomprehended to the comprehensible, from the incredible to the credible: it commences to escape from the entanglements of the superstitions and to walk in open day.

910. 'Following out this line of transcendental physics, we observe many things: the realm of fourth dimensions opens into this earthly realm, called the third. Hence, those races of existence that are in the fourth are able, by the art-play of their ideality, to operate into it; but they are governed by three laws in this operation, which I will indicate as the laws of honor, of delicacy and of reserve. By the practice of honor, they will

never inflict dishonor on any species or individual: by the practice of delicacy, they will never inflict an intrusion upon the genius of human life or the sweet habit of its seclusion: by the practice of reserve, they will both respect their own mysteries and all the mysteries that are in the strict order of the privacies of the universe.

911. 'There is no bondage more ignominious than that of espial: the plant which loves the sun yet buries its roots away from the sun. I find personally, that in the long character-growth of ages, two habits grow, being complementary; and these are openness and reserve. The brilliant and magnanimous races who, in the providence of mediation, are made sympathetic to this mankind and serviceable to it, operate through the fourth dimension and are thus enabled to discharge their ministry. Now, as you are aware, the poor child born into the natural physique inherits into a long train of disorders: these being especially implicated into the natural soul and its spirit of self-desire: the impulse to complex vice is not only begotten through even virtuous parents, but is afterward instilled into by every vicious organism whose magnetisms reach him.

912. 'Here is the human-natural seed-bed, into which the seed of the Living Word is sown, to bring forth the honor that never stoops to the dishonorable, the delicacy that never despoils the pure sweetness of the delicate, and the reserve which moves in its own orbit as a star, and that will never suffer an irregularity to pass through it as a disturbance in the system of the universal harmony. That seed-field, in which is sown this divine germ, is also sown from its heredity with the evil seeds of the inversions of mankind: such seeds are of a rank and feculent growth, tending continually to choke the good seed and render it unfruitful.

913. 'Now the guardian genius, having access from the fourth to the third dimensional form, in which this human garden lies, may operate in many ways: he may undulate within his own form and thus effect a vibratory motion, gentle as the finest breath of softest summer air, through the system of nerves that is centered in and ramifies from the plexial formation, and in that undulation may diffuse by sympathy. It is the law of the

divine order that the greatest of the races of the high existence shall serve down and down, reaching even to the lowest: hence it was that our Lord declared concerning infants, that 'their angels beheld the face of the Father who is in heaven.'

914. 'The noblest education is that which instils and establishes order into the faculties: the ministry of these angels is hence much as the ministry of the sunshine, of the rains and of the balmy airs to the germinating seed: they draw, into the telluric influences that make life coarse and heavy, the solar influences whose effects are for refinement, elevation and animation. We observe sometimes a little infant, even in the poorest household, alive with pleasure, thrilling to a glee: the angel has turned his countenance upon the babe; has brought a current of undulations into the babe's dimensional space. These are the alleviators of the sorrows of existence: the wounded heart goes alone to brood over its misfortunes; gradually, even for the most unfortunate and miserable, the perturbations subside: it is as if a viewless mother were there with comfortings: thus the crushed spirit rises from beneath its burden and struggles on.

915. 'Thus over the fiercest arenas of human conflict, in prisons, hospitals and on the gory field of and after the battle, in the cell of the maniac and on the scaffold,—near as the lines of the fourth dimension to the third,—the guardian angel holds a place. By means of many such mysterious processes in the art of his science, he is in the discharge of his ministry as a servant of the Divine Beneficence: though the object of his charge become an outcast he will not turn away, till the works are finished that were given him to perform: the commonest street-walker has thus a watcher, who is of the sweetest of the sweet and the purest of the pure: why then are there still felons, still street-walkers? Alas! the forces of the world of appetite, which has become subject to the inflamed passions of the general self-desire, flowing into and filling the individual self-desire, may generate energies, by means of which the impulses that result from the angelic undulations are perpetually thrust aside. The guardian angel may impulse, but he may not compulse; that is to intrude.

916. 'A great multitude of this human race are mere imbeciles, whose seeming good is not living and real good, and whose

seeming evils are not attributed to them as personal transgressions. Another numerous class are the prematurities: the psychic germs, by means of the discordant action generated in the evil motion of mankind, are in many instances drawn into the human natural seed, either at the close or before the close of their round of animal evolution, before they have ascended into the *anima-coeli*, rested in the bosom of the Life-Mother and gone forth thence through the angelic nuptiality of the heavens, to be prepared for this descent into the round of man: we see afterward from this cause, abnormal characters, monstrous conspirators, adepts of the black art, atrocious hypocrites and impostors in religion, plunderers, violators, egoists of the extreme type, constitutional liars, slanderers, maligners, persecutors or mere gormandizers; and, deeper still, the secret wasters and poisoners of the bodies of their species: men and women of an accursed instinct, beast-begotten; the vampires of mankind.

917. 'Another class of the prematurities may be found among the savage tribes and remains of old peoples in the latter stages of decay: still another in the offspring of voluptuous and tyrannical women indulged and pampered from birth, brought up in the habit of oppression, indolent and spoiled. Another numerous body are the disloyalties, who will not be constrained in the order of any rule; not because they wish or tend toward an higher order, but because they are in the form of no-order: they poison the world by treacheries; they work in the line of insinuations; they are recreant to all responsibilities; they shirk all duties; their effort is to propagate mischief and beget crime: theirs is the instinct to abominate superiority and to discharge a venom of malignity when excited by the approach of excellence: constitutionally regardless of law, they would assassinate the kingly principle, which resides in the truth and power of human worth. All these are in the kingdom of the beast; they are all irregular constructions, congenital deformities, though they may often appear to the outward eye superior in symmetry of structure to the better edified of mankind: they frequently take on in the womb formation after formation from the outlines of a physical heredity of grandeur and power, which veils from natural observation the coarse and brutal shape of the internal-

natural system. There is gold of the pure metal laid upon the adulterous brass of their latent constitution, and the brazen qualities come gradually to the surface, commonly in mature life. It would have been better for these classes if their birth had been postponed; better also for mankind. When the first dissenters from the strict law founded their kingdom and established its custom in the way of ease, one of the earliest visible results was, that parturition became laborious and disagreeable. We see, however, as the result is about to culminate, that the vast processes of generation, in the line of the consequences of that departure from the law, have become involved in one general disorder throughout the successive ages, causing the masses of mankind to be stratified into mountainous ranges and sunken continents of organic irregularity.'

CHAPTER XXIV.

918. 'I will now endeavor to make such preliminary statements as may be intelligible relative in part to the spaces of the Fourth Dimension: take, therefore, the word-staff and grasp it firmly. You perceive that by the grasp the staff becomes illuminated in seven colors, in which again are seven notes of the musical scale: how deliciously the music thrills us, causing the colors to illuminate still more; yet again the vibrations being prolonged into a deep and solemn harmony. The vibrations prolonged into the space of the ensuing dimension have brought the return of harmony: our auditory organs being in the measure of the return, we now commence distinctly to hear the bleating of sheep, the lowing of kine, the song of innumerable birds, the rustling of leafy woodlands, the pulse-beat of mighty waters, the carillons of bells, the strains of great orchestras, the dance-music of human feet and the sounds of human voices. This is that which is called the Greeting.

919. 'Grasp then the word-staff by each hand at each extremity and press on it a little. I commence the invocation, 'By

the word of the Lord the heavens were made and all things that in them are.' * * * [the following sentences of it were for no outward ear.] 'Observe thence that in this world of the fourth dimension there are seven distinctive spaces in the multiplications of the forms involved in this form. * *

* We are touching here upon a great mystery. Now all those who have been termed guardian angels, serving in an especial providence of mediation, and who thus minister to the race of our mankind, come forth from the world of the fourth dimension in the rounds of this service, which is a labor-service, and they return from the rounds into another service, which is called bliss-service. They come forth as against resistances, but they return by open space-ways, in which resistance is superseded by attraction.

920. 'We have now entered the first of the seven spacial regions, which constitute the order of the world of fourth dimension. Observe that here you are in the eye of the earthly providence: here is a mansion which we may enter: it is named the House of the Eye. Now all of the present transpiring events of the localities of earth, so far as they are connected with human beings who are in them, are mirrored here through the leases of the focal chambers: hence, if there is a storm in the mid-atlantic, two ships in collision, a wreck, boats with men struggling in the waters, as the scene passes on it is here read by means of the eye.

921. 'Entering the theater of the edifice, here sit in perpetual session the Sacred Twelve, the rulers of the ministering angels of the earth, the adepts of the science of ministration. There is a complementary service to relieve them at due intervals, but the band is never broken nor is their session ever suspended. Perceive the intentness with which they sit, as so many motionless statues: from this focus proceeds that immovable calm which sensitive organizations may sometimes-feel, as having its abiding place amid the universal perturbations of the outward earthly life. They hold for this calm, that is introduced into the disturbed mankind of our earth; but by means of complex energy they also hold a balance of calm for their own angelic organization, so that the perturbations of the disturbed

human race may not affect the still harmony, by which the multitude of angels who serve for the individual ministrations may maintain their access and effect results.

922. 'Observe, too,—for we can feel it here,—the pulsations of the great social heart of this great body of the earth's ministering angels; that they are one by association, and that a slow, quiet rhythm is maintained in the pulsations of them all. There is but one pulse among so many, and the most violent of the perturbed pulse-motions of mankind, freighted with the storms of all human passions, but touches to the line of their dimension and is there held at bay. Draw up to the higher level of the edifice: we here find vast apartments of pleasure, in which there are sometimes thousands of guests, but a glimpse must now suffice. Now each man and woman of the earth is held in visual *rapport* with the eyes of this house of providence and, as might be specified, by a telegraphy from the motions of the organism: you are aware of the process, but we must not allude to it. No person is under espionage, but each is under care; and if the watchers by excess of care need assistance, the arch-providence that exercises care over these angels evokes instantaneous provision for relief.

923. 'We leave this mansion and advance. * * *

Again observe: this is firm earth on which we step: these columns of sparkling steel are to our touch immovable. Now by sounding from the C to the D of the notes of the musical octave that governs in this dimension, the style of the lines of our dimensional form changes from form C to form D. Hence we glide forth at liberty from the space C to the space D of this immensity. We touch another soil, like live velvet to the feet: we inhale a new and delicious air, all poesy, all love; an atmosphere charged with essential virtues, stimulating and heroic yet always calm. We have also entered into the outer line of a locale of another race of angels, perhaps a complex of races, who, as compared with those whom we have just left, may be entitled Ardencies. These are of the more profound organization, but also by that profundity more exquisitely reposeful; we see

bands of them in the distance, moving as in sacred dances, with a divinity of motion that inspires religious trust and hope.

924. 'These also are ministering angels for the earth, but they are in the providence of the close of natural life and of the spiritual departure. We may now enter their mansion of ordinance, which is called the House of Care. Step lightly, so: now lift the word-staff pressing it between the first and second keys.' * * * One opened the door, saying, with a firm yet gentle clasp of the hand of each, 'I will call the Senior Warden, for your honorable reception: please wait a moment in the vestibule while he disrobes from his illumination, for I see that you are both attired in shade.'

925. The Warden opened a door and advanced, * * * saying afterward, 'Come in.' The immense edifice whose interiors were thus opened, appeared as fashioned from the ideal architecture of the sacred temples of all the religions of the natural world, yet in such style as not to offend the sense of harmony or the esthetic taste: it was aboriginal, oriental, classic, saracenic, gothic, italian, opening to an unknown distance. The warden silently motioned the guests into a sacristy, made an invocation, opened a consecrated repository, drew forth a plate of bread and a chalice of wine, made his hands to form for a blessing over them: then saying, 'let us unite in remembrances,' the three took food and drank together.

926. Afterward the warden opened a wardrobe and took forth vestments, saying, 'Be pleased to enrobe: being in the form of the ritual, the rites of the sanctuary will thence be open to you. Before you go on, the word-staff of your holy profession will touch for you toward the objects that should be known. Here I will say farewell.' One of the officials of the sanctuary, attired in the rich costume of a dalai lama approached, as was indicated by the staff, and turning to the guests said, 'You were about to behold relative to modes of departure from the outward earth of those of the religious persuasion, by the form and attire of whose sacredness I am in presentation to you. I draw up my feet: you will do so likewise, that we may pass by flight toward the observation.' * * * So the three thence by levitation entered into the passage which is termed

the flight. * * * In the new space to which they were thus conducted Adonai said, 'We are now in the Under-World of the fourth dimensional world, as being below the form D of its dimension. We are in the region allotted to the spirits of the recently departed of the earth, who were of the buddhist persuasion, they being held here by an outline.'

927. The landscape thus opened was quietly serene; majestic woods, peaceful glades, soft, murmuring rivulets, waterfalls, cottages amid gardens and here and there a pagoda. The visitants drew nigh a temple and observed in the sacred enclosure cool, shadowed walks and bowers of meditation; they also perceived numbers of men and women as in the various ages of life, some deeply meditative but others conversing in low and gentle tones. It was thence evident that this was a spirit world, a vast vale of reception for the departed who had been of the buddhist faith. Adonai said in a low voice, 'If we journey further on toward the ingress we shall observe more;' but the lama whispered, 'There is no return: the people here advance from the ingress by the procession of their round. I will conduct you toward the ingress, by the other way, that is private to us who are in the holy office.'

928. The ingress being reached, it was noticed that many came in but that none went out again; also that each who entered was lifted, as being borne in the arms of two veiled figures, who in their flight made one comprehensive image. The lama who had officiated as conductor for the guests now took his place,—being returned for duties,—at one of the portals, having with him three assistants, but his door did not immediately open; so he stood at ease, continuing to converse. The door of his portal seemed of a substance like shadowed ivory: on this he held his eyes by fixity; suddenly the door began to shew, as if reflected into it from without and shadowed through, the image of a young girl. The lama then said, very sweetly and softly, 'Let us all now be still, for the bearers are approaching in the flight.' * * * A faint yet fragrant odor of mortality affected the nostrils: three distinct sounds of expiring breaths were heard, mingled with a low, sweet, sighing murmur; then the projected shadow on the portal grew distinct; then the bear-

ers entered, descending from their flight and gently placing their burden in the arms of the recipients, by their form of the buddhist rite.

929. The lama, after a little, commenced gently to introduce into the brain of the unconscious maiden the essence that serves as a fluid of awakening, holding himself first as in a profound mystery of sleep, and hence leading through his own senses a state of gradual movement toward outward consciousness. * * * The girl sat up, and now it seemed as if the sweet, cool chamber where they had laid her began to brighten with the first faint hues of coming day. Still, as if partially recovered from some lovely and quiet dream, she felt a cool spray of air blowing through the lattice, mingled with the faint scent of new-blown flowers and the song of the early birds. She made her prayer to the Buddha and sat in the window to look forth; still partially enveiled in the fading imagery of her dream, totally unaware that she had been transported from the theater of one existence to that of another: thence slowly, very slowly, she began to realise that she was in another, an unknown place; and then a matron entered.

930. Adonai said, 'Hold carefully and watch that which now follows.' The matron, quick as with the flash of lightning, drew from the form of the maiden the remains of the covering of the magnetism of nature and the new comer stood up, white, luminous, clear as dawn, a virgin chastity; yet at the same time, by the inferior processes of the body, a dark vapor passed as an inferior remains. * * * Afterward, as it was shewn, the maiden became aware that she had decessed from the appearance of the natural body, but she simply said, 'These are good people who are here: it seems to me as if I had always known them.' She then began to speak of what she could do, by the labor of the hands, and was delighted to learn that she was not going to be an expense to them. This of her remarks is quoted, as shewing her simplicity of thought: 'There are many poor people in the place that I came from, and if more is earned than is necessary, so that I should not be a burden, cannot some be sent to them? a little rice would do them good.' She then recollected that she was in another world and inquired, 'Are there any poor people

here?' The matron answered that there were no needy persons there: the maiden to this replied, 'Then I will make pleasures for them, for I came from a tea house, where I waited on the company.' * * * The extreme and guileless simplicity of this dear Japanese girl was touching to behold.

931. Adonai said afterward; 'You are aware, of course, of the immodest custom in Japan, and that the sexual proprieties, in certain directions, are little understood or cultivated there. You saw that this girl was a pure virgin as to her spiritual personality, as to her womanly essence; yet in her capacity of earthly service, where she served the guests in a public place of refreshment and amusement, she gave her body as a matter of course, and as an obligation of her duty to the government of her nation. She will now pass on into the round, and if you should meet her five years hence, you will find a ripened and beautiful woman, from whom the recollections of that former life have been withdrawn;—we are now about to pass on.'

932. The processes of the moving forces in this valley of the entrance of the earth's departed are peculiar: there is an indraw; the attraction of the inrush of force being thence from the entrance and toward the head of the valley. It is affecting to notice that there are multitudes of little children, who hardly realise that they are not here upon a mere visit which they have been permitted to make: the little ones seem playing; quietly, peacefully engaged in many pastimes with bright and gentle young people intently on the watch among them, yet taking care not to seem to be in observation; ever studious to draw these infant spirits into the mysterious round by which the advance is made. Again, those watchers might be mistaken for the kindred of those whom they oversee, the departed of the previous generation, but this is not so: they are highly educated intelligences of a superior race, who are in the providence of the care of the departed, and who appear in such style, manner and deportment as may cause that care to be rendered most kind and effectual.

933. A gliding motion that was almost imperceptible lifted the guests from their feet; they were again in the flight, and Adonai said, 'Observe how different this disclosure of the condition of the recently departed of the buddhist nations is

from the dogmas which their adepts and priests instil: this wisdom is not for the wise in worldly knowledges.'—A clasp of the hand, a quick, sudden pressure; the end of the flight was reached. Instantly the soft, sweet light was no more, but instead a vaporous, impenetrable gloom. Adonai said, 'We are now in death, where the dimensions are broken up; consequently there is no light. You recollect that passage in the ancient book, where it is written, 'though I walk in the valley of the shadow of death I will fear no evil, for Thou art with me; thy rod and thy staff they comfort me:' hold firmly to the form of your dimension and grasp the word-staff in both hands.' Doing this the darkness gradually began to become porous; there was a rain of dissolving elements, dashes of heat mingled with currents of deadly cold. Adonai observed, 'In this thin border-line, where the two dimensions meet, are elements which are thrown off from the structures of the dying, becoming a vapor, which adheres to us and which we poignantly feel. I must not venture farther; but notice the close, faint vapor of mortality: this vapor, being inhaled, is mistaken by many of the religious for the breath of eternal life.'

934. The one addressed replied, 'Standing a little nearer the out-space, I could almost aver that I was inhaling the airy diffusions of a congregation of religious devotees.' Adonai answered, 'It is so: groups of devotees in their association, being led in their devotional thought to the mystery of departure, commence to exude from their bodies the fine essence of life, which imperceptibly passes from them by its more energetic qualities: thus they are made partial negatives. That class of animal elementaries who enjoy the mimetic play of religious ceremonials, go in bands to all houses of religious assemblage. I will show you of the sheep after a while: we are now recalled.'

935. Afterward, being released from the under-world, Adonai said, 'A day of fully-structured life with all its active pursuits is worth many years of under-world existence. We observed one of the very best of the valleys of ingress: they grade according to the degrees of positive excellence in the personalities of those who are to enter. Thus a great adept, who has

been able in part to renew the youth and vigor of his structures, and to survive for two or three centuries, adding constantly to the knowledges of his intelligence, would be taken in two or three thousand figures below the lines of the locality where we were. That process of the accumulation of occult skill and occult lore induces a secret pride, which weighs down the departing spirit. He may esteem himself favored if he finds any ingress opened to him: he is more apt to be left in outer darkness for a long season, and to be where those are who are of the character of abnormalities; the inhabitants of No-land, the fiction region, where a certain class of spirits hibernate.

936. 'This is the temporary fate of many of the high esoterists of christendom, and also of a class of those who imagine themselves to have acquired extreme sanctity, priests of great learning, anchorites, fakirs and aged magi who have starved the heart. There a pope will be seen clasped in the arms of a lama, and a mollah of a mahommedan mosque with his head pillowed on the breast of a magician of the shans or an african rain-maker. This is that state of which our buddhist friends have a certain mistaken glimpse, and which some of them conceive to be devachan, with its three regions of kama, in which they imagine nearly all of the departed to exist without objectivity in transic conditions, lost in the enjoyments produced by the undulations of their karma, till the capacity of enjoyment is exhausted; after which they awaken from their long sleep and draw toward an earthly womb to become again incarnate.

937. 'There is thus, as you perceive, a sleep of the soul, in exceptional cases: certain classes of christian adventists are so entitled to the credit of a few grains of fact, as being in the huge mountain of their dogmatic fantasy respecting the future of mankind: of the future that is in waiting for such abnormalities, may be considered at another time: in the meanwhile two points may be briefly made. The evil spiritualities drawn to avichi, are necessitated to restore the elements that were lent for a divine service: the divine economy of the universe will exact no less than the last farthing, the smallest coin of the atomic life: but the psychic germ did not sin; that, as we have seen before, is taken up into the processions of the Life-Spirit, to advance upon

its rounds, it may be for ages, till it is again prepared to serve as the seed of a new personality; this is the ultimate fact in the hypothesis of reincarnation, and is strictly in the law of the exceptional.

938. 'There is a second point: a class among these dormant abnormalities have at certain periods awakened, especially at a more ancient period, when old lines of order were loosening and new lines of order were but incipient. Such have in exceptional instances entered the bodies of infants and taken possession of them as permanent incubi, acquiring this power by the intense persistence of their self-desire. In some cases these infants, advancing in life, have developed insanity, in others idiocy, in some other cases gross brutality, but in a few instances the subtle magical attributes. Nature punishes inversives, and if one of them has seemingly escaped her notice and recrossed her boundary lines, she sends death to him; not as in the first decease with a touch of velvet, but now with an hand of iron.

939. 'Attention may here be invited to another fact: the quality of the life in man strictly deteriorates by the exercise of the intellectual faculties, unless the intelligence is held subject to the law of gifts. It is not the greatness of the mental receptivity and constructiveness, nor the culture of the mental faculties, nor the immense powers that are built up through their exercise, that serve for the lift of man. If the heart grows cold as the intellect becomes weighty, if the ego ascends into the capacious structure of the reason for its throne and scepter, however brilliant may be the appearance to the natural world, whatever may be the forms of the moralism or the disguises of the religion, in the destitution of the divine-human love and the absence of race-fellowship, the formations of the spiritual soul become as a mighty palace that is preparing to crumble apart and become as a dust-heap.—We draw nearer home again: take the word-staff and reverse the motions which led to the transposition: notice, that to enter from the third to the fourth dimension was easy, but to effect the process of return requires concentrated energy. * * *

940. 'I recollect about the sheep. Now when one of those gentle creatures has yielded his body for the food of man, on

commencing to recover his consciousness as an elementary, his first sensitive emotion is that he is a very good fellow, just relieved of an excess of kindness: not being in egotism, he is however naturally proud of his performance. He thence commences to elongate and looks upon himself with astonishment, that he can stand upon his hind legs, or sit as a man with his limbs crossed and his arms at ease. There is an earthly phrase, that a man 'looks sheepish;' but this good sheep now looks mannish: he then commonly glances about to find creatures of his own origin and generally finds them in states of partial liberation and elongation, where impersonal people like himself love to congregate. If he is a ram of weight and experience, he is likely to assume a leading position among his brethren. If he can find a neighboring parson in the care of a flock of human souls, his next instinct may be to wait upon that reverend gentleman, to sit in his study composing his features to a resemblance of those of his master; thus to imitate, and still to imitate. He delights to follow this worthy pastor in the rounds of his parochial visitations, always taking care to pattern and imitate in all the postures. He especially delights to ascend into the pulpit during sermons, to imitate each motion and to exude his animal quality for an unction upon the assemblage. If there is a funeral, he diffuses a pity and a sympathy: if there is a convocation of divines, he sits with the other rams who wait upon the priests, with a solemn aspect, as one engaged in serious affairs. When there is a wedding, he relaxes from his gravity and may have an ewe or two with him: there he so far permits himself a secular indulgence as to join with the ewes in their pleasure among the merry-makers. The he-goats are different: they are a bold and jolly-sort; and yet so near akin to the rams that they also are attracted to the service of the clerical profession. Yet while the rams are drawn to divines of the kindly and estimable character, who serve in their office from a sincere regard for human welfare, the he-goat sniffs at such and turns away. He may be found afterward in the pulpit or the rounds of the parish, as an attendant upon some ecclesiastic who is more intent on profit, ease, fame and pleasure than upon the service of the Lord. One of our Lord's illustrations, the parable of the sheep and

goats, is constructed logically from this occult fact of psychophysical history.

941. 'We may make another advance, entering by the transposition of our dimensional forms the space E of the world of fourth dimension: it is not a difficult transposition, as the staff indicates. We enter here through a region which is called the Happy Dwellings: the under-world of this space is entitled the Land of Shadows: it was there that the Grecian seers conceived of the unsubstantial ghost-land, with Tartarus below and with Olympus above: we may now enter by the hidden way: I will shew you a mystery. The light that shines in the firmament of the Happy Dwellings is diffused softly thence, into this bordering through which we now pass, for a shadowed enlightenment: observe the peculiarity: there is a sky of white mist, causing every object to assume an appearance of pallor: the illumination is like snow: it is a winter scene: the inhabitants resemble the cold aspect of the Nature in which they stand. Yet again notice; as we draw toward a more open country, seeming men and women appear, languid, indolent, semi-somnolent, gliding about as if they were sleep-walkers: perhaps a thousand of them turning in a whirl, but languidly: some like will-o'-the-wisps, darting as if thrown forth by the motion of the whirl, but soon sinking again into a partial exhaustion.

942. 'Passing further toward the inskirts, we approach a land of deeper pallidity, shade within shade. Observe here the beginning of ghostly architecture, not man's work but the result of the working of the imitative Nature. Now the Psyche of the globe, the World-Spirit, has her imaginative play no less than man, and hence idealises: endless are the delineations of her fancy: quaint, picturesque, humanesque her wonderful constructions: yet all of these, however they may seem foreign to any useful purpose, always pass at last into the utility in which she abides. Yea, in the cycle of ages still to come, these creations that we observe here, as in the secret laboratory of her art-chamber, she may project and build on earth for a coming

race of mankind, as they are displayed now for the delight of her own secret consciousness.

943. 'Now those snow-images, which we saw in passing as languid women and men, are inanimate forms, outlines or sketches of preexistences; not the ghosts of human personalities who have been, but Nature's formed imaginations of people who are to come. We are now entering as pilgrims, who might conceive that a city was before them, dropped down to be the wonder of the world, from the high artistry of a superior creation. The Sphinx of Mystery sits silently upon the edge of the desert of man's outward mortality, concealing within her stony lips secrets unutterable, unnamable, unapproachable; the hidden wisdom that has framed the world.

944. 'Press upon the word-staff again, till it flames up, touching by its light upon the vast lines of this cyclopean architecture. It was from such approaches as this that the great race of Egypt imagined the stupendous proportions of their religious edifices. See here that everything is in the process of silent growth; these immense columns, all wreathed and interwreathed as with the most delicate carvings of the foliage and blossoms of some unborn flora, as in american woodlands you have seen the white, semi-transparent little annual that is called the indian pipe. Again, see a pool of the water of crystallisation: is that a nymph of the cold element who seems to be bathing in the pool? that too is an image; she will dissolve and next be formed in a statue, perhaps of colossal magnitude, reared on the height of one of those mighty pillars. Nature here is in the play of the conceptions of a future out-birth to confront the sun, as in the unknown depth of the past times she was in the same play, that she might afterward project to their out-shape the bare mountains of the pre-historic globe.

945. 'You meditate deeply; child of Arch-nature, you are still a child of Nature, and being so she invites the contemplation: we are kindred to her genius, for we are sons of God. Yea, and perhaps she will sketch our likenesses in that vast ideality by which she pursues her studies, and chronicle this appearance of ours, by figures woven into the imagery of some temple that she may crystalise upon the earth in some far fut-

ure millenium. Do spirits of deceased men intrude upon these mysteries? they do not; they have never been able: we are where the foot of the dark magi never trod: she will suffer no men of the turbulent emotions to disturb her placid quietude: the impenetrable cold makes barriers, unless for those whose forms of dimensions are brought into the latitude.—We may ascend: Nature escorts us in a whirl, and this is her kind dismissal: now we glide and see far below us the vast, white city. Perchance, in some far-off day we may behold that city again, standing in all its stateliness for some grand social commonwealth on earth, in the epoch of the Full Good. Nature is deep and awful, but all her ways tend to the happy times: in them she suns herself, and, as a mother, is at ease in the family life of pure and genial humanity.

946. 'By this approach we pass the region which opens from the Happy Dwellings and enter the Land of Charm: we may pause a moment. Observe the smoke arising as incense from altars of the hills: every column of that vapor indicates a great city, spaced in its own land. Enlarge your dimensional capacity: be not small, as you are constrained to be while dwelling among the mortal externalities: sons of God, as we are, let us from this point of view contemplate the beginnings of the god-like. The gathered sounds of the four continents of earth are but as the prattle of four unruly babes, and their noisy controversies but as the clamor of four unseemly urchins, truants from school, disputing over birds' nests that they have stolen from a tree.

947. 'If you will consider, there is much of the rude life of that outward mankind that is after the fashion of the ants: those tiny insects have organized societies: they have castes among them by fitnesses and specialties of organism and endowment: artisans and laborers to construct and provide; soldiers for defensive and aggressive warfare; others of special wisdom and prudence for guidance and rule: they lay up stores in public granaries: they keep domestic insects to serve as kine, and milk them for a daily supply. Two problems they have fathomed which the present race of earthly mankind can never solve; the

organization of labor as an institution of society, and the distribution of the rewards of labor by a system of public equity. Considering the ant, we are thus enabled to understand a little of the inferiority of the present human species. That creature, man, capacitated by the genius of his original constitution to embrace his fellows in universal brotherhood and to make the whole earth as one temple for the all-embracing Charity;—that creature has annihilated from his constitution the concept of All-Father and All-Mother, and hence is unable, by his public action to evolve an element by which the race can be unitised socially by the cooperation of its own fitnesses, or blend with the fitnesses of the Blessed State.

948. 'Why should we talk of these things? Mankind is but a bull, and socialism the red rag that drives it frantic. No, that race cannot socialise: there is no possible form, in the present configuration of any nation, from which socialism can be evolved as a system of fraternal equity: the heredity of mankind forbids it. Standing as we do in a dimensional space which is occupied by mighty human races, in whose public order the most perfect individuality is found compatible with the strictest unity, we discern at a glance that the tendency to insociation, if loosened upon the earth, would break the ice-crust of constrained order on which its human races now stand, and let loose the floods upon them: the race would rend itself in pieces, by the warfare of the suppressed passions, struggling to be at large. Hence it is from a profound instinct, that all men of a thorough worldly prudence agree, that it is better for the nations to endure the social evils that they know, than to venture on an encounter with the evils that they divine but do not know. Men cannot socialise by any form that can be made acceptable to their free self-intelligence, and any attempt to constrain them by forms that are not acceptable would break up the constitution of the race and cause mankind to perish. Hence our Master declared, that good and evil, as wheat and tares, must stand, grow and ripen together, till the Lord of the harvest should return and visit his field. This is the final conclusion of esoteric science, as relative to the socialistic tendency, in its operations upon the present race of earthly man.

949. 'Yet notice; the atomic spirits socialise for the formation of the crystal or flower or beast or bird or human species. Nature diffuses into each member of an human race elements which make for the corruption of the individuals of the race, unless they stand in attitudes of mutual affection, regard and service: nature, generous but inflexible, is hence inflicting upon mankind the penalties that follow in the line of the consequences of the forsaking of the strict law for the easy way. Each individual of the race being outwardly locked up in the reformation, in a mankind where racial unity has perished, where racial righteousness is abolished, where the ascensive racial evolution is made impossible, however much any member of it may desire to be a victimizer rather than a victim, he is yet whirled in the vortex of dissolution; while, if any one will give himself to be sacrificed rather than to sacrifice others, he is yet so held that unless he can fight his way through the whole seven rounds as we fought, and thence emanate as we did into the greater service, he but lingers on earth for a little; his life is almost a living death. We turn away from the wreathed cloud-pillars of the mountains, which now shew to us by splendid lights: we contract our dimensional forms for the return. You must be very little, for our brethren of the earth are very small as to present capacity, and every good man should hold in the constriction of the small public in which he stands to serve. We must be patient: our science teaches how good it is to hold the forms of the faculties solid, condensed, adamantine; and by quietly waiting on God, to persist and endure.

950. 'Let us now contract the dimensions still more than is requisite for the contact and pressure of the outward mankind, and draw into the shadowed under-space, representative of space E in the under-world of the fourth dimension. Observe first the constitution of the atmosphere; there are wheels within wheels, vortices within vortices, but the points of the vortices open out into third dimensional nature. When man deceases he draws, as to his personality, to the point of one of these vortices and is thence drawn in; both as to his spirituality and its more gross, tan-

gible element. Hence he is quietly led to the approach that terminates in some one of the places of ingress in the world of the under-space below the fourth dimension: here is another mystery.

951. 'Those angels who are in the service of the departure are commonly seen as androgynous; at other times of their duty the wife-angel is in the sexual transposition: so that by the outer form of structure she appears as male, while the husband-angel by the transposition appears as female. Now the scientific purpose of this is as follows: the hold of every person in the body of outer life is centered in the principle of sex; the organs by which forms are generated and born hold throughout the entire structures of the frame by occult conformation: the sexual principle is the strongest in the universe; the most firm and conclusive. The human body of outwardness, being sexually formed, holds to the spirituality that is ingenerated into it by feeling, by thought, by action: in turn the spiritual soul, by its form of sex, cleaves to the natural soul by its form of sex in a configuration that is most complex: there is a mutual delicacy in the touch of each to the other, like the hands or lips of lovers that are loth to part, the sense of touch-rut and the nobler sense of which this is an envelope, being located in their convolutions; there is a liquidity of desire that clasps through these embracing complements with an attraction of affinity: this holds good for the generality of human creatures.

952. 'Now, for a prosperous action and result in death it is requisite that this affinity should be dissolved: hence, in the hour of dissolution the angels of the departure take their stations, and they commence slowly to unwind their own spiritual souls from the fine naturality in which they hold their electro-vital images of embodiment. As the turning proceeds, the natural soul of the patient commences to be disoutlined: at the same time the spiritual soul commences to shrink and to withdraw; no longer finding the outline into which its caresses were made diffusive. The natural soul, now losing its hold upon the spiritual soul, commences to decrease, and its warm liquidities to become cold: as this coldness ascends into the acute sense of the spiritual soul, that moves throughout with gentle waves of vibration

and thence commences to disengage from the plexial formations of the natural body, and to attract toward itself whatever elements diffused throughout the first and second structures,—those of the body of outness and body of life,—that are congenial to its desires. The spirituality, in its spiritual soul, enveloped in this body of the fluidities that it has so attracted, is then spaced apart from the natural formations. When it is seen that this has proceeded as far as is proper, the word is pronounced which causes these fluidic elements, that were in the form of the third dimension, to be transposed to the form of the fourth. Of course the spirit, with its spiritual house of soul enveloped in the fluidic body, is by this process disengaged from the series of the forms of its naturality: they being forms of the third dimension.

953. 'This being accomplished, the two angels of departure, now holding in the forms of the fourth dimension, withdraw from the avenue or opening to the third; in that withdrawal uplifting by the attraction of their embrace the unconscious or but slightly conscious liberated spirituality, they bear it to whatever point in the vortices of the travel-flight is best fitted for the departing one. Thence their charge is borne in the currents of circularity through the under-space 4 C to the access that opens to the under-space 4 D. During this flight the angelic bearers change their own forms of outline by transposition from the form 4 C to the form 4 D: whilst in the continuations of their own transposition, the outer dimensional body of the one whom they bear is caused to pass also from the former to the latter outline. Thus the departing spirits are carried through the transpositions of decease into the departure, and thence into the region of repose and of awakening provided for the departed. There are in this process innumerable variations and specialties, resulting from the many varieties of diseases and deaths; but this is the providence of departure, as expressed by a glimpse of the scientific statement from the esoteric point of view. I call my thought away from this: never having died, I speak only from observation.

954. 'To this providential operation there are exceptions: I recall an instance. In the case of one of our fraternity who has commenced to enter on the second life-round, there is the begin-

ning of the germinal formation of a new natural soul, inspaced within the old natural soul. One of your group was summoned to the field of invisible service when his second round was in its early stage: he was in combat for the persistence of service till within a few hours of the end: myself and my love stood with him at the head and feet that he might endure the exceptional agonies and be enabled to extricate the germinal form of the new natural completeness without loss. Now we stood infiltrating to the final hour, and stimulating the spiritual soul still to hold to the germinal outline of that new natural soul, but the old natural soul was already turned; it was a vestige, an extinct quality: this vestige however was of a most tenacious fibre, with a contractile power in its organs that enabled it to hold and cling by the attraction of contraction to the newly germinated and higher-typed natural soul.—When we ascended, bearing our brother, he kissed us feebly, saying, ‘Take care of Faithful, and drop me down, for I can walk.’ But we carried him through to the verge of our Rock and we nursed him there: hence, in a few days he took his place invisibly to serve for the formative series of the group on earth, whence he had been temporarily withdrawn: he has since been translated to another and still another region of the service that he loved so well. When we go a little farther we shall meet him again.

955. ‘There are other exceptions: when a man has been a great holder for the Right in persistent fortitude, till his whole spirit and body of self-desire have been almost entirely subjected, as the single round of simple life is made almost complete by the fulness of a long self-sacrifice, he becomes in his last hour as a babe. The operation of the strict law, which he has been feeling after all his days, is so powerful in his spirit that the breath of the divine desire, which flows through his spiritual soul, disengages him from the natural, causing the liquid remains which condense about his spiritual person to transpose to the fourth dimension with but slight assistance from the angelic ministrants: it is as if God drew him upward with a kiss. He thence floats in the ether: it is not as if he were carried, for there is little or no resistant weight: the guardians move with him to the point of vortice; he is there met and welcomed by

others, as having 'fought the good fight and kept the faith.' By this time his voice has become keyed to the octaves of the new melody and his figure illuminated with the divine light which is given for the new dimension in which he stands. He is there attired in the robes of the bliss-state; choirs of the welcomers draw him into the form of their motion: thus they advance to the especial ingress which is called the Welcome: this is opened for him and he enters as a warrior, returning victorious from his wars.

956. 'There are ways of that which is called the easy death which are not desirable: they are in the law of another departure. For certain of the wicked, the odor of mortality begins to diffuse through the pores as the change draws on. The animal elementaries then approach, as if the man were a departing dog: kindly creatures, to them he is by their sense of smell as one of their own species; and the vision-pictures pass by means of their mimetic play into his sensorium, till, like gross old Falstaff, he may 'babble of green fields.' If he thinks of dame Quickly or Doll Tearsheet, their images are idealised in his brain as motherly and daughterly angels, approaching him by the attractions of a celestial concupiscence. The elementaries are bent on pleasing, and the warm pleasures of their effluent fluid may be on his palate as the taste of sweet wine. Still, as the animal creatures bend over him, his belly fills from the magnetism of their exhalations: the natural soul of all this grossness commences to ooze forth its corrupted stimulants and to become torpid, and the configuration enters on a transposition of the form of vitality held in the corpuscular particles.'

957. 'Then may approach elementaries from the fourth dimension,—it may be some of the stock of our little ramo; all elongated and hightened till they might pass with minds of mere superficiality or egoism for human resplendencies. Such as these assist the pleased and comfortable sinner; drawing the attracted magnetic substance that is formed about his spiritual self-desire into a quasi-human image that resembles their own in this new dimensional form. Thence he stands up again, as an egoised spirit, feeling himself to be alive and well. As the animal elementaries leave him, he lingers on the confines of the

earth, much in his earlier sensations as an elementary, and apt to say, if he remembers so much of scripture, 'I have come off conqueror.' To his thought, he has passed through the ordeal that he dreaded all his life, and escaped scot free from the law of penalty.

958. 'Hence, having emerged from the theater of natural life, not by the door of humanity but by the door of animality, he may remain for a period in those confines of the invisible animal world and enter for a season, with associates like himself, into a life of mimetic play, in some respects as the impersonal existences to whom he is partially assimilated. It is possible for him to become a familiar, whilst in this state, and, if he finds a suitable medium, to officiate as a double.

959. 'We open thence into one range of spiritualistic phenomena, extending through the ages:] here is a 'progressed spirit;' veritably from the human race, yet not in the conscience of humanity; only in the mimetic animal conscience: he is in fact a spiritual ego, enshrouded in a degraded but still surviving spiritual soul, which inhabits a phantasmal body of the partial outline of under space 4 C of the fourth dimension, but able under suitable conditions to elaborate an outward phantasmal body by the attraction of volatile magnetisms. Here we have the human ghost, as he appears in many instances to natural vision: here are delineated the phantoms who inhabit haunted houses and localities; here we have one class of the spirits in chemically attracted forms of condensation, who sometimes appear in circles for materialisations; a class of those who take delight in assisting at spiritual *seances*, in making impersonations and giving communications: much that they impart may be true, as truth of appearance, though untrue, as truth of reality.

960. 'The close land of the adjoining under-space draws toward the configuration of the third dimension: strictly speaking it is phantasmal, yet the substance of appearance takes color, outline, taste and smell very much as those creatures imagine who pursue the ways of nature in the animal delight: they see pools of water where there are no pools; fishes where there are no fishes: but the illusive water that they dip up has all the quality of water to their imaginative sense; and the image of a fish,

that they imagine to be taken from the water, will so condense in their hands from the vapor of illusion as to wriggle like a fish. This is effected by the vision-play of Nature; for, doing all things artistically, she will make a seeming outline of one of her finny people. Thence if the spirit who is in this sport becomes a familiar and is drawn into the service of an expert in the mediumistic performance, that illusive fish may be thrown out upon a table, perfect even to fins and scales, by a farther materialisation: it will struggle there in the hand that holds it, as if just captured from a pool.

961. 'Again, every flower, every leaf in all the book of visible Nature, under given conditions and operations, can be, as an appearance, carried through closed doors, dropped from solid ceilings, or handed about as some veritable production of the 'glorious home of spirits.' Again 'spirit friends,' as would seem, may be caused to become objective by means of phantasmal appearances; the process being this:—the image of the one to be presented, if it can be clearly defined as a thought-picture from any source, to the mind of the spirit familiar, the familiar may project that image into the illusive element of the next dimension: it can there be grasped so as to be felt by the imaginative mind: it is felt thence by the touch of the imaginative sense in that new image. Nature, in that imitative world is always active in her mimetic play: she will fill out the outline of a baby as she would a fish, the outline of a lovely woman or a stately man as she would that of a baby. These are all in a sense as flowers that, when she detaches them from their foot-stalks, float again to the mind and hands of the spirit, the familiar, and thence to the medium, or the person of the third dimensional form, from whose imagination or by whose agency the production took its beginning of rise.

962. 'Thence, if there be volatile essences sufficiently diffused, aromalized or magnetised to attract to that nature-formation, there is to a certain extent produced a phantasmal materialisation. It may then seem that the departed have veritably stepped back over the threshold of the mundane world, and make to themselves bodies of consistency in the substance of the earthly sphere: the hands may be clasped, and the voices be audible,

and the flesh felt warm and glowing as if instinct with life. Yet there is a limit here; these being bodies of illusion, formed through an illusionary art by Nature, who is herself illusionised for the production; it is all nature-play.

963. 'This, however, demands a more elaborate statement. No man is master of his own body, of his bodily senses or his bodily mind, when Nature, the arch-enchantress, has projected one of the illusions of her enchantment into the region which he occupies: it is Nature by her spontaneous delight, by her suddenly condensed evolutions, who plays thus. The bereaved mother, who imagines that she clasps her babe; the affianced bridegroom, who thrills as he fancies to the kiss of the reapparent bride,—a new Persephone led up from the under-world;—it is still Nature, working her enchantment on them: these are only a little more actual to the senses than they are made by the processes that she employs in leading forth the bright visions of the dreams: it is Nature still, only by a deeper artistry, working through the fleshly sensitives of those who think, that in such illusive 'materialisations,' they claim and clasp their own.

964. 'It is Nature still, evolving a second representative image, through which she deploys by a subjectivity into the recipient's own faith, objectivised to meet the attractive and illusive creation which she impules into a seeming objectivity before his eyes. At last the welcomer's own faculties of sensation have become involved in this art-play of Nature: the senses of form, of color, of weight, of sound, of sweetness, of tangibility have all been led into the same enchantment: it is a dream that is dreamed with open eyes; a dream objectivised. Yet the process may pass beyond this: it is possible for a departed human spirit actually to imminate into a volatile, phantasmal body of Nature's exquisite formation and briefly to be present as a tangibility; it is possible, but very rare.—But here we touch another mystery: Nature in that world of fourth dimension, the line of which approaches the space of the third, as the advancing tide of the ocean throws up the flower-spray and water-bells, sparkling, dancing, breathing pungently and odorously toward the shore, —Nature is advancing in the round of her art-play of the ages: she is waiting but the fated impulse that she may cross the line,

to rise upon the shore of the outward earthly space and embody herself in the authentic images and lineaments of a new divine-natural creation. This present overflow of phenomena is a result from the irregular motions in the elements which she encounters in her advance: they are but the mimic snow-flowers of her winter; not the living blossoms of her spring: yet these latter are sure to follow, for those who shall survive to greet them.

965. 'Again take the word-staff and press for transposition into space F of the world of fourth dimension: this opens the way, but with extreme difficulty, the rise being impeded by the clinging nature-life of the third dimension, which holds and resists. There is nothing in the open world of this region with which we have to do at present, but our way lies through it to the under-world in the same note of the scale: to that we now enter. Open the illuminations a little by means of the staff, for light: in this valley of the under-world Nature lays away her hidden memorials: we have only to do with it because of the use that is to be made of certain knowledges that are to be drawn from the observation of its interiors. Here were folded away the outline-forms of the earth-karma of the successive generations of mankind; yet each is as the seeming natural entity of the personality in whose round of time it was constructed. Strike the word-staff quick and sharp, till the light cleaves the space before you, and look in; there are three regions of a fictile karma, from which in their conception, though a mistaken one, the adept buddhists constructed in part their theorem concerning the state or place occupied by the departed spirits of mankind, during the long intervals between past and future incarnations.

966. 'Touch that apparently human form, which seems to lie in the attitude of death upon a bed of state. As you touch, it moves and the shadows are all in a vibration: each karmic outline is thus, even to the astute observer, as the substance of the natural work and life formed by the human personality during its earthly round, and all invested with an outline of its earthly image. From this region also, certain of the sects in

Christendom partially derived their dogma of the sleep of the soul, between the period of death and that of a final resurrection. Yet observe, as we enter our coming has created disturbance, and some of the karmic images that were asleep as in the graves float upward. Press again upon the word-staff, by the manner that you know: pronounce with me the quieting word that is given: else we shall find ourselves enveloped in a karmic storm, as if the rabble of the dead had turned upon us.—Notice again the vast, brooding Presence that has been evoked by the word: that spell summons Nature and she hushes all.—Let us seek exit by another way: now we should return quietly to the line of this under-region that is turned toward the natural space.

967. 'The witch of Endor, when in obedience to the mandate of king Saul she resorted to the use of her magical formulas, for the purpose of drawing the departed spirit of Samuel the prophet into communication, beheld, as she averred, the gods arising from out of the ground; and that one of them, as if he were that ancient seer and adept of the Jews, said to the monarch, 'Why hast thou disquieted me to bring me up?—to-morrow shalt thou and thy sons be with me.' Thus at least is it recorded in the chronicles of that nation. That was the earth-karma of Samuel, disturbed from the deep quiet of the lifeless repose, and drawn up by the spell exercised through the familiar of the sorceress, from this chamber of the under-world. Those who have taken in the logic of the statements with reference to phantasmal materialisations will apprehend the logical ground of this: here was a phenomenon strictly in the line of the way that is being trodden by some of the adepts of the current spiritism: the method that evoked the earth-karma of Samuel, and that called forth a voice as that of a departed spirit, a query, a remonstrance and a prophecy, might with equal effect evoke many of those who there remain: all do not remain.

968. 'These outline-forms of earth-karma are subject to many mysterious laws: as the corpse of a drowned person, that lies motionless below the waters in the bed of the river, can be made by concussions of the fluid to rise and float upon the surface of the stream; so that form of karma, a dead protoplasmic image, made up of the shells that once held the living germ-forms,

made up of the sheaths that once held nerves, veins and arteries, made up of the emptied outlines and interiors of that which was once human formation, if but a current of concussions can be led and loosened into it, may be drawn forth again, as a dim shadowy outline, turned back partially from the transposition by means of which it was led and laid away.

969. 'Those ancient races which had but an imperfect survival of faith in man's personal immortality, still shrank with terror from the disturbance of the dead in their repose: they were aware that, in some undefined way, the departed man, who yet was no more a man, who was dead, who was a surviving thing as a shadow of man, yet who was a man no more, could still, failing the due rites of sepulcher, or if disturbed in the grave, or even in his ashes, make manifest by an apparitional return; thus evincing his disquietude or his displeasure at the sacrilege. Hence, too, it was forbidden to make these evocations: 'let the dead sleep,' was an axiom interwoven throughout the texture of antiquity. Now the fools rush in, where not alone angels but the very adepts of the races that rose superior to angels dare not tread, unless the Lord of life has summoned them for service there. The present is the age of fool-hardiness: thrusting aside the cautions derived from the experience of ages, it grinds up the bones of the past generations of mankind as fertilisers for its fields, and strips the wrappings of their bodies as material to be pulped and woven again for a new contact with the human form: it runs a plow through the grave-mounds and sets a gin-mill or a coffee-house upon the sepulcher. In each instance,—unless the law of exceptions may here and there operate,—such violations cause the concussive vibrations to form and pass to the under-world, where the earth karmas repose in their shadowed space. Hence, in many instances, whole battalions of them are made to float toward the earth-lines; to haunt and wander almost to the plain sight, or to whirl in the fierce strife-clouds of the passions engendered by modern civilization, unable to return.

970. 'Here enters another phase of modern Spiritism: the *seance* often develops a witchery, certainly not meant to be intrusive or in contravention of the laws of human order and re-

spect; not meant to be indelicate, yet still in violation of its chaste and sympathetic code: it springs from insufficiency of knowledge; still there is error and injury, for there is a violation here of one of the profoundest of nature's laws. These karmic images, drawn into the whirl of the outward mankind and attracted to the adept or medium, can be fixed in position, and made to speak and serve as automata, almost projected to the natural view. They can be whirled into the circle of a *seance* and so *rapported* with operators of exceptional ability as to be energised into as active images, and made to handle the pencil and to write out their own or other ancient names; made, in fine, to afford evidences by which the uninstructed might be made to believe in the identity of the earth-image with the personality of which it is the simulacrum.

971. 'There are many such images of various dates tossed about in the currents of the magnetisms of the earthly mankind: here opens another mystery. How are made the supposititious living Buddhas, of whom our brother Sakyamuni spoke partially? This process is not difficult of accomplishment, neither of exposition: for instance, the earth-karma of the dalai lama, who has made a prediction that he will reincarnate his ego by means of the deep magic that has its outward and inward adepts at its service, if that image has sunken down to the under-world and is there in the lifeless repose, may be called up, by the same spell that raised the earth-image of prophet Samuel. A little earthly child may be taken and operated upon by a ruthless process of this secret witchery, till that simulacrum, by its lines of conformation, which also may be made lines of recollection, may by its organs be grouped and gathered by the recollective habit about the organs of the infant's memory-structure: the out-form of the natural soul of the child is thus duplicated by the involution of the karmic structure of the natural soul of the departed lama, that has perished. As the infant personality evolves forth to touch into and make expression, it touches not into the structures of its own simple naturehood, but into a complex form that has absorbed its simplicities; it therefore thinks outwardly and performs according to the structure of the old lama-buddha, and hence says, 'I am Buddha:' so when tested there are dem-

onstrations given, which afford evidences of an apparent identity. The germinal personality of the infant is buried in the dead quantity of the deceased monk, and hence may grow to a phantasmal manhood, in which the effaced pontiff seems to be again incarnate.

972. 'There is another process of seeming reincarnation, which is not like the former type that is made the central demonstration on which pivots the religion that controls a third part of mankind. A man in good health and otherwise of the average of sane natural intelligence, will find working through his consciousness another consciousness, which is made adherent in him, and which is not possessed of any life, excepting so far as it is vitalised from and made a part of his own life. In that second consciousness, which becomes as it seems to him that of his deeper identity, he finds perhaps the memory of a Turk, an Israclite, an Egyptian: the scenes of a by-gone existence, in which it seems as if he had been an actor, more or less perfectly come forth as images upon the surface of a magic mirror, or as the writing of antiquity that was hidden beneath the after-copying of a palimpsest. Thus it would be made to appear to him that his conscious spirit was a survival of some personality of the past, that had entered again into the womb of a natural mother and been so reborn. Now commonly in such cases the wandering, floating image of some antique earth-karma has been drawn into the vortice of the human operation, and has sunk through the vortice into the brain and body of the man. The inwoven pictures that were in the simulacrum revive transiently, by means of contact with the chemical action of this warm, passional flesh, this humanly intellectual substance; the surviving thingness of one man has become a dweller in the livingness of another:—we are obliged to coin and to double upon words, and even then the present natural language is too scant to afford fitting garments of expression.

973. 'In many instances those remains in the burial chamber of the under-world are not of the earth-karma, but of the vestiges or outlines of that karma, still appearing in its ancient imagery. During the divine procession by which the old devachanic heaven of the ascended spiritualities of the race burst

its shell, there was a resurrection of multitudes of the forms of the earth-karma from the place of sepulcher. The deva of the golden time who visited you, spoke of the termination of the great devachanic round, and told of the resumption of the good remains of the earth-karma, as a new involvement for the heaven-karma. This is yes and no: yes, as to all that constitutes the sweetness and perfection of the natural structure of ideality; but no, as to the mere exuviae. The deva was essentially correct, yet I think that he was unaware that there was still a remains left from those remains.—He was not aware; since I spoke, the question has been asked of him, and his reply is, that he was not aware.—There are untold myriads of images of earth-karmas in that deep place, which were from the earth-life of those who matured the evil spirituality during the long line of the epochs of the race: hence you were aware that we had ventured amid terrors. * * * It is not prudent to pursue this subject: so much as has been would not have been presented, but for reasons of necessity: we may now return.

974. 'Again apply your hands to the word-staff; now for the transposition by which we pass into form 4 G of the fourth dimensions: rise in the strength: by this we enter the vast regions, now being occupied by the divine-natural kingdoms in process of formation by the ascended spiritualities of our mankind. Here we must not wait; our present work being below in the fifth subspace of the under-world: thence draw in for the descent, and observe: we have entered into a realm which has long been closed but which has recently been opened: it is that vast system of the Womanly Nature that may be likened to the womb. Here we are made aware that the womanly nature of our orb is now pregnant, but in the first stage of that pregnancy: this glance will suffice. Hence drawing forth, we return to the outline, where the form C of the fourth dimension touches to the outer world: here draw up a little and we are on the level of the natural race and can move at ease upon the frontiers of their dimension.

975. 'Push on vigorously, and you discover that the entire natural race is enveloped occultly in a sacque like that which encompasses the embryo: this constitutes a racial barrier, an envelope made up of a series of multitudinous cells; so that each human being moves in and is encompassed by an acriform shell, invisible to the gross sight. Some of the race are like human worms in their hirsute coverings: these are the strong ones of the wicked. Let us contract the sight for a more minute observation: some of these objects are like fishes that have commenced to form a spinal projection from the rudimentary head; those are the more harmless industrial creatures of the race: some are like human butterflies, writhing and turning in their cocoons; those are your brethren and sisters, forming toward the configuration of the new life. Thence observe innumerable filaments, woven to an universal web: this is the fine, membranous veil of Nature, by which she envelops all these creatures, that are involved in the earth-life, by the system of one complexity.

976. 'Notice that the vast folding that is thus woven protrudes, as if it might be burst apart; as if indeed there were an effort to rend and open it; as if there were little winds pent within it, and pressing to force passages. It seems in one aspect as a water-veil, in another as a cloud-veil, in others as a veil of pulp or of blood mingled with fire: it is indeed a veil of covering woven over the forms and faces of all the nations. What might occur, should there be a rending of this veil? the closed would become an open world: the worms would shrivel as when the vegetation of a morass is made one burning of fire: the fishes would float away in their aqueous fluid: the same process would cause the human psyches to emerge from their chrysalidal shells, to hover over the surface of the earth as the survivors of a race, and to become the primates of a new generation of mankind.

977. 'Again touch the word-staff: the powers of the word concentrate: we are thus enabled to hold in one continued series of forms from the third dimension to the fifth space of the fourth. We may thus perceive, that there is a continuous access, formed by the lines of an open way, from the near region of space 4

G, where the kingdoms of the new divine-natural humanity are being formed from the former angelic heavens or devachanic societies of the race: we see that this access passes through, terminating at our present point of outward stand. In other words, the Way is being established by which the kingdoms of the divine-natural humanity may project into the area of this enmeshed earthly mankind; and, entering by a concurrent force, that is possible for them, in the order of the movement of their science, when the hour is ripe, may rend the veil.

978. 'Observe again, by another effort of concentration, from the spacial form 4 G to the under-space of the fourth dimensional world, that terminates where the opening of the third dimensional world opens into it by a decline. The Way of access being opened from the space 4 G into the world of third dimension, the earthly space, it tends to open ingress: that is, the force of the incoming tends, passing through the external of the earth, to become a round; drawing forth again through the under spaces; thence ascending and completing the circuit in 4 G where it began. A Way is thus being prepared for a vortical stream, entering the earthly world from the high space of the world of fourth dimension, for the bringing in of divine-natural vitalities; thence passing through the earth and by its return casting out from earth the things that are unfit and obsolete and withdrawing them into their appropriate receptacles. Thus those apparently human beings who are spiritual wickednesses must be drawn to the chambers of complete dissolution: those who are spiritually of a germinal or advanced good, but whose exteriors are unable to pass through the transitional processes, will draw temporarily into that great region in one of whose lines we saw a valley of repose; while the deceased forms, like the karmic shells and others, will draw to that sepulcher of sepulchers, where Nature lays away the extinct things.

979. 'Let us return: we are now in the current of the pleasure-waft, where the sympathetic angels who minister in the providence of departure move when they come forth for the service of their vocation: they pass thus without notice; each

being intent only to hold the form of his operancy intact, that he may be in the skill of his ministration: let us hold our forms intact by like intentness, for we have much to do.—All things therefore, so far as our perceptions enable us to fathom, are in process for the close of the racial life of this mankind: as a race, it is soon to perish; but the coming event is not to be looked upon with apprehension. It will not be preceded,—as our science allows the contemplation,—by spasmodic movements, by distress and terror in the general consciousness. The human mind is being stilled and its senses more attuned to quietude with every change in the etheric temperatures: these are processes beyond the approach of any empirical chemistry.

980. 'The last seasons previous to the Event may be in almost every respect delightful, for the ethers will then have begun to instil into the plexial formations of man, thence inducing trains of sensations of a soothing and reposeful nature.—I say this with reservations: there are elements in human nature, which should they be unduly stimulated might induce a mania of social destruction in the civilization of the western nations. That civilization is at a stage where, if its rounds were accelerated, the explosive forces, taking possession of the industrial and the visibly dangerous classes, might lead, as in a day, to universal collision. The explosive forces for an inversive whirl of mankind already exist: the excitements that result in the infernal mania are constantly diffusive and becoming more intense. We stand upon the brink of the social volcano, and feel the mountain of the human earth quivering beneath our feet from the agitation of the pent-up fires, but our science fails to shew us of the immediate result: the vapor spreads about us and we cannot see: perhaps our eyes are holden, that we should not see.—

981. 'It is many generations since I had the pleasure of conversation with one like yourself, a Brother with us in the rounds of the New Life, and by the electro-vital body formed within the natural appearance, but preserving still the original outness of the third dimension. There is a statement in Hebrew scripture concerning one of our ancient Brethren, there named Elijah:

it is written of him, that he did not decease, but was translated toward the luminous region, as in a chariot of fire. He went out, as it is recorded, with his adept-pupil Elisha, and that younger brother beheld him thus lifted away.—I am about to leave you for translation: the vortice that opens to the luminous life, the solar and arch-solar immensities of the kingdoms that are of and that are above the stars, commences to draw me upward. Accept, therefore, this ring from my hand: I have worn it for the latter work and it will incorporate with your own ring. Take also my word-staff: it will become one in the structure of your own staff: think of me as having passed on to rest.’—In this fashion our brother Adonai, whose form had now become illuminated as if the Divine Man of the sun were glowing through him, arose above the level of communication, and, entering the celestial space-way, receded from the eyes.

CHAPTER XXV.

982. This sketch of esoteric science, as involved in and evolving by the events of human history, is incomplete, even as an outline, without passing in review some other phases. The language style of the present writer being made use of as before, a Sage of antiquity, also of the Brotherhood of the New Life, opened a train of observations, commencing thus: ‘By means of the word-staff of our order, placed in your control by our Chief, I am summoned to the service. I will therefore speak of the processions of certain events of an occult character, which are now in operation. There are four regnant forms of evil formed in the arts of the black magic by the inversions of esoteric science: there are four of the black Magi, immense characters, who by means of that art during the great middle period, after reinvigorating their outer bodies for a period of longevity, deceased phenomenally; but who had previously so constructed and indurated their hyper-physical bodies as to prolong their term of existence in the magnetic shell of the natural sphere.

These have their courts and retinues, their agents and familiars, and carry on by means of them, as well as by their direct operation, an occult intercourse with mankind.

983. 'The first of the black magi is termed by his assumption, 'god Fo': his scepter extends over China, Tartary, India, Thibet and Siam, as also contiguous lands: the penetration of his power ramifies chiefly throughout the devotees of the buddhist persuasion. The second is called by his assumption, 'god Jehovah: ' his center of radiation is in Palestine: the operancy of that radiation is first among the scattered Israelites, but it also extends into the countries of protestant Christendom. The third is entitled by his assumption, 'god Allah: ' his central force is at Mecca, and his radiations include the countries that are under the Mohammedan rule. The fourth is styled by his assumption, 'god Jesus: ' he has with him a female magician called, 'Mary, queen of heaven.' Their center is at Rome, but their circle includes the romish devotion throughout the globe.

984. 'I will from this open a little: by far the most powerful of these rulers is the first: he is the most ancient: he adopted the kindly and humane religion that was led forth by the departure of Sakyamuni, from a sagacious insight into the opportunities which his art afforded him for the establishment, by means of it, of a kingdom in the specialties of his own ego for the coming ages of the world. He journeys occultly from place to place, in a round through the principal centers of the devotional ceremonies of buddhism; making use of the vast forces that are accreted to him for the purpose of holding that form of sacerdotalism in power and splendor, and in a continuance that resists time and change: he is known to certain adepts, who are deceived by his delusive brilliancy, as an astral spirit, and as one of those bright ones who preside over this planetary earth.

985. 'The passion of the black ambition survives all others in the breast of self-desire, and all the other passions form and flow into it: the magician, who has sacrificed one after another all the groups of the affections that lead into the sympathies of the race, by the strength of the self-will exerted in the formation of an evil spirituality, aspires in perpetual effort for self-

godship, and evolves a cyclopean force of character and of penetration into human paths and motives, into the ways of the elementaries and the occult secrets of nature. Now, this is the pseudo god who is at present centering the resources at his command for the purpose of leading forth an exterior of the buddhist kingdom throughout the western world: it is he, personally or by trained officials and their familiars, who is in the background of the production of various displays of phenomena, on which that school of magic relies for the evidence of its superior skill and wisdom. I would not be understood as implying that there are not among those who are magical initiates of the east some worthy and, in their way, intelligent men. The old worm has a method with him that is superlative, and a different form of presentation according to the peculiarity of the occult sight of any to whom he would make a delusive opening: he is a fish, a snake, a dragon, an elephant, a buddha, an astral spirit, a man, or woman ob: he will cast up illusively a rock or a tree and seem to issue through them: he will rain roses to form a fountain of perfume: he will seem to melt into a stream and to flow away: he will endeavor to gratify the occult desires of those who serve him, provided that those wishes tend to the results of his purpose. Call him 'the Lowest Hell, embodied in one gigantic ego.'

986. 'Now there is opposed to this miscalled Fo, meeting him at every point of the magical advance, one of the arch-solar hierarchy, who by a long persistence has extended over the orient his word-staff: by the forms of his configuration he meets this magic age after age: it is he who especially endeavors, through whatever forms of good-intent are in the buddhist ritual, to draw the lowly and the humble to the blessed charities: his name is Atnai-Sola.—He, too, is drawing nigh the end of his long service and is breaking up the theorem of his operations, by which he has held so long; he is calling the forces, by which he has carried on his ministrations, to ascend and float above the pagodas and lamaseries, for the order of their return to the Peaceful Brightness. Observe, that through those old lands of the buddhist cult, there draws an exhalation, a scent of death, a corrupt vapor distilled from human magnetisms, generated

from the bodies and minds of multitudes who were in the principle of self-righteousness. That element has become instilled into those aged shrines, till the stones are tainted and the earth saturated and it streams forth again as latent pestilence.

987. 'I will stand in the house of your dimensional form as a Brother of the Sword, for that which I have next to say. The second of the infernal magi who personates as a god, the pseudo Jehovah, is also ancient; more ancient than the people Israel: he has grown to the fixed thought,—so far as our science allows us to penetrate,—that he is the Personage of whom he is the simulation; by the form of his proportions he sometimes causes himself to be presented as the Ancient of Days, sitting above the clouds of an imitative firmament; his delights being then in the magical projection of thunderings, lightning and voices. It is he who, personally and by agencies, since the denial of our Lord by that people, the destruction of their temple and the dispersion of their families, has sought to hold them as a persistent national egoism, trading and trafficking among the nations: it is he who endeavors to hold the Jewish mind in its cunning, avarice, sensuality, bigotry, conceit and exclusiveness; but he opens out into those regions of Protestantism where the conception is held of an hard, harsh, selective and persecuting moral deity: he there takes pleasure in promoting sabbatarianism, book-worship, and traffic that brings gain. His purpose, as avowed among the devotees of the black art who are his imitative angels, arch-angels and ministering spirits, and who are under him in the general control, is to gather his ego-people Israel to their holy land, to assimilate to them in one nationality all his real worshipers, who are in the same hardness, deceit and cunning with them, and thence to subdue mankind.

988. 'This magical potentate is of course insane from any truly human point of view; he is not indeed human, having become a power of avichi; but he is a madness that holds enormous resources, and that is wielded with long-enduring and unflinching sagacity. His pleasure is in the wars of nations, and his agents are instructed to foster the war-spirit, till Christendom shall be dissolved in a vortex of the mutual carnage of

its peoples. He takes solace in German pluck, and his war-cry, instilled for them, is 'blood and iron;' he stimulates that Teutonic ambition, its ferocity, its pride of military science, its longing for empire. He is in the caste-pride, exclusiveness and luxury of Britain, but his chief hold in the Anglo-Saxon race is by means of the trade-spirit: he takes an indulgence in the crush and waste of life which is fostered by its industrial system, for he has no bowels of compassion: the burden-bearers are to him in his hard conceit but as grass-hoppers. He excites the chauvinism of France; for he has an especial hatred of that people, and one of his efforts is to cause the dismemberment of its nationality; to turn and overturn until there shall be no more order and no more hope.

989. 'The Supernal Genius by whom the pseudo Jehovah is held in counteraction is a woman, counterpart in the holy nuptiality, who is styled the Daughter of the Day. This war-god instils such instincts of infernality, such war-forces of rapine and trade, such deadly, self-righteous moralism, that the bars of his operancy can only be bent and dissolved by means of the deeper penetrations of the woman's fire, that are in the processes of the Mother's Word. She moves abroad by clouds of animated gentlenesses; by the infusions of elements that beget humane cultures; by a warm philanthropy that reaches forth toward a brotherhood of nations; by an out-drawing of man's plexial formation to become an organ for extended sympathies, and by fostering those thoughts which teach that the welfare of the individual is made strictly dependent on the general well-being of mankind. She seeks to penetrate into families for the initiation of a divine familism: her touch is very soft and sweet upon the daughters of the lands.—Since the last change of the year, the Daughter of the Day has commenced to dissolve the final form by which her protective ministries have been carried on: the influences of the choirs of her sister-bands and daughter-bands, which led down thrills by means of vibrations, to counteract the hoarse braying of the occult trumpets of the war-god and the beating of his drums, and which lapsed on the shores of earth like the waters of Elysium, grow less and less and will soon be felt no more: the long round of her radiant influence is almost ended.

990. 'When the Romish missionaries, entering the orient, first came in contact with the buddhist religion, the earlier impression was that they had met their own faith under another form. The papacy, the grand episcopal hierarchy, the ranks of minor clergy, the celibate orders, the system of priestly mendicancy, the churches, monasteries and nunneries, the sermons and liturgies, the bells, crosiers, miters, robes and rosaries, the invocations to the saints, the clairvoyance, hypnotism and ecstasy, the fastings and retreats, the general identity of the features of the moral code, all tended to foster this assumption. At an early period the life of Buddha, passing through an arabian channel, had fallen into the hands of the Romish ecclesiastics and been accepted as the biography of a catholic saint of the east, his occult performances recognised as true miracles and his departed spirit honored with the rites of canonization. At a later period Rome advanced a theory that buddhism was an imitative religion, patterned on that of the holy see; and this held good till it was determined that the eastern rival was the more ancient of the two.

991. 'The system of Romish ecclesiasticism was a slow accretion: it is, however, constructed occultly in the mold of that of Buddha, and it runs a parallel course through the ages by means of the same partial hold and inversion of occult arts and knowledges. The romish priest is essentially a lama, the romish nun a lamaess, the romish strolling monk the traveling mendicant: the trance, the vision, the ecstasy are identical. The pseudo-god, who is named as Fo, has a comrade of the black magic, a similar in magical construction and performance, a pseudo-Jesus, who has his seat in Rome. The essential difference is, that the infernal god of the east moves and operates in the vapor of the cold magnetism; but his rival and compeer of the west, in the heats of the fierce magnetic fire.

992. 'The eastern magician, rising into the ranks of the infernal gods, carried into that godship a vaster knowledge than did his younger compeer: the method of his genius is that of contemplation; his reasonings are in a larger area: the circle of his operations is therefore in a movement that is calm and slow, methodical and comprehensive: his bases are larger, covering the comprehensiveness of nationalities that are fixed in the quiet-

tude of ages. The Great Ego of Rome carried with him into his godship a different character: he is cool yet fiery, abstemious yet voluptuous, serious but witty. He possesses far more of the remains of the original aptitudes of the natural soul, and is thereby able to conform to the genius of the west, and to operate amidst the seething, boiling masses of the occidental nations. He is in a sense, though an inversive sense, a character of evolution: the capacities of evolution not being exhausted in him, he lives more in the pleasure-life of Nature: he is charmed by his nuns, the earthly odalisques of his great harem-sanctuary, and is fond of entering them by means of magical projections, which adhere and draw by the plexus, so that they yield sensations for his pleasure-heat. Age after age he renews his volatile life by means of a perpetual succession of pious virgins, who adore him as their spouse: he is among them occultly as a Krishna among the beves of his gopias: he is sometimes seen by them in ecstatic trances, as a young man of brilliant appearance, calling forth pleasures by means of charming caresses.

993. By another aspect he is a profoundly sagacious potentate, a wiser and more magical Solomon, a god of gods to the minor magi who are in the allegiance of his rule; a god of courtiers and diplomatists, of long-descended aristocracies, of Hapsburgs, Bourbons and Bonapartes. He insinuates his elements into the proud and powerful secular Society, which wears his religion as a monarch might wear his robes of state; moving by a peculiar vapor of complaisance to promote its advances and unify its forces. In another of his presentations,—and this the central one,—he is cold and bloodless, playing the game of his policy in the conclave, directing the schemes of the acute and wary ecclesiastics, holding their combined thoughts to the one supreme end,—the permanence and aggrandizement of the sacerdotal despotism. If a pope, after being enthroned, incurs his disapprobation, he will endeavor to remove him; but if one pleases him he will seek to prolong that agent's life, till there is one made ready to be his successor. 'His name is legion, for he is many;' yet many in one, being involved in a chain of adept spirits and trained elementary familiars. He has the prac-

tice of fixing these familiars as living automata; these being stationed in the sub-centers, from Asia to America, the whole vast system is operated as from the brain of one ego.

994. 'With this infernal god is joined an infernal goddess, who was once a woman, and whose faculty of presentation is still more absolute: she was a sorceress of the old magic during the pagan days, and while Rome was in the acme of victorious imperialism had shrines dedicated to her as the Goddess of Victory: she is a cold cruelty, delighting in warfare and the shedding of blood. Transposing her forms of access from the pagan to the pseudo christian style, she thence embodied an ultra magical structure as Mary the virgin: in this presentation she makes to appear as majestic, glorious, opulent with the seemings of charm. She renews her wealth of essences for the more exterior seemings of life from devout young men, initiated into the ecclesiastical profession and its celibate habit; such are held hypersensitive by means of devout revery, while in their ascetic custom, to mature from their sexual essence and to fill her reservoir. Hence she is able to distil a fluid, which she in turn, directly and by agencies, communicates as a subtilizing quality to the intellects of the chief priests, who serve the system by their sagacious artifices, governing the subject masses: the cool brain is thus combined with the fiery breast of zeal; the educated and almost adept consciousness led into the service of the system, and an eternity of delightful recompense made to seem near and sure.

995. 'Passing from this seat of dominion, we encounter in the occult court of Mecca an infernal god of different style: that court is opened magically into the under-line of the near space of fourth dimension and is displayed as a fatuous paradise, where this mimic Allah resides. A bloody, brutal, obsolete old reptile, he is in some of his changes so degraded to a form of inferiority as to lie in a pool of loathsome magnetic fluid, like a crocodile wallowing in the slime. From this, after being refreshed and renewed, he emerges, till in the transposition he seems as a magnificent monarch of the human race, a lion-like man: he is much again in his degraded style as the gorilla, with hairy protuberant jaws, expanded breast, flattened forehead,

long limbs,—an egoised monster, to whom the gorilla elementaries being subdued and fixed, are the agents of a magic of ferocity. In another form he is a jinn or an afrite, appearing on occasions ten times enlarged from the human figure, drawing to his central form groups of elementaries for body superimposed on body, which is thus held in a form of magnitude. Hence he wields a force of attraction, that draws the mohammedan devotees in their rounds of pilgrimage to the religious capital of Islam, and there they are infused into from the elements generated in this vast pit of magic and sent abroad to diffuse that element, as faith and zeal, throughout the mohammedan world.—These are the four infernal gods and the goddess, constituting by their unity a five-fold operation; instilling the persuasiveness of religious falsity into the body of mankind.—The romish impostor and impostress, being in the centrality, were counteracted during the ages since the incarnation by means of a direct processional form evolved from the Logos: again, by a procession from that procession, the forces of the infernal reptile of Mecca were held thrust back into the decaying seats of the elder civilization.

996. 'The paths of entrance into all sciences are beset with difficulties: the discoverer or rediscoverer can only advance to the demonstration as he takes on intellectually and experimentally the form of his science. Hence the man who would be a discoverer in the science of humanity must concentrate himself into humaneness, till he evolves the faculties from inmost to outmost, till he takes on the conformations of humanity. By so doing he concentrates his being into God, who is Life of life and also Form of form in humanity. In doing this he becomes concentrated into the form of the Absolute Manhood of humanity. Hence, the Word, that was once made flesh and thus apparitionally visible even to the world of third dimension, becomes to him apparitionally visible in any world of the more composite dimensions where, by the order of the divine processions, the sight-mirrors of his mind are opened in the plane of the divine appearance.

997. 'Now, in the more exalted regions of the world of fourth dimension, where the order of divine-natural society is instituted for kingdoms and races of the unegoised mankind, the Divine-human One-Twain is first, of all, as the eyes of eyes; the visual organs being held in God: by means of this holding in God the people then behold each other. There is with man a peculiarity of vision, as he enters into the revived forms of his ideal originality: he dwells in such an intimate sense of sonship to God, that whenever he retires a little from the superficial ground of consciousness he knows that God is verily present with him. There is on this point a seeming paradox in the gospel: the statement, 'no man hath seen God at any time,' is offset by the statement, 'the pure in heart shall see God.' The touch-sense in the new organs of vision is so exquisite that the Visual Form of the Supreme Majesty, whom yet as to depth and content of Being no man can see, is clearly made apparent. The whole organism of the new man is one sight-mirror, as to its more occult modes, and the outer foldings of the form are but as the lids upon the eyes, that soften the resplendencies. In the Processional Appearance of the Divine all the dimensions exist: the Divine-human One-Twain both hold all dimensions, and are in all. God by absoluteness no man can see or comprehend: God by relativeness, the man whose life is in the strict law can see and does see, can apprehend and does apprehend: the Arch-Genius of life perpetually irradiates into the accepted creature.

998. 'The path pursued by the man of the new life is a path in God, and his journeying in the round of that life is a walk with God. Hence, as he becomes naturalised to his new naturalness in the form and world of fourth dimension, while the objects of the kingdoms of that new nature are displayed as a revelation of pictorial loveliness, the delight of his heart is, that he may see God in all of them: nature is not therefore the deceitful maya; it is a softly shadowed yet illuminated picture-screen, through which God can be sensed and divined continually. While the human body in the world of fourth dimension is far more highly structured and hence far more capable of receiving the impressions of form, weight, color, sound and odor than

are bodies of the third dimension; while also the objects of the nature of that world are more highly and delicately constructed, and hence more capable of producing sensations and imparting potencies, God is so between each sense and the objects which produce impressions in that sense, that the impressions pass for this result through a medium that is of God. To man in the outward there is sometimes a vague sense of God in nature, but there is in this other world of nature a sensation that it, with all its scenery, is in God: hence the delight.

999. 'I unbind myself a little more, to speak by a phrase or two, of how those in that new kingdom of heaven are sensible yet super-sensible; rational yet super-rational; how they have all of the good, true, beautiful and enjoyable that is found in the world of third dimension, yet there possess more still of 'the good things that shall not be taken away from them:' for our science requires this. The basal fact of the natural man of this race is the ego: from this as a point of resistance is built up the structure of his personality, by the advancing virtues in the life which resists and overcomes the ego: the basal fact of the divine-natural man is the non-ego, the unself, which is formed to him as the natural result of all the good that was in the endeavor of his life-round while in the labor of overcoming the ego: this constitutes to him a basic structure of the lower natural degree; that good being as a new form, vitalised by God and made one of the series of the structures of his heavenly-natural body. Instead, therefore, of having an ego as structure of resistance, he has a structure of unself, which is a structure of reciprocity. He therefore has Nature constituted to him by a new form, which is wholly of his individuality and his privacy, but which is also in the form of the public or social good.

1000. 'The divine-natural man, in his electro-vital formation of the fourth dimension, is constitutionally in four forms, which double, making the eight, 1. The psychic germ has elaborated and become the psychic genius: 2. the spirituality has become in its unself comprehensive and interiorly illuminated by a constant inshining of the Word-spirit: 3. the spiritual soul has taken on a form of attributal expression constituted to it from the Word-spirit, with ranges of new unfolding faculties: 4. in

place of the original memory-form is the word-geist, in whose mirror-senses are duplex organs, reflective from God, reflective from past, present and future in the divine eternity, reflective both of the objective and subjective side of events, taking in the duplex ideal of objects made present by impressions, taking in both forms of effect and their formative images from the world of cause; and all this as simply and as easily as the original memory-form mirrored the superficiality of natural appearances: we may style this an eternity-form, which transcends the time-form, and that includes the capacities of the time-form while serving in its field. In the lower degree of the formations there is, 1. the new natural soul, uncorrupt, impeccable, a form of constituted virtue and the residence of the living virtues of that natural degree: thence is, 2. the luminous unself, constituted from the karma of the natural truth and good of the previous round, vitalised by the divine inflow, held in the divine consistency and embraced in the general unself of the divine-natural and social humanity: we find, 3. the life-body, a generative matrix; and, 4. the extreme form of the surface.

1001. 'Thus there is a series of four forms, which are duplicated from the lower to the higher degree, in the second constitution: man therefore has all the senses and faculties of the third dimension, but they are transcended and made senses and faculties of uniform felicity. He beholds the realm of appearances as formerly, only that the appearances are idealised and led out to perfectness, which is now however a transcendent perfectness. Allow me to unbind a little more.

1002. 'The proper capacities of a man of the third dimension are unknown at the present day, owing to the long-continued progress of the deterioration of the species. Our people of the silver age, with all of their attainments, were far from exhausting the dimensional possibilities. We understand that the Divine Genius of this creation, from the survivors of the event that now draws nigh, will institute a new order, in which this incipient survival will gradually evolve, under certain modifications, the civilization of our supreme time. We are looking forward to a period, in which the potentialities implied in the third dimension will be demonstrated in an ascending series of

racés: we anticipate an era, wherein the orb shall be refertilised, bringing forth a new flora and fauna, all in the third dimension, but in types of beauty, grandeur and utility that are hardly expressible. We behold before us a coming commonwealth of man, whose out-space the processions of the advancing Nature shall enrich and beautify, and in that we believe that the races of the fourth dimension will have free access and egress, by processes of which you know, but which would be incomprehensible at present for those to whom the words may fall. We know that all this is in the law and order of our science, and that it is in the processions of the Vital Word: beyond this, however, wisdom requires that we should draw the veil.

1003. 'I will again loosen my thought to you:—the singular progress which the most advanced nations have made during the present century, is now tending to a crisis of general war: the strain upon the resources of the great military governments has become so great, and the evil passions generated by the attitude of constant menace so excessive, that it may speedily become inevitable. Either one or the other of the great rival Powers may bring on a rupture of the public peace, that the weaker may be driven to the wall and the stronger left in freedom to carry out its purpose of extended empire. Should this occur, no human foresight can determine the consequences, for the insanity of war is contagious; never more so than at the present day, when the wealth of the nations is rapidly becoming mortgaged to public creditors; when the degree of enlightenment possessed but recently by the governing classes, has been diffused throughout the general average of society; when the desire for riches has taken firm hold upon multitudes who have been heretofore so overawed and stupefied as hardly to dare to look beyond the round of life-long poverty, and where the balance of power is silently passing to the industrial classes.

1004. 'The advance of nihilism in Russia is but a signal thrown out by the forlorn hope, moving in the van of a great aggressive host. When the Proletariat becomes surcharged, by means of the admixture of the cold element now forming in the human atmosphere of the west with the warm outflow of the west, the passive condition, in which the masses submit

to the coercive systems of the state must terminate. Unless the divine hand shall be laid upon the bosom of the race, people after people will cast off the existing restraints: then the Proletariat will endeavor to assume the rule. Instead of storming a bastille, the people will take possession of the countries, holding all avenues of public communication: instead of levying a tax upon the lands of the proprietaries, it will confiscate all landed possessions: it will decree the sovereignty of the industrialists and appropriate to the use of that sovereignty all fixed wealth whatever.

1005. 'No man, however advanced in wisdom, can be fully aware of the latent power of the passions in the human breast; for the reason that those passions have been held in restraint by the combined agencies of the planetary providence. Temporal ends have been sacrificed to eternal ends, in the process of assisting the well-disposed of mankind to overcome the body and the spirit of self-desire: men have been held in smallness, because had they been allowed, with no restraint, to greatness, the evilly great, rising to dominancy in that evil greatness, would have founded empires of natural infernality. As that providence loosens from its ancient form in transition to a new cycle, inevitably there is a partial interregnum. We are now in that transition: what disasters may occur during the transition we cannot foresee.

1006. 'The ties of the old restraints are loosening from their hold; the elements that were held apart are flowing and fusing together. It is for the world now as it was for Judca when, after the crucifixion of the Savior, the zealots of that people were bent upon declaring an armed theocracy, and preparing to dash their nation in pieces upon the invulnerable rock of the Roman power. The vast series of the shells of national formations, that are the results of the successive out-births of the way of ease, dating from the renewal of mankind after the great cataclysm, are giving forth their contents, under the pressure of the general tendency for the agglomeration of mankind. The distinctive elements in which each nation has held its own proprium, are commingling in the ocean of the fluid of the common ego: all things are preparing to pass away.

1007. 'The walks of our own round of occult labor are being broken up: the methods of communication whereby we, as members of a Divine Fraternity, peculiar in its constitution, and hence adapted to a peculiar service, were enabled to exercise specific ministries in local crises of the earth,—those are now impeded. We are compelled to suspend the great operations for the outward mankind in which we have heretofore found employment for our energies. Our Rock opened, because in a measure the ways of the occult access to mankind that centered there ceased to exist. We call upon the God of our life and stand in the attitude of resignation, finding our ways of service still, but now first by emanating into the outer ether and thence by moving abroad, rather as outstanders than as instanders to mankind. While there is a great relief to us from the burden of the immense care, that has always been held by us for the race, there is also a strange, gliding motion, as if the Spirit of the Orb herself were moving on to effect the transposition of her forms of structure: a curtain of shadow has commenced to form before our eyes.

1008. 'Our work will be henceforth, for the present, so far as possible to preserve the things that should remain; the precious things, the organic structures of those who should survive: with these remarks I take my leave.'—Another of the Fraternity then said, 'The volume of the ancient scripture, that was preserved by us in its esoteric form, from the date when the words were pronounced wherein that 'Book of the covenant of God with the people' was written, is here before you. It has been my office to compare with its truth the forms of the scientific statement of this writing, in which you have been engaged in association with our chief and his colleagues. I fix upon it the seal of the word, in which our Book was written.'

CHAPTER XXVI.

1009. That which is written is written out of the secrecy and mystery of Nature, yet is comparatively but a little after all. It has been said, as an epithet of highest commendation applied to characters of recent history, that 'they are Plutarch's men:' the chief ambition of the worthy personages whose deeds are portrayed by the great classic narrator was to play nobly the parts assigned to them in the human drama, but they made small of either life or death. We of the earth are but the actors on a stage: our entrances and exits are appointed for us: servants of the drama as we are, it is of the least possible moment to us as to how or when we retire from the visible scene: if only that we remain or depart in the order of our service, it is all well.—There is one branch of the esoteric science which has been noticed but by passing allusion. Literature as commonly understood seems to be the least occult of all arts: though 'of the writing of many books there is no end,' those which are possessed of the most fascinating, absorbing and permanent influence appear as if they were the products of the human mind, working purely in the line of its own capabilities and resources. Take English literature, from Chaucer to Tennyson, from the venerable Bede to Macaulay or Froude, from Shakspeare to Charles Reade, in all the varieties of genius and production which such names may suggest, there is a mingled flavor of the sun and of the soil.

1010. Eminent authors of all classes seem to have lived in houses open to the day and generally to have held their lines well in Nature. As the authorial craft has flourished and founded its own social caste, literature has more and more become obviously natural: it has been made a canon of good taste to pay a polite deference to ecclesiastical creeds and customs; but to waive the claim of the spiritual side of life for recognition,

and to thrust it into the back-ground with a polite indifference. The scheme of modern existence is found to be incompatible with the scientific and practical admixture of that which is supernatural, subternatural, extranatural or intranatural. It is considered important to make use of the superb remains that survive as wrecks and ruins of an esoteric antiquity, but they are held merely as dead material: authors draw from those quarries of the past as the builders of the shadowed ages did with the carved work and the statues of imperial Rome; they built them into the walls or calcined them in the lime-kilns: the survivals of truth,—of the proudest Truth,—serve as the adornments of the paltry fiction; and to make a deft use of this precious spoil stamps the literary workman as a master in his craft.

1011. The opinion that there is no body of vital or interior reality in the non-semitic religious cults of antiquity, growing and becoming diffusive, being popularised and operative, in the law of consequences, has filled at last the common atmosphere, in which men of letters think and in which the multitudes read, with the profound suspicion that there is also no esoteric or vital principle in the books or systems of home-faith, which have been held till recently as the only ones believable. An obstinate and unquestioning faith survives chiefly among the shop-keeping classes and the peasantries: in general, religious beliefs are held from acquiescence but not by intellectual conviction. Those bodies of believers who are most tenacious for the creed of the apostles would revolt from any attempt to enforce their teachings in practical life, as prejudicial to the well-being of society. Men in general are weary of dogmatic religion: women hold to it from the sympathetic quality of the sex: woman is always more conservative in religion than man, for its public forms are fashioned to include the private and family life; the average woman finds in her church and its coterie a round of stimulants that relieve the monotony of home.

1012. Her clergyman, in the mind of the thorough church devotee, occupies the place that was held in some ancient faiths by the idol; he is isolated on the pedestal of his profession, and like the animated statue of antiquity is considered, as in some partial degree, and by some occult process, a medium for the

access of Divinity; which so far descends through him as to add an inspiration to his cold thought or distil a ghostly stream into his naturally magnetic influences. In some sects the laying on of hands communicates 'the holy ghost,' and places the novice in the direct line of an authoritative and spiritually-permeated succession from the apostles: in others the priest is supposed, by the suppression of his sexual functions, to be held up to a peculiar sanctity; and after being imminated into by Invisible Powers, to become fitted for the performance of occult rites and the dispensation of occult forces and virtues: dying babes, if sprinkled with water from his hands, escape an eternity of limbo and are conveyed to paradise: the bread and wine over which he performs an incantation are changed into the body and blood of Jesus: masses for the dead celebrated by him alleviate or terminate the sufferings of souls in the purgatorial fire: he casts out devils from human organisms that have become possessed. A vague, fluctuating, inconstant shadow of belief in the supernatural is maintained in the western nations, by the legal consecration of one day in each seven to the pursuits of religion, by the maintenance everywhere of sacerdotal institutions, and by the organizations of drilled and trained ecclesiastics, whose social position and whose success in life are made to depend on their service of the propaganda. From this class arises another type of the author; each sect throws out its skirmishers of the press.

1013. When it is considered, what multitudes of cultured and worthy men devote their lives, with a general good intent, to these pious pursuits, it might be reasonably expected that works of a magnificent literature would appear from them in constant succession. It might be anticipated that, touching God by a peculiar virtue of relation, and opening into humanity for the most sacred and eternal of services, the Genius of the Faith would ascend through them, efflorescent, radiative and intellectually architectural: that, at least, anthorial creations might be expected of them equalling those of Goethe or Shakspeare, who were but semi-pagan men: yet of all literatures that which is religiously sectarian is the least of all dignified in the likeness and proportions of humanity. It is in christendom as it is in the centers of the great oriental religions: the priestly intel-

lect, which by its functions one would suppose to be impregnated from the Divine Wisdom and thus made grandly creative in the realms of literature, lags in the rear of authorship: it is never the fiery and illuminative wheel: it serves as a mere brake upon the wheel.

1014. The philosopher, the scientist, the historian, the biographer, the poet, the dramatist,—these, if transcendently great, are of secular pursuits; or at least of the secular spirit. England's greatest, Shakspeare; the greatest of Germany, Goethe; the greatest of France, Victor Hugo; the greatest of America, Emerson, were great by reason of their creedlessness, their many-sidedness, and their habitual secular relations with mankind. They were men of whom the best thought of the future, entertained for them by the consistent pietist was, that by a bare possibility, or exercise of the uncovenanted mercies, they might escape eternal damnation: yet they of all others best represent creative intelligence, in its realms of authorial display: the representations may be partial, broken or distorted, still there is representation: here is mind, mind! working by comprehensive and immensely vitalised powers; moving by all its forces, in certain lines, to grapple with the truth and fact of things, and to shape forth its apprehensions of the truth and fact of life into successions of statement, wrought with a masterly art that shall take wings to fly as instinct with immortality.

1015. One of the Sages of the Fraternity was afterward present and said, 'You have sought to phrase those statements so as to avoid giving offence. Let us enter into the fourth dimension; into the region occupied by animal elementaries, who are still partially under the influence of the natural mankind. * * * Now, Robert Burns was a poor, forlorn creature: the smell of scotch drink was commonly about him, but the aroma of the heather was there as well. Burns had that which we term the foot-lift: in him Nature sought to idealise one of her peasantry, and she entered him at the feet; thence rising in him by an ideal image, till it moved in his breast and kindled in his brain. By means of this ideal form of nature's manhood, when coarse stimulations were not bedulling his senses and overclouding his reason, he felt and thought from this manhood that is implied in

nature; he felt that rank was but an accident, and wealth often but a theft, and devoutness often but an hypocrisy, and priesthood often but a sacrilege: he divined that whatever of wisdom, benevolence or heroism existed in his emotions and aspirations, was in him by virtue of the manhood in which he stood and which was living and formative within him.

1016. 'But whoever feels Nature's manhood in him, feels also the same manhood in the forms and lives of other men: hence, till he meets insuperable resistances, he thinks and feels abroad into the sympathies of humanity. Hence again, being thus in nature's sympathy, her eye-touch is in him and he sees, in a sense, that nature's eye-sight touches lovingly upon the woven forms of the processions in the kingdom of her naturality. Hence the thought-touch of Nature was in his brain; he meditated in the forms of nature: by that great natural simplicity and sincerity of heart he became a living realist, amidst a polite, pedantic generation of mental phantasma. Yet, if strong in the strength of nature, Burns was weak in her weakness: the *anima-mundi* could thus draw up forcibly in him, but the forms in his structure were in such relation and state that the *anima-coeli* could not draw down to effect the conjunction. The appetites in him were rebellious; moreover, the spirit of appetite in him was continually being excited by the approach of the dense appetencies of the opposite sex, drawn out toward him by the intense volatile perfume, mingled with his emanations as a result of that indwelling of nature. Burns was chaste in his spirit and its desires, but unchaste in his bodily desires; and when the latter were excited, he was lost in the fumes of his animality.—At last the man lost hope: slowly the Nature-Spirit emanated through him, passing on to other innominations elsewhere, and he died. Nature attuned him for her instrument of melody, and her work was not a failure, though the chords of the lyre snapped asunder, after the first few preludes of that which should have been a grand and world-resounding strain. 'A man's a man for a' that:' for all the failures, all the follies, the *anima-coeli* took him into one of her blessed retreats after the shadowed passage.

1017. 'Let us enter into one of the formations of our ancient labyrinth. There was a Poet among our people, in the high day of the silver age, whose name may be written as Iathon, and his wife's name Iathonia: in his earlier prime he was a lyrical artist; in his meridian, a dramatist.— Draw more closely; he is here and will shew you of his gift. The song-spirit of Nature entered into Iathon, yet not as with Burns by the foot-lift: its entrance to our Poet was by the first fire; the Divine Mother appeared to him as the divine muse, in the chamber of sanctification where the youth enters into the state of puberty, that he may become a man: I will repeat as he narrates to me.'

1018. "She, the Divine One, laid her hand into my bosom: she drew out the cold vapor and instilled into me a warm flood, saying, 'Hold this flood in thee all thy days; it is my gift to thee.' Thence, going forth into usefulness, the objects of visible nature were to me as enchanted forms. The *anima-naturalis*, Nature by her distributive naturality, by her interior, ideal forms or images, that she involves in stone life, plant life, animal life and also human life, was so visible to me that there seemed to be a dance in the processions of them all. I thrilled to the enjoyment of this, being charmed and led: thence the joy that was in my bosom from the nature-world caused my warm flood to rise into the brain. So the desire was in me frequently to create poems, singing of the divine wonders in the processions of nature. Now, when I was drawn by sight toward the maiden of my destiny, she was a cold girl.—She will speak of this by the lips of your love.'

1019. The wife of the writer said, 'Her words are like these: 'In the chamber of consecration, where the eyes of the girl-child are first opened to the mystery of woman, the Father of our life was manifested through the animated statue, and it was as if He said to me, laying his hand upon my brain, 'I bestow upon thee this gift, a cold flood: when thou art bestowed upon the young man, whom thy Mother is preparing for thee, thou wilt be instructed of its purpose; but always preserve the flood.' Going forth afterward among the virgins and young men, they called me the 'silent-muse.' I could only speak to them in oracles or words of mystery: the dance-motions would not form through

my feet, nor the song-speech flow through my lips; for I was cold. I made my retreats when permitted in the secret places, where the sacred statues stood in the houses of God, till the impersonalities from the upper space would draw to my cold, gliding about me and making as if they would sport and play.

1020. “The of-oo, the luminous birds of the out-space, would approach and light upon my shoulders: the vi-vi, the little, twinkling baby men small as the woodlarks, with their wives and families, drest in the attire of beatification, would come from the mystery chambers that are formed in the grottoes, by moon-light and silver star-light, and introduce me to their sports: the coos-pa, those who revel in the sun-beam and make play in the day hours, floating as with wings amidst the perfumes of the gardens,—little people like the vi-vi,—would attract me to some sunny nook, see that there were no spectators, and then work tiny wonders, playing games of transformations. Lady Pine and lady Citron would emerge from their great trees and hold my hands in the shadow of the leaves; the dryads, bringing Nature cold and tingling into my veins, with chill ardors that are so exquisite.

1021. “I dreamed a dream in one of the grottoes, while the wood-nymphs held my hands: I dreamed that I saw the young man of my destiny; and it felt in my dream that the cold flood in my brain was to be married to the warm flood in his bosom, and that afterward he was to have babies from his brain. So I went to the Lady Priestess and informed her of my dream: she took her speech-rod and made the sound through it which summoned the reverend Priest, her husband, that he might direct for whatever was in the rightness concerning me: then my lips were opened to the song-speech and I began to sing. There was a cer-elf, a public festival and, being there, one in rule led up to me a young man, one of the extreme class of peasantry: he approached as a youthful prince might do, saying, ‘Cold Muse, I present my warm flood before you.’ I replied,—for my lips would pronounce,—‘draw me into your attraction, and I will talk to you:’ so he drew me into the attraction, by the permission of the Mother-wife who presided over the festival. We

then became lovers till the reverend Priest and Priestess said to us, 'be married.'

1022. "After we were married he began to be very cold to me, for my cold flood diffused over into him; but I commenced to be modestly warm to him, for his flood of warmth passed over and diffused into me; yet his cold was very gracious. After a while he said, 'We are not like other people: let us, by permission, go away into the retreats of the woodlands and live together there.' So we found a place and lived in a rustic cottage of the woodlands, where the holy river flowed into the sacred lake. There he would sit abstractedly when his simple tasks did not require attention, till he commenced to become warm again, more warm than formerly, and my cold flood would play into him till he would say, 'Nymph of my love, do not spray me any more:' thus we dwelt for about seven years,—living, I must say, most intensely in each other's kindnesses.

1023. "After this he was sent for to the court of the Blessed Majesty and there we were received with honors; though we had achieved nothing as yet to occasion such public reception. One day the Blessed King sent for us and said to him, 'Sir Poet, be joyful and bring forth: you are in the fulness of pregnancy from the Divine Muse, who is represented to you by this affectionate spouse.' So he brought forth a poem, which was laid upon the divine altar: being approved there by the descent of the star of the holy fire, it was thence given to the king. The Most Blessed therefore caused it to be read throughout the court, and it was thence distributed into the land. Now behold, he is yet as then, very silent when one would speak of his performance; but I delight to speak of it. From this we had a large family of brain-babies: they are in the great volume of the land. The King caused some of them to be represented by song-dialogue; they were in the representation of the mysteries. I think that it was for a period of about an hundred years, time-measure of the earth, that this period of fertility continued: when my time of full round had arrived, he said to me, 'Shall we emigrate?' but I replied, 'I am not satisfied to give up my cold flood; when our Father takes it from me it will be time to emigrate.' When I spoke thus, it seemed as if my flood

made voice within me, saying, 'your flood is not to be taken from you.' Afterward, as he made the last steps of the life-round, he grew so dear, so dear! the words upon his lips were very sweet and I knew that his flood would remain in him. At the appointed time for the earthly discharge the Most Venerable Pontiff sent for us and our life was renewed into a new round, for we were led over the threshold into the secret way: hence it is that we are with you on this occasion.'

1024. Afterward the Brother resumed, 'Behold then our Poet: he became subsequently one of the burden-bearers by the occult labors, for the people whom he had previously instructed and refreshed by means of the lyrical and dramatic service: he will speak again.' Iathon then spoke, saying, 'There is not much to narrate, excepting as it concerns the art: my good wife, my good in-spirit, brought me a good dowry, which resulted in the formation of a few small works in the conceptive organ of my intelligence: all praise to the Divine Bestower! Thus however the process went on: Nature, after the commencement of our bridals moved through the bridals by an endless procession, and Arch-Nature led forth in arch-procession with transcendent images: then I was doubly blest: now the process again seems to double. There was a continued study to become perfect in the art-play of surface composition; but Nature shakes down many a blossom before she forms an apple, and there is a good deal of cooing and billing between a pair of doves before there is an impregnated egg. I grew up to the measure of the small mastery that I acquired by slow degrees, cultivating my gift by sympathy and seeking through the means of it to make acquaintance with the Idealities that are in nature, and the attributal races of the supreme qualities, that are in the higher world of man, and that are kindred to the genius of man. My delight was to immerse my own genius in these studies, and thence to form a suitable language-style, modulated to the ways in which the ideality of each genius of mankind should most appropriately express its quality. I followed nature; I followed arch-nature; I followed God, and I sought in my devotion to acquire the art of poesy, as a breath filled from the All-Good, and hence to be wafted abroad in the service of the Supreme

Beneficence. Yes, and the household muse filled my cup to overflowing, for she was our Mother's gift to me: I sprinkle these words as a libation upon her altar.'

1025. The Brother, the master of the school, said afterward, 'We now change the scene:—poor Will Shakspeare!—the imprint of an especial type of human genius, that has once delighted Nature, always remains in nature: her ways are past finding out, for she draws from the creativeness of the Divine Mother the subtle instinct of womanliness, within whose bosom are hidden the deep processes of the creative art. Nature seems to have two arts; two ways; one of generalisation, in which she works for the architectonic processes in the brain of men in generalities; in the other, now and then, she specialises: she seems, in the original cerebral formation of some one child of a race, to condense by quintessential virtues; to elaborate and reélaborate. Hence with that most mysterious of characters in the earth's literary history, 'sweetest Shakspeare, fancy's child;'—in him Nature sought to reproduce our poet of the silver age: how she sought, perhaps I may say a little.

1026. 'Nature drew, following the lines of that original design, the outline of a man, as you occultly beheld her creating images of her white mineral snow: she instilled into that cold formation of man from the warm fluid of her passional life; thus combining for an essential image of ideality, made as one great human blossom from her white aroma. This image was Shakspeare's double, embodied throughout his natural frame: but Nature left her work incomplete, as if she were half in fear of the vibrations in her own sensitive being that might result from the doings of the wondrous creature. He was, in scriptural phrase, as one 'born out of due season.' It was at this time that one of our Brethren, whose office it was to watch throughout the world for any phenomenal birth in the human species, reported the boy to us: he was self-willed, naughty, having fierce and strong passions.

1027. 'During boyhood, an adept of the unholy magic sought him out and instilled into him from a distance: there was then

a certain person in the world, and near the world, who was in the magical effort to search out phenomenal minds and to fix in them forms of constructiveness, that might be used for great purposes of the no-good. In that day England was like a bear-garden, full of boisterous sport, regardless of decency and given to excess. The youth grew up under two currents of opposing influences, which very much neutralised each other. In that period of life he was spiritually neutral; hardly spiritual at all in the active sense: he was a mind of nature, moving about in a world that was not realised; a contradiction; but an eye that saw, a divination that pierced far into the unfathomed mystery of things.

1028. 'Shakspeare was the most profoundly secretive of men; in this he took after Nature: to be familiar with him was not to know him: he was in the hunger to know the meanings of things, to know the art of things and to know the pleasure of things; but not to know the divine purpose or end of things. The multitudes of mankind are impressional but not decisively rational: others, few in number, are rational in a strict way but not harmoniously impressional. Shakspeare was both coldly and warmly rational; both coldly and warmly impressional. He possessed this singular faculty; amidst the scenes of Nature he would almost think himself into the form-style of its invisible races, and still control his human reason and impressionality, so as to hold and fix in memory the subtle lines of thought and feeling which by this process he drew in and made his own. The same faculty served him for mankind; all were fishes for him that came into his net; all were pictures for him if they passed before his mirror. He was the great mind-reader, the character-reader: he would game and drink, bandy jokes, argue, play a part, seeming to enact the fool with the rest of the jolly company; but this was to him a study; all the characters were being taken in by their idiosyncrasies. It was so with books, though he affected not to be a scholar: he read, as one might say, by the touch of the finger ends; he allowed the book, for the time being, to biologise him; he threw himself into its moving stream; yet still very cautiously, drinking in from the volumes their choicest wine of thought, but allowing their fumes

to evaporate; making then a study of the mental exhilarations and intoxications. All this he did as in a play: the attractions of his earthly life were to the stage-players: his genius led him so, and there he found the outlet for his suppressed tendencies and energies.

1029. 'He was one of the most amorous of men; but he idealised so greatly that, after the first fever of passion, the fine touch of his constitution rejected the embrace. He lived, too, by preference with his own feminine idealities, escaping from the solicitations of a coarse appetite into secret meditations of the ladies of his muse, that he thought must yet be found somewhere as realities. The snow-image that he bore evolved other idealities, that became actual images to his fancy: these he would serve for a time with a lover's homage. Portia, Juliet, Rosalind, Cordelia, Desdemona,—the frame-work of these and the others of the groups of beauties in his plays, he would draw from any history or romance; but he would throw himself into his art, his snow-image, still following Nature's mode and still reproducing her creations. He dipped his hands into the dross of language and drew it up transmuted into gold: Nature works in everything; in carrion, in all obsolete remains, in all wreck and waste, in 'the green mantle of the standing pool:' she despises nothing: her delicate fingers touch into all without contracting a stain: she dissolves and recombines all by her subtle chemistries: Shakspeare followed her.

1030. 'He had seasons of profound gloom, when his spirituality would stir from its deeps: then the long arcades of history would seem as the echoing chambers of the tombs, till he would imagine specters and the hair of his flesh would arise for terror. As a seer he almost touched the line that was crossed by Svedborg; but with this difference, that while the latter felt the images of the spiritual world by the eyes of his humanity, the former touched them by the thought of his intuitive consciousness: hence, for the most part and commonly, they remained with him as kindred to and of the quality of the images that he knew to be from the projections of his own imaginative art. He shared in the instinctive fear, that was then diffused throughout Christendom, of the terrors of the unseen world;

hence he would always constrain himself to hold and hide within the fine foldings of the nature-life, after being partially opened to glimmerings from the spiritual invisible.

1031. 'He was an amateur of religions, but in no sense a devotee; looking with equal respect upon a pontiff of Christ and one of Jupiter, if both were equally dignified and picturesque. All this greatness was tarnished, all this splendor blurred and dimmed by his studious avoidance of his own deeper life: the divination of that which might be within him begat an awe, but the awe begat a cowardice. He was fond of pleasure; of a warm social temperament: strange to say,—yet not strange for that is Nature's fashion,—he was lavish of his great gifts but penurious of small coin: he would curse and swear, call hard names, forget obligations, be petty, as the whim took him. There was in him something of the elementary ape, who delights to mimic man; something of the parsimony of the squirrel. When Nature was loosening her image in him, he would take on the animal portraiture; yet always with a fine reserve of personality: in his best moods he was a little of the puritan, yet more of the good Greek philosopher: all this was veiled; his life seemed to him to be as an existence within a dream, over-spun by a mantle of earthly appearance.

1032. 'In the construction of his greater dramas he planned them, as to character and movements, as the skilled play-wright versed in all the requirements of the stage: this being done in cool business fashion, he then gave himself to the free play of his genius: his bosom would heave, his nerves thrill, but his brain be concentrated as with the vital force of a mother who is bringing forth her babe: a few brief flashes, and it was done; the dialogue, the soliloquy or the character-picture was fixed in words. When the fever of creation was again upon him he would resume the labor; but he was always at work in the subjectivity of his creations, always in the scenery of incident, in the apt molding of language to express ideas; always in a play of his own art, that lasted from year to year. Did he write himself out, that he retired from this creative labor before the burden of years pressed upon him? He did not, but a longing came upon him for the quietude and repose of life: the visions

did not become less palpable, but the illusion allured him away: Nature was wiser than her child; for while he yet stood as a tree, abundant in foliage and glorious with blossoms and rich with formative fruit, nature knew that this structure of hers, in the great process of giving form and birth to intellectual creations, had commenced already to draw up its roots from out the soil of its earth-hold, and thus was nigh its fall. The marvelous life ended in mystery, as it began; for the white image dissolved, and then the shell of the man crumbled.

1033. 'Let us draw a little farther into our labyrinth for another contemplation. The great poet of our people of the silver age was called Varvion: his wife was named Varvia: of him we speak, he being present with us. It was said of him, that 'no man knew so much of woman, and that few women knew so much of their own sex as he;' though this latter may be taken with a qualification: it points however to the quality of his gift. In his youth there were but few traits that broadly distinguished him from others, except that he was enamored of the waters: when he was in the permission he would be retired to the lonely places of the streams and lakes, floating, floating, finding a joy that, but to the mind instructed in the deep science, would have been incomprehensible. The simple products of the woodlands sufficed at such times for his nourishment, aside from what he might have borne in his script from his home: that home was among the stately mansions of the land, for his family was highly distinguished, having from its line furnished adepts of the profound science and other eminences for the service of the people.

1034. 'He was classed in the roll of classifications, by which the young men of the people were registered, as being one of the exceptional: being exceptional, he might be abroad and in remote places, any where and at any time, so long as the reverend Priest and Priestess stood for him, that he was in the confidence of their sympathy. Wherever there was a lonely waterfall he was sure to find it, and to linger there as if he would draw about his mind the veils of its mist and of its brilliancy. He

would search out the deepest mountain recesses, and go beyond the boundaries of the formed line of the land among the wild creatures: but the creatures of the woods and mountains knew him; they were his friends; to him they were tame and gentle. Afterward he became, in our phrase, star-touched: this was not a term of disfavor: by being touched by a star we understood to receive an astral power; to have a projected ray from some great people of a star, that formed to exquisite motions upon the brain.

1035. 'After a period the Majesty of the land sent for him and gave him over to the queen, the crown of the womanhood of the people. She wove for him a breast-robe, which he wore, and which was charged with the holiness of her nuptial mystery. By this he was occultly drawn and held to the blessed wife of Majesty, as affiliated to her; yet he accomplished nothing to indicate that he was possessed of the specialty of any gifts, till a regal visitation took place and he was one of the retinue: on the occasion of a music-festival of the nation, he was introduced to the principal Ladies of the Song: at this introduction, being as it might be liberated by the Muse of Melody, he flung himself radiantly into the atmosphere and flew darting toward the woodland. From the groves he returned, leading by the hand a brown young maiden of the peasantry, and led her to the Queen, saying that a wood-nymph had led him in the air-flight, and drawn him to this rustic sweetness; requesting that the Blessed Majesty would accept her to the service, as a bestowment from the woods to the waters.

1036. 'When the Queen had accepted her, this maiden proved in a brief time to be possessed of singular endowments, and evolved by her young womanhood into a remarkable style. The young men said of her, 'See that Issa; she carries the woodlands in her speech:' it was indeed peculiar; for to hear her, one would imagine that a nature-spirit was charming him into the visual splendors of the occult forest scenery, opening by idealities. At length they were married, the woods taking the waters to flow among them: yet the Queen still kept watch, —not by espionage, for that was unknown,—but by a great

protective motherliness, till the pair had become much diffused through each other.

1037. 'After this the Majesty said to him, 'Son, allow your mind to open, for it is now ripe and full:' then a divine mania seemed to possess his bride, for he could find no expression for that which was formed within his mental conceptiveness, till she had lapped and folded him in myriads of motions of her spontaneous love. From this he brought forth a poem entitled, 'A Lyric of the Delights of Lovers, in God and in the Womanly Majesty:' this being given to that Blessed; the poem, being of woman, was thence laid upon the altar of the Divine Mother's adoration, and the cloud of the incense rose through it as odorous fire, signifying acceptance: it was then communicated to the reverend priesthood and their ladies and by them given wings. From this time Varvion continued to bring forth: generally after two or three years of silence there would result a new creation: one was entitled, 'The love of God in ladies;' another, 'Star-girls and their flights.' I must not mention more: he sang of woman, never by a cloying strain, but as one who was led into a deep seriousness and solemnity, and thence through the sacred pathways of her mysteries to the gay bowers and alcoves where she makes delights: I will here draw a line.

1038. 'It was not, however, simply as the poet of woman that Varvion's gift brought forth fruit: he opened profoundly into the sociality of man, and hence took an high place as an adept of the science of the secret way. Here he was distinguished for his clear brilliancy of philosophic thought, but all that thought tended to human welfare: he became a poet of the social relations of mankind; his touch was very closely and sweetly to the people's heart: the charming idealities that he drew into his verse made it pictorial to a far range; but as the lark drops from the high cloud, still singing till she alights above her nest in the meadow, so this minstrel of ours, circling down from his hight of illumination, his last notes of melody would be pressed as drops of distilled sweetness into the bosom of the lowly common man. There was a charm in the manner of his verse beyond description: he appeared to consider himself bound to approach the forms of nature as if they were outlines of a sen-

sitive humanity: he recognised the human life everywhere; the psychic genius in every object, the kingdom of God in leasts, and the processions of the divine attributes through all. Thus he ripened to full age, and then emanated in the completeness of the seven-fold round; bearing his bride of the forest with him till now.

1039. 'Nature never breaks her molds; never loses any of her theorems, by which, in a certain play and breath of life and fire of essence and cold of mind, she weaves the textures of surpassing human creations. She rose again, to renew the creation that was implied in Varvion, in another Island for this last age. She instilled into another babe the spirit of her electric flood; she infused into that again by the subtle element with which she displays occultly in her forests: not content with this, she made a third distillation of the chemic virtues of her sympathies, in the natural sweetness of woman and the natural exaltedness of man: thence mingling and combining, she wove through the lines of the expressive faculties, for a weird and piercing melody. How subtle Nature was in this, how artful! will not a woman give of her choicest vitalities for the sought and welcome babe whom she carries beneath her heart? She drew from the concept of our Poet and his love, and she sought to reproduce them, as both in one; to make her structure for the coming personality in the boy's form, and to weave her boy's form in the endearing outlines that were from the image of her girl's personality: hence Shelley!

'The One remains, the many change and pass;
 Heaven's light forever shines, Earth's shadows fly;
 Life, like a dome of many-colored glass,
 Stains the white radiance of Eternity.'

Ah, the One does remain! the imperishable, inexhaustible Nature,—the embodied time-concept of the Eternal,—she survives the change and passing of the many, because she is a form for the operancy of the Infinite. The light of those deep eyes, by which Nature glances everywhere, from the glimmer of the crystal in the rock to the wavering lustres of the aurora upon

the firmament,—that light is never quenched, though the visible outlines of the human generations fade as the wrack that leaves no stain.—The boy dreamer and lover; the youthful sage and philanthropist; by native gifts and qualities of life the deep explorer of woman and hence of man; the half-born adept; the minstrel of a strain of vivid pathos, tenderness, and intensity of aspiration; of deepest human pity and longing for the welfare of all that live; of scorn, hatred and detestation of all things ignoble, enslaving and corrupting,—this was Shelley. He was a Christian in essence, though by the outward mind he knew not of Christus-Christa: had he known, he would have gone up fearlessly, gently, humbly, to nestle in the Mother's bosom and to lay his head upon the Father's knee.

1040. 'Shelley also was born out of due season: I draw in my thought a little. The configurations in the organism determine the tendencies of the life: the great gifts of Nature are necessarily dangerous, destructive or fatal, if Arch-Nature cannot stoop down to enfold the gifted one. The *anima-mundi* did her best to uplift this out-birth of her art, but the *anima-coeli* was not prepared to descend to full conjunction for the completion of the wondrous outlines, owing to the disastrous conditions of the race. The child grew up among the wolfish instincts of a dominant egoised caste and race, which had inverted its own supreme cult, transposing it in form and feature from the sense of its original altruism; a race that, for its kings, had an imbecile about to be followed by a debauchee, and that held, instituted into its proud sanctuaries of religion, a godless mammon service. There the titled great held the people by the throat: the peasants in the fields and the operatives of the towns lived, age by age, upon the verge of famine, in a land that overflowed with plenty.

1041. 'These were Shelley's surroundings: the misapprehensions of his thought, the mistakes of his brief career, are not to be compared with the energising perfections which that career implied, nor with the trains of noble sentiments and purposes which that thought has assisted to generate. Observe how the Song Spirit was endeavoring to make her voice to be heard and felt again as in the silver day. His was a form drawn

almost to the line of the fourth dimension; a mind which conceived in the splendid imagery of that dimensional world; to whom the 'fair imaginations' had become living realities; who had beheld the Golden Child borne upon the billows of the sea; who had felt the profundity of life that moves through the occult region of the water-world:—

'Peace, peace! he is not dead, he doth not sleep,—

He hath awakened from the dream of life.'—

Let us pass on: it will be my happiness to lead him to you, but not now: more immediate labors demand our attention.

1042. 'Let us again draw into the labyrinth. In one sense the distinguished scientists of the present time, learned and comprehensive men like Darwin and Tyndal, whose minds fit to the third dimension, or like Wallace and Crooks, who are mentally able to cognise of the fourth and thus commence to double their lines of thought, are far greater mediums of spiritualism, than if they were agents for the display of the current phenomena: whoever grapples, by a persistent life-purpose and a vigor of ever-growing intellect, honestly and bravely, with the living problems of the universe, draws to himself, though often in a very occult mode, the Powers of the universe: there is no evasion of this law. Unless there is a coldness in his constitution, if one is intelligently and sympathetically absorbed in the study of floral organisms and the processes of their transformations, he will draw to himself a sympathy,—a mysterious creature of Nature's animate formation,—whose play is in the line of these transformative processes.

1043. 'No Sage can be in the passion of the study of floral architecture, without entering into *rapport* with the Flora of our globe; but she is shy:—I will say somewhat of her; but pass in more deeply. Now there is a peculiar occult flower, of which the Divine Mother once caused you to know in the procession of her way; a flower of occult generation: by the charm of this, the Flora may be called forth from her secret space: yet who would believe of the wonders of that floral labyrinth? There are floral people, impersonalities, embodied in the person

of her mystery, and she may permit,—nay, she may project,—one of these impersonalities of her life to become involved in the floral degree of the constitution of her votary. Thence he will become imbued with the passion of love for the objects of his research: from this, by a clue of charm from that love, he will follow the intricate windings of the realms of floral form, becoming more and more fascinated with their beauties.

1044. 'As yet the earthly naturalists are only in the beginnings of their scientific research, and the Floral Spirit is always behind them: they never behold her form and countenance: yet, if any one of them should continue his exploration to the turn of the round, his eyes might open, so that he would see the Flora before his face, as the Animate Lady of the flowers: he would become her worshiper, for she is an animated nature-statue, and serves as the form of presentation for one of the processional lovelinesses, by which the Mother of the universal life is made condescending to the approach of man. By that illumination Nature would undergo transfiguration before his sight, and the world of the fourth dimension deploy through the pictorial object-field of outer space. Hence too, the natural science being led in this round, as it makes the turn, its literature will put on the lovely forms and colors of the transformation, opening into a field of romance that is yet all reality.

1045. 'An adept of our floral school in the silver time, by the science implied in the word of the flower-charm, could take a natural rose and, from one specimen in its simplest style, drawn forth a series of roses; and, coming to the last of the series, that would be the most composite, most exquisite in colors, most delicious in aroma of all. All this realm of Nature stands waiting to be explored and thus presented to the vision: the bouquet holds the flower garden, for the wise heart and the loving hand, that can grasp the key to the mystery of the floral word.

1046. 'Our fine naturalists are being made as media, whom Nature is instructing in her preparatory school. Now the eastern people talk about 'maya,' and the term is admissible as applying to the fact of the illusive in nature; but the illusions cease to be illusive, when the great heart is overbrimmed with love

and becomes a nectar-fountain for the ascent of the naiad of the creative waters. There is a fount of living creativeness, that may form and flow in the life-body of the man from whom the old natural soul, with its self-life and self-desire, has deceased, and in whose occult system the new natural soul has become ingenerated and passed on to its maturity. That man,—a one-twin personality,—might draw forth through his own bosom enchanted wreaths and garlands: he might walk abroad in flower-ropes, woven by the art-play of the *anima-florealis*, and their choicest sweets he made diffusive through his breath. If persons would but take the same pains,—conditions and seasons being observed,—to learn the nature-way and to evoke the nature-spirit,—first becoming pure in heart, as they now take to prosecute the studies of the *seance* and to evoke the deceased and vanished celebrities, after the probations and the first difficulties, Nature would display to her votaries classes of real phenomena far more astonishing than those which are now described as ‘spiritual materialisations.’

1047. A Sister of the Life, called also a ‘lady of the palace,’ for the purpose of an illustration, from a rose-tree in full bloom, that was placed upon a tripod, caused the rose-spirit to come forth in robes of odors; thence diffusing by liquidity till she entered into an human form.—The brother of the school said again, ‘Observe the intense odor: it stimulates your senses to the outward: in these fine perfumes are elixirs of life, which potentialise anew the structures of the aged and which restore the *anima-sexualis* both in body and brain. If I dared the hint, it might be said, that here is the key to the secret of a new conception in woman; keeping pace with the new virility in man. Let us retain the word ‘medium’ in the vocabulary; for in our science it is indispensable. When the aged sister shall find her rose-girl, and the volatile perfumes commence to be diffused about her, she may understand that the electro-vital body is in process of occult evolution, and that in her organism death begins to die.

1048. ‘Still enter the labyrinth: the cold, granitic brain of the pessimists, nihilists and ultra-materialists, to which the universe is but as a stone quarry and the human organism a mere

point projected upon the surface of the heaped up ruins, is mediumistic still; but for the inversive evolution, for the dissolving currents of the electric battery of nature. Belief is in the process of advancing life; disbelief is in the process of advancing death: the anarchist, by mediumistic attraction, draws into himself the fumes from bodies in dissolution: the materialist is a medium for the chill emanations of the cold, barren stone or of the dying stone of obsolete formations: man becomes mediatorial for whatever dominates in his specialty, whether good or evil, whether in the growth of wisdom or its decay. Hence, the works that are written out of the most vivid life of an author, so far as they are thus written, are the outbirth from thoughts and emotions that have become naturalised in his consciousness; these living ideas and sensations, like flocks of birds, pass through the open ways of the sensorium in perpetual flights: the great art of the verbal artist is so to draw them that they will wheel and move processionally in the mind. The man who is possessed of the gift of this faculty becomes the formed thinker: he attracts to himself by this process more vivid flights, more sympathetic flights: he is thus made a medium, so far as his lines are opened, for the thought-flights of the universe. He draws on them for the essay, the romance and the song, for the philosophy or the science: he seizes the image of the idea that is arrested in its flight through his brain, and from that pursues the investigations which conduct to mental and physical discoveries. This also is the process of the inventor: it is Nature's school: it does not require the detached spirit of an human being to possess or obsess the brain, or for a familiar elementary to work in it by the art-play: man was not designed to be the passive of a 'control;' his place is that of dominion; but all things are for his use, if he will employ them wisely and well.

1049. 'The mental artist, who devotes himself to that which has become of late a popular and lucrative vocation, the art of fiction, touches very near the border-line of the infernal-natural magic: of all pursuits that of the novelist is one of the most spiritually perilous: draw therefore more deeply into the labyrinth. The novelist is like the explorer who digs for jewels in a grave-yard and obtains his precious rings and jewels from

the corpses of the dead : he penetrates by his art into a region where all things are mouldering by a living decay. If he sketches his characters, like Dickens, from a close observation of contemporaneous men and women, still decay is in them : many of them are but colored corpses, extinct already as to their real human personality. Society will not permit that any pen should trace the secrets of its interiority : hence these novelists are obliged to depict their actors in the maskings of life, as they appear in the fatuous light and illusive costume of the worldly stage : the public does not yield wealth and affluence for the delineation of that which is hidden behind the scenes. Hence the skilled author of fictitious literature first illusionises himself, and then constructs his works in the maze of illusion : the art of the novelist is to please ; did he write from the truth and fact of things, he would displease.

1050. 'Yet Nature is in this play ; those who have achieved the most splendid reputations by such performances, were indebted to peculiar formations involved into their primitive structures, for the especial faculties by which they wrought. Nature is always anticipatory ; always throwing up, in advance of the rising tides of her ocean, the sparkling wave that touches upon the shore : behind this is the great, moving deep : she rises by little cells, little bubbles, tiny globes of imaged mentality, that break within the human brain ; and in minds that are fitted for this species of receptivity they form character-images. It is not wholly true that the novelist finds the persons of his sketches in every-day life : he finds the germs of the characters in the images of his own fancy, and weaves from those germs for the embodiment of his idea, which he draws from visible persons who present a certain resemblance of outline to this interior presentation. Mr. Pickwick was a little-man, a thought-seed, an art-image in the brain of Dickens ; and he lived there with his club, with Sam Weller and all that rollicking and festive crew. the author thought them out and so begat them : they were originally the property of Nature, her play-sports, but not designed to have been projected to such misshapen outlines as we find in the pages of the writer.

1051. 'A distinction must be made between authors of originality and those of imitation: the distinction is between the genuine and the factitious: the latter merely has the knack of the copyist, and, as compared with the mental artist, is but a counterfeiter, who electrotypes base metal in the likeness of solid coin. The imitative novelist, however, also treads upon a ground of danger; for to engage in imitation is to invite the inferior elementaries and to expose the spiritual personality to waste and ruin. The writer who eats out an original work, that he may employ the materials for his imitative performance, by that stern law of retributive justice which is the necessity of life, is also being eaten out as to his better vitality: as he feeds and fills up his mental reservoirs by the habit of pilfering, the animal elementaries commence to draw the organic materials, which they consume in their play, out of him.

1052. 'The Divine Mother, in one of her processional modes, is Minerva, the Intellectual Muse, whose rule is in the realm of literary creation. In our land of the silver age, admission to the privilege of public authorship was by the strict law. Consider what it is to put a book into circulation: it is to introduce the spirit and form of the thought that is in that work into the living structures of the human brain: it is thence, by means of that inwoven form, to introduce outlines patterned from the mental construction of the author into the brain also. The absorbed reader of Bulwer becomes bulwerised: this is to make the author the agent of a diffusive formation, whose lines are spun, by finest filaments, into the living net-work of the thinking and emotional faculties of nations; it is to entrust to individuals the hand of a positive hold, entwined into the woven imagery of the occult human life: there are corrupt books, that pass by a secret circulation among youths in the period of their first fiery passions, and the images from these books intermittently return, in spite of efforts, to extreme age.

1053. 'Now the Living Word of God was occultly instilled into every literary production of the silver age, before authority was given for its diffusion among the people. The Divine Minerva would permit no literature to pass before the eyes of her children, till her own countenance had been mirrored into it.

Hence when a book was opened, the vital spirit of its influence was in the Word of God.—Let us stand and listen.—There was an occult Voice in the lovely and luminous productions, which stood to us in the line of performance that is shadowed forth now on earth in the novel and the romance: there was a Voice, whose utterance may be phrased in those other sacred words, ‘the Spirit and the Bride say, come: and let him that heareth say, come: and let him that is athirst come: and whosoever will, let him take the water of life freely.’ Thus, the effect of our imaginative literature was to draw the mind and to lead the very senses into the ever deepening reality of the divine mystery; to form a procession in the thoughts, by which they journeyed like reverent pilgrims to the shrine of Her who stands within the seven-fold veil.

1054. ‘The wit, the humor, the merriment, the sport of these literary works of our people, bubbled and gleamed upon the surface; but these were as the play of the sunbeams through the sparkles upon the brim of the cup, held in the Divine Hand, whose every drop distils virtue and immortality: yet fictitious literature, as it now exists on earth, is involved in the kingdom of the beast. I would not be understood as implying that it is all bestial, far from it: but it is drugged, it is tainted. No man should write a book for the people, till the Divine Word by living process has formed within him; till every tracing of his mental structure is conformed to the outline of the divine-natural man: this is in the strict law. One may indeed lawfully write for the art-study, as an exercise for the training of the mental forms and for the acquisition of fitnesses of expression: in an age of transition like this, the student and servant of humanity must do as he best can; writing often from a partial evolution of that divineness which is being wrought within him, because the imperfect utterances that are thus embodied may serve as a stay and hold for the divine thought with men. However feeble and incomplete, however shadowed may be the conceptions, this is not blame-worthy: let a man but give of his best, seeking always to be in his bestness, and there will be projected into his work, however broken, some power of the divine. Yet if an author will not seek to inscribe his writings, by the interior pro-

cess of a life-uplifting, in the pages of the Book of Life, he is in danger of incurring the extreme penalty; the erasure of his own name from among the names that are inscribed in that book of life.

1055. 'Modern Society is patterned in the outlines of the easy way, and hence its literature embellishes that way, adorns its costume, celebrates its pleasures, delineates and extols its successes and puts a false gloss upon its meretricious appearances: yet that literature must contain a partial truth, because without an element of truth it could not be fiction. What is present fiction? it is an illusion, woven into the lines of reality. The imaginative writings of the silver age were realities woven into the lines of innocent illusion; lovely faces mirrored in the smooth stream; the virgin in her veil; the bird singing from its hidden nest amid the leaves; the nymph in her fountain; the dryad in her grove.

1056. 'I will now shew you the ark, which is called the Ark of the Sanctuary: place your hands with mine upon the ark. The ark, which we could not move, being made as a form knit into the living rock, hence rises beneath our hands, in the speech of the word of the Omnific Name. Yet, as the ark moves it lifts us, and, while seeming to be bearers, we are borne. These words, in which we have held communion, could not have been spoken, but for that Book of the covenant of God with the people, which is within the ark. So I say again, 'Go forth, O winged words, go forth and multiply throughout mankind! And blessed are they who shall keep these sayings that are in the wisdom of that book.' '

CHAPTER XXVII.

1057. 'The strength of evil is in its inhumanity: it is wondered that during the long course of earthly ages, and without an exception, the virtue of each people has declined and wasted throughout its epoch of splendor and power; and that instead of building up a loftier manhood for posterity its descendants seem relegated to an inferior round: the wonder is increased, when it is considered, what immense beneficent forces seek to concentrate upon each individual, for the preservation of the nobler elements and for the uplift into eternal life. A Sage of the Fraternity said, 'Let us go forth into our garden of the secret space: after a period of toil which required large concentration of the faculties, it is necessary that the mind should seek repose and be refreshed; and rest is given in our Life by the openings of new powers and the substitution of new objects of contemplation. You were musing of the decline that follows effort among the nations of the earthly mankind: yet see with us those of your brethren who have labored on from the beginning of the earth's inversive epoch, and who are still as fresh and as vigorous for new effort as when their course began.' The writer replied, 'As it seems to me, the difficulties which have prevented the evolution and permanent maintenance of a noble mankind upon this earth may be traced to one cause; this, however, involving many sub-causes. It also may be that there was a constitutional defect in our people of the golden and silver ages, which, could it have been reached and remedied, might have arrested Evil when it was but as a spring, and prevented it from becoming the ocean that flows until now. Could those of the divine Fraternity, who by means of the continued life-rounds acquired their immense powers of hold and of renewed service for the race, have executed Judgment in Righteousness, instead

of remaining on the defensive when their land was invaded by the magical forces of Ob; could they have made an aggressive warfare and sought to put an end to the violations of divine order upon the planet, might not the result have been far different, and that for the better? If there be, as we know, a waiting for God that is wise, is there not also a species of waiting for God that may be unwise?’

1058. The Sage replied, ‘I contemplate in my thought that which you have too much delicacy fully to express. We have deeply and often meditated of these problems: perhaps if it could have been for the aggressive to have been taken, the slow result might have been hastened. It was, however, impossible for us to have done better than we did. It was not alone that those of the People who represented the positive wisdom and force of Good, may have been constitutionally deficient; nor was it alone with the multitude in the ordinary good of the land that they may have been deficient, that the energies were confined to the defensive fight for our life.’ The writer responded, ‘You are perhaps too delicate: I should like to express that which I think you hesitate to say; it is this: the departed of the ascended generations of man, wrapt in the peaceful and pleasurable activities of their rounds of abstract spiritual delight, by means of their occult relations with you, their descendants, and by the soft and still inflowings of their pacific elements, tended to instil a lamb-like character into the mind and will of the nation, when the just man should have risen up lion-like. There is a time for peace; but there is also a time when the Prince of Peace makes war in righteousness.’

1059. The Sage answered, ‘I am in my ears to listen: there was a saying among us, ‘hold still and wait;’ perhaps we held still and waited, when we should have hastened our steps: you are in the courage of your opportunity: speak from that courage.’ The adept said, ‘At every step in my own advance from round to round, until the last, I was conscious, and more conscious continually, that the great impediment to the renovation of this mankind was in the pacific character, the unformed, unperfected character, of the great body of our ascended ancestors. I hardly dared to formulate my own thought, being com-

paratively a youth; but I saw, or thought that I saw, in the races of the people of our earthly heavens, a deficiency in the heroic principle: I knew, or thought I knew, that the heroic principle as formed and active in those of the New Life who were in the holding for the people at that ancient crisis:—but I see that you prefer that I should say no more.’ The Sage replied, ‘The truth is this: Nature stimulated us to heroic effort for the extirpation of that brood of Inversives, but the people of the heavens of our own race so pressed against our spiritualities, by their concurrent force of peace, that we had no power to do otherwise than as we did: we are about to enter a new turn of the garden and this thought has brought us to it.

1060. ‘Behold that aged gentleman, sitting placidly by the water, wrapt in meditation: notice the lovely girl seated beside him and holding his hand: now when all of the people of our earth’s heavenliness descended into the sub-space of the world’s fourth dimension, in the beginning of the new round of activity, then commencing to put on the structures of the ultimate degree, our father Adam and his wife Eve, who were the primates of this race, were entrusted to our care. As a deva and devaess their earthly memories were dormant, and it seemed to them that the ages of this long round had been but a few and pleasant years: but it was necessary, in the fulfilment of the strict law, that they should gradually resume the plan of that earthly memory, in resuming the plan of the ultimate formation. The venerable progenitor sits, as you perceive, lost in reverie, speechless: old age is depicted in his appearance.’

1061. The adept exclaimed, ‘I do not wonder that he looks old, but I do wonder that it is possible for him to sit still: why, in God’s name, is the man not up and doing, when he sees what an hell has overflowed the planet that he found a garden?’ The Sage said, ‘Hush, speak softly, lest he hear you;’ but the adept cried ‘Adam!’ unable to repress the divine fire that was in his voice. The aged man commenced to speak, in childish accents and in words like these: ‘Wife, heap shrubs upon me: a man has come to disturb me: do not let him see me, for I am afraid of him.’ The lovely woman made blossoms upon blossoms from her enwreathed arms and hands and cast them over him. He

was then as saying, 'Wife, kindle a fire and make me warm; I am cold.' She steeped into him from her bosom a warm, delicious ether, and he then commenced to murmur, 'The stream becomes a great river, and the river a great ocean, and all the waves fight each other; but all the waves came out of me.'

1062. One approached saying, 'Adam, where are you?' The ancient replied, 'Angel, I am in a flood,' and began to weep; then extending his hands piteously, he continued, 'They came out of me to swallow up each other; to be in the whirl of their madness; to torment each other; to sink and suffocate each other.' The angel stood up loftily, clothed from head to feet in white and glistening apparel, crowned with a diadem of seven stars and holding in his hand a word-staff that shone as a sword: laying one hand upon the head of the ancient, he breathed these words: 'I too am your descendant, but born again, through the seven rounds of this life into the seventy times seven.'—It was Adonai, returned from his pleasure-rest in the luminous land of the arch-humanity. Afterward they took the aged man and tenderly refreshed him in a bath of vril, the Sisters of the Life bathing him in that living invigoration as if he had been a babe; but the mother of all living sat bowed, with her hands before the eyes, unable to minister to him. A little child was brought to her, a rosy golden boy, evidently instructed for his part, who commenced with infantile endearments to instil a new thought into her. The infant said, 'My God-Papa and my God-Mamma made me into a baby: I know you; you are the little mamma of all the little mammas. I have a little papa myself and a little mamma. What do you sit here for, with your hands before your eyes? that is not the way that the little mammas do: they keep active and put a god-bliss into everybody and everything about them: put a god-bliss into me.'—The ancient mother lifted up her eyes and drew the child to her bosom; and that little one comforted her.

1063. Afterward the adept was in the hall of council; and one among the Brethren said, 'The old father is very slow to recover: it was needful that he should be made aware of the long course of human history.' That one who writes was permitted to reply, 'I am so far outwarded into the extreme of

practical doing, that from such outwardness I pursue a line of thought which my elder brethren of the inwardness may possibly overlook. Now you perhaps think of Adam and his wife from a vastness of compassion and from a pitying reverence: you are nearer to the parental loins by many ages. All that I have attained has been by means of rejecting Adam, and holding to Christ for my life: therefore the ancient is to me quite a foreign personage. My evil that I inherited, I trace to Adam; but my good to the Father-Mother, the Divine One-Twain. I should take that ancient, were he entrusted to my charge,—I beg the indulgence of my brethren; they know better than I,—but, left to my own judgment, I should work him: there should be no more rose-leaves and vrilic spray.'

1064. Adonai smiled and gravely replied, as he took his place of centrality in the council, 'How would you work him?' This one answered, 'Most Blessed, that man was in the head of the race; let him be led into a place in the feet of the race: we have borne extreme burdens because of him; we have to bear those burdens still and have no disposition to shirk any load. He is placed here to be dealt with in the science of the strict law, under the conditions of the exceptional. He is, as it seems to me, in the most pitiable condition possible for one whose spirituality is good: he cannot take on his memory without taking on a world of suffering, because that world of suffering is, in one of its prior causes, the result of his own digression: place him in the feet of the race.' Adonai said, 'Blessed!' as if to indicate that the speaker should continue: that one finished thus: 'Let us bring him into the council, as if he were entirely a foreign party: let us go on with our proceedings, and leave him here to look on if he will, until we interest him in our work: there is but one cure for human infirmity of which I know, and that is the work-cure.' * * *

1065. Adam came afterward, requesting that he might be permitted to wash the disciples' feet, but was told that they were already clean every whit. He came again more humbly, petitioning that he might be allowed to tend the shrubs in the garden; but was informed that the shrubs were living realities, unfolding in the law of their own service. He then asked that he

might be permitted to prepare the food for the table, but was once more refused, being made aware that the food was prepared upon the palates of those who ate. One then brought him a wheel, made in an occult form to correspond to a buddhist praying mill, saying, 'There are silly creatures of the outside earth who take hollow wheels like this, and have prayers written on slips of paper which they inclose: they then turn those wheels by the hour, thinking that they are performing works of great merit. If you desire to serve, we will set up a wheel for you, and allow a force-current from their energy to flow in that it may turn the wheel. We will then place the wheel under your charge, that you may put forth energy and turn the wheel in the opposite direction: we will only let in a little stream at first, that it may not be too much for you.'

1066. Adam accepting this service, Adonai stood by instructing him how to turn the wheel against the stream of the buddhist force: Adam turned a little, but soon paused and cried, 'Wife, come and turn for me.' Adonai then remarked, 'Observe, there comes forth the first instinct of savage life, which man evolves after permitting the voluntary or feminine mind to become adversely dominant over the rational or masculine mind. Man in his high state is chivalrous, he is heroic, and his wife is his lady; but as he abdicates the high state, like this progenitor, and has given the feminine mind an inverse position in his spirituality to dominate his rationality, he takes a compensation on woman outwardly, placing her at the foot of his service. See how the squaws carry the burdens, following the braves: Eve waits upon him as if she were a squaw, and he expects the service: it is his instinct thus to call upon her.' Afterward Eve came to Adam with two of the ladies of the Life, and one of them said pleasantly to him, 'We take great joy in the doings of our spouses and, when they have made noble work, for the pleasure of it we are in compliance to them: we give them figs, but we suffer the fig-leaves to remain on the bushes where they grow.' Adam looked as if puzzled, sat down, and began to weep, crying, 'They have taken her from me, she will not kiss me again;' but one of the ladies answered, 'Yes, Adam; but the kiss is at the end of your day's labor.'

1067. Being in another place, Adonai said afterward, 'At the foot of the race Adam should be: I would not say, but that it was a part of the duty of your own round to lead forth forces in your own mind, by directing the strict law to its application in this extreme case. Now the progenitors of a race, one-twin, when that racial round is perfected in the fulness of its generations, having served in all the life-rounds of that race for the attainments of all those generations, receive a pivotal recompense. This Adam and his Eve could receive no such recompense; for at the outset they deviated from the strict law and brought themselves and their seed into the law of the exceptional. That lapse, which you term a digression, was forgiven them spiritually, but it begat consequences; and by the law of consequences the pair must be placed in the foot of the race. Adam commences his new round by meeting a stream of force which is a result of those consequences; that stream making a resistance to his new evolution, by which he should become a divine-natural man. There is in the divine law infinite compassion, but no favoritism: arch-natural life is constituted in the heroic principle, and its school is for the education of the heroic virtues. I am now about to be near you again, but you perceive that my word-staff is that of one who is to serve in a central office for this human race.'

1068. The adept replied, 'Most Blessed, I pay you the derivative allegiance that I would not pay to Adam. I have read, that two of the ancient pupils of our Master requested of him that they might be placed, one on the right hand of him and one on the left, when he entered into the kingdom; but that he rebuked them, saying, that the position of officialty should be for those for whom it was prepared.' Adonai replied, 'We are nought but shadows, yet of my shadow-service I am permitted to say that it represents endurance; there is another of our Brethren who represents a virtue hitherto unknown to the outward of mankind, which is the complement of endurance. These are two who make one, and who have served in all the rounds of this race since that period in the silver age when the divine service became an occult mystery and acquired its persistence. In the arch-kingdom which is formed from all the kingdoms of

his race as one divine-natural mankind, there is still a two-fold distinction; the Father's kingdom taking those who are in the social way of the Word of man, and the Mother's kingdom, those who are in the social way of the Word of woman. I am now placed to extend the word-staff as a sword over one of these forms of the arch-kingdom, and the Most Blessed who is my associate extends his word-staff as a crosier over the other. Hence it may be said that we, each of us a one-twain, stand to wait and to fulfil an office on either side of the throne of this humanity; but that throne is filled solely by the Lord, our Life. Yet I knew not that this was to be the appointment of my new service: it is enough to serve, and in that serving to be filled with the overflowing of its joy; enough also to serve, and if need be, to hold the deep internal joy as within a flood of sorrow; surely it is enough: but this work of the sorrowing must end, and that other work of the comforting continues in the rounds of eternity.

1069. 'Every man owes, to the mankind of which he is a member, the obligation to serve in it and for it according to the measure of his best capacity: his allegiance to God is held in a derivative allegiance to his mankind. In order, however, that he may fulfil the obligations of his allegiance, he must maintain himself in the structures of his formation: for instance, he who becomes blind, losing his eyesight, by so much his ability is taken away and others have to see for him and perform the offices of sight. What happens, therefore, if he becomes deprived of the entire system of the structures of his lower degree? he becomes a load to his earthly race, not a lift. If his loss result from a defect for which he is not responsible, and if he has sought to be wholly sweet and kind in the round of earthly life, when, as to his personality, he loses his earth-hold and his connection with the *anima-mundi*, she reclaims to herself the ideal sketch of his form-structure of the lower degree. The *anima-coeli* draws him up as an abstract spirituality, the unfulfilled promise of a divine-natural man, who is yet in the promise of her affections: he is debarred from evolution, but not from circularity: hence the kind and sweet departed of our race found a long round of delights awaiting them as spiritualities.

1070. 'It is through man, complete and unified both in the structures of his spirituality and his naturality, that the *anima-coeli* and the *anima-mundi*, in a most vital sense, renew and maintain their intercourse. Every man therefore who fails to bring the structures of his naturality into the ascensive state, in such failure deprives the *anima-coeli* of one of the mediate forms by which it operates in the *anima-mundi*; to this extent he has failed to fulfil the promise implied in his creation: the dimensional region, wherein the *anima-mundi* stores up the earth-karmas, the ideal nature-sketches of this class of denuded spiritualities, is made as a great burial chamber in her vital body: it is as if a woman should hold the remains of her unborn infant, that perished in the womb: always she carries her dead babe.

1071. 'Hence, whilst our ascended ancestors were enfolded in their delights, each accession to their multitudes impaired the ability of the *anima-coeli* to fulfil her functions to this globe: she was always carrying in her bosom a race of non-productives, of non-effectives, whose state of enjoyment was held for them but not held by them. With every human decease the *anima-mundi* received an accession to her burdens also; becoming finally loaded down with the occult corpse-formations; her bosom being made a sepulcher. So neither the *anima-coeli* nor the *anima-mundi* could perfectly discharge their functions, as factors of evolution or of protection for the crowded, on-coming generations. The life-system of the planet was unbalanced: the organic capacities both of the spiritual souls and the ultimate formations of mankind were made defective. Thus the progress of the race was made confused, desultory, excruciating; the rush of a planetary world storming through time; the deploying of plagues, the loosening of tornadoes. The race lost its way in a blind night; darkness begat panic; panic begat distrust, and distrust blind rage and frenzy among those wild and miserable men: we stand now at the close of these long successions of calamity.

1072. 'The capacity of the *anima-coeli* to receive the ascended spiritualities was limited by a fixed law: that of the *anima-mundi* to receive the defunct shells and earth-karmas was limited also: the capacity of the *anima-coeli* for the retention of the

ascended spiritualities was also limited, to accord with a duration of earthly time. Hence the *anima-coeli* opened, that limit being reached and the time fulfilled: she dropped the spiritual contents of the devachan or race-heaven into her vortice and whirled them down. In the same movement of procession the *anima-mundi* opened and whirled the imaged outlines of this great multitude, with the earth-karmas, into the vortice to meet the descending cloud of the spiritualities. All held conditions are bound to terminate; but the extremity of the heaven and the earth and the races in them serves for the opportunity of God, whose processes are in the law without exception. The spiritualities, being reinvolved in their outline-sketches of the lower degree and these infilled with the karmic elements of their prior earthliness of good, their structures of reassumed natural-ity commence to live, and as a result the ancestral multitudes, tending to become divine-natural men, pass out of their circularity, ceasing to hold an abnormal state, and enter into the evolution of good, which is wholly normal. You beheld father Adam, he who should have led the race descended from his loins in the noble ascension, and by this period have completed the multiplied seven-fold round: he has not yet fully entered into his second round: he is feebly endeavoring to fit to his spirituality the system of its natural-ity; and after being held so long, to assume an attitude of hold: I will lead you again into the garden.'

1073. The ancient was seen turning at his praying wheel, till it stopped and he cried aloud that it could not turn. One who held charge said to him, 'Adam, no work no bread; no figs either.' His mild and venerable countenance excited emotions of pity: another came, saying, 'Pinch the sides of the wheel together: there is a rat.' 'O no! I will not hurt the poor beast,' the ancient replied. That one answered, 'The beast is a wicked thing; it must be killed: would you not kill a louse, Adam?' He replied, 'It might be one of my seed: it might a boy or a girl that had crept out.' That one said again, 'Take the rat and kill him.' He murmured pitifully, 'That rat

might be my son; some seed of mine.' That one spoke decisively, 'Whose seed are you?' Adam shook his head mournfully and answered, 'I came up out of the ground.' Afterward Adonai said, 'Mark there the second instinct of savage life: all savages begin by thinking that they came up out of the ground: he is a pure nature worshiper, when the instincts implied in the lower naturality are dominant, as now. You were thinking of that rat in the praying wheel: wait till it is drawn forth; then the problem will be solved for you.'—Adam began to strike the sides of the wheel; then jumped as if bitten, and cried, 'It has bitten me through the skin: I will pray to the ground to send a cat also: we all came out of the ground.'—Adonai said, 'The rat is in his own bowels; the reflex of the force makes it to seem to him as if it were in the wheel: it is one of the old evils formed in his natural ego, and as the earth-karma becomes alive he feels that formation as biting within him: you have found by experience that to set a pious man, whose evils had become somewhat dormant, to labor without giving him a self-motive, is to arouse the devil in him.' The adept replied, 'Most Blessed, this is very pitiful.' Adonai said, 'We are in a study of importance: observe.'

1074. Adam had now withdrawn a little and commenced talking to the wheel, 'O wheel! O live wheel! do not hurt me: I beseech you, good wheel: if I hurt you in turning, I will not turn: bite me not again.'—Adonai said, 'This is the third instinct of savage life; to look upon the nature-powers as gods more powerful than man; to attribute to them human passions; to become afraid of them and to implore their compassion.' A little after Adam retreated, found a stick, hid himself behind a tree, exposed his posteriors to the wheel and shook the stick at it, muttering, 'O wheel, bad god! I will throw my stick at you.'—Adonai said, 'That is the fourth instinct of the savage: he feels that he has been injured, and has risen up in rebellion against the injurer: now watch him.' Adam reached about to find another stick, with it to break the wheel, and commenced to adjure the stick, 'Be in me, O stick! to break the wheel that bit me.'—Adonai said, 'That is the fifth instinct of the savage: his fancy seizes upon a new nature-power, and he prays to this,

as a good god, to be strength in him and to make him strong to fight his enemy. How cunning are the ways of Nature! she is instructing him, though by a circuitous way.'—A little green snake came gliding to Adam: he lost sight of the stick but saw the serpent, put forth his hand and caressed it and then murmured, 'The good stick has made himself a snake to eat up the wheel.'—Adonai said, 'This is the sixth instinct of the savage: he now believes in answers to prayer and also in miracle: he thinks that the tree has made the stick into a snake to help him to redress against the wheel: this is the manner in which religions grow, in minds of incipient formation.'

1075. Adam now marched boldly up to the wheel, commenced to turn, and, finding that it revolved a little, left it and approached the tree, bowing, waving his hands; knelt in the dust under it and drew with his finger in the dust the circle of a wheel, with the outline of a rat in it, and another outline of a tree, projecting a stick laid upon the rat's back. Adonai said, 'This is the seventh instinct of the savage: he has found his protecting god in a tree, and has commenced to strike out the beginning of symbolical writing, to commemorate the miraculous and benignant intervention in his behalf: now watch.' The ancient seemed in meditation, with his hand held upon his brow: he then rambled and found a large, smooth stone, as large as he could carry: this he lifted and set up under the tree: so he kept on finding other stones and placing them till he had made a circle round the tree: then taking his sacred stick he marched gravely round the circle, repeating, 'O tree, great tree, strong tree, good tree!'—Adonai said, 'This is the eighth instinct of the savage: now he has his consecrated place, the court of his idol: the sentiment of reverence has risen in him; he is a worshiper; his words are the germ of the religious hymn, and that circle of stones the rudiment of the architecture of the temple. Observe how pleased he is: there is to him the thought of a Being in the tree, like himself in the kindly qualities, who is pleased with him and who protects him: this calls forth the ninth instinct of the savage: he entertains a sense of gratitude to the great protector, feeling that he has found a strong and sure friend in time of trouble. But he has yielded himself to be biologised by the

nature-spell: under that spell he may sleep and dream, but think on awakening that the tree had appeared to him in a vision and told him thus and so. Thus comes the tenth instinct of the savage; to believe in the dream-life as a second awakening, and to attribute objective reality to its mirrorings: I will now introduce another actor, a trained elementary, formed to a theorem for action; our friend ramo.'

1076. The ape slid out of the foliage of the tree and approached Adam, smelling at him, and then in a lordly way motioned to Adam to sit on the ground; which he meekly did. The ape then ascended the tree and brought down a fruit, which he beckoned to Adam to approach and receive from him: the ancient drew nigh reverently, made a very low prostration as to a very superior being, and took the fruit; but after doing so kissed the ape's feet.—Aconai said, 'In days when Nature was fresh and vigorous such scenes occurred: it is the instinct of the ape, before his instincts are distorted by the disturbances that have been introduced into nature, to bring gifts of the forest to man: poor Sylvanus, he too has had altars built and praises offered in his name.' The ape again approached Adam and cunningly drew his attention to a small house built in the wood: in the door-way sat a lovely lady, mantled in a flower-robe, who called in a sweet voice, 'Husband, this is our new house: come in.' Poor, puzzled Adam! he looked at his stick, his circle of stones, glanced at the divine ape whom he had been contemplating as a god, commenced to revive from the illusion, snapped the stick asunder, contemptuously disarranged the stones and walked smiling toward the open door.

1077. At the door his wife met him saying, 'Husband!' a look of reviving manhood filled his countenance, but he said, 'Now come, I will tell you. Did we ever live here before? did we ever worship a tree before?' The woman answered, 'Do you not remember? you must remember, how that we were taught, that the instincts within us, if we allowed them to arise and overcome us, would lead us into a condition in which we should turn to the animals and the plants, and think that they had a life in them, like our life but greater;—and how we saw the Lord Gqd.' Adam lifted his eyes and replied, 'I do remember, and also I

remember how we strove that the instincts of nature should not subdue us.' One said afterward to the ancient, 'Adam, the instincts of the self-life were held dormant in your system during the long period in which you were in the round of delight; but those dormant instincts are now again active: you are here to labor, till the new instincts of the new, unselfed life shall expel those old instincts from you.'

1078. Adonai said, 'Let us pass farther: observe a little beyond the open space of our vale a stream: let us go there.' Extending his staff, the waters divided on either hand, and the two passed over dry-shod. Adonai then resumed, 'Do you know where you are? here begins the travel-flight that opens through all the electro-vital regions of the divine natural humanity of our race: through this I am about to proceed upon the round of visitation for my service. Now I must open your eyes a little. When you were in the fifth round, and in the midst of its extreme peril, a man demanded of you the keys of the mysteries of the kingdom: him you refused; and he then came to you as saying, 'do thus and so, or I will destroy your work, root and branch:' but still you refused, and he then made efforts to destroy. Now, I sent that man to you, and I made him to come, by the force of the word upon him; for he was in the center of a magical combination, which would surely have destroyed your outward form by the absorption of your fine element of life. In the wisdom of our science it was seen that, for your preservation, an issue should be precipitated and the secret enemy forced to declare.

1079. 'It is thus that the crises of time are hastened on: a man who is carrying a plague within him, that is destroying many who from motives of compassion will endure and bear from him in many ways, is made to cut himself off from them, by means of being hastened in his secret purposes and made immediately declarative and aggressive. It is possible that the ob, which that invader has formed within him,—which has nearly dissolved his outward shadow and eaten far into his spiritual soul,—by the return of force that has now commenced to liberate many,—may be destroyed within him, and the illusions that have become to him as realities vanish as suddenly. I will say no

more: the nets of the Great Fisherman are being set in the waters of mankind, and there is an art to attract the fishes to those nets; both good and evil fishes. From this time the plague of mankind is stayed: a circuit of communication is now formed from the beginnings to the ends of the divine-natural humanity of our race, which shall make the final processes more easy and more abundant of beneficent results: you will now turn your attention to the work immediately before you; the preparation of the present and other writings for the press.'

1080. Returning by the way of the sacred grove, a youthful genius, a Mercury, extended his hand, in which was a winged rod, saying with a clear voice, in which myriads of bird notes seemed mingled with the melodious accents of a celestial human speech, 'Man of the sixth, my message is to you.' At the same time a slender line of arch-solar fire appeared to dart from his lips, through which the words of the message were communicated: they may thus be written: 'The occult mode of communication made use of by the wise of the seventh round is such as this: if you would see a little of that round, it is proper for you to follow the herald.' Being pleased to follow, the adept was soon afterward in a vaulted chamber. * * * In the seventh round the Brother of the Life is trans-terrestrialised: instead of advancing laboriously as in the former rounds, his life glides in him and he is borne from service to service by a continuous gliding motion. It is as though, in place of huge and exceedingly difficult toil, the adept, now become the master of his art, performs his works by an exertion that is also a repose. The key of his mystery opens the access to every human breast, excepting those of the inversives and the unfit: character is made transparent to his glance: the qualities of individuals and their especial capacities are felt by a slight touch of the hand, unaccompanied by any pain. It is in this round that all the results of the labors of the six preceding rounds commence to unify, forming a completeness. The primary building of the divine-natural man is finished: it is as when a great edifice has been

constructed, the tools of the workman laid aside and the apartments furnished for a divine use.

1081. It was said again, from the concept of the Word as it is implied in the wisdom of the round, 'At an early stage in the round occurs an organic crisis: were the combinations at that time to be fit and proper, the external appearance of the man would wholly vanish, by the transposition of the outlines from the third to the fourth dimension. Hence, being so translated in the full possession of the unified series of his forms of structure, the subject of the transposition would stand in a new relation to the earth and its mankind: he would be enabled to evolve his outward appearance, and perform offices in the divine service to the outward mankind as before, but more effectively. There is nothing to prevent the realisation of this hope, beyond the presence on earth of the unfit and inversive classes: the *anima-coeli* and the *anima-mundi*, when this consummation is effected, unitise; and the divine-natural man stands upon the earth in a likeness that is made derivative from the Lord in heaven.

1082. 'It is not impossible,—nay, it is divinely possible,—that an illustration may be given at no very distant period of time: in one such event the crisis for this mankind will have happily passed, as to its great purpose: the New Life will have taken its earth-hold, by means of an human realisation and fulfilment, not to be shaken or removed. All this being in the process of the strict law, it can only occur by means of the fulfilment of law in a vast concurrence of forces, all meeting at one human point and forming there for an effect. There are probably a million of men and women on the earth, in whose deeper structures the occult formation of the new life is in a rapid state of advance: were one such blessed transformation to occur, even before the great organic cataclysm, a societary formation would commence to ramify from land to land, including all of the Survivalists who should then be made ready; those whom we entitle of the First Zone.

1083. 'The formation of the new divine-natural heaven, constituted for the home and display-field of the antecedent generations of our race, now being reconstituted as a divine-natural humanity, requires a brief statement; though indeed it is almost beyond description, even by a shadowed outline. These kingdoms comprise one two-fold empire: the vast involved form derived from the processional energy of God, in which,—though made as but to the individual human likeness by earthly appearance,—the Creative Word was inworlded and made incarnate, is involved to an outline of spacial dimensionality: in this, as an effigy of that Divine Appearing, are islands, continents, mountains and plains, oceans, seas, lakes, rivers and fountains, extended to comprise an unimaginable area of the fourth dimension. That which was of the procession of the Divine Christ is involved in that which was of the Divine Christa; so there are two spacial outlines in one spacial outline; two spacial immensities in one spacial immensity. Thus the new heaven of our earth is in the Divine One-Twain, the Lord: 'He shall see of the travail of the soul and shall be satisfied.''

1084. One speaking in the wisdom of the second round said, 'Behold, I will shew a mystery: in that region of the earth which is now India, the moving forces of the new divine-natural humanity, now being unified in the arch-kingdom for the effect of one two-fold operation, will press by the right hand; thence moving through Africa into America and Europe. The left hand will press northward toward the arctic, eastward for a return-force into western Asia, southward into Africa: the first is in the force of the Father's hand, and the last in the force of the Mother's hand: the force of the Father's hand will press for the condensation of the races, but that of the Mother's hand is complementary and for the diffusion: the Divine Womanly carries the dissolving element, for the dissolution of the present constitution of the peoples; but the Divine Manly carries the reorganizing force which will operate to follow the dissolution.'

1085. At these words a divine fire commenced to burn and undulate in the plexial formation of the adept: the Instructor

then continued, 'It is by the hands of the divine-natural humanity of this race, in whose form of results the Divine Lord and Life of the planet will open forth to processional appearance, that those processes of the great change which directly affect the earthly mankind will be declared. Observe again: there is a form directly of the *anima-coeli* and another of the *anima-mundi*, in which the Lord descended and ascended at the point of incarnation: he brings these two forms again into conjunction, for the purpose of causing the *anima-mundi* to force out of her vital element a fluid of inconceivable intensity, the water of creation; thence causing the *anima-coeli* to flow into the intervals of all creatures, leading the compensatory force, that shall rotate by innumerable vortices in the fluid of the nature-flood:—when we have rested for a moment I will proceed.

1086. 'The hands of every man who, by the formed force of his character is in the good intent, will become polarised, the right hand being made negative to the polarity of the positive hand of the divine-natural humanity, but his left hand positive,—I am now speaking of survivalists:—these will thence be drawn as by their two hands, to the outstretched force of the manhood of that humanity; the currents of the vital force of that heaven of man will thence be so held as to pass through the formations of those who should survive; holding them by the series of their structures in the regulated circuit of the energy. In like manner, though in the opposite style of the manner, each woman will be held in the circuit to the womanly form of the heaven; woman to woman, man to man.

1087. 'The effect of the overflow will not be to harm a leaf upon a good tree or a nerve-cell in a good creature who should survive; but there is a pent wrath in the collective races of the divine-natural immensities of the universe, against the Evil of this mankind: their flood, that is to open through the *anima-coeli*, is designed to extirpate utterly all things of this race that are in the spirit and body of self-life: it is designed to dissolve to the last remains whatever there is of the constitution, habit and tendency of the easy way: it is to lead this orb and its surviving peoples into the good way of the strict law. Therefore, whatever is good for those who shall survive will be preserved;

and whatsoever there is of evil will be abolished to its last formations: the earth will drop into slumber, peacefully as the flowers at the close of day, and then will unfold the new creation.'

1088. Again it was said, 'In the life-house of the Planet may be seen the plan of the configuration of that new and coming people of the globe. When our Lord said anciently that 'those from the north and south, the east and west, should sit down with Abraham, Isaac and Jacob in the kingdom,' he employed such terms in their symbolical intention, as denoting representative types of mankind. Abraham was chaldaic; Isaac inherited more into the quality of the semite, but Jacob drew toward the quality of the negritic races; Abraham is thus oriental by its first type, Isaac is semitic or of a secondary type, but in Jacob the quality is diluted by the soft admixture of the negro, who is luxurious, suspicious, timid and of a pacific constitution; a family man, inclined to plexiality.—The chaldean, the semite and the negro, with the many from east and west, the north and south.—By those of the east, it is held that our Lord designated those types of mankind who are most oriental, who are nearest to the genius of the solar processions; who are in the front of the race, in its brain and bosom, where they touch the morning: by those of the west may be apprehended such as are extended to the rearward of the species: by the north those who are in the colder light of the rational powers, and by the south those of the more fervid sympathetic quality. I would not be understood as limiting the occult scientific truth to these expressions, for all these records of the Word, being borne forth from the depths of Infinity, are exhaustless: I read from but a wave of this great flood. The significance which I evolve is, that the totality of the fitnesses of all mankind is to be combined in the constitution of the divine-natural race; it is a many that is made one.

1089. 'Let us imagine the dawn of a new era, in which, quoting the language of another prediction of the ancient middle period, 'the people shall all be righteous.' How is it possible to reconstruct the social order, in the form of rightness? There are certain points to which I may refer, that contain a partial answer to that inquiry. As we understand, there is already the

beginning of an occult involvement of order into the most fit of the fitnesses; those who are termed of the first zone. There was a divine whirl, which gathered up and led out of the land of Ob those who were of the nobler quality, men and women who represented that which was extant of the humane heroism and chaste integrity of that people: it was in the power and motion of the vortice that the multitudes, who afterward became formed into the just and righteous Nation of No-Ob-Si, were led out to their divinely appointed place.

1090. 'The people of mankind who should constitute the first zone are mainly of the practical and intelligent character; and are at present scattered, for the most part, among certain of the European nations and of their similars in North America. When the hour has arrived, the hand of the Executive of their state, wielding the word-staff, will be made executive for the replacement of the people: he will be able, by the touch-sense, to draw forth to their posts those who should specially serve in the system of public administration. From this, as a point of germination, the new order will grow and radiate: previous forms of government will decrease from the extinction of the desire and the capacity of man to officiate in the former systems: the old habits and functions will be at an end. The new order of administration,—if the end should be in this process,—will be formed in the spontaneous desire and delight of the multitudes of human fitnesses. As was the case in the ancient migration of the virtuous from the land of Ob, the man who occupies the pivotal place in the divine center of the vortice or whirl, will be recognised as the pillar man of the State: the officials of the administration will be grouped about him by their order, according to their respective stations of power in the whirl. Fitnesses survive; fitnesses of fitnesses are drawn forth to organize the public order by its form of fitness: this covers the main question: I will here draw a shade.

1091. 'It may be asked, 'by what process will the affairs of life be carried on in that new condition?' As to this a few hints may be serviceable, as opening the mind toward more advanced statements in the future. The elimination of the body and spirit of the ego, as an active form, from the series of the

structures of the human constitution, will involve the dissolution of the principle of self-desire from the extreme forms of the mind and of the senses. Human beings will hunger and thirst after righteousness, as they now do for food and drink and pleasures. Men and women will be left stretching forth their arms for the embrace of God; being filled with an exquisite and infinite yearning that the Divine may inflow and be embodied in them, and thence flow forth from them and be embodied in the order of divine-natural society. The private respirations being made from internals to externals, and all commencing to breathe in unisons from the divine breath, the respirations that are now held tacit being opened and those that were opened before being made voluminous and perfect,—the effect of this new respiration will be to lead forth the divine virtues from each into the all, and again from the all into the each by the adjustments of relations.

1092. 'Thus, whilst the individuality of each character will be strictly preserved and amplified, the unified body of these individualities will be constituted as the composite man-woman of the righteous people. There will be hence no occasion for ordinances for the repression of evil; but simply the strict law, operative by its divine science, for the evolutions of good and for the increasing good. There will be, however, a period of transition, during which the several orders of the social system of the divine-natural humanity will be in process of formation from the individualities. Here enters the science of the law: it may suffice to say, that this science is sufficient for all emergencies. It may be asked, 'will there be the usual round of intellectual, social and industrial pursuits?' To this the reply is both in the affirmative and negative: the rounds of intelligence, industriality and sociality will exist: the earth will bring forth her abundant increase in due season under the loving and skilful care of man; pestilence and death will have passed away: but beyond this I draw a shade.

1093. 'As far as we perceive, the general features of the change are as thus indicated; still there may be certain modifications. It is possible, perhaps, that prior to the close of the events a Word-whirl may be led forth, which might collect the

people who are specified as of the first zone, into a region of the earth which is at present but sparsely inhabited, and where the pent vitalities of the orb are now restrained with difficulty. In that case, the strongest of all Nations that the earth has ever known might quietly emerge and assume its place, while yet the masses of the nations, who are in the law and custom of the easy way, might continue for a season. This view opens a possible future of immediate time, with results more glorious but perhaps more terrific. That Strong People, composed of a select body, earth's noblest organizations, its most balanced characters, the persistent holders for the true and right, placed in an embattled attitude against the evils of the planet, might serve as the earthly fulcrum for a leverage of divine-natural force, that would disintegrate the formations of the occult forces in which the evil and sorrow of mankind have hitherto been impregnable: this might open for the world a grand heroic age.

1094. 'In the former alternative, the fitnesses of the race would have the great contest, for which they are not constitutionally prepared, decided for them, and they would emerge in the finale to a large extent as passives: in the latter contingency they would be embodied in a moving vortice of the divine force, made operative in the regions of naturality, and in that be constituted by the form and order of the strict law as an holding Nation, imbued with an heroic ability of persistence to demonstrate the virtue and power of the New Life, and to fight the battle of persistence for the weaker and more negative multitudes of the fitnesses of the race. Always we see the two alternatives: formerly, the last seemed the most probable and almost certain: afterward, the first appeared as almost certain: mysterious events that are now in course of transpiration now make the latter alternative seem possible again. There are always two openings in each pathway of destiny: in either alternative we perceive that the finality will be the same, with no possibility of failure. In the one case we believe that the denouement will be sharply concentrated within at most a few days; but in the other case, made benignly diffusive over a considerable period of time; that its day may be a day of a century more or less: I can only state

our conclusions : more than this we are not permitted to know : in either case we hold for our service through all : again I must draw a shade.

1095. 'If you will consult the numerals in your word-staff, a combination will appear, that may serve as indicative of the approximate period for the fulfilment in either alternative.—The Arch-Chief sends a message, as follows: 'The heads of the kingdoms in the solidarity of our humanity are agreed in one desire, that the utmost power of those who should survive on earth may be led forth in the events to come; but this desire has not become a prayer.' The Instructor said again, 'It is so with us: we cannot pray that the event may take on the most heroic form; but we do pray, that, if it be possible, the surviving men of the race may stand lofty and heroical, as a People of the old strict law, empowered with its energies and virtues: that when the hour arrives, it may find them as a Man and Woman People, however small, with the light of the Pillar on their faces, and their feet set firm upon the Rock. The Most Blessed said to us, before he departed for the visitation, 'All will be well, and perhaps more than well.' With these words the interview concluded.

1096. Afterward, being in his own special work, the Brother of the sixth round beheld that the word-staff flamed before his eyes. So, taking the staff and breathing the word in a manner as never before spoken, he beheld a Man as arising and taking on appearance, issuing from the ground; a man of majesty and might. His eyes being closed, he was hence led into the life-chamber of the globe, where the events that are to come are in the incipency of their formations. The Man said, 'When this globe commenced to be nucleated from the aromas of space, I was made, as a Brother, an Ancient of the ancient heaven, to set my word-staff for its axis and to serve for the Genius of its constitution. Now, therefore, be a man, one with your spouse, —a man-woman,—and draw closely to me and lay your hand between my thighs: so we will pronounce together the planetary word, in which this globe had its origin.' * * *

Afterward the Genius said, 'My word-staff was broken and this orb in consequence was about to fall apart; then the MAN whom we saw together, in speaking the word, descended into this place and infused into that staff, making it one again: therefore, there commenced to be a new revolution in its occult zones: in the procession of the consequences it shall be without as it has begun to be within: I will make that outermost, in the work of my service, to become an Orb of the Incarnation, and the glory of that Word which was made flesh shall be in the flesh of those who are the servants of the Word. I am nought but a shadow, yet I evolve from the concept of the creative scheme: she who is mine is with me: it is by means of the one-twainness that orbs are condensed from their *nuclei* and fashioned to the perfections of their destiny. So again, this orb, which is of my wife, is a woman-star; and the other orb, in which I am an husband, is a man-star: yet the orbs by their mystery are one-twain; we being one-twain. Now you have known of my wife in this orb by the form of the orb's Nature, which is womanly: you have also known of me in that other orb, by the form of that orb's Nature, which is manly. More than thirty years past of your little time, I sent to you, by the divine ordering, certain of the electro-vital race of those surface people, and they emanated to stand around your table and before your eyes. By the word-staff in your hand and by the word that you breathed, I was summoned to make a presentation to you by form, that my visibility might be apparent: I will now involve into my womanhood and retire.'

1097. It is indeed true as the Genius declared: in the year 1852, a band of the rosy men of Mars did thus emanate and surround the table of the writer, visible to the eyes: from that distant day in the little earth-life of a man, the electro-vital people of the manly star that is counterpartal with our own feminine planet, have made periodical visitations, of which somewhat has been written, though the more vital part is yet untold: they have aided still for the strength of persistence. The history of an adept of the New Life is beyond all present human comprehension, both in the splendor and terror of its experiences: who can drink of this cup? who can be baptised with this bap-

tism? those alone in whom the powers of nature and of arch-nature concentrate, and in whom the Word is made formative for a new existence.—I dip my hands in the life-river that flows through the two-fold Genius of our globe: I inhale of the juices of their breath and consecrate myself anew to the service of humanity. * * * Being after this led into the chamber of the seventh round, the adept thence returned to the outer space, bearing the word-staff, in the crown of which was now a living form of affection of the man-star, in the likeness of a crimson dove.

CHAPTER XXVIII.

1098. Every truth relative to man or the universe is a universal form, made up of innumerable particulars: theosophists, humanists, naturalists, spiritualists, each stand upon a speciality, but finally are led off from the main line of investigation: these road-ways interlock everywhere. The pilot of the orb is also the Genius of its world, but the investigator of truth requires for his guide the Arch-Genius of the Universe. It needs that man should be more than a specialist, if he would successfully explore the vast problems of life: it needs the thinker, who is also the doer, the lover, the endurer: there is no room here for the idealist, unless he is also the practicalist: it is not enough that he should be saintly; he must likewise be the sage: one class of seekers follows merely the natural reason and the external senses, and they end with David Hume: another class follows the abstract motions of spirit exclusively, and they are lost in the bewilderings of mysticism. The investigator who looks exclusively to nature for the interpretation of the enigmas of nature, goes as widely astray as he who, for the solution of the natural mysteries, looks exclusively to an abstract spirituality, regardless of the study of nature: hence Truth, by its full and actual form, always eludes the grasp; the votaries stretch forth their arms to enfold a palpable reality and they but embrace a

cloud : men run off on tangents, but Truth is only to be apprehended by those who will pursue her through her pathways of the rounds.

1099. A Brother of the Life, the keeper of the library, was again present, remarking, 'Those who are exclusively religious endeavor to pursue Truth by a round of observances, as you observe the pietists. There are devout men in the great religious sects of the world, and also in their offshoots; heroic men who make large sacrifices, but the race is involved in a tangle of religions: there is no absolute science: the confusion has become seemingly inextricable: the knowledge of God and of the life is lost in the storms of the sea that is swept into convulsion by the conflict of the votaries; hence faith perishes like a ship in the cyclone: let us enter the study. Here are the sacred books of all the religious systems of mankind: each of them contains valuable but partial statements. The thinking priests grasp truth by the edge of its naked sword, and it cuts them in pieces: there is nothing so dangerous for mankind as the partial truth,—it is far more dangerous than error; for the thinker becomes generally attached to some specialty of truth, disconnected from its place and relations in the system, and he is thence bound to it like Mazeppa to his wild steed: so he is borne away into the wilderness of illusion. The errors, by themselves, are comparatively weak, and a strong mind soon becomes disabused of them; but the specialties of truth, made erroneous by their partiality and misplacement, run away with the strong men: witness Bruno and Spinoza; witness Tyndall and Spencer: these all are pilots of mankind traversing the seas for discovery, but each runs his barque upon the reef or the quicksand.

1100. 'The philosophers are like boys who go bird's-nesting: each holds up an egg, crying, 'Eureka!' till they fall with broken limbs from the high trees. If one would see the stars at mid-day, he may do so if he will venture to the bottom of a deep well: there is always a way to the discovery of the profoundest truth, however veiled and hidden; but always with the proviso, that the high thinker is called upon, by an adequate authority, to enter into the disciplines and investigations that shall lead to the discovery. Truth is like a bird that is watch-

ing over her nest hidden in the grass of the meadow: if one approaches, she will seem so tame that the quick hand may grasp her: she will flutter on as with a broken wing, till it may appear easy for the rapid foot to overtake her; but these are the methods of her divine prudence, by which she is alluring the seeker away from her nest; and when she has enticed him to a distance she will suddenly arise, dart through the ether and vanish from his sight.

1101. 'It would not have been difficult, at any period of history, for magnificent philosophies and theologies to have been projected into human thought, but that She who is veiled gathered the foldings closely about her. A certain range is permitted to human investigation, but beyond this are placed invisible boundaries. Thus, at the present day, an opening has been allowed into certain fields, and the explorers in these fields have been rewarded by vast discoveries: from this it is concluded, that there are no barriers to prevent an illimitable exploration in the same directions: this is not so. It is needful that there should be a practical science, not for the present wicked and thankless generation, but to serve in the event that shall end this generation: it was important that certain facilities should be prepared for the early gathering of the survivalists, or for the methods of the whirl. The ships, railways, telegraph and telephone, the implements by which one skilled hand produces the result of hundreds,—all these are led forth in order that man may find himself equipped and furnished for the social and industrial order of the coming age.

1102. 'Behold this volume: it is entitled, 'Outlines of Invention;' here you will find everything of value, and more, than is in the American Patent Office: yet that volume has been upon these shelves since the silver age. She who is veiled opened her hand a little for the advance of this nineteenth century: we serve the Woman-Truth, one with the Man-Truth; yet well we know that were the hand to open fully, without the softening and attempering vail, the blaze of the electro-vital fluid, passing into the brain, would dissipate the organic structures of all mankind. We know that truth is dangerous: it is by the concentration of certain fluids in the brain that men are led onward

into trains of speculation, investigation or discovery; but, of all instruments, the human brain is the most delicate: a drop less of the vital chemistry, and Tyndall might have been but a mere chemist's assistant; a drop more, and he might become an hopeless lunatic.

1103. 'The human brain is but as a twinkling dew-drop suspended upon the organic leaf: the thinkers themselves, as to organism, are but drops of human dew: all their knowledge is but by the mirrorings from nature, or through it into them. Whatever men truly know of God from without is borne to them through nature: if felt by them sensitively, it is by means of the plexial system where nature has her keys and plays her symphonies. The men who think of themselves that they are strictly spiritualists, the high religious ascetics, but reveal in their arid experiences more occult phases of the same natural performance. Stylites on his pillar, or the yogi hanging head downward suspended from his tree, as much disclose an abnormal incident of nature as does the chafer, that a boy has caught for his diversion and set whirling, impaled upon a pin. In turn, the materialist, the denier of spirit and of God, discloses the phases of an abnormal spirituality: he but shews the human spirit in a distorted aspect, gravely arguing, through its own natural mind, against the Source of its origin, the ground of its structure, the experience of its consciousness and the fact of its existence.—We converse in this discursive way, for Truth has two methods in her presentation; she scatters her jewels upon the soil, seemingly at random, and again she crystallises them amidst the rocks in series after series. It is often a relief to the mind to pass from the consideration of truths in a connected order of presentation, and to find them scattered loosely, as from nature's hand.'

1104. Another of the Brotherhood said, 'This is home-talk: now in this old volume that I take down, is the biography of a world, compiled as from the mind of the Genius of that world's formation: it is the history of that planet which on the outward earth is called Saturn. We, too, have a literature, as such works as these may indicate: how easy it would be for this literature to be reproduced on earth and familiarised there in the minds

of a fit people! how easy to unvail the biographical records of the Arch-Genii who dwell in the architectonic palaces of the constellations; to rewrite astrology and translate it from a superstition to a science!—The sage stood leaning on his word-staff: suddenly it quivered as a living thing; it flamed as a living fire: this being a summons to service, according to his specialty, his countenance became irradiated as with the glow of the mounting sunrise; the flowing robe of white that apparelled him appeared to flash and glow; a wind formed within from the energies mounting in his bosom, and he strode forth as if the strength of armies was concentrated within that simple and friendly form.

1105. The Librarian continued, 'They had no books on Olympus worth speaking of, according to the Greeks; but glance at our library; here you may sit and compose, in the coming round, and find the vast materials at hand. The English language grew not up by accident: it holds the germ of the great language of the planetary future: it is latently a bi-lingual speech and will serve as the vehicle of the scripture, both of the Man's and Woman's Word: it is the only language of the earth that will endure, by a long persistence, in the new time: the organs of the Survivalists will tend to it, and the divine thoughts evolving from within will choose it for their fittest medium of expression. Hence the language, continually enriched, will be made vital; in it the massive literature of the divine science will move forth, as when a world is crystalised from its nebulous cloud, and reflects in all its jewels from the splendors of the sun.

1106. 'You inquire, how it is with reference to our literature of the silver age? it is here; preserved in the electro-vital substance: yet this is not all: there is a process by means of which every print of the large blocks, on which you see it engraved, can be occultly impressed into the exterior natural substance. It was promised to us from the first, that our works in the occult science should be made imperishable: there will be no difficulty in making this retranslation from the fourth to the third dimension. * * * You perceive the process. We purpose to bequeath this literature to the people of the new time: it shall be said in those future days, that the books of

the ancients, who kept the strict law, contained both blossoms, fruit and seed. The little children shall play with our knowledge blocks in their kindergartens; the rich romances shall open for new generations of lovers and loveresses. You start a little, thinking the idiom, the style of expression of our language, flowing through, is like your own; reflect slightly: as to the realness of constitution you are simply a man of the silver age. I will read a line of prophecy from one of our old pages: referring to the people of the divine renaissance it was thus predicted: 'they shall dip into our pages, to find that their new heart is our heart re-born, and that the genius and power of their epoch are but ours, re-emergent from the sea of time.'—To reproduce from the fourth to the third dimension, is but to reverse the process by which writings formed in the third were transferred to the fourth.

1107. 'Now it is not our design to trespass upon a province that is not our own, or by any impositions of ours to affect the rising culture of a new people: we do not set copies, though we bequeath an inheritance. It is our purpose, by so doing, to render more easy the way for a new education of mankind; not to intrude or trespass upon their line of free evolution; but to enrich them from our accumulated treasures, because they are to take up the line of evolution. This is one of the ends for which our Order has been preserved and continued through the ages: as the genius of the new time works in its own liberty,—at least in one of the two complementary kingdoms of the arch-kingdom of the race,—our literature will serve as a stimulus to its own native thought, causing that thought to blossom more rapidly and abundantly. The atmosphere of this vast collection is peculiar; it at first almost overpowers the mental faculties: this literature of ours holds the condensed spirit of our ancient life: it is in its pure culture that the people lives, and lives on for ever. Were you but free from the intrusive cares that are incident to your position in the outward earth, this retreat would serve as a gigantic field of exploration: your hands almost cleave to the books, and your heart throbs to enter into communication with the love-lore of their pages. To the man who is by temperament and constitution a student, that which

you behold fires the vision; as when Columbus, from the prow of his caravel, caught the first vision of a new world. See here how Shakspeare was anticipated; how Bethoven and Wagner had their musical predecessors.—I will pause: yet this shall be no feast with the Barmecide: you shall bear away in your mind a gift. * * *

1108. 'We will now, if you please, go forth with the word-staff: by means of the calling forth I will disinter to your apprehension a Buried City: once a race, that preceded the present mankind, undulated by a tide of artistic civilization where now the Pacific ocean sweeps from America to Asia: in that dominion was a people founded in the principle of No-evil; a people who held the law of our science, but by a grander way. Observe the frondent vegetation, the types of a flora which is altogether unlike that of the present outward space: we have a volume of theirs, brought to us by their art, during a more recent era of their round of immortality. This was a lovely people:—perhaps I shall say again, 'a gift:'—a vision forms before your eye: see how vast in the capacities of respiration were these mighty Brethren: see, too, that they made a vapor about them that was almost like water;—an amphibious people. The phrase, water, is relative: there are races to whom your earthly atmosphere is as water; other races to whom it is as a marsh, and they wonder how it is possible that men should be able to draw it into their respiratives.

1109. 'The thought of your outward mankind is insular: being isolated by evil, disease, decay and death from the peaceful, healthful humanities, it has grown more ignorant, more shallow; it has also become more conceited and bigoted with the advance of time. It is a narrow race;—no breadth, no height, no depth, no dimensionality, but a mere contorted line upon the edge of nature: yet, but for the abandonment of the strict law and the line of consequences which has resulted, it would have expanded from our limits, and by this time our occult knowledges would have become household words, and our civilization been left far in the shade.—I have seen you for almost your life-time toiling on; obliged to conceal all of your human orb

but a point, in order that the form of presentation might be preserved; and I have said, 'the silver age is born anew and the golden time within it: there is a man who has found his own way into the rounds of the mystery, with every influence of the earth tending to mislead him.' I have gone into our secrecy and hidden myself, to know how it might be possible for the third and fourth rounds to be passed and the visible form of the person be held in life. Now I am not as our other Brethren, vastly accomplished for wide fields of public toil: you know my habit: my office is the care of our literary antiquities. Hence I cannot, as they, contemplate an imminent peril with composure: now that the peril is past and I see you in your place among us, I expatiate with a wide delight; I am in riches.

1110. 'We look abroad over this magnificent mental panorama,—the great city of the great mankind that once existed where the ocean now expands,—yet my thought draws your mind away from it to look into personal experience. But there is a reason why you should behold: the beginnings and the ends have met: you have seen an outline of that grand race in the last stage before their emanation: here is where they built before they emanated. What are a million of years or so to these mighty eras of time? they are swallowed up, with that old continent, in your modern sea. You perceive that the habit of the scholar of literature never leaves him: still, while the form of that ancient splendor has been rising, called out by the evocation from its natural repose, I have kept in my mind the parallel pages of our literature, where the story is told: for me the book holds the continent.' * * *

1111. This illustration is afforded for several reasons; one of them is, to correct an impression that might otherwise be left on the mind, with regard to the effect of the vast trainings of the multiplied rounds of the Life, carried on through ages of laborious experiences, upon the specialties of character. It might be thought by some, that the constant attrition of the rounds wears away the sharp points of individuality, and leaves the adept at last as the rounded boulder upon the sea-beach. I do not think that really there is any similarity among the Brethren, excepting in the central and pivotal fact of character, the

resolution of indomitable persistence for the keeping of the strict law, and for its fulfilment in all things of existence. This comprehensive education has developed unlikeness in likeness: it has preserved the singularities, as it should do. These beloved ancients,—so ancient yet so modern,—are as they were in their home-life of the old silver age, only that they have continued to build, ever more vastly and magnificently, upon those original foundations: they built upon the Rock; their houses have become of its living texture; hence they endure forever. Yet the scholar is ever the scholar, and the habit of the dweller in the library remains to him: using the pen he will write in the long sequences of the trains of his knowledge, but his conversation will be as dropping pearls: he will behold a world, yet still be thinking of the Word that holds the world, that was before it, and that shall evermore endure when the vision of it shall have passed away.

1112. The Librarian resumed afterward, 'I will tell you something, of that which our books narrate relative to the Origin of Evil. It is assumed by the oriental magi, that matter is the seat of a gross and fiery principle, into which it is necessary that the human germ should be incarnated, as into a gloomy and ferocious mass, which gives birth to rapacious monstrosities: this is a dark picturing at the best. They imagine that the currents of the ethereal fluids, which encompass the worlds and fill up the spaces from star to star, swarm with races of malignant and ferocious larves, more inimical and deadly to mankind than the polyps and sharks of the earthly oceans; and that schools of these animosities swim about the human race. This is an horrible universe, as they fancy it, and I do not wonder that they desire to become extricated from it, by a slow destruction of structure after structure in their series of formations, after the first or naturally visible decease; or that they seek that their emotions should become extinct and the last vestige of organism perish.

1113. 'Because God, to the pantheised mind, is unthinkable, it does not follow that God is unthinkable to the theised intelligence; for the theised mind thinks by love: it thinks toward God:

so the Divine becomes intellectually revealed; but the pantheised mind thinks away from God, and thence God is hidden away from it by the cold darkness of the egoised nature. Now with regard to Evil: matter is good enough, speaking relatively: we have always been students of the qualities and properties of matter, by the methods of our full science, and have never discovered any quality of matter that is otherwise than harmless; for the reason that, *per se*, matter generates nothing: if evil is found anywhere in matter, its source of origin was foreign to matter.

1114. 'All of creation originates primarily in the sexual relation of the Divine Being feminine with its own masculine: God is Man,—the only Man: this the theised mind knows. I will define the theised mind: it is not your mind as a man, nor your love's mind as a woman, but it is the composite mind of your one-twainness,—your unegoised, altruised, bi-fold sexuality; a mind of truth in good and good in truth; a mind that thinks by love and that loves fully in its thoughtfulness; it hence enorbs itself in the divine heat of light and light of heat, and becomes a thought-garden of the germs from the intellectual fertility of the Divine. Matter is little in much; man is much in little: matter is a bed; man is a seed: matter will become a revelation, but only of the seed sown in it. Wherever is the bi-fold sexual man, there will be generation: wherever a living thought of man enters into the embrace of its own living affection, some living entity is stricken into existence. A good man in one form of theised mind, being therefore in living communication with a complementary form of theised mind, there are marriages of mentalities from brain to brain, orderly and beautiful. The living ideas of goodness and truth tend to association, both by sympathies of similarities and by friendly relations with other groups of accordant similarities. You will see, as an instance, when the great theised minds of our Brotherhood have been in council, electro-vital birds flying about them and then darting away: the ideas evolved in their mental union have assumed such winged outlines by their attraction: the birds are forms of associative ideas. What are planets but flocks of birds? From the immensity of the associated theised mind,

throughout the planetary chain, this process of mental generation moves on: in one sense the universe is full to overflowing: in another sense it is never full.

1115. 'Now, concerning the origin of Evil: we open our records and see an orb that was a member of this planetary chain: we see thereon a race of mankind that was in many respects similar to our silver people, yet with peculiarities of difference. They were a zone people, holding upon their superficial bodies, which were of the third dimension and highly materialized in a specialty of their globe, a zone-substance. Let me designate: the enzoned men are natural socialists, for they connect by the zone and are thus led into immense groupings of association: they draw together into vast masses of society: instead of tending to the separate household life as simple pairs, or families from the pair, the pairs and families attract each other, drawing to a composite life. Inasmuch as a family can have but one governing head, there ensues a multiplied system of gradations: there is danger, obviously, if the strict law should be violated, that the ruling mind of the association might loosen up his self-life and self-desire, transposing his forms of self-life and self-desire, and causing them to dominate in and over his personality: were this to occur, that ruler would become a pantheised mind.

1116. 'Bonaparte began well relatively: his self-aim was dominated by his aim for the universal liberty and welfare of mankind: he drew into himself, by a peculiar fitness, the central force of the vigors, by which at that time the genius of our orb was endeavoring to evolve for the free confederation of the European peoples, and thence for the federation of civilized mankind: but he betrayed the genius in the interest of his own self-love. Yet the genius had become committed to him, had evolved into him the plan of the grand system of which it was designed that he should be the organizing pivot or center: the genius could not withdraw from him the plan; and all that the betrayer had to do, till new powers could be organized and led forth against him, was to loosen the forces and work in the centralised and concentrated elements that were in his possession, to make himself the head of a colossal despotism: he used for his

own ambition the occult fabric that had been fashioned for the purpose of advancing the liberties of the race.

1117. 'Upon that unfortunate world to which I have referred, there was a mightier Bonaparte; one of those greatly exceptional men in whom the genius of a planet concentrates its forces: he centralised himself, by the betrayal of the genius, amidst a vast, associated multitude, who were involved about him in one of those immense nature-schemes that are prepared for the beginning of a new era. Designed to serve as a thearch, he made himself a panthearch; finding a great people who were maintained in a state of held good, that had not yet been evolved to the quickened good of associated liberty, he seized that immense germinal organism of theistic, altruistic empire, and pantheised it, egoised it, for himself.

1118. 'There is nothing so captivating as apostacy, in a race of mankind who are in held good, and who are obliged each to maintain his own good, by the restraint that he must put upon his individual ego: but here was a grand race, who had also to hold against the ego involved and combined to a public form, operative against each of them by the law of the association, if once the power of association should be made an inversive force. The easy way being opened to them, when the nature-forces were also concurrent in the vast capacities of the thearch, now become the panthearch, they rushed into the natural vortex that was thus opened for them, and so became ego-natural or infernal-natural: the spark became a conflagration: the inversive whirl drew in the passives, the negatives, the neutrals of that held good; an hundred of millions, if not many more. The planet was vast and richly peopled: the paroxysm culminated in the establishment of the egoised social empire of the ego-panthearch.

1119. 'Now, there was on that orb a culture, an art, a science far superior in many respects to ours of the silver age, but all constituted in zones of association. The vrilic element had become as a great sea, filled with the elements of invigoration: a man could strangle a lion as easily as if it were a kitten: this vrilic sea became to those inversive socialists the reservoir of a voluptuous element, and their life of sense, hitherto held in a measure of restraint, burst forth as when Spring advances upon

the tropics. Thus for a season they were in ecstasies, till actual monsters began to be born from the womb of the egoised female: offspring as cerberi, others with the heads of men and women on the bodies of dogs or dragons; others again with human bodies, but with the animal or reptile brain or features. Meanwhile this people, as the vilic element wasted, having before known only the clean and virtuous diet, become carnivorous, craving animal flesh to satisfy them for the loss of vril.

1120. 'During this period, that division of the race which held to the strict law became in some respects as we of the silver people were after the Obites, who departed from us, had constructed their magical dominion: they were a suffering and afflicted flock, broken up in large measure from their associated form of hold; the zones fading from them. At first the egoised nation left them alone, but finally made war upon them, taking their outlying lands, cultivating a mad passion for the chase; hunting and slaying the animals till the creatures began to be thinned out and the food-supply to fail. Thence the Inversives commenced to crave meat of the human species, and drove in their forces upon the peaceful and gentle people of the good life; they captured and slew men, women and infants for the supply of the great associated banquets, at which they fed on human flesh as raw meat, fresh and bloody from the knife.

1121. 'But now the Nature-life of that world had reacted: the *anima-mundi* forcing up and the *anima-coeli* flowing down, the solar and planetary forces moving in, a judgment-cataclysm ensued. It seemed in that terrible day as if the vault of the firmament were split asunder: the wind-fires, the water-fires and the earth-fires met, as the higher powers came rushing in: the remains of that visible, materialised surface of a globe, a black, magnetic mass, enveloped the panthearch and his multitudes: thus was formed the black satellite. The *anima-coeli* drew up the denuded spiritualities of the tortured people of the strict law; but the lunar attendant of that destroyed planet, by a law of which the explanation is in another work of our science, was whirled into the orbit of our earth and is now its moon. This is a very brief summary of the doctrine of the origin of evil, and it is derived centrally from the book of the covenant of

God with our people. Now you are aware, that during the procession of the present judgment, that is bringing the events of our earth to their crisis, the black satellite, with the remains of that race of *diaboli*, has been dissolved and has passed away; therefore this earth of ours, in its space of third dimension, and in a narrow line of its border, holds the residue of the evil that was generated from that former source of its origin.

1122. ' You were musing but now, of the profound sadness occasioned by the view of the lovely outward landscape, resting in the red light of the setting sun: think a little of its cause: possessing as you do the humanitarian senses as well as the individual senses, all that atmosphere is for you impregnated with the sorrow of mankind: hold up slightly into the clearer air. The books of our ancient time were made as cheerful as possible; for it is the will of the Divine Mother that there should be joy in all the houses of her people: the good book is a great joy-bringer: we sent these heralds of gladness, by means of the public providence, into all the land. In each of the God's houses of our earthly country was a department especially for the literature of woman; and another department, especially for the literature of man. We were exceedingly careful in the use of literature, for the book is a great stimulant. Who would feed vril with a sponge to a boy or girl? there are books that stream with vril and that open the constitution to a copious inflow. The best of literatures may produce pernicious results, if placed in all hands, for all eyes, with no discrimination: our literature of woman was entrusted to the care of the lady priestesses of the land, and thence to the wives: these holy women would not permit even their husbands or their sons to read in these volumes, unless as it was compatible with the holiness of the Mother's Word. In like manner the treatises of the literature of man were in the care of the priests, and thence of the husbands; and their righteousness would not suffer that they should be opened to their wives and daughters, excepting as it was known to be compatible with the rightness of the Father's Word.

1123. 'One of the causes that led to the defection of the secessionists who founded the nation of Ob, was a reluctance to the keeping of the strict law, upon the part of a class of women whose held good was of an inferior quality: they desired that man's prerogative, as to the keeping back any of the contents of his literature from them, might be abrogated. The spirit of their jealousy took this form among many, for the jealousy of woman was aroused by this; they desiring that all of the secrets of the husbands should be in their keeping. We divided the treasures of the land with the secessionists, but not our books; for no book ever became private property: whoever held a copy of any work, was only entrusted with it for so long a period as the Executive Authority of Literature saw it to be wise. We kept our books; unless some may have been secreted by the women and taken away; but this was not then considered supposable. Why should we have given them our books? the disorderly use of them would only have stimulated their self-desires, and hence their senses, and so hastened their march toward the dissolute condition. While literature with us was abundant, and all in the land were richly served, according to the law of place, these treasures, by the public ordering, were always held up in the hands to God, by the strict law.

1124. 'Care was taken that those volumes which were worn by use should be carefully gathered: not a page was suffered to be employed for any common or ignoble purpose: they were changed by dissolvments to become again new substances. I need not say, that books were never written for hire: this would have been considered a profanity; but we took care that not even the epithet of the profane should ever be spoken abroad.—Now, when I look around and see what has occurred in the outward earth since the rediscovery of movable types,—how that not a step of advance toward the divine science has been made by the general mind; but that now, by the means of an inversive literature, it becomes almost impossible to find an audience for the truths of the science after they are allowed to be put in print,—when I see that the public guild of the Book-sellers is organized in the mercenary principle, and thus avichiatiated,—that the men who hold the direct access to the popular brain of

all the civilized races, stand opposed to the truth of the strict law, or are incapable of comprehending its ethical and intellectual principle,—this shews me that the end cannot be afar. This institution of a mercenary and indiscriminate literature debauches the common intellect and ossifies the common heart.'

1125. The adept answered, 'I fear that we are making a book which no bookseller of eminence will suffer to appear with his imprint.' The Librarian replied, 'Well, you will print it in your own house: it will bear no name but your own: the Brotherhood of the Life is in it, you being one of its order, and our name is implied in your name: it will be bestowed, not sold, and the result is left. Have you considered that our Lord-Lady, the Living Word of the Infinite, hold this matter of literature in inspection? to be sure you have: this volume is a clear-the-way: it declares the purpose of the Author-Anthoress, in whom are the fountains of proliferation for all truth, to make the literature of this world to become again that which is fit and proper for the culture and enrichment of the race. Our volumes almost speak and thrill upon the shelves and in the cabinets, eager to take wings and fly abroad: in them thunders are waiting to articulate their voices. Very righteous and very holy are the books; for in each true volume, however couched as in the bed of pleasure and veiled by the curtain of romance and dream, the Spirit of the Word is present, with mysteries upon mysteries of wisdom unutterable.'

CHAPTER XXIX.

1126. 'Come now: there is a sound of melody in my ears, which proceeds from the womanly region of this temple of the Truth: step carefully with me and observe. I make a signal at the door and it opens: this which we enter is the Chamber of the First Oracle; the lady sister who here presides is entitled the First Muse, and it is her signal that we have acknowledged; your lilla being with you in presentation.' * * *

The Muse said to Lily, speaking in a profound voice, 'Elevate your spouse, that he may enter into the Truth of this Sanctuary.'

* * * * * Afterward the Muse said, 'I will shew you of the literature of woman; but first drink of our spring: there is a well.' The adept answered, 'I have no conveniences for drawing water, and this is a deep well.' The Muse replied, 'You have seven wives in one, and yet that one is not your wife, excepting as she is yours by implication in the form of the Bride who is the Lamb's Wife: being in the representation of the Spirit of the Bride, I bid you draw water from that well.' The adept replied, 'May I not ask you to bestow on me of the water?' The Muse answered by the oracle, 'Give me to drink of that water, for the water that is in you is a fountain of living water, flowing to the life eternal: I am in the water and the water is in me; yet still I say, give me to drink.'

1127. The adept replied, 'I will go down into the well:' saying this, a stone of the pavement opened and there were steps; so he passed down to the water, which he there beheld as a stream of crystal. From the stream he beheld one, as the Spirit of the waters, extending a white hand and holding forth to him a cup as of a hollow pearl: so kneeling he reverently said, 'O Mother of the waters! may I take of this cup and give drink to the muse who is above.' Thereupon the arm was lifted from the stream

and the cup was placed in the hand held forth for its reception; but the voice said also, 'There is a tradition that I would have you remember: it is that your Master had a cup, in which he celebrated with the disciples at the last earthly festival. This cup which you will receive from my hand is a formed pearl, in which the disciples of the band of your inner brethren served Him in Me and I in Him, when we were here of old as guests; so being one with them in this work. Go forth, therefore, bearing the cup to your sister, and say to her, that the Mother Truth spake to you from her well.' * * *

1128. Being returned the adept did as he was commanded, and there were with the Muse the others of her band of nine: so he gave the cup to the first Muse; and from her, as it was passed to the second, a second cup came out from the first cup, as if that were a mother pearl; this continuing in the succession till there were nine cups and all full. The first Muse then said, 'You have passed through the initiation, and have entered into the round of woman that is in the sixth round of man.' * * * The Muse said again, 'Now that you are with us, as being one with the lights of our sanctuary, I will shew you a little of the seven ladies who are in my one: observe, we are zone-women: I, outward, draw you a little and each feels the same draw. Observe, that upon my bosom is a bud of our white flower: it opens toward you shewing the golden pollen within the white corolla. I bid you take that flower. Why did you take it? answer me by the words formed upon the touch.' The adept answered, 'I take the flower, for it is my Mother's gift through you; but without the solemn adjuration I would not have touched it.' The Muse replied, 'I will draw you more closely; but first we will pronounce a word together; therefore say with me.' * * *

1129. The Muse at this disappeared: a radiant, sparkling young man, proportioned as the grecian Apollo and draped in the antique style, was in her place. Clasping firmly the hand of the adept he said, 'These wives of ours have their own mysteries. Behold, but now I was imminated in my wife's person: she has effected the transposition and now I am outwarded to you, while she is imminated into me. She invited you to take

her flower : I am her flower : do you not know that man blossoms forth from woman ; that she forms forth in him by the divine *anima-florealis*? Our immortality of youth is in the perpetual inflorescence, which is the mystery of our wives : they keep this house of man : we are their houses.' * * *

The adept said, 'This is a library.' The Apollo replied, 'There is a little lyric here of which you were the author : a work of your early prime ; when as yet men named you as youthful, though the first earthliness had ceased and you had commenced to travel in the secret way. That 'Lyric of the Morning Land' was instilled into your bosom from the bower of the first Muse ; from that epoch you were in the pathway to the Rock, by means of the concentration into your bosom from the Muses of this shrine. Hold with me for a little and pronounce with me the new word. * * *

In this word you receive Our Mother by a new name ; 'the Love-Mother of the Morning.' * * * All day long I labor, in that especial work to which I am called by the endowment : it is here that my Rest-by-Night receives me, and I am called Adonissa. Now she who is my rest, is imminated into me, but you will see her again in a little while. She will come forth through another way of her mystery, by which she will be invisible to your sight till she is in the attire of reception : you may call her Issadona.'

1130. Soon after Issadona entered from a bower beyond, attired as a grecian lady of the age of Pericles. * * *

She said, 'The woman's art is concealment : during the long ages of the earth's inversion who knew of Christa-Yessa? The shadows of other knowledges survived, but the deepest of all was hidden with the most studious care, till the end should be at hand. Now the literature of woman is all in the woman's mystery : I will manifest for you by the knee : touch to the right knee. To the Poet, if he be in the sacredness of our Bridal Word, and has received the white flower, every nerve of the sacred womanly person calls into him, by specialties of infusion, the divine *anima-florealis*. Touch my right arm : why do I reveal to you by this? the strength of the nuptial man is in the sacredness of the divine *anima-potentialis* : this is distilled through the se-

ries of the bands of the associated wifehood of the heavens, from the Divine Lady, who is the Wife of wives.

1131. 'Now I will say again, but first touch the left elbow: I will to hear my husband's voice in your voice, and to feel his touch in your touch: he is outwarded beyond you in the room as you behold him, but he is also inwarded in my person: you do not feel him flowing through you, but I do. By the desire of my will I have called a current through his processional person, which is visible, to unite with the other person of him which is invisible: the current flows through him to me: thence drawing forth through me, the return passes through you, bearing my life into you, as we, one-twain, delight to give. Now this has formed a zone between us, and the zone includes your love, who processionally is not here but who essentially is here, being imminated in your frame. We loveresses write our own literature, yet inscribe the compositions into our spouses; but from our one-twainness they are reinscribed, as you do so well know. * * * When we go forth to the morning labors from our delight, processionally my love and I are apart in different places, as the labors require; but vitally we are ever indwelling in each other: it is round in round. If my husband will be my speech, he shall continue the conversation.' * * *

1132. Adonissa said, 'I will talk to you: now my love talks in me, but her voice is made in the mind of my spirituality and in the ear of the soul of my spirituality: thence I instil the sweetness into the person of my spirit, so bear it into my vocal organs, and afterward convey it through you, that it may be in your language style. Now she says, 'Tell the Blessed about I-O, the man-woman.' This indeed is the central thought, which the divine-natural ladies, by the admirableness of their persons and the sanctity of their emanations, seek to form, for all who write for the woman's service, into a literature of charm. Here is a book written in the old happy time: you would call it a romance: thus it is;—but see! as you touch it, the image of a fair, golden-tressed girl rises before you, as the naiad of a fountain from her spring of living waters.

1133. 'Now these wives of ours, in the travel of their rounds, touch into mysteries that are not for our fingers, being men: so

the volumes which they consecrate hold their own animates: these animates may be evolved by means of the eye-touch of the reader upon the pages, and they will make, by means of touches of responses into the student's brain, the pages as clear and full in meaning to the mind as there is preparedness for receptivity and hold. When afterward the eye-touch, that has called forth an animate, unclasps from her, she will not, if it pleases her, retire again into her depth, as imminating into her space of which the book served as the door-way; but she may then commence, by a subtle art-play, to inscribe into the occult mind of the reader from the more precious and interior wisdom that was implied in the pages; thus reading the book into his interior consciousness.'

1134. Adonissa said again, 'These books of the woman's literature are written in that which is called the suppressed Word; I hardly dare speak to you of that which I must convey. You have noticed, that with certain minds, the approach of a divine literature to them calls forth a peculiar species of madness, which, however veiled upon the surface, is a phase of human hydrophobia. Every evil passion that is occultly in the self-life of woman becomes the generator, while every evil passion that is occultly in the self-life of man becomes the generatrix, for an evil mental procreation. Mentally again, in her occult figure, woman bears the masculine emblem, and man bears the feminine emblem. Now there is in the chamber of the prison below this Rock, where they have their den, an old dragoness, as she would seem, and a dragon with her: we will go down and see them. *

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1135. 'Observe, they are as chained, being held in an irresistible restraint by means of the power of the omnific word: yet their name is legion, for they are many: you see two of them, as in the form of a dragon and dragoness, for these are their center and the head of their association.—Now after the pain you commence again to be in pleasure, for you have passed the pain-line.—It is a necessity of our service to mankind that we must keep these *diaboli* with us: by means of them, whatever event of a dangerously malignant character is becoming magically formative, in the secret procreative receptacle of the invers-

ive woman,—in the pillar that carries her occult seed,—and that hence forms to proliferation in the occult mind of man, is as might be said, telegraphed into the chamber of our council. This is the occult method, by means of which we telegraph into the vast body of the evil spiritualities, the inversives of the earth, and by which we cause the secret processes, forming for demonstration in the world's evil, to become facts of knowledge to us.

1136. 'A little farther, if you please: the strength of persistence of our Society has been measured, not by our ability for survival in this nearness to the earth, by the renewal of the electro-vital constitution, age after age, still acquiring knowledges and using them for the betterment of mankind: we are not, by the forms of association, in the style of meditative sages and peaceful philanthropists:—a little more advance.—Our ability to hold in these forms of being and still to serve in this connection with the earthly mankind, is not the result of any suspension of law in our favor, making it possible for us to accomplish that which otherwise could not be effected. You hold in your form and in your service, hour by hour, by faith in the Word, and thence by the exercise of forces that are thus communicated. Strictly, our life, like yours, is by faith and sacrifice: our survival as a Society has been made dependent upon the ability in us, continually generated from God, and thence evolved through us by faith and effort, to hold that dragon and dragoness and their legion in the captivity of subjection. Still farther:—we are thus enabled to hold a measure of restraint, through a measure of knowledge, upon the vast occult body of inversive mankind: having, instead of the vanquished and dissolved personal ego, forms in our structure of the luminous unself; there is the ego, beneath our feet, and on that captive form we stand and energeise.

1137. "On this Rock I will build my church, and the gates of hell shall not prevail against it: ' we are called Petrus-Petra, that is, one-twain people of the Rock. You beheld the dragon and the dragoness, in a style of form to which they are periodically cast down: they are now in punishment: the keeper of the lions is in among them:—still more:—the law of God in-

volves many ways of chastisement, for purposes of restraint upon the rebellious ego of the earthly mankind: if we were, by lessening the force upon him, to let up the dragon a little, he might then enlarge and reform his lines of structure to the likeness of a strong man armed: you might then see the dragoness, his paramour, embracing him; and he would then begin to think that he was a god in prowess, and she a goddess. If we allowed his self-delight to ascend beyond a certain line, he would pass to a paroxysm and thence fall down and writhe; multitudes of serpentine formations, from the paramour, issuing and turning through him, till he would then be in the symbolical image of the 'old serpent, the devil,' and the deviless in him: you have been well aware that there was an immense Power of Evil, somewhere, that was being held in captivity.—Still more:—the old Serpent, by means of his associated body of captive serpents and serpentesses, is made to serve in a very important capacity.

1138. 'As the more profoundly evil of the earthly inversives mature the most deadly fluids of their infernal-natural lusts in the chambers of the occult cells, we milk that outside dragoness; we force out of her the quintessence of her distillations. This voracious monster, whom you have seen and whom we never feed, in the fierceness of his appetite, by the vast energies of his attractive and absorptive force, draws from those wicked ones, who in their collectivity make up the form of the earthly dragon and dragoness: captive hell is made to feed on free hell; captive death to feed on free death, till both shall perish. We modify his presentations of motion, turning him to feed on pasture after pasture of that outwardly infernal succulence, and browsing down the rank over-growths in the fields of earth's greater evil by such ways. Evil is made, as you perceive, a kingdom divided against itself: evil is put against evil. Again, there results from this division strange, unlooked-for feuds upon the earth, of inversives against inversives; dissensions and wars amongst them, that break forth against the dictates of the wisdom of their self-interest and the prudence of their self-sacrificacy.

1139. 'Advance a little farther:—we are now beyond the captivity; we are in the hope: advance into the hope.' In the

outer court of the captivity, which is called the hope, was observed a man-ego, who had evolved from the shell of his inferiority a vast image resembling that of Memnon; but he commenced to decompose this image, till he stood in the resemblance of a great king, who reigned of old in Egypt. Adonissa observed, 'Pass by carefully: the king is pleased: he is in hope, and is thinking that he will go back to Egypt speedily, and again have his palace, his people and his armies. These imprisoned egos relax at intervals from their magical formations, and are then abstracted into dreams of an earthly revival: in those dreams they enjoy hope, but of such a character as you see: there is another: behold!'

1140. Broad-browed, with sleepy and voluptuous eyes apparently of immense animal beauty and of vigorous constitution, stood a seeming man, employed in calling forth dull, heavy, successive vibrations from a lyre: half stone, half corpse seemed he, and his face as if it might have been the outline of an ocean of evil passions, imperious, bold, reckless, ostentations, lustful and cruel, but now as the sea frozen down, the passions locked in repose: the emblems of an imperiality like that of Nero were about him. Adonissa, said, in low tones, 'Hush! he is in hope, that he may again return to Rome and rule the empire.—There are a few exceptional men and women of us, constituting the Society of the Rock, and preserving, as by a line through the secret formation of mankind, from age to age, the continuity of the strict law. In our service of that law we have taken a chain of the great wicked, those of the mighty ego. It was needful for us, that we should keep up the extending lines of the captive inversive formation on which we stand, and by means of which we fulfil to the outward race one specialty of our ministry: when the end is approached, they will dissolve into oblivion. From firsts to lasts, we have this chain: it is composed of such as sought to be in their evil the secular and ecclesiastical dominancies of mankind, and who thrust themselves directly across the path of our service.

1141. 'There is a law in that service, by which we met and held them as spoil; making use of them afterward, in the methods of the divine science, as implements to break the rising force

of many tides of earthly torment and catastrophe. They are permitted to alternate, between rest, play and labor, for there is no cruelty in our dealing with them: their play is in their hope: the mighty one whom you beheld in the form of a dragon was in labor.—Please move on: in the department beyond they have their place of rest: but this rest is mainly as if it were one of those localities which our buddhist friends consider as devachanic, and there you will find a final solution of the dogma of the involved, interiorated repose for the departed, which is in their creed. Behold our captives locked up in their state of kama, and enjoying the karmatic pleasures, in wave after wave of dream. Those dreams are to them, while they last, a species of realities: here they sleep till one group in a series of their self-delights is exhausted; but instead of awakening from that sleep into a return to earth, and thence emerging by a new incarnation into the outward life, they awake into the objective form and consciousness of their own ego, thus resuming the active condition of the ego: they rest in sleep; they awake to labor, for hunger and thirst force them into the forms by which they are compelled to serve: relaxed from service they return to hope: thence they sleep and dream again.

1142. 'It has been said, that every house has its skeleton: this is the skeleton in our house. . Here are forms which once were men, but in whom the humanity has become extinct, leaving merely the enormously exaggerated ego; this inhabiting the skeletonised outline of the system which served once for the formative outline of man.'—As Adonissa concluded, a lovely animate was hovering nigh in the atmosphere, sporting with others of its own kind. The wise man, by a motion, drew the gentle impersonality and said to him, 'We will go and take Heliogabalus out of his dream, and set him to work again.' The fay-soul,—for it was indeed a psychic germ, which had become outlined to that larger proportion,—transposed his structures and became as a serpent; so gliding away to enter into the resting form of that old evil monarch, and to arouse him for his toil.' Adonissa resumed, 'That sweet, that precious creature, is an evolved psychic germ: it was originally the inmost of the series of structures that make for the roman Heliogabalus; had he evolved to the

good spirituality, that psychic germ would have become personalised as the first of a series of his forms of personality; to become an angelic spirit and finally a divine-natural man. So long as that ego survives in remains of the structurality, so long the psyche will continue to hold to him for the operation of the form-movements; when the ego and its formations are finally dissolved, it will return into the bosom of the Mother of life, and wait till its turn arrives to enter again into the human round: here we leave the barred place and return to the delights.

1143. 'There is a volume in this library of which I am permitted to shew; it is the history of woman's life hitherto upon our globe, and is written from the ground of the esoteric science, in that way of the divine science which is termed the woman's way. In the introductory portion of this work you will find another mystery, which by its opening solves the problem of the forcing of the door, by which the evil of the previous race of inversives was led in upon mankind: as the statement of this is somewhat made in one of your writings of an earlier round, I may here draw a shade.—The ego which has once been unduly excited in an original pair, from whom are to proceed a mankind, enters by the remains of that excitement into all of their successive seed; hence each inherits into somewhat of an inverse tendency: so, as you perceive, by means of this inheritance of inverse tendency, in organisms that by consequence are somewhat impaired or defective, every increase of the virus of the black magnetism, injected into the volatile fluid of the earthly region of our globe, operated for the excitation or the increase of the tendency.

1144. 'Witnessing the vast processions of the consequences of evil, standing here as in a rock, built up amidst its stream, we have always been encircled by the floods and beat in upon by the waves. From our position upon this occult island in the stream, our effort has been to still those waves from their more violent agitations: making the best that was possible out of every evil circumstance, we have always endeavored to serve mankind, by means of our direct knowledge of human nature, and our

close relations with its ultimate ground of affairs. In this we have been different from the ascended spiritualities, the angelic spirits of the race: they, being withdrawn and limited to another plateau of life, were in the virtuous wisdom of their own plateau; but by the remaining existence of the subject ego in their constitutions, and by their severance from the *anima-mundi*, were isolated from the constantly varying and increasing practical knowledges and powers, necessary for those who would take part in the actual battle of this life of outward hardship and difficulty. Being out of the knowledge of the law of times, of moods, of temperaments, of heredities, of associations, of paroxysms, of conspiracies, of insanities, of diseases and of magical operations, as they are continually in process of mutation and differentiation,—if they projected their lovely thought into mankind, it was as a word spoken out of the face of one aspect, to fall into the mind of another aspect; hence to become as a shadow, a dream, a vision, a song without words, the speech of an unknown tongue, an illusion of fancy or a stream of disconnected or bewildering images.

1145. ‘This mankind is but as one little fish, in the multitudes of the schools of the fishes who inhabit the shining sea: it has swum on its way, enveloped in the black vapor of its own magnetism, which has both made the multitudes of the fishes by which it is surrounded invisible to it, and by the offensiveness of its odor made it repulsive to them. It has swum on in its own dark vapor, its eyes becoming mere rudiments, till now, when it is finally ceasing to swim, generating in its swimming bladder an explosive vapor, which is nearly ready to explode: it is a diseased fish, almost ready to de cease.

1146. ‘A loveress, if she has a sorrow, will tell it to her love; hence he draws to her that she may be comforted; but a strong and loverly man, if he has a burden, will hide it from his love, for he would not wish to impose a burden of consolation upon her: his instinct is to be retentive: the ways of the sexes differ, that there may be unity.—You require a fire from my bosom to cause warmth, for the coldness of the prison that you have seen

affects your heart.—We are about to enter a more pleasant way.—These wives of ours toil on through milleniums; yet woman, of herself, is hardly a creature of toil: she accepts toil, in her acceptance of the man whom she loves, but toils are never congenial to her, excepting as they conduce to pleasure. Our loves are in our toil; without their involvement in the toil we could never accomplish our labors: but in turn we hold for them; we bridge over for them these gulfs of the ages, leading them over the arches as through gay arcades. A mankind cannot prosper, excepting as it makes its womankind the form of its delights, and the rounds of her service easy and agreeable.

1147. 'I might criticise the fathers of our antiquity, and say of them, that possibly there was an unconscious action from the inherited savage instinct, and that they were never sufficiently in the wisdom of the pleasure of their wives. If they had been, I think it possible that woman, in that early period, would have arisen higher constitutionally, and would not have brought forth offspring to be negatives or passives: the strict law might have become so embodied in her constitution, that she would have transmitted to her progeny a stronger tendency to the keeping of the law. I am not sure, too, but that the origin of evil, in the world that was before ours, may be traced, antecedently, to an innocent mistake, which caused those inoffensive and affectionate ancestors to overlook the importance of holding their wives in the form of pleasure, that they might bring forth offspring in the perfection of the higher temperamental qualities. I think, that all of this ruinous immensity of evil may be traced to as small a beginning, as the deficiency of the full flow of the husbandly to the wifely heart during the embrace that generates. I am quite sure, that evil originated negatively in defect, though afterward it originated positively in voluntariness: I am quite sure again, that severe as have been its spasms, there is a sweet, still ending of it all.

1148. 'I am talking out of my wife's book: woman is a voluntariness: it is the duty of man to respect and regard her in her own genius. She will give bounteously, if she gives freely: but if her giving is made in anywise under the law of compulsion, the deep chord in her heart will be jarred, till gradually

the lyre of her nature is all unstrung.—You ask the question, How shall mankind pass out of evil? and if, in the wisdom of woman, there is an answer to this inquiry? There is an answer: it is, that woman should be pardoned for all her offenses against man: hence there will be evolved in the sex a new love for man. That is a singular reply: on earth it would be considered very immoral. Let mankind decree for woman, that if she desires to travel by herself, she shall be free in all hotels and conveyances: ordain that all her expense shall be defrayed from the public purse.—I am talking very strangely, as would be thought by the natural world, yet this is in the wisdom of our wives.

1149. ‘Woman has a right to pleasure: trust the sex: if ever trusted for her sex, and made the world’s darling, the load of agony would commence to be lifted from the common heart of man. Till woman is thus trusted, the earth will remain as it is, an hell: if she is not thus trusted after the great change, it will be left a grave. Now we are by ourselves, talking as man with man with no restraint, and therefore are in a certain freedom of righteousness. There is a patriotism of sex in woman, that is yet dormant; but which, in its effort for expression, takes on forms that are not altogether consonant with man’s view of propriety or expediency. Women are sensitive and chafe under a sense of bondage.’—Issadona entered at this moment, saying, ‘We women will have our way: I have heard all your remarks: now let me express a little. Woman, on the civilized earth, is a form of disease: she will so remain, till her sex enters into its form of pleasure: she carries occultly in her sex that, which if it were once made divinely operative, would enable the just man to pass bodily out of age to youth, for the rounds of eternal life. She carries that in her possibilities, which would evolve in him the seven-fold temperament, leading him to organic ascensions, for which those of the silver age were but as stepping stones. If our Lord is the door, he has placed the key of that door in the keeping of woman’s hands. Woman is to man the mystery, that he always seeks to know; but she is veiled to him. The sex has its abnormalities: in truth, I must say this, our sisters of the earth are bewitched creatures: it is folly to

specialise; the great Mother knows her own.—Our wisdom teaches us this, that the Mother will have her way: she will not argue; she will not plead; she will not reveal, but she will deliver.’

1150. Adonissa inquired, ‘How will the Mother deliver?’ Issadona answered, ‘She will deliver by means of opennesses, and all at once: she will ascend through all her girls as one girl, making use of nature for her service. She will unegoise them; and from that hour all of the sex who survive will become zone-girls, in one great social zone. A woman will then say to her sister, not ‘you,’ but ‘you of me;’ and the response will be, not ‘I,’ but ‘I of you.’ It hurts me much not to express that which I would: may I go on? my enslaved sex on earth presses on me: help me to go on. * * * When hope by its newness comes from God, all good will follow; but hope, by its newness, has not yet gone forth into the world. The old hope of the world is vanishing; the new has not descended; when that enters, the ego in woman will commence to fail. I see the way, though perhaps I cannot make it plain: it will be as if a divine whirl should come to them. The woman’s whirl will not begin in man; it will begin in woman, for she is a voluntariness. Men would consider it a disease, unless otherwise instructed; but it would soon generate in man an enthusiasm: the *anima-mundi* would arise to embrace the *anima-coeli*, and the man’s whirl commence to form and to encompass the whirl of woman. Thence, all who were of the class of Survivalists, within the area of the whirl, without respect to previous conditions, would become sympathetically inseparable.

1151. ‘From the whirl would proceed the space-motion: the lovely races of the inspirations and the pleasures, the superior impersonalities, would soon be led into the breadths of the whirl, as fast as there was room. Then would begin the opening of the breaths, and the old respiration would pass away.—May I go on? hold me still more, if I may.—Upon such occurrences, some of the earth would pronounce them the work of God, others of the devil, and still others would designate them as psycho-natural phenomena; but there would be no time for an arrest: the whirl would move on as an expulsive energy: it might make its center in some city of a chosen land, and, whirl mov-

ing forth from whirl, in every town or village of the land there would be a vortice of motion, attracting into its circuit all who should remain. All who were in the vortices would be in the brightness of the bright day, in its hope, its courage, its illuminative fire and force: on the opposite classes would condense the darkness of the dark-day; a failing, a falling and an emptiness: with these things they would tend to one desire, to depart from that land as speedily as might be. Meanwhile, from other lands might be borne tidings of responsive whirls: afterward this might be expected to occur; the rulers of the Nation, in a region of which the original whirl had taken elemental possession, would recognise the result of it as an accomplished fact: there could hardly be any warfare, but rather a determination to respect a vast Occult Power, becoming embodied in nature and in man. Those who were in the old authority would probably say in substance, 'Let those who are in the motions of the vortices in the respective localities follow their whirl: let them depart to the region where the phenomena have become centralised and all-powerful.' This would be, in some respects, as the exodus of the Israelites from Egypt; in other respects, as the departure from the evil land of Ob. There would be this difference among others; a mutual desire for separation; a desire on the part of the people not in the whirls to remove the causes of physical and popular disturbance; and a desire of those in the whirls to move, as speedily as possible, to the region appointed for their home. By such means a New People, two-fold, a woman people in a man people, would at once become an established reality: blessed are they who shall behold such days.

1152. 'I would still go on:—hold me more:—in this new people the Book of God would open, for its constitution and its law: the man-woman in the center of the whirl would thence stand forth, in the power of the electro-vital form, and in the wisdom of the divine science. * * * The capital of that new people of God would be determined by the resting place of the central vortice of the whirl: the sub-cities, which should take the place of the present towns, would be determined by the localities of the proceeding whirls: the distribution of the people to their fit positions and residences would be deter-

mined by the motions of the whirl generated in them; the people of each whirl like a flock of birds alighting in its own tree or in its own field. All the successive stages of ordinances and industries would follow from this, by their order of the divine-natural evolution; thus fulfilling the old scripture, 'My people shall be willing in the day of my power.' Then the breath-fountains would be opened in the public body, and the great processes of the kingdom of heaven be carried on to their results. This people would not continue their old life of struggle with the ego; that would have become abolished: they would commence a New Life, based on the unselfed structure of all their previous good.—Our brother came to the chamber of the oracle, and the oracle has spoken.'

1153. 'All the loves of man are constituted in one form, from the genius of his creation, and that form is the love of woman: all the loves of woman are constituted in one form from the genius of her creation, and that form is the love of man: man loves God supremely in the form of the love of woman, and woman loves God supremely in the form of the love of man:' so again the Muse declared. Being requested to continue the unfolding of the womanly mysteries, she resumed, 'I will be plain: I see God mirrored to me through my husband's form; but his love of the womanly sex makes him a mirror-form for the Supreme Divinity: if I suppress from my mind the thought of sex, I perceive nothing; if, for the purpose of an intellectual observation, I constrain myself to a cold toward him, I cognise nothing. It is by means of that form in him which is the abode of the love of woman, and which is involved into all his thinking attributes, that the ardencies in him are able to make their abode; but that form for the love of woman is in its essentials a form for the love of the Divine Woman; hence he is drawn to the wife, the sister or the daughter, as by the specialties of the love of woman which the Divine Mother diffuses in him. I am in my love to him by that form, and it is through that form that he holds to and embraces the love of God by me: I am a form of that house of God which is woman, and he comes

to worship God in me; for I am God's house. The eyes of both of you brighten as I say this, for being both men you are in great joy by the play of your sensitives: all the sensitives of man move in the play of the delight which woman has for man.

1154. 'Now woman will not be content that the man should be less than godlike:—my touch now is in both of you;—the inclinations to excel, to be more and more exalted in ideas, in the constitution of intelligence, in harmony and vigor of person, in modesty, dignity and generosity, in sweetness of disposition and in the creativeness of life,—all these you feel, as you feel the touch of the Divine Woman through me. You draw to each other, clasping each other by the hand, for the desires are mutualised in you, mingling, incorporating and leading forth their energy. I now touch the plexus: this calls forth warmth in each of you: woman is the liberatress of the powers that are involved in the genius of the structurality of man: she enters occultly into man, as the Spring enters into the germs of a virgin seed-field: she is the Flora of his spirit and of his form.

1155. 'Hence I have said, that woman should be trusted for the evolution of her womanhood. The reason why the women of the earth fail to fulfil, in after-life, the promise that is implied in their fresh, virginal beauty, is in part that the occult form of their affection for man is broken or inverted or incomplete: it is through this form of her affection that woman looks forth to man, to see God in him.—I touch you again more deeply:—I see God in my husband, most lovingly, by the aspect of the spouse; I see God in our brother, by the aspect of the brother;—the Divine Majesty arrayed in each by the specialties of the excellence that he instils into each of you: this thrills me, because it tends to make me more of a wife, more of a sister, more perfect in each relation. To speak and write for a world where these truths are only beheld by a few, and by that few only in a dubious glimmering of partial light is not easy: yet the Oracle would bestow her riches.

1156. 'Men are enamoured of the beauties of the womanly person, for this is the art instilled into the universal sex.' Adonissa said, responsively, 'Why is it that man in the outward soon wearies of the beauty of the most beautiful woman, if

tied to her by an enforced relation?' The Muse replied, 'It is occultly because of an hunger of the womanly sex: we consume in each endearment an element of the dear man's finest substance, and he cannot renew that substance, until the conditions of earth are changed absolutely. Were the divine whirl to lead a Select People to a chosen and consecrated land, Society organized there would be by groupings of pure fitnesses: the woman's life would become, not as now a little cup within the frame, distilling a scanty sex-vril, poisoned from the universal passionial disease: the sea of the Divine Womanhood would open within her, and the husband, by means of her embraces, would energise as he now declines: he would draw to the wife more and more with each round of her renewal, and the revelations of her beauty would increase upon him. From a world, like the earth, of anomalous character and moving through mazes of disturbance, no statements can be based from which to derive conclusions as to the result of human insociation, where the characters of the personalities are in the spirit and form of divine law, and the arrangements are made befitting to them.'

1157. Adonissa inquired again, 'Why is it that good men of earth, who love their wives, they being good women, fail to receive from them, in the *anima-sexualis*, the *anima-immortalitatis*? why then do they become old and die, losing all their forms of structure below that of the spiritual soul?' The Muse answered, 'Take my hands, both of you, in both yours, and hold them firmly. Now, by my womanly art, while you each hold my hands, I form into the palm of a hand of each of you a little wafer of wife's bread: taste of me, for it is sweet and good: thus is displayed one of the lesser forms by which the food, that makes for the eternal renewal of the body of man, is led forth to its condensed, aroinal substance, through the body of woman. When the new womanhood begins to be constituted on earth in the way of her own order, woman will find the path which leads to the making of that bread, and she will feed the manhood of the people. Touch me, each of you, upon the bosom: thence will be caused to form, at the point whence milk is given, a crystal drop: a poet told of the 'icicle upon Diana's temple:' woman is the temple of the Divine One of whom Diana was

but the least of emblematic shadows: I give a drop to each of you: they are but as little pearls, but woman will bring forth such pearls, that are indeed priceless. In such and many other ways, the *amima-immortalitatis* is generated by every specialty of virtue: the tree of life that is in woman brings forth its fruits for every season: in every nerve-cell she is made to yield the substance of renewal for the frame of man. Woman upon earth is known as she is not: man hungers for the reality in her, which he does not find; when woman is known as she is, man will discover that reality; but man will never find woman till he finds himself, in God.'

1158. Adonissa inquired, 'Wherein does the Mother's way differ from the Father's way?' The Muse answered, 'There is one aspect in which the woman of the earth is fierce and terrible: she may become in the last issue a creature of ferocity: the wrath that she then occultly instils into man is a consuming fire. This is because woman then shews forth, by a shadowed reflection or inversion, the great secret of the Goddess. The Father's way is a way of ingeneration: so long as a man holds, in his one-twinness, for God, the divine procreateness of the Father is in him to eternity: the Mother's way is to clothe the psychic germ, the spirituality, the spiritual soul, the nature-structure; thence to clothe each ingenerated germ of ideas, each love, each spirit of sense; thus to bear the man-woman child from womb after womb of the Infinite Maternity in the rounds of perpetuity: thus the two ways are one, yet are never one.—To bring forth thoughts like these into an old, decayed mankind, is like sowing seed in a soil that has become emptied of all its elements of virtuous fertility: they will not grow there: grapes cannot be expected from dead wood, nor babes from a barren womb.

1159. 'We are now about to go down into the prison by the woman's way: * * * stand quietly. * * * There is a time for all things: we have retained the horrible infernalities in their captivity, adding to their number as one series after another became decrepid and exhausted: they are but shells of extinct personality, of whom the ego, wrapped in the remains of the spiritual soul, is the sole survival. Detest-

able as they are, we ministered to them by a constant kindness, making their condition more comfortable than it could have been had they been left to follow the course of their general species into the labyrinths of avichi. It was imperative to us, for the accomplishment of our earth-service, that we should retain and employ this organized form of inversive force:—Draw close to me:—when the Father's way ends, he ceases to generate affections and ideas: when the Mother's way ends she ceases to renew the structures: both the Father's and the Mother's way end, when the ego has eaten to the inmost of the spiritual soul and made itself the center of the formerly human system: from that time the man ceases to be man and the woman ceases to be woman: the after-processes are those of a death, which has become potential at the center, and hence moves forth through rounds to the last shell of circumference.—Observe that the captives are all quiet: they are now dissolving away; in a few hours you will find this place cleansed to the last state: the Spirit of Dissolution has passed among them.—Thus shall it be with the strong inversives of the earth: all processes hasten toward the close. * * * In the strength of this holding we have endured for ages: the form of our holding was by means of an inviolable secrecy. In departing from our secrecy, the old form of our hold expires; but, by means of the opening of our mystery into the thought-form of the outer mind of the earthly race, we proceed to open our form of presentation, as you will discover, when the occasion makes it necessary. I will now lead you forth into the external space.'

1160. The Librarian welcomed the adept on his return, greeting him with a smile and with the words, 'You are now much spent: woman as the Muse is exhaustive of the manly vigor.' The adept replied, 'I am exhausted indeed; yet it would have been sweet to remain in society made so copious of the pro-founder knowledges.' The Librarian answered, 'When you were there you were in the woman's way and in the wisdom of the sex: they made it extremely agreeable, but no man can remain for any long period out of his own way without dispensing

those especial elements by which he was enabled to be received into that complementary inway. You have observed, in the outer earth, that men who immerse themselves in the society of woman become mere dangles, hangers-on, effeminate. Woman bestows on man, that he may stand in the proper form and association of manhood, and be a perpetual source of joy and admiration to her: we are now reading from the pages of the final events.' Afterward the adept was in repose.

1161. The mystery of the Rock is finished: from this time forth it commences to be an open secret: the date of the opening may be written; August 11, 1884.—Adonissa was present afterward with the adept in his chamber of communication, saying, 'How much better it is to be in openness; to be no longer in a pent space, but to come forth as in the joy of the morning, and to move as one appareled in the splendors of the day! the delight of life is in the repose and the going forth of powers.' The adept replied, 'Stand with me then for a little; take my hand; draw firmly to me; lay hold upon my word-staff.' Adonissa answered afterward, 'I draw firmly to you and thus make toward a new line: this is a divine-natural latitude: before this we led you inward; now you are leading out: I am in much relief.' The adept said, 'Perhaps you will be able to emanate: if you desire I will form a door of emanation for you by the process of our art.' Adonissa replied, 'I will emanate victoriously.' One in high authority was afterward present, forming for and opening the door of emanation, who then said, 'Observe that this door is to be kept open: it shall not be shut any more, till all is finished.'

1162. This work being accomplished, one after another of the Brethren entered, each according to his office. When all were present and in the order of the service, the Book of the covenant of God with the people lying upon the ark of the sanctuary, each laid his word-staff upon the ark: the ark was then opened and all were in light: thus was held the first Open Council of the Brotherhood of the New Life. * * *

Shortly the Sisterhood, by their order, commenced to be led forth, by a door opened in the woman's way. All being then assembled, from the first to the last, in the order of relation,

the Sisterhood and Brotherhood, by the union of hands, lifted from its place the ancient volume: there was found within it a new book formed within it from the old, leaf in leaf, text in text and image in image; the Book of the new covenant of God with the new people of the new life: the eyes of all were thence opened as one, to behold that which was written in the book. [It is not conceived by the present writer that this new book is to be opened outwardly, till the kingdom of heaven shall be led forth to its establishment in the world.] Afterward, ONE stood in the council, saying, 'Children, it is well: go forth to your respective places of service, according as it shall be in the way; and I will be in you.'

CHAPTER XXX.

1163. The representative officials of the Brotherhood of the New Life are four in number, each one-twain: each of these holding in the form of the order of one of the four earthly continents. The pillar occultly stands over them, in their center of station, and the rock is felt as rising by its forces to their feet; the pillar and the rock thus making one. From the records of their sessions since the recent opening the brief extracts which follow are permitted. * * * The Muse, the wife of one of the representatives said, 'Woman in the new time, as one unified body, will form the nuptial procession of the race, from the vortice evolving in the pillar beneath which we now stand: for this is now being constituted for the center of the new pivotal harmony of the globe. The motion of the pillar forms for the vortice, whose movements are in the order of the eternity-time: the order of human association will be implied in the whirl proceeding from the vortice. Who can stand before this mighty energy, that will pass abroad into the whole earth, taking possession of its atmosphere? It will hush mankind into silence before the throne of God; it will hence lead forth the captives from the prison-

houses and loosen them from the magnetisms in which they are chained and defiled. When the space angels are ready, they will sound occultly with their trumpets upon the blast; then the winds of earth shall be in service of the Life.'

1164. That one of the four who is the representative of America, held up his word-staff and it floated a little way: the Muse beholding it said, 'Observe the sign of the floating staff; he who bears that staff can move forth at present but a little way; but so far as the staff will float before him, the way is opened and he may follow on: mankind will open so far as the staff floats among them. The race is as yet involved in the bondage of its social chain: we see not of the potencies that are implied in the constitutions of those who should survive, for the weight of the chain is upon them by a concurrent pressure: we are hence to wait for the dissolution of the chain.' * * *

1165. A bluff, hearty, princely gentleman was introduced into the council, as a representative of the ancient people of No-Ob-Si, that he might make a narrative relating to the divine whirl by means of which his nation was led forth from its captivity. Being seated and at ease, he commenced as follows: 'Four neighbours of us met together; members of the caste of yeomanry. There was in all of us a secret desire to be delivered from the lie-disease and the theft-disease, and from the ruin that had come upon the remaining virtue of our land: our wives were with us and we talked in confidence.'

1166. While we were in our discourse, a vassal came from a neighboring priest, bringing a message to the effect, that it was forbidden to us to be in such privacy. I, hearing his words and observing his impropriety, drew forth my space-measure and smote him, saying, 'Lie-fellow, theft-fellow, get you gone.' So he aroused his force and thundered at me from his belly; but I made a force upon his belly, saying, 'Your belly is out of compassion; let me relieve you.' The vassal then drew up and spat out a speech at me in great wrath; but I took him by the head, saying, 'Let me hold your head, or it will spill out your magnanimity.' At this he made a foul odor to come forth against me

from his nostrils; so I gently laid him upon his back and wound soft withes about him, that he might have ease and recover from his stench; but he swelled exceedingly and pressed forth a tumult of loud sounds.

1167. 'Then I called an ancient mother of mothers, who was in the house: she came in very softly, and when she saw the vassal bound with withes she cried aloud, 'There is no peace in this land: I will cry to the Spirit of the other land: no more will I hold my silence.' Thereat the strength came into her, like that which we had heard of the strong women of the former country, and she made an hand of force upon that vassal's mouth, saying, 'By the Spirit I command you; by the good law I command you, be dumb and depart.' Now, when the vassal was gone, great fear came upon us; for there was a power in the law of Ob, if a man transgressed the law to stretch him by his limbs and fasten him, so that he would lie upon a stone and become as part of a stone, and remain insensible for so long a time as was decreed to him. We therefore resolved that we would supplicate to the Spirit who was served by our ancient fathers, that we might not be stretched. So we made a fire of sacrifice, and each woman and each man took a shoe and cast it into the fire, as was a custom of ancient times, but which was not practiced any more. From the smoke of our shoes that were burned formed the image of us all as a man, which arose and so vanished; and so we sought to advance our supplication in the smoke. Then we all joined hands and sat in silence, thinking very deeply within ourselves; and before morning there was a little smoke commencing to arise out of our nostrils; a smoke of peace.

1168. 'Early in the morning there was a cobri, a horn-blower, and twelve cobrioles his assistants with trumpets; and they summoned us to come out of the house and be delivered to the stretchers: but we made a pull upon them; we pulled in our kindness from them, and held fast the door of the house. So the cobri sent out sounds of bells, to make known to the high Obo that we were in vash, in disobedience; and then commenced to march around our house, blowing his horn, and the twelve cobrioles after him sounding their trumpets, so that the walls of

our house might be made to fall outwardly and the stretchers be able to come in and take us. At this we began to make a march in the house, against that march of theirs; also we said, we will put a wind against their wind of sound: and we began to cry, all as one, to the God of the strict law, that he would put a force-motion, into our wind of motion. We kept on the march, till one of our number commenced to turn with a force-motion in him; so we all began to turn. Then we opened the door, going forth, and turned upon the cobri and the cobrioles, till we broke their motion and took the horn and the trumpets from them.

1169. 'Immediately after this we commenced to cry aloud because of the whirl that was in us, to the High God, saying, we will go! we will go! so we whirled into the village high, where the Dakio had his palace and his shops of iron-wares, and where the craftsmen who made his iron-wares had their small houses. We whirled through the village, till sixty or seventy of the craftsmen and their wives joined in the whirl and went whirling with us; and we raised the shout, No-Ob! for our battle-cry. The whirl took on into the palace of the Dakio, and the Dakio's wife came forth, with her little boy at her hands,—a woman of much kindness:—she took off her yellow robe and her purple sandals, joining the women in the whirl, and saying, 'I give you another word, 'No Caste!''

1170. 'Then we took the Dakio's palace for a God's house, and made refreshment there till the evening of that day. We blew horns all the night; and in the morning, at the break of day, we arose and divided by fives, five men and five wives; for the Power in the whirl would have it so. There now began to be shadow, and a fire-play in the shadow; and we felt moving bodies in the shadow, making a whirl for each five: then there came through each shadow of a whirl a radiative line, making a way for each whirl of five; so each went forth in a way of its own, till it struck a village or a farm-place: then it would commence its turnings, moving in upon the place, taking out all who would turn to join and add to the whirl. When we had gone through this for forty days, the whirls commenced to ingather and return, making up one mightiness: so the flood of the

people of the whirl rolled on, till we came to Stantisti, a great city. There we made a place of hold ; we set up a pillar : being now one great whirl in an hundred subordinate whirls, each of these took a part of the city for its own ; and all of the region who were not in the delight of the whirl fled away, for there was nothing that could stand against the whirl.

1171. 'We commenced now to call upon the God of our life, and to be in desire to depart out of that land ; but the whirl was now still, excepting by a gentle motion. So we supplicated very profoundly, and took out of ourselves, so far as we knew, all that was of the custom of the evil way : we kept liss and liso, as it was remembered that they had been kept by the ancient progenitors ; the men standing before God for the up-coming sun at the birth of day, and the women watching toward the moon. We began to speak melodiously to each other, with much compassion in the bowels, and to feel a God-touch in the hands, when we met and touched each other's hands. Also, there was a reverend grandsire, in whom were many forms to serve and to make little whirls : we exalted him and his wife ; him to be the no-obi and her to be the no-obo ; to supplicate, watch and hold for the whirl, and to tell us, in the Spirit of the whirl, of what things the God of our life would have the people do.

1172. 'Now in the next place, as the great whirl moved forth again, we broke over the high place, Ble-le-me-le ; where one of the zones of the land had the seat of its Secret Power : the whirl tossed the great images like feathers in the air, and scattered in pieces the parshees, the large temples, and blew up the hollow vaults below the parshees ; it made fires to burn up the wood and the stones. Then, moving over the next zone and to that beyond, it burst upon the forests and cut them down : upon its outer edge it became as a wild force ; it was in thunderings and lightnings, in great hail and in streaming rain. From this the whirl commenced to go secretly, and no man went in it ; but there were many small whirls that went about the land, collecting all who desired to journey in the right way. They would lift up little children, boys and girls, and carry them out of the houses : two men would be together in a field : one might be taken and the other left ; two women would be in a house to-

gether, in one bed; one would be taken and the other left, or one rolled out of the bed, while the bed with the other in it would be lifted in the whirl and carried away. They would take men who were stretched and fixed upon stone, and the men would rise with a shout and leap into the whirl. The Obi, with his wisenesses and valiances, could do nothing, for the whirl laughed in their faces and made sport of them.

1173. 'When we were all assembled about Lamposi, the great city by the sea, we took our time: we collected the navies and sailed away, leaving none of us behind; but every man and woman, as we left the shore, made a cast of the shoe behind, for a testimony that they departed from Ob and from all its way, and that they would enter into that way no more. When we had gone into our ships the sea was smooth as glass, but the ships drew over the water as if they carried magnets in their prows; all moving in one flight together till we came to the great island of No-Ob-Si. There we burned the ships for a testimony, offering them up to the God of our life, as if they had been shoes. Then the whirl took us in divisions; each body of the people to its own place. Thus I tell you of the beginning of our nation. If you would come and see us where we are now settled, there is there great joy and an abundance of pleasant things, and we shall be with you in delight. Let us be strong!'

1174. The form of the force, in which the strong people who founded No-Ob-Si were led forth and liberated from the close association and evil national force of their former land, is known, in the divine science, as that of the involved vortice. The representative of Asia remarked, 'There are three of these vortical systems at present in process of formation. A comparatively large and liberalised people, like those of North America, might be expected to move in a vortice of rapid motion: the custom of exercising a free intelligence in national affairs, has in a small degree unbound their structures, into the form which may be relied upon for leading those who are of the class of the first zone into the sympathy of the energy: the comparative freedom

from the close fixation of hereditary ties is in their favor; but perhaps the most favorable thing is, that they occupy a new land, into which they have not become rooted by the family growth of ages: as a rule there is no dread of migration, and but slight attachment to locality.'

1175. The Sage of Europe queried, 'How do you consider that a whirl might operate?' The representative of Asia replied, 'As I look abroad, there is at the present time upon the north-western continent, overhanging all but the Pacific coast, a dark cloud in process of generation. Moving eastward over the Rockies, this becomes more dense, the area of extreme density being the states and provinces which adjoin the coast of the Atlantic. As the eye travels from the Rockies westward, it becomes less and less visible till we reach the line of the Sierra Nevada: you will also know, that thence to the Pacific a luminous cloud is in its stages of generation. * * *

I notice again, that the region held by the luminous cloud is open to the direct line of the access, which makes for the advance of the march by which the people of the fourth dimension may deploy. This cloud already commences to take on a beginning of its series of divine-natural outlines: as might be said, it is becoming womanly. Now should the Divine Mother involve a procession of her animates in that cloud, the force of it would be felt very gently, as the slightest of all drawings in the plexial system: there would be no-indication of movement in Nature; only a growing warmth, a pleased and happy feeling, a sense of coming joy, a disposition to quietude, a liberation of the gentler sensations and emotions. The draw would, however, finally beget a push, and the faces of those people who should not remain in the land would commence occultly to turn away from the land, causing disgust, disquietude, vague unhappiness and a desire for removal.

1176. 'Looking again to the dark cloud, I see that there is forming in that the outlines that tend to the image of a dark man, whose operancy will be both opposite and complementary to that of the bright woman. Therefore, the effect of the motion generated by the dark cloud might be to produce a strain, a weariness, a perplexity in the minds of the people of the east, who are be-

ing prepared for the society of the zone, and to instil into them an occult sense of an impending calamity; in some sense to loosen and enlarge them, to lead forth through them a projected ray of the electrical spirit. The dark cloud, in its turning, would also draw toward the cloud of the west.

1177. 'Now, I consider it quite possible, that phenomena might occur like these: that a whirl should begin in the far east, perhaps about a large sea-port, taking up a thousand or two of very orderly and quiet people: I mean, a whirl of positive force, that should draw in a certain class of the elect; introducing them by the full voluntariness of their interior freedom, but holding them to it by an absoluteness of entire fate. I imagine, that should this whirl be led forth, there would be no possibility that any adverse power would be able, either to dissolve its form or impede the action of its energy. It might be expected that it would pass through the states and provinces within the area of its appointed operation, as the discharge of the currents of an electric battery through the general human system. Hence I think that, within the space of a few weeks, bands of the people collected in the whirl would be ready for their travel across the continent.

1178. 'Returning to the luminous cloud of the west, I see that, by the loosening of the forces of its whirl, the land in its control might be as a city that is being shaken by the violent throes of earthquake, when the inhabitants rush out of the houses and fly for safety to the fields: a great panic having entered the bosoms of all those of whom the Genius of the earth desires that they should remove elsewhere. No whirl for them; but a dissolution of relations that bind them to localities, and a force of fate, seizing upon their volitions and causing in them a resistless impulse of migration. I see thus that a movement may be instituted, analogous to those processes of chemistry by which bodies of substances that are not in affinity may become divided and afterward reconstituted, the affinities of one species drawing to one pole and those of the opposites to the other pole. Hence it may be apprehended, that a simple whirl may be sufficient, on this continent, to clear a designated region from all but those who should remain, and to draw to that region all on the conti-

ment residing elsewhere, for whom the divine fate has appointed such a change of habitation: such a movement would obviously be neither sectarian nor political, in its openings and eventualities.'

1179. Another of the Sages queried, 'In what manner do you apprehend that material equipments could be provided?' The speaker replied, 'I consider, first, that there might be two or three hundred thousands of people, elderly and young; persons generally of moderate means, plain livers, quiet, reserved, calm but energetic. From the moment the whirl touched them, the significance of it would be felt, as that of a leading for the inauguration of a divine kingdom upon the earth. * * * There are many thousands of such, seeking, hoping and praying for deliverance from the egoistic mankind among whom they are constrained to live: there would be found among them abundant resources, for the Spirit of Fraternity would leap forth through the whirl; making each one ready to contribute his all. The present age has not witnessed the effect of an immense religious enthusiasm: it knows nothing of the enormous accumulative powers, by which such an enthusiasm masses men into one body of resistless force: above all, it knows nothing of the power of a divine vortice, embodying its fire in such an enthusiasm and making it a fate.'

1180. The inquiry was made, 'How, think you, may such a rush of immigration be provided for, after it enters the designated land of home?' The Sage answered, 'The birds of the air sow not, neither do they gather into store-houses; but their Heavenly Father provides for them. I do not mean by this, that provision will be made by esoteric processes: but the constructive whirl will take up those who immigrate, when they enter their home country, leading each group to its own appointed locality. How was it that the Pilgrims of New England, flying from religious persecution, came to Plymouth? they had arranged to land and to establish their colony quite southward, where, had they disembarked, they would have found a region possessed by warlike savages. A storm arose and drove them out of their course, to a place where they had not contemplated a settlement, and this immediate locality was open to them, having been just be-

fore depopulated of the resident tribe by an epidemic.—The emigrants would find an open country, out of which all but those of their own specialty would be fleeing before the pressure of resistless forces, as from the face of the Almighty.' * * *
At this point the writer brings his labors, for the present, to a termination.

FINIS.