

GOD'S BREATH IN MAN

AND IN

HUMANE SOCIETY

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INTRODUCTORY.

A VERY ancient document, now much discredited, avers that God breathed into man the breath of life, and that he became a living soul. The converse of that statement is the scientific one, that Nature breathed into man, and that he became a dominant and intelligent animal.

2. Here is no appeal to books, however valid; a rest on no bygone authorities, however venerable and precious. Socrates replied to the questioner, in effect, that a man must first know himself before he should speak of the unknown deities. I am a centralized and rounded man: I intelligize from the root-ground to the utmost leaf and flower of personality: so, knowing my personality, in it, through it, by all its faculty, by all its sense, I know God, "whom I shall see for myself, and mine eyes shall behold, and not another."

3. I know, not by means of private favoritism or special revelation; much less by any shape of theological miracle. I know because man is made to know God; because his faculties are made to open into God, even as they are made to open into nature. Were man in right relations with his own life, and introduced, through that life, into the social life of his fellow-men, God would grow in him, and, so to speak, take root in him, and be manifested through him. This that is written is either supreme wisdom or its extreme opposite. Give me hearing, therefore, and pursue the statements unto the end.

4. Reaching the summit height and vantage ground of a research and study which has occupied continuously more than forty years of adult life, I embody, in this brief volume, statements of law and of facts susceptible of demonstration in the logic of pure reason, and to the utmost ground of psychical and material evidence. I proffer to mankind the long-sought, never-found solution of the mystery and meaning and result of its existence.

5. There is an accepted adage that "the true is the incredible." I hope to show that, henceforth, as that which is here written is weighed and tested and determined, the true will be found the credible, and that which is most true most credible of all. I purpose to attack neither science nor philosophy nor morals nor sociology, nor, above all, religion and its mystery; but simply to turn them inside out, beginning with the demonstration that God is knowable;

yea, knowable as veritably as if the Infinite were incarnate and walked among us in person as a Man.

6. I purpose to open a clear passage-way into the avenues of this knowledge, by which all men of humane veracity and good will may know God, from the least to the greatest. As Columbus disclosed to the old world its new continent, it is the hope of the present voyager to introduce his fellow-men to the rediscovery of God.

7. It was the advance of intellectual culture, through decaying spirituality and humanity, that destroyed the faith of Greece in the Olympian deities. It is the same advance that has led the intellectual and rational Hebrew to his renunciation of the supernatural in the Mosaic cult, while still holding to its egoistic dignity and morality. It is the same advance that has dethroned the Father, Son, and Holy Ghost of patristic, mediæval, and protestant orthodoxy, and relegated the scheme of salvation, as expressed in the dogma of the church, to the limbo of the notional.

8. It is the same immense movement in scientific minds that has shattered man's faith in the possibility of revealed religion, as understood in the supernatural sense; that, for the God and Father of our spirits, substitutes a cosmic force, active through evolution, and that affirms of the Infinite that it is and ever must be the unknowable.

9. The trend of thought is towards agnosticism: the great visible current sets that way. The most conservative of churches, based doctrinally on the

apostles' creed, retains eminent men in its priesthood who publicly deny both incarnation and resurrection. It is as in the days of Caesarian Rome: the profound among the theologians smile at each other in passing, as did the augurs then; they hold the secret of their profession, but it has now become, or is fast becoming, a secret of unbelief.

10. Religion, Civilization, the very breath of mankind by which it maintains communion with nature and preserves the consciousness of its existence, are drawing on, obviously, to entire change or full catastrophe. Old things are passing away in that tide of evolution, by which, through death that evolves birth, and birth that involves death, all things become new. I essay to the fulfilment of a duty, as one flung forth in the human advance, an initial life-point in the ascensive evolution, a personalized germ-cell in the immense body of mankind that is pushing on to transubstantiation, a thinking organ in man led into the new-forming intelligence of the higher racial and social consciousness.

11. The educated and adventurous intellect of the time is drifting out beyond the pillars of Hercules, the outposts of its hereditary cultures, into a sea of harshly material or mystical conjecture. Always, some lone spur, some tree-top of the summit, catches the first ray of sunrise. The cry of the age, consciously dying from its ancient holding-ground and custom, is for light. It may be that the light is with us, though we knew it not. I do but modestly and

reverently strive to open long-lost, but new-found avenues to the light that is in every man; "the true Light, which lighteth every man that cometh into the world."

12. I seek to demonstrate that there is a divine-natural or redemptive evolution, by means of which man, at the present time, may advance into a higher mode of respiration which has two equivalences. By the first, which is divine-natural, the breath of the Divine Logos or Word may flow forth, through his respiratory organs, by gradual transformations in organism, to initiate organic conditions in which those respirations shall be consciously realized, according to its function, in each organ of the frame; God thus made veritably and actually present and realizable in man by the divine redemptive mode.

13. I purpose to show, second, that, as a result of this, an equivalence of respiration may be realized, in which God, breathing forth through the solar luminary, and through the natural-divine currents whose medium is in the solar rays, may inbreathe into the human organism through its plexial chords; thus entering man through his natural outness; proceeding thence to interpenetrate the frame, wedding the breaths into a third and complex respiration, which holds in it the promise and the potency of psychophysical transformation, renaissance, and transposition to the organic lines of the eternal life.

14. I purpose to demonstrate that mankind may thus be elevated into a sensitive consciousness, in

which it shall stand in rhythmic harmony with the harmony of the cosmos, and in personal unity with the infinite operancy of God.

15. I purpose to show herein the pathway to the all-comprehensive unity, wherein the individual man, *vir* and *mulier*, shall find the liberty of spontaneous evolution in the Homo; all private rights being led to their complete assertion and fulfilment in one social right; all private passions being rectified, transformed, and made perfect in one social passion; all faculties, in our tentative and provisional naturehood, being redeemed into humanity, and the divine benignity and adorable perfection of the Creator thus vindicated and established in a truly humane and logical society,—the form of the organism of redeemed man.

16. The present volume may serve perhaps as an opening of the theme; which, obviously, is so comprehensive in its nature, so manifold in details, as to require the labors of years, and the work of numerous associated lives for its adequate presentation.

SECTION I.

GOD DISCOVERABLE THROUGH DIVINE- NATURAL RESPIRATION.

[FROM PUBLICATION OF 1867.]

17. HUMAN life is embosomed in mystery. Man is born in the midst of a veiled labyrinth, intricate, and many chambered, whose long corridors are haunted by formidable shapes, occult spectralities besetting him with ghostly arts, alluring him with deceptive voices, and tempting him with fallacious appearances.

18. The innocent are inexperienced, the cultured almost universally sophisticated, the devout enslaved by one or another of the multitudinous priesthoods of Christendom or Heathendom, the irreligious bewildered by the hypotheses which form themselves in lurid points upon the bosom of the darkness of their scepticism.

19. The weak and the passive are drawn in the train of hereditary, national, or ecclesiastical forces, as nebulous particles that float in the extremities of

a comet ; while the powerful and rapacious, according to their proclivities, conserve existing disorders, or precipitate destructive revolutions. The world in general possesses, in the full divine-human sense, neither Church, University, nor Society. The institutions which tenant their places serve but to occupy the ground until the real order appears.

20. Without a true priesthood there is no organized religion ; without a true philosophership, no corresponding culture ; without a true heroship or kingship, no harmonious, humane Society. Till these appear, universal warfare is the condition of the world ; sect striving against sect, theory against theory, and interest against interest in the social realm. The advance of thought generates new antagonisms, while its suppression induces ecclesiastical corruption, intellectual ignorance, social depravity, brutality, and ruin. The multitudes, whether cultured or unlearned, are so far slaves of cupidities that, humanly speaking, there is no help, no cure for this chronic condition of affairs. To venture beyond the pale of the recognized parties is to incur the penalty of religious and social ostracism.

21. The destructive process goes rapidly on. The Bible once shone as a single sun ; the historical telescope resolves it into belts and dots of far-scattered nebulae ; it hangs over the past as a fragment of the milky way over the remote ecliptic ; and, thus resolved, the explorers are left but to conjecture whether the remote vapor-clouds are unstratified,

inorganic masses, or mists in their wide attenuation, or orbs that embosom the creations of love and beauty and intelligence. The historical foundations of Revelation are broken up; the tempests beat; the torrents roll; the earth is shaken; the landmarks are overthrown or submerged; the end has come!

22. The Theologists have assumed *a priori*, the unity, integrity, divinity, and interiority of the Christian and Hebrew Scriptures. They have made their bible primary and absolute, and all else subsidiary and secondary. But the venue is now changed; the world demands to know what is in Nature, and what does Nature teach, prove, suggest, and prophesy? The question is not, what doctrines may be eliminated through Scripture? but, what principles, what theories of universal truth are inscribed in the structures of the cosmos, in the processions of historical events, and in the constitution of man? Let us meet this issue.

23. Let us show that here we have firm ground, flowing water, respirable airs, and a clear sky. Let Scripture be what it may, body or spirit; the works of God in their processes are both letter and spirit, not terminated by the limits of the visible, material substance, but resting in the bosom of infinite ideas that expand into peopled and eternal heavens. If, in the beginning, Scripture was the publication of Natural Religion, let us ascertain what Natural Religion is, and thus become believers in the Scripture that is not for one age or one people, but for all nations and all time.

THE QUESTION OF THE DIVINE.

24. First, is there a God? We will not argue the question; neither compliment the theist, nor scandalize the agnostic. We would simply say, Children, you have a Father, who is also Mother! Men of all races, complexions, faiths, look upon each other, know each other, love each other. You are brethren, all children of the loving, bounteous Parent. You ask, "where is He-She," and "what is He-She?" and before launching into such boundless immensities, we choose to respond to the unspoken inquiry, "Who is He-She?" Dismiss your prejudices either against or in favor of the hypothesis that the historical Jesus was Deity incarnate. Stand erect, for that is reason's attitude; lowly, tender, affectionate, for that is the heart's posture. Stand firm to overcome a doctrine that is beneath your human dignity. Stand sympathetic, open, willing to receive a doctrine that manifestly is noble and exalted and pure and beautiful. Place yourselves, if possible, in the beginnings of history. Neither hold it credible nor incredible that such truth should visit you, yet hold it an open question waiting to be demonstrated.

25. Who is God? We answer: the Infinite Divine Man, the All-Father and the All-Mother, embraced in one All-wise, All-loving Personality. Can this be proved? and, if so, in what manner? To one who believes in Revelation, there is a sufficient declara-

tion in the fact, and in the contents of Scripture. To one who believes in philosophies of infinity and personality, those philosophies convey an argument that is deemed unanswerable. To those who have faith in the unseen, the facts and the contents of faith are valid conclusions. But almost all are thoroughly grounded in neither of these.

26. Where then is the appeal? Simply here: if God exists at all; if God exists as our Father, the Divine Man, wise, loving, mighty, He dwells within all phenomena as the Substance Fact, whose discreted works are the spiritual and physical universe. You do not breathe of yourselves; a vast power beyond your limited individualism gives breath. Do you yearn after that Unknown One? Does the heart, recoiling from orphanage, seek to throw its arms around its Father's neck, and drink in life from the Paternal bosom? Then from that solid basis of yearning love, by the effort of the up-gathered being, seek to press into His presence. If you find vacuity, nothingness, emptiness, there is, I know not what,—death, oblivion, extinction, annihilation. If we are bubbles, let us break and be delivered from the hollowness we are.

27. If that God Is, whom we declare to you, you will find Him, you will be gathered to His breast. But He, the Infinite, gives all, and we, creature finites, receive all. He will breathe into us while we are gathered there. There is a physical parturition. Brought forth into the bosom of nature, the lungs

opened to inhale her airs; the babe becomes the conscious resident of the wonder-teeming world. But All-Father is more than the world; there is a second parturition, and nature lifts us up, that His breath may enter us. We then breathe again, respiring in God, and as He gives Himself in the warm, inflowing life, which imparts to the lungs new motions, we experience the facts of a supersensual existence; the Living One demonstrates His direct presence by direct inbreathing force.

28. We will assume that your heart is moved with tender, springing, struggling affections, all seeking this unknown Divine Man; that you are honest in the determination to embody in life the purest ideals; that you earnestly desire, as your own good, the welfare of your fellow-men. You are perhaps wearied with the pursuit of truth in many religions; sick of the artifices, the conventionalisms, the hollownesses of our social life; pressed upon with awful questionings of the here and the hereafter; pining with the hunger of the bosom for living food. Like the woman of Samaria, you stand by the well of truth, and cry, The well is deep, and there is none to draw. We dare to affirm that One is beside you at the well, who exclaims, "Whosoever drinketh of this water shall thirst again; but whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life."

29. Or again, you are like one craving for satisfy-

ing food; the husks of literature, the petrifications of science, do not appease the hunger of the soul. There is a great famine in that inner land, the world of affections in the bosom. Banquets are provided for the taste, the fancy, the reason, the imagination; but the fathers ate of this food and are dead: yet you would receive a satisfying substance that shall give life forever. Here again we declare that One is near, who cries, "I am the bread of life. If any man partake of my substance he shall live for ever." But one says, "This is allegory; the froth of religious sentimentalism; the exhalation of pietism grown morbid." We answer, You think it so; but to the test. The affirmation is, that the Living God, even the Divine Man, is willing to demonstrate both who and what He is, by imparting His own bosom life, descending even into and uplifting the whole respiratory frame, in response to whole-hearted, humble, and reverent seeking of Him.

30. But a step farther. You have sought and found. You are able to say one thing: "I do know that there is a world of plenary life, beyond the realm of the corporeal elements. It descends, baptizing the bosom with fires of satisfying love. It inaugurates a new era in physical existence, bringing down the divine into the plane of the sensational." You feel consciously buoyed up and sustained between two atmospheres; one of ether, bearing in its currents the heat and light, the joy and power of nature; the other of spirit, impulsing the wisdom

and the love, the soft joy and exquisite rapture, the penetrating force, the vivifying essence of Deity. You have proved that the bounds of material existence end not in vacancy and inanity. God, whom science discovers not in the resolution of its nebula, whom criticism finds not in the dissection of its literatures, is not afar off, but very nigh; and you are as conscious of His action as the sentient earth might be of the existence of ocean when its tides come rolling in upon the shore.

31. We do not think that there is any other method by which man can absolutely discriminate between the God and the not-god. Let us suppose ourselves in some primeval Eden. The virgin world is around us, and the virgin heaven above. Creation glows in the ardor and the luxuriance of an unsullied prime. We awaken to conscious existence without natural parentage. We are the primates of our race. We begin to meditate the problem of our origin. We ask, "Whence came we? To Whom are we indebted for these exquisite senses, for this opulent frame replete with accordant faculties, and for this bounteous display of visible food for eye and ear, for taste and smell, for will and reason?"

32. We might behold a being, in majestic manhood, approaching, and our hearts go out toward him; but neither his declaration nor our assent would prove him to be the Father. Why? Simply because it is possible for individuals of the lordliest genius, yet corrupt in will, to assume all garments of beauty, to

simulate all tones of tenderness, for purposes of deception and ruin. But suppose that miracles were wrought, what natural mind could discriminate between direct acts of Creative Potency, out of the usual course of nature, and magical operations of a race of colossal but infernal intelligences? The argument from miracle, resolved to its last analysis, breaks like a bubble.

33. What then is the evidence that God is God? That He should be able to appear objectively to sense and spirit, but also to reveal Himself subjectively from His infinite immanence within; descending, so to speak, from the heights of Being which are above our consciousness, and literally giving Himself to us by the procession of His life into our own, through a divine-natural respiration; so that we may feel that God, who is our Life, has come; that He dwells within us, and we in Him. We may distrust the conclusions of the natural mind, working on supernatural problems. The evidence that satisfies the affections in high states of ecstasy loses its brilliant clearness when we return to the level plane of our habitual life; but when the divine-natural respirations absolutely inflow, and open their way into the natural lungs, bringing each breath that we draw into subjection to the circulations of divine love and wisdom, the breaths of the Divine Man, it is more than as if a Divine Teacher objectively walked the earth; it is more than as if the apparently dead were resuscitated in our presence: for the Divine Teacher

objectively but represents truth to the understanding and displays of power to the senses, while subjectively He comes forth, by His sweet pervading airs, from the centre to the circumference of our existence; comes forth as substance to our shadow; as realness and fulness to our creature emptiness.

PHENOMENA OF RESPIRATION.

34. Here, pausing, let us notice together some of the interesting facts of natural respiration. The breathing of the child is soft, low, and gentle; that of the youth impulsive, ardent, impetuous; that of man in full vigor capacious, deep, and more continuous; till old age and second childhood, when it declines, and, with those whose days have been spent in the practice of virtue, seems hushed away as in cradle melodies; and, at last, moving insensibly, it closes as the sound of the music stealing over tranquil oceans, or through untroubled atmospheres; becoming so imperceptibly fine, that the soothed listener is hardly aware of the moment when it is heard no more.

35. Or again, we inhale most deeply in the presence of objects of natural delight. We open to take in capacious draughts of the elixir of the morning, the ambrosia distilled in the sweet breath of flowers filling the summer garden with perfume. The lover breathes most fully where the sphere of his fair one dispenses a subtle joy; the kind and faithful husband, returning from the harsh contentions of the outer

world to meet the welcoming voice of a pure, devoted wife. And how fully both respire together, caressing the infant pledge of their fond endearments, or watching the sallies and delights of sportive infancy.

36. Observe, too, the opposites. The lungs, if they must inhale a tainted atmosphere, yet drink it in the scantiest driblets. We hold the breath unconsciously against offensive odors and poisonous inhalations. The lungs contract, the breathing becomes difficult, when we are with our rivals and deadly enemies. The pure woman holds her breath at bay in the presence of libertines, and the chaste man cautiously and sparingly imbibes the atmosphere that harlots breathe.

37. Notice further : when we have resolved on deeds that may affect the life or fortunes, the decision is accompanied with full, long-drawn inhalations and expirations, as if we were bracing ourselves up in the collective might of the powers of the air. And again, when great deeds are to be done, we inhale fully, and then strike the blow. Gluttons and drunkards breathe stertorously, but the respiration of the temperate man is also temperate and chaste. The scholar breathes in a calm equilibrium, which is favorable to the processes of thought. Men of the artistic type breathe variedly, the respirations noting, as with the index on a dial, the moods of rapture, of doubt, the birth-throes that attend the evolution of their works, the triumphs of a rich and exquisite performance. The artisan is graduated in his respirations upon a lower

scale, the boor upon a scale still lower. One thinks of the breathings of oxen and horses among farm laborers, and of the breath of swine among those of degraded and stupid characters. The fisherman breathes dreamily, quietly given up to the soothing influences of the angle; the hunter with live elasticity and bounding freedom.

38. Observe again: the breaths of a mob, moved by violent passions, are themselves a horde of violent respirations, whirlpools in the air, gathering to a tornado, and exploding. Let a dominant mind, mighty with a magnetic oratory, succeed in calming them, and their breaths subside in long, uniform swells, like ocean after a storm. Men control their breaths in controlling their passions. The child vents his rages in little stormy gusts. The dangerous men, infernal or terrestrial heroes, breathe as they move with a still force, the winds are gathered up as in the hollow of the hand. In those caves of Æolus, the human breast, the sleeping aerial powers are evoked by whatever mightily appeals to interest, cupidity, generosity, hope, love, or imagination. Men listen with expanded bosoms when their favorite object of desire flames forth in stately speech, or reaches them in the might and majesty of the singer's voice or the orchestral accompaniment.

39. But wherever thought rises, or love ascends, or hope mounts above mere natural desire into a purely spiritual realm, the thinker, the listener pass through corresponding rises of respiration, growing

finer, losing volume, till, at length, in the very climax, the charmed audience sits with respiration arrested, or the solitary thinker for the moment is suspended in the unbreathing calm. So again, the ecstasist in the highest reveries of religious feeling almost loses connection with the natural air, and prayer, in its final intensity, is accompanied with breathlessness.

40. It is to be observed that, as the mind leaves the province of natural things, the respirations grow feeble, sharpen themselves away, and are lost: utter despair hardly breathes, and utter faith in the supreme hour of its transfiguration is equally at its breathing's end. In the first shock of great sorrow we fall back, and the lungs lose their hold upon the atmosphere in a temporary paralysis. But in the equal shock of a sudden joy, too great for the heart to hold, the processions of the breath stand still. As a rule, in the degree in which we immerse ourselves in corporeal nature, the mere natural respiration is ampler and more vigorous, while going out of nature is going out of breath. Abnormal mystics in their trances retain but a flutter of air. Men gasp for breath in painful dyings, and clutch, as with the hand of the lungs, at the receding columns of the terrestrial auras. But where, with favorable physical circumstances, those depart who are ready or willing to lay aside mortality, depth upon depth is sounded mysterious vibrations, hints of a gentle loosening of the spirit from the flesh, and at last a going out of

respiration from the nostrils, as if the spirit slid out of its ethereal garment, that it might pass, unclothed, into the bosom of its God.

41. The higher, the new, the divine-natural respiration, is totally different; or rather, retaining all that is of the lower as its base and fulcrum, it builds upon and employs it for its service. The good man, possessing mere natural respiration, seeks God in prayer; but when he rises to heights of communion where language is drawn up to thought, then thought stilled in the quietude of love, there is hardly a breath in the body. He comes down from his altitude, from lack of lungs in which to breathe. The step beyond is respiration's end, and the exit of the spirit from the abandoned frame.

42. With the new respiration that God gives, it is diametrically the reverse. Highest prayer is attended, not with breathlessness, but with breathfulness; and the nearer we attain to the august Object of our worship, in the disinterested fullness of our love, the more copious becomes the river of that diviner atmosphere, which, pulsing through the spirit, expands and invigorates the breast.

43. There is then in every act of worship a wedding in the breast, the heavenly sliding down into the bosom of the earthly atmosphere, and impregnating it with its own eternal qualities. *This is the great point of distinction, but the point is the centre of a universal circle.*

44. Again, a man has no clue in his natural respiration, either as to the truth or falsity of the conclusions of his reason in spiritual things. Channing in his rejection of the doctrine of vicarious atonement; Stewart in his urgent defense of it; the elder Beecher in his vast argument against Unitarianism; Orville Dewey in his learned, labored defense and justification of the same distinctive faith; Emmons in his argument for stern hyper-Calvinism; Dempster or Owen in equally striking and withering denunciations of the dogmas of unconditional election and reprobation, all breathe alike, finding nothing in their respirations, either of pleasure in the approach of pure truth or of pain in the proximity of error.

45. On the other hand, the respirations, as a rule, are in the channel of delights, and hence Ballou breathed best in arguing that the fact of physical death cleansed the departing spirit of every taint of impurity; and Edwards respired most deeply when he pictured earth as a material bubble, spun over the fire and sulphur of an everlasting hell. We cannot wrest from natural respiration any element that, cast into the retort where doctrines fuse and boil over the white heat of reason, shall, by their chemical affinities, absorb and crystallize the truth, while they cast out the error. We cannot, through natural respiration, import any element into the brain which shall disenchant us of our worship of a chimera, or disabuse us of prejudices against its opposite refulgent

verity. It works blindly as the axe of the executioner; that falls to-day upon the basest of criminals, and to-morrow upon the whitest of martyrs. If you load it with the fumes of arsenic, it declares the presence of an enemy; but whole battalions of the infernal simulations and deceits may deploy their forces in the midst of it, and it makes no protest against their presence, no revelation of their malignity. If the rose breathes, it thrills to the delight of its sweetness; but, if the fragrance of the divine elysium of holy thoughts that make glad the immortals enriches its vacancy, it gives no sign of pleasure at the gift. It makes no revelation of the tender purities; it serves all alike, equally open, equally reticent concerning all. It is declarative invariably of physical, but not of hyper-physical qualities.

46. In the new respiration, God gives an atmosphere that is as sensitive to humane quality, as the physical is to natural quality; the God-pervaded air, for carbon, oxygen, hydrogen, and ozone, supply divine love, divine wisdom, divine potency, myriform elements, radiant with every truth, ardent and odorous with every pure affection, and sensitive to the approach, the ingression of the base falsity, the depraved lust, as the quickened conscience is sensible of the stings of evil. *This living atmosphere*, as distinguished from nature's dead atmosphere, is by its very presence a perpetual witness, descending to baptize the whole frame more fully in the ratio of self-abne-

gation and self-surrendery; rising to the intellect to fill it with light as we approach the truth, and rushing with germinant forces through all the channels of the circulations, while we open ourselves to become filled with purity.

47. Again, natural respiration, true to itself, ignores humane distinctions; but spiritual respiration recognizes all. Natural ethers are destructive or conservative of life as the tissues of the organism are healthful or diseased: they eat and corrode, they nourish and preserve, independently of the fidelity of the conscience, or the purity of the affections. The sweet bride may die, while the meretricious woman of the world lives on; and genius perish, winged for its high career, while imbecility and brutality renew for long days their vigor.

48. But the higher breath, whose essence is virtue, builds up the bodies of the virtuous, wars against disease, expels the virus of hereditary maladies, renews health from its foundations, stands in the body as a sentinel against every plague. It is the friend of all friendly natures, a father in protecting care, a mother in fostering and sheltering sweetness, and mightier as the defender of the system than a legion of armed men. It restrains the impetuosity of an excessive zeal; it overcomes the inertia of constitutional indolence. It retards the hasty, premature flowerings and fruitings of the intellect, which exhaust the organism; but matures all noble

growths, at once preventing excess and removing sterility. It is the great regulative power.

49. Again, natural respiration knots and gathers up the race in clans and parties. There is a perpetually recurring tendency in families to discrete themselves from the interests of humanity. The same thing is true of sects, which are families in Religion, and of parties, which are families in the State. In the finer air these breaths form a vortex, rushing into the lungs, and in their ascent to the brain begetting infatuations, not always amenable to reason, not always to be exorcised by virtue. Where mere natural respiration rules, social harmony is impossible, and, in the highest sense, there is no Church and no State. Men are drawn together upon their lower corporeal levels; they fly apart upon the higher grounds of spirituality.

50. Directly opposite, the breaths of the Divine Spirit, as they pervade and encompass the frame, lift the being from the slough and mire of the mere corporeal affinities and relations. As in the mind they separate the fatuities from the verities, as in the heart they disintegrate the lusts from the affections, and as in the body they cast out the diseases from the healths and sanities, so they sift and winnow the world, breaking up the magical relations that, Mezentius-like, condemn the living to the embraces of the dead. The Family rises reconstructed by the attraction and the consent of generic types of men.

The Church appears in glory, holding in its embrace the human myriads whom one divine breath fills, animates, and unitizes; while in the State, the true order of society knits itself together in the universal relations of a unitized and inspired humanity.

51. In an era of mere natural respiration, men jostle, impede and destroy each other in the pursuits of life. The business of existence is conducted at a wasteful cost. Colonies perish on unfriendly and malarious shores: fertile and salubrious regions become deserts with the horrors of war, or are made the miserable abodes of barbarians. In other regions, great cities swallow up the life of myriads who unwholesomely exist and perish like infusoria in ulcers. Peoples become the slaves of predatory chiefs, of civilized taskmasters, of the oppressors and mal-administrators of industry. Competition is the universal law, instead of social coöperation.

52. Otherwise with spiritual respiration. When it descends and takes possession of the frame, it consummates the adoption of the just man as the child of the Infinite Parent, and affiliates him to the universal brotherhood. There is henceforth a guiding power, a positive inspiration, which selects his calling, which trains him for it, which leads him to favorable localities, and which coördinates affairs upon a large scale. It deals with groups as with individuals; redistributes mankind: it reorganizes

the village, the town, the workshop, the manufactory, the agricultural district, the pastoral region ; gathering human atoms from their degradation, and crystallizing them in resplendent social unities.

53. Moreover, natural respiration serves the ends of power, irrespective of virtue. Human colossi, giants of ponderous intellectual might, sun-like in the flame and radiation of the intellect, wielding more than Thor's hammer in the downright strength of the inflexible personality, exact tribute of all the circulations of the atmospheres, and are served by the genii of their powers, whether they are builders or destroyers ; the uplifters or degraders of mankind.

54. Otherwise, when respiration is from the great Head and Fountain of existence, the breaths that do His will concentrate their forces on the natures organized by genius for a composite service and consecrated to it by absolute self-abnegation. Given Cromwell, he is a hundredfold the Protector of the Commonwealth ; given Washington, he is a hundredfold the father of his country. Whatever be the function of the man, he becomes an embattled host within himself : out of weakness he is made strong, and puts to flight the armies of the aliens. Man, whose breath is in his nostrils, is as the flower of the field ; to-day brilliant in the summer sunshine, to-morrow withered in the autumn blight. He labors, and an unknown race enters into his inheritance. He is the architect of an abortive fortune, gathering posses-

sions from the universal waste and anarchy of man. Others rise to scatter his increase: the fortunes of individuals, of families, and of nations are houses built upon the sand; they fall, they are swallowed up in ruin. In the divine respiration all is different. Men, families, peoples, who breathe in God, by Him labor, endure, achieve, obtain prosperity, diffuse the riches of art, letters, religion, and civilization. They execute as He plans, and their work is permanent on the foundations of His decree.

SECTION II.

DIVINE-NATURAL RESPIRATION: TENTATIVE EXPERIENCES.

55. THE gates of God are opening, preparatively, in the human breast; but opening, through human waifs, wastes, and ruins: the racial constitution is broken, and its individual members hold the survivals of a cataclysm. That portion of the present section commencing with paragraph 60, was written, *circa* 1865—7, from the view-point of the conditions extant and operant at that time: those conditions, since modified, are now advancing to an entire and benignant change. The divine-natural evolution operated then, and temporarily, by its law of individual selection, pushing forth toward and in individual germ-points for the respiratory in-touch and advance. The equivalences of the respiratory advance are, first the discrete; but thence the inclusive. We are now passing into the inclusive equivalence; but in order that the respirative in-breath might obtain hold, from breast-hold to brain-hold and so on to

foot-hold in mankind, a human pivot was first generated, and initiated into the fact, knowledge, and energy of its function. But the New Life of mankind thus becoming, in its incipiency, avouched and demonstrated in a discreted individual, he thereby was thrown into a resistant attitude toward the race; which breasted toward him by its opposed breathings, by its aggressive sphere of animalized magnetisms, no less than by its antagonized thought. Hence, the effort to introduce the knowledge of the coming life and breath of God in man was to initiate a struggle of the old against the new, and the exponent of the new was forced from declarative publicity into a discreted seclusion.

56. The history of these thirty years must yet be written: it is the march of God's breath in man, seeking to interpenetrate mankind, touching here and there to human solitaries by its discretive law, and leading to the uplift and the consecration; but also arousing in man's baser proprium the hideous banalities which egoized civilization drapes with deceptive vestments of courtesy, culture, and fiction, that it may thereby work more absolutely its destroying purpose upon the real humanhood of the race. Miracle is in this record, not as an exception, but as a constancy. Was this the night-time of a generation? Yet if so, not by darkness solely, since the light of God was for its moon and stars.

57. When a man has measured himself organically,

and with success, against the inversive motions and powers of the world; when he has shrunk from no responsibility and evaded no issue; when he has opened the extreme barred doors where all explorers of the human labyrinth before him have fallen exhausted, or failed to find the secret of the key; when, at the last, old age and its wintry senses have fallen from him; when, reposing in the inviolable calm, the discords of mankind, its stormy passions, its insane illusions, its murderous animosities, are to him as but the distant echoes of the drum, a violence sinking into the extinguishment of its own nothingness,—then his writings, that hitherto were the field notes of the wayfarer, may be followed by utterances that are logical conclusions, fashioned in the truth of being itself.

58. Man, born of woman, whose days are few and full of sorrow, sees always before him the mysterious, inscrutable, cadaverous image of physical decease. Man, reborn of the Divine-Human Twain-Oneness, sees before him in place of death that Divine, Full-Womaned; the Life Eternal, aspected as the Winged Victory. Hence it was written, "Death is swallowed up in Victory." The individual, conscripted to the bearing of a new respiration into the body of mankind, in each mortal to whom his services are adjusted, meets also that death which is implied in each sore-burdened striving form. Hence, he is in a hand-to-hand grapple with death in each for whom he labors,

and one with them in the struggle to endure. These words may suggest the process of advance, as one result of which, that truth of the breath of God which was but whispered in the ear, is now spoken from the house-tops of mankind.

59. The presentation of the Breath-Truth, in the pulpit and on the platform, from 1855 to 1860—begun in America and concluded in Great Britain—attracted but the slightest attention; hardly any from the general, and none to speak of from the literary or ecclesiastical public. Still, here and there individuals of various types were attracted, and some commenced to experience results in a preliminary way. The present section beginning here, sets forth a study of the classes liable to read, to investigate, and to become initiated into the operancy of the respirations, as made from the view-point of that preliminary time. It may be passed over by the reader, as being merely collateral to and illustrative of the general study: it will be found, however, to have a value in the finale.

TENTATIVE EXPERIENCES IN RESPIRATION.

60. These are the hours of the first rain-drops, though they forebode the coming breath-deluge that will pervade and include mankind. Hence the opening of the organic structures in the will, the reason, and the respirative system for the initiation of the divine-natural breath, prophesies an ordeal which but few of the many who might desire it have perhaps the faith, courage, and persistence to pass successfully at present. Of the readers of truths pertaining to the New Life thus awaiting us there are five classes. The first peruse from the love of intellectual novelty, which makes them omnivorous devourers of literature. They are like those consumptive persons with enormous appetites, whose systems are incapable of assimilating the food which they receive.

61. A second class peruse them in the luxury of religious sentimentalism. European princesses read and grieved over the suffering of the slave depicted in "Uncle Tom's Cabin," and shed luxurious tears, while they and theirs were remorselessly grinding down the poor of their own land, without pity and without remorse. So, while the debased moral nature may oppress the virtuous principles of the heart, the eyes may be suffused over the pages of a religious treatise, and the soul dissolved in a luxury of unreal penitence and aspiration.

62. A third class will read, finally, for the purposes of dishonest appropriation, stealing ideas under the influence of their familiars, in order to reproduce them as their own.*

63. A fourth class will read honestly, so far as they go, to ground themselves in the higher Christian doctrine, but will feel themselves for the present incapable of realizing the blessings which they are designed instrumentally to bestow.

64. A fifth class will take them to the heart, and with an eye single to the glory of God and the elevation of man, will seek to realize in themselves, and hence in mankind, a present heaven.

65. There are also five classes among those who will be moved to seek open respiration through their influence. First, abnormal pietists and devotees of the St. Theresa type, men and women of a diseased religious imagination, seeking thereby at once a spiritual soothing and exhilaration. They would

* Of this, two striking instances have appeared within recent years; one of a work written by a female who first obtained access to both the published and unpublished writings, afterwards became a spiritistic medium, and then evolved many of the statements, colored, turned into falsities, distorted, and rendered exceedingly dangerous, as her own inspired production. The other case is of a well-known man of the world, who followed very closely in the same path, and to the same result. Both have perished, and both were earnestly and affectionately warned that the road of their process would open into death.— [Note of 1891.]

make the Lord's breast a dramshop, and resort to it for the purposes of spiritual intoxication.

66. A second class are parasites, individuals who live upon the sympathy which they extract from others; evaders of the great responsibilities, shufflers and shirkers of duty, seeking to find, in their vain-glorious imbecility, the fountains of life from which to appropriate. They would make the Lord's breath a sponge, and live upon it in an indolent absorption.

67. A third class will be drawn from that large body in the world who, without having been faithful in a few things, are always asking to be made lords over many. They will seek it, blinding themselves to their real desires, which are to enlarge their self-importance, to puff and dilate, as the frogs in the parable who sought to become oxen.

68. A fourth class will seek it under a mistaken sense of their advanced conditions in the regenerate life. Unconscious pharisees of doctrine, far astray from the simplicity of little children; such will desire to possess it as a superb decoration, a visible crown and emblem of righteousness.

69. A fifth class will crave it with the poor publican, who dared not so much as to lift up his eyes to heaven, but smote upon his breast, crying, "God be merciful to me a sinner": possessed of a mortal horror and hatred of all shams, subterfuges, sentimentalisms, exclusive professions, and bigotries; lowly, meek, humble, charitable, self-deprecating; hard workers, doing whatever is given them with a

whole-souled earnestness; simple livers, believing that the great object of life is the up-building of sobriety and thrift and economy and industry into human institutions; persons with a continuity of purpose like the long roll of the ocean, or the persistence of the stars; indomitable men and women, who know not what it is to be appalled, disheartened, and overcome by difficulties: such, and their final number is myriads of myriads, will find in God's breath their paradise, and in His everlasting arms their home.

70. There are five classes of persons who will enter into the first beginnings of the new respiration, but who are liable especially to fail of its fullness and its reward. First, those who possess a certain organic capacity for taking in that Divine life which has already descended into and flows through open organizations; those who possess a certain goodishness on the surfaces of character, but who are neither fixed nor deep. They perhaps may pass as far as the epidermis or scarfskin. When it begins, a certain pleasure will be experienced, and so long as there are no sensations but such as are pleasurable it will be desired. These fainéant, sluggish souls, made, as it were, of lymph and not of spirit; these adipose moral natures, when they find that every step requires struggle, sacrifice, humiliation, and a brave, religious heroism, as of a soldier storming a fortress in the forlorn hope, or a rider, sword in hand, charging up to the cannon's mouth and conquering

by an absolute fearlessness, will gladly hide themselves again in corporeal substance. These represent a large though not a permanent group. Such should be dealt with tenderly and gently.

71. Many will seek respiration from an ignorance of what its real requirements are, and they will receive a most attenuated dilution of a vital influx, for the purpose of bringing to light their inefficiency and incapacity. In some instances it will work for good, bringing them, by a long series of experiences, out of their faint-heartedness and self-appreciation. They will shed, as it were, the snake-skin of character, and be found with a better interior personality. It is well to remember that, though to the eyes of a man or an angel their cure may seem impossible, our loving Father has means in His medicinal stores that we know not of. We should draw the mantle of charity over their failings, bear with their illusions, and even misrepresentations, and labor earnestly for their salvation.

72. A second class are the mediumistic, the defenses of whose organisms have been broken down by tampering with the grave matters of a spiritual life.

“ How whole of heart, how sound of head,
With what divine affections bold,
Should be the man whose thought would hold
An hour's communion with the dead.”

So Tennyson most truly sings. Natures spring up, rooted in the filth of a corrupt civilization, inheriting organically the crimes of centuries, holding suspended within the natural frame the diseases and the depravities of generations; and yet not without a certain nobility and generosity of sentiment, which prompts them to a chivalrous disregard of custom and prejudice, a loving appreciation and reception of what promises to be an outlet into higher ranges of existence.

73. They are like Mary Magdalene, who was possessed of devils, and yet who sought the Lord. The seven provinces of the natural soul and frame are invaded by as many gross and infamous spheres of sorceries and debaucheries; yet far within is a little centre of personality, as the smallest of all germs, turning its infant features to the Sun and Source of all our bliss; a spark of truth, burning in the wide chaos of darkness and insanity; an inmost chord in the soul-harp vibrating to a divine pressure, while storms of discord make a jangling on every other string. God loves these; loves them far more, in a sense, than those who have every other chord regulated to a grand and rhythmic unison from without, and yet who are lacking in that inmost sensibility and susceptibility. They are as the harlots, who yet enter into the kingdom before the pharisees.

74. It may be long before the divine respiration can educe order from their chaos, rationality from their hallucination, purity and sweetness from their

corruption and decay. They will tax the patience of the most patient, and the faith of the most enduring and unwavering; and for long successions of states the insanities will seek new vent, the malady put on as many forms as those of Proteus. But, O thou who hast to deal with such,—remember that with Him we serve, all things are possible: "A bruised reed shall he not break, and smoking flax shall he not quench: till he send forth judgment unto victory." These represent a group both numerous and permanent whilst present conditions endure.

75. A third class are the morbidly and otherwise incurably diseased in mind. We find those in life who touch us deeply by a certain fidelity and zealousness of affection, but who are so sore in what may be called the natural organ of self-love, so sensitive as regards the evils of the personality, so possessed of the spirit of self-justification, so incapable of an impartial criticism of themselves, so petulant, wilful, and acrid in their humors, so exacting of sympathy, so wayward and erratic, so indisposed to the requirements of order, that they are an agony to the tender heart which clasps them to itself. Their hearts conceal jealousies, and their minds breed suspicions. They are eaten by a carking care. They are of the class that lose the bloom of youth in a maze of physical diseases, who wear often a loveliness in the eyes of partial friendship that is but rarely visible to those who encounter them in the disquietudes of their private life.

76. The surfaces of the nerves, both moral and physical, are abraded. Like that woman who had an issue of blood, and who had suffered many things of many physicians, they seek to touch the hem of the Divine Master's robe, that they may be healed. We are to bear in mind, that "the whole need not a physician, but they that are sick." It is the glory of this new kingdom that it takes the rejected, that it gathers in, out of the highways and byways, the forlorn outcasts of the heart.

77. The march of respiration is exceeding slow with these, yet the tender God waits upon them, accommodating His steps to their slow gait, their imperfect and almost imperceptible motions. Let them be borne with as the mother bears with her rickety and epileptic babe. This class constitute, especially among women, an extensive group, and is also during these times one that we have always with us.

78. A fourth class may be styled the impulsive—generous, quick to take impressions, of whom we expect great things, and suffer cruel disappointments; those who are subject to great and unexpected revulsions; the gracious plants of whose affections often blossom at the first sunbeams of capricious March, but whose climate is so uncertain that frosts may come at midsummer. They call out warm sympathies by a large instinctive receptivity, but are not to be depended on, having little self-poise, little capacity for equilibrium. They grow by starts fitfully, and if they rise where the stronger attain but painfully

and slowly, they are also liable to fall where the weaker maintain their ground. They are impatient for quick results, forgetting that time is an element in the divine processes. They are apt zealously to assume burdens of which they weary before the divine hour for their removal has come, and to pine for sympathies which belong rather to perfect states than to incipient conditions.

79. Judgment must be acquired, balance won, energy wed to patience, and hope to perseverance. The quick heart, whose circuits are those of a day, must learn to time its motions by the pulse-beats of the centuries. This is rather a small group, but may largely increase for the time.

80. A subdivision of this class may be styled the oppressively and overbearingly impulsive and generous. Plants of a luxurious soil, thick-bodied, juicy, rank, casting broad shade, bearing a positive astringent natural fruit, requiring to be cut down and grafted; those of a tough endurance in the world, executive, prompt, impatient of contradiction, arbitrary, capricious, sometimes grasping, disposed to seize power; earnest, measuring great distances with the eye, but apt to forget that until regeneration is complete man cannot soar to an eyrie like the eagle, but mu_t plod with painful step. Quick and impetuous in feeling, prone to violent expression, to hope unduly, to despond darkly and causelessly, to give liberally, to scatter improvidently, to assume position, to display the divine grace with ostentation; this

is one of the best of types when re-wrought, but one of the most dangerous in the beginning; it is numerous and lasting whilst present conditions endure.

81. A fifth class are like the image described in the book of Daniel; with a golden head of celestial aptitude and originality; a silver breast and arms of spiritual discrimination and receptivity; the brazen loins of a natural vigor and generation; the iron limbs of a vital straightforwardness, exactness, and steadfastness; the iron-clay feet of an inchoate and half abortive decision, rendering the whole man liable to fall.

82. Or again, they are like a castellated tower. There is the summit, reaching high above all natural eminence, furnished with a sky dome, revealing the march of the celestial constellations, windows for the sun and moon, for the auroral lights, for the burning pomps of morning, and the delicious beauty and softness of the day's decline. There is the high pavilion of mid-heaven pleasures, where the thoughts that climb from earth stand awaiting wings of translation.

83. Below this, and still uplifted, is the huge temple of spiritual knowledge and ambition. The bosom of the house is there, visited by the four winds of every doctrine from the whole earth. The home is there, with the cultured natures of every historical inspiration; here inscribed with the letters of the Alcoran, there grand and solemn with the huge images of the Shaster, and again made holy and mysterious by the tabernacle and the veils and the winged cher-

ubs of the Pentateuch. The stately emporium of the religious ideas from all times is there, and in the midst of it, as the heroes and the graces among the demi-gods, the processions of art and poesy, of the sciences and philosophies.

84. Still lower, in the fertile equators and tropics of the frame, are the domestic habitudes, the social loves, the delights of nature and of sense; the spirits of the blood and of the white lymph that ultimate a third world, which bears the fruit of all that is above. Here opens a huge continent resonant to all sweet music, fragrant with eternal perfumes, enriched with viands for the lasting banquet, revealing courts for the dance and song, suggesting cool and shadowed chambers of repose. Still below are massive structures upon another story, the work of the Titans, resounding from day to night with lusty hammer strokes of Vulcan or of Thor, the workshops of the life's deeds; and thus far well. All this stands high in air, but as the iron shafts strike down they terminate, here in bituminous slime that smokes from a consuming internal fire, there in amorphous clay, dented by every rain drop, and crumbling alike from the touch of frost and the dart of sun; a foundation running up from the midst of pumice and ashes; its whole human pedestal, in fine, a burning mountain that conceals lava within its nostrils and is pregnant with earthquakes.

85. So stand the best, the highest, the broadest of men. And still, while the sky dome rises higher

into the heights, and the breast palace enlarges into the breadths, and the middle galleries take into themselves the fullnesses that are in the lengths of nature, and grow pregnant with their powers, and while the cyclopean chambers below accrete and give out the solid force that is in the depths of the forces of the earth, and the man-colossus stands flaming abroad upon the world, the clay foundation bends beneath the superincumbent burden: a touch, and it is overthrown. It stands upon the shaking mountain, it stands over its abysmal cone,—that mountain the unsubdued evil, that cone the reservoir of all-devouring self, which burns to lowest hell.

86. Respiration, to minds who possess, in germ or in expansion, such high endowment, is as terrible as crucifixion; for it involves the taking down of the great edifice stone by stone, the utter resolution of it to primitive constituents. What shall we say? First, the filling up of that crater, the subjugation of those fires, the quenching of those burning soils, the conquest of those subterranean passages, where the lava and the earthquake hide away; until the whole burning mountain becomes a solid disc and ponderous iron wheel, set upon the mouth of hell, and sealed over it by the divine decree.

87. When respiration comes, such minds are placed in the very whirlpool of temptations. As the ancients fabled that it was death for a mortal to see a god, so it is death, either most cruel and fatal or most sublime and consummate, for the man of genius, of

culture, of affection, of attainment and a recognized position, to embrace the breath of God.

88. To change the figure,—though Moses was cultured in all the learning of Egypt and adopted into the royalties about its throne, he must stand forth as a Hebrew to the Hebrews, and go down from the very brow of power to share the lot of those who writhe beneath its heel. Yet when a certain point is reached in the cycle of experience, and the breath flutters, now drawn up into the space above its natural heaven, and then heavily drooping toward the dust and night, there is but one of two alternatives; and either requires an act of awful daring, while the responsibility can be shared by none. Either the breath of God must be taken with all its consequences, or thrust back with all its consequences. With such we can well sympathize.

89. It is easy for one who is a cripple and a leper, and even almost an imbecile; for one who has but a cloud of personality instead of a star; for one who in place of costly purple wears the beggar's tattered gabardine, whose very obscurity opposes an impervious veil to criticism,—easy for such, who have so little to give, so much to receive, to seize a promise that opens health and vigor, harmony and proportion, solace and enrichment, beatified time and glorified eternity.

90. The little twig is easily uprooted; it is the generous tree, with tens of thousands of interlacing root-fibres, that must shudder, removed from the

endeared, familiar soil; must bleed from all those wounds; must ache in all those famines, when its crown of blossoms is brought low, and its untimely fruit is shaken by these mighty winds, and the knife of the pruner is applied where the branch was most luxuriant. Is it not terrible? is there not a Gethsemane, and a bloody sweat, and a prayer, "If it be possible, let this cup pass from me"? The Lord can do without such natures; but the question is, Can they do without Him? Yet such will come; and, if few "as the far stars that come in sight once in a century," they will regild their faded beams from the very Spirit of the Morning, and shine for ever.

91. "Behold," saith the Spirit, "I stand at the door, and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me." To break bread is the rite and symbol of all human fellowship. It also is the symbol of the divine-human, the fellowship of God with man. We sit at a friend's board, and we receive the bread which, earned by his toil, is really an extension of himself. In eating with him therefore we eat as it were of him; so much of his plenary fullness supplies so much of our supposed necessity. Dear Lord, thou dost give thyself, descending into us by thy most holy breath. Thy discreted substance is given, that we may live thereby; for thy flesh is meat indeed, and thy blood is drink indeed. Lord, evermore give us this bread. All-Father, All-Mother, receive us in the infinite bosom, We pine to share

the embraces that re-create, as we have received the qualities that create us. Thou Divine Man, to whom shall we come but unto Thee? Thou alone hast the words of eternal life.

CLASSES PROPITIOUS TO RESPIRATION.

92. There are five classes to whom respiration will come with power, advance with vigor, and be consummated with comparative certainty. The first are those in the churches who mistrust, and at heart reject the doctrine that there is any malignity in the Divine Nature. Nine-tenths at least of all the devotees in Christendom adopt the conception of a malignant Deity, cruel, partial, intolerant, and revengeful. The nominal Christian succeeds the Jew in his belief that God selects, by arbitrary election, a people who are to share exclusively His bounty. With cold-blooded complacency men contemplate, as a matter of course, the damnation of their neighbors, of the disciples of other creeds, and of the Gentile world. It is not the Calvinist's Jehovah, nor the Pantheist's Impersonal Abstraction whom we are to approach and seek, but the Divine Woman-Man. Those who are prepared, by the rejection of a divine tyrant, and by the intense affection for a Divine Friend, who fills, yet infinitely transcends, earth's fairest ideals of purity, truth, and love; those who hunger for the Father-Mother, and can take in

the conception of a Divine Humanity, may easily in course of time breathe with Him.

93. A second class are those whose hearts, in whatever creed they are, have outgrown its theology; who believe more than they know; who love more than they can express; who, without ability to evolve a divine faith, possess the immense force of a concentrated affection. They will be lifted up as into the Divine bosom, almost without a knowledge of their change, and rise in thought above the mists of error when the sun shall have risen over the hill-tops of the heart.

94. A third class are exact and patient thinkers, open to a supersensual range of subjects. In the processes of meditation, step by step, they thread the labyrinth of theology, and emerge from it where the clear, glorious light of the Divine Man shines in upon the understanding. They perceive, ideally and theoretically, that what is here written must, in the very constitution of things, be true. The brain, struggling upward into the supernal heights of truth, lifted secretly by a consonant and rectified will, raises, as it were, the lungs after it. As with the former class knowledge follows experience, so with these it precedes experience; they journey to the rising because they know there is a sun.

95. A fourth class, different from the others, are born under the opened heaven, and will respire with a modified breath of Divinity from the moment of birth; and a fifth will, not alone be born into the

higher respiration, but be conceived in the breath through the conjugal embraces of counterparts whose organisms have been rectified of evils, and who are wholly chaste from the first principles of the will to the extreme instincts of the sense.

96. It is only incumbent that the recipient shall believe according to his light. Yet truth, absolute truth, as far as the capacities are unfolded, must be welcomed, adopted and embodied. We return now to the question, Who and what is God? When respiration is opened, the Hebrew, the Parsee, the Theist, the Christian believer, may know for themselves that the Divine Man is identical with our Lord Jesus Christ; for as they ask that He will reveal His hidden name, each will discover that if he thinks that Jesus is not the Lord his frame will chill, and the bosom be oppressed with an intolerable load; will feel, in a word, that death is rushing in to take possession of him. When the thought is reversed, and the words rise to the lips, "Jesus is the Personified Revelation of that God," the tides of the Divine Spirit will roll as never before, uplifting, illuminating, strengthening, and giving peace. This then stands forever as the corner-stone of New-Time Theology, God incarnate, the Word made flesh. Here the two heavens of history and consciousness, the two records of Creation and Revelation are seen as no more twain but one. All revealed religion is natural, and all natural religion revealed.

97. Yet bear in mind, it is not one of the three

infinities of a veiled Polytheism; not the second person of an Athanasian creed, made known as interposing the shield of an infinite pity against an infinite wrath. It is the Almighty Love in union with the All-conscious Wisdom; it is the Alpha and Omega, the Beginning and the End, the Almighty. His voice went forth, while yet incarnate, piercing the bosom of the ages with the prophecy, "If I go, I will come again, and receive you unto myself." He receded into the bosom of mystery, and from that mystery the soft, sweet breathings of His spirit, inflowing into and blending with the respirations of His children, declare the promise verified, the prophecy fulfilled. Many will say, like Thomas, feeling the vital pressure of His substance, "My Lord and my God!" Many, through the opened heavens of the spirit, will behold Him coming in power and in great glory. "Even so come, Lord Jesus."

THE NEW LIFE NON-CONTROVERSIAL: KNOWLEDGE IN
THE PRACTICAL.

98. The introduction of so august an era as that which open respiration leads forth into the world, must inevitably be attended with personal struggle, and followed by radical changes and upliftings in all relations; as will be seen. It is not attended with the elevation of one sect above another, nor does it organize a new sect to shatter and decompose

the old. The war of polemics may be considered, so far as the disciples of a new order are concerned, as at its end. And here must be noticed a distinguishing peculiarity.

99. It is impossible for the Lord's breath to incorporate itself wholly and vitally with the human constitution, except through perfect peace. "Blessed are the peacemakers; for they shall be called the children of God." Our Lord, arraigned before the unjust judge, answered not a word. The world little suspects how deep a philosophy is involved in this. Every sect of Christendom goes forth, as did the disciples of Islam, bearing the sword of controversy unsheathed in its right hand; but this kingdom shall not be by violence: no need of argument when it involves and evolves its own full and final demonstration.

"Blind unbelief is sure to err,
And scan the work in vain;
God is His own interpreter,
And He will make it plain."

100. Have not good men controverted? Yes; and lawfully, in ages of closed respiration. So, good men sacrificed sheep and oxen in burnt sacrifices, typifying a Gift and Sacrifice to come. But if we would bear forth the living breath of the Prince of Peace, we must follow in His steps. He opened Himself that the divine life might flow through His humanity. His argument was a prayer; His syllogism a benev-

olence. This is of itself a demonstration of indwelling God with men, that a people rise who simply increase by the opening of the bosoms of their brethren to inhale the breaths of the infinite beatitudes. But some may ask, "How meet the criticisms of ecclesiasts and literati?" By growth, as flowers grow; by song, as birds sing; by exhalations of the life of Deity. Men are building a tower; and critics gather, one faulting the materials, another the plan and mode of construction. Why stop building to discuss the chemical affinities of lime and sand, the toughness of iron, the compactness and durability of granite? The pyramids are their own fact.

101. When the cathedral is finished, let the critic stand amidst its clustering pillars beneath the enduring roof, where the light of the lofty oriel flames upon him; let him stand where piety and devotion arch broad wings of sculptures. But thou, O workman of God, build in thy place, that thy work may be finished with thy day! There is not time for polemical debate. When God's breath begins in a man he becomes a daysman; his work is given him to do; and in that work controversy has no part. It may have been man's method, but it is not our Lord's. The work, when finished, justifies itself.

102. Inapplicable knowledge is a cumbrous load. Only the knowledge that subserves the ends of life becomes a working power. In the light of this axiom the doctrine of education requires revision. To become a perfectly educated man, in the modern

sense, the memory must be loaded with mountains of technicalities : the brain is emptied of its juices in their acquisition, and exhausted in the effort at retention. The Lord is the Infinite Educator, and when respiration is opened, the university of a true cultus receives us. Know thyself, was inscribed over the door of the ancient philosopher. Know thyself, is inscribed by the Divine Hand above the portals of the mind. The methods of the divine cultus are varied with every individual ; the first stages of the process being the training of the moral and social nature in waiting upon the Divine will.

103. The true life is one of hearty, willing, uniform obedience ; and it is only through such obedience that liberty and genuine rationality can be unfolded. Many, who abstractly receive the theory that human perfection depends upon an absolute regard to the dictates of the Supreme Will and Wisdom, shrink from the application of the doctrine to themselves. Through the abuses of ecclesiastical and political government, the noble sentiment of loyalty has withered from the breast. Obligated to become protestants, radicals, democrats, spiritually and socially, from a stern regard for the preservation of our inalienable rights,—the freedom of conscience, the integrity of reason, the harmony of the affections ; it is difficult for men at first to recognize truths of equal sacredness ;—hierarchy, subordination, superiority, class and rank and grade.

104. The question is asked, " Why, if the bosom of

Infinite Truth is opened to each and all, should not all have access without a priesthood to the boundless arcana of the universe? Why should one man expound doctrines, and another be necessitated to receive them at his hands?" The answer is simple and clear: The boundless variety of uses to be performed, requires a corresponding dissimilarity of gifts and specialty of functions. No office is of mere human election. All stand as servants before the Lord. He gives to each the round of duties by which the universal ends of righteousness and truth may best be accomplished. Moreover, all are priests in the enlarged service of a divine-human pontificate that includes all cultures and ministrations. The People's bread may be daily consubstantiated by the priests and priestesses of its table, and the vitalities that enrich the constitution be diffused through the priests and priestesses of the health-supply. All service becomes sacred in ceasing to be mercenary and profane.

105. The common conception of divine illumination is, that it prepares the mind for the reception of a cosmopolite intelligence. This is true, but it requires this qualification; that, while it is the use of a sacerdotal genius, specifically and adequately trained, to embody divine knowledge in concrete expressions, minds in general are prepared, by the same Providence, to read what is thus brought down, with internal demonstrations sealing its truths. In the present condition of the world the danger is, not

that the outpourings of divine-natural doctrines and illustrations will be too limited, but that the rich fruit which they are designed to ultimate will not be ripened, through lack of heroic application.

106. Another common thought is, that illumination is designed to initiate men into some priestly office, as understood in the ecclesiastical sense; in a word, to train them for pulpit oratory, to organize a vast propaganda. Here a core of truth is found embedded in a matrix of illusion. It is designed to initiate men into a sacerdotal state, compared to which prelacies and papacies are but theatrical. But how? By initiating them into a ministry of strenuous labor; by making them, as the rule, producers of wealth rather than consumers. It is to make of every manufactory the holiest cathedral; to stamp the signet of divinity in common life.

107. The youthful convert is fond of hoping that he may have a call to preach; but in this new kingdom, that never comes except through a call to practice. The stately industries of the future are in travail to be born. It is the hand that is to be trained, and the eye cultured, and the organism made one harmony. Preaching, fasts, ceremonial rites, august pageants, rose into their conspicuous position to meet the wants of a barbaric age. They were designed to stimulate the fancy, to kindle the imagination, to subdue the passions, to awe the brutalities, to unveil a futurity, which the mind, depressed into corporeality, saw at best but dimly

and as in a dream. But when men dwell bodily encompassed by the processions of the living breaths of God; when they wake with morning from His bosom, and sink with night into its awful privacies, the mere natural use of the rite, the pageant, is over. If religious ministrations continue they manifestly must be more vital, more awful; requiring not alone memorized knowledges and kindly sentiments. Of this more in another place.

108. Again, it is a common thought that respiration from the Lord will establish a class of theosophists and illuminati; that a select circle will arise devoted to the abstract themes of wisdom; that reverie will increase, and abstraction, and passive contemplation. It is true that knowledge which now hangs like a cloud in the air will then shine as in the moving constellations; but no knowledge except that which is fruitful will be permitted to exist. Day-dreaming receives its quietus. The distinction between the man of thought and the man of action, the man of brain and the man of muscle is destroyed, and so far from the stream of emigration tending from the marts of labor to the cloisters of the university, the school will open into the workshop, and the palace be found but through the pursuits of industry.

109. The prejudice against manual labor is, that it coarsens the nerve, deadens the taste, and abolishes the higher splendors of the brain. This to an extent is true, as regards labor conducted under the auspices

of natural respiration. But use makes the angel! If the carpenter labors with the divine precision in his eye and the divine cunning in his hand, who dare presume to say that the harmony and delicacy of the frame are impaired? Exceptional men even now combine ultimate toil with refinement and a superior intelligence; but the divine respiration will make such exceptions universal. The mechanical nature will become like the serviceable mountain-ridge; its rude grandeur beautified with flowers, its veins opulent with unsunned gold, and its summit glorified with all that walks abroad in the refulgence of the heavens. Breath-labor will become a divine exercise in due time, and every stroke be accompanied with as rich a thrill as follows now the touch of the organ. But ease, joy, exhilaration, are not the questions for noble men to consider. The problem before the new man is the redemption of the race. —The joy of God is the re-creation of humanity.

110. We have found our dear home,—the bosom of the Father. We are encircled by the Everlasting Arms. The thought of life is divested of its painful mystery, and death is swallowed up in the fullness of a present immortality. It is subjectively a re-admission into Eden. We are to labor, that the harmonies of that nascent paradise may attain, within us and around us, to their perfect bloom, their consummate fruition.

111. The problem of the mere natural Socialist is redemption from tyrannous material conditions:

that of the ascetic devotee individual salvation from the horrors of eternal pain; that of the man of æsthetic culture the attainment of individual symmetry and beauty, irrespective of the condition of the race.

112. Each, doubtless, sees one aspect of a truth, which all fail to grasp in its unity and completeness. The man of the new life finds them all included in the plans of Providence. The iron ring of social exaction, the despotic pressure of spiritual impurities, the restrictions of ignorance and incompleteness, all give way before the mild, persistent workings of the Divine Genius of our fates. He alone knows what is the special archetype from which each separate nature is constructed. He alone knows the processes that are necessary for the embodiment of the picturesque and magnificent ideal.

113. The sect never leads its subject above sectism. Society never emancipates its subject from the rigorous exactions of society. God alone is the emancipator of mankind. His plan, which embraces cycles of ages for its operation, is physically inaugurated from the time when body and soul, controlled by one respiration, rise together by the embodiment of one perfection. We shall find, as we become familiar with the Spirit's modes of action, that unexpected potencies, springing from the will, work re-creative miracles in the understanding and in the bodily frame. He takes us as rough blocks that grow to living statues under the plastic hand.

IMPEDIMENTS TO THE NEW LIFE.

114. But we have not yet reached the real difficulties of the case, namely, the foreign causes operant in the world which bar the way to humanitarian completeness and social redemption. The cause is found, first, in the chronic insanities in the moral will; second, in the disease, degradation, and inversion of the mind and soul of the flesh; and third, in the persistent and potent efforts of the abandoned of all time, working with spiritual and hence corporate powers against the Divine Man. Here we would not dogmatize, but say, as before, the breath of Deity as it descends affords the test of every doctrine. Reversing the order in which these are named, we take up the subject of the spiritual obstructions to the reign of equity and peace.

115. No man can advance to any extent in open respiration without demonstrating in his own experience that his every step is dogged, his every noble aspiration and endeavor warred against by malignant and subtle intelligences. The reverse of that experience, which convinces him of the Infinite Personality of his Father-Friend, removes all doubt from his mind as to the existence of finite personalities, his deadly and cruel enemies. He may enter on this ground with the pleasing theory of the restorationist, but he will soon become convinced that, whatever the final fate of his persecutors may be, their present condition is

one of concrete and persistent depravity ; in a word, that they are organic hatreds and lusts and sorceries and murders ; their desires full evil and their deeds full cruel. Deadened in corporeal nature, men for the most part are sapped in the vital springs of the constitution, and are imperiled in will and impaired in reason, with no direct consciousness of the presence and the action of their foes.

116. But when the fire-breaths of the Divine Spirit begin to permeate the tissues of the organism, the physical senses by degrees put on a hyper-physical character. The eye detects the moral quality in the beams that strike the retina ; the ear a moral quality in the sounds that vibrate through the tympanum ; the touch the moral quality in the substances, visible or invisible, that thrill in contact with its nerves. We are brought, in fine, into a sensational experience of the Magic of the Hells. God even the Divine Man stands in us, and by the mighty power of His breath wars against this magic. He trains us by quickenings of the sense to feel, by quickenings of the perception to discriminate, by quickenings of the will to combat every impurity. Man's life becomes the real apocalypse. We learn, through combating the evils that invade, to conquer the evils that dwell within us. The valors, the magnanimities, the chastities that we cultivate become new organic forms in the re-created organism.

For the second incarnation of our Lord is an incarnation in the bosom of humanity, and there He

comes to conquer and to reign and to be glorified for ever.

117. We are all aware of the existence of qualities which are material, yet invisible. The latent electricity in a cup of water is sufficient to explode and topple down the noblest edifice, as chemists assert. Moral qualities communicate to physical objects, under suitable conditions, their specific elements. Now we have in the world more than a thousand millions of inhabitants; of these but the small minority are comparatively chaste, honest, reverent, humane: each body is the theatre where breathe the enormous and innumerable cupidities of a depraved race. Each moral evil, passing into act, loses its latent and assumes its positive character. The human flesh must therefore reek with a moral-natural corruption. It must taint the homes, the surroundings of the race. Conditions are transmissible to offspring; therefore the bodies of infants hold the seeds of ancestral plagues. Moral qualities are finitely imperishable, and therefore, for aught that we can discover, the corruption of hundreds of generations loads the effete substance of the globe. We are unconscious of it, because habituated to it.

118. Why was Jesus a man of sorrows and acquainted with grief? Because He was bowed under the pressure of these world-mountains of depravity. Why do men of purified spirituality cry, in all ages, "Who shall deliver us from the body of this death?"

It is because they see that the concrete physical nature of man is gangrened with decay.

119. Why do we kill a little harmless snake that crosses our path, yet socially court the friendship of the imperial libertine or harlot whose presence makes virtue shudder? Because the best are half paralyzed by the magnetism of evil. Why do the masses of cultured men throughout the world make a jest of brutal impieties and uncleannesses? Because the dominance of their nature sympathizes with the multitude of lusts. Hereditary depravity must be accepted as a fact, whatever be its theory. With this hereditary and well-nigh universal baseness, the fact that there is still an eternal protest and reaction against evil, proves that the Divine Man is still immanent in nature, and in human nature. It is the testimony of noblest spirits, deeply versed in moral knowledge, that even with them the balance of their life turned to evil, from which they were saved only by the eternal solicitation of the Spirit in the will. Now the individual is born an integrated member in the great human Commonwealth. Toward each man comes rolling the ocean of its depravity, with long swells like those of the Atlantic, ever beating on his shores.

120. Like ever seeks like. Wherever we find individuals in whom a deep organic taint and decay exists, the corresponding taint and decay, whether of the family or the race, flows toward, centers in, and pours its effluvia through them. These

are the plague-centers of humanity. As there are natural idiots and cretins, so there are moral ones. The plum tree affected with the disease called black-knot, the peach corrupted with the yellows imparts the malady to healthful plants of the same species, the only remedy being extirpation; but we cannot extirpate the vitiated human trees. The barbarism of a vigorous young people is ameliorated by culture, and a few generations in their lapse witness the advent and the growth of civilization; but an old people, like the aged individual, so far as history is a proof, never rises again to power.

121. The same is true of special families; unless a vigorous life-current from another stock is imported, the new offshoots exhibit a growing imbecility. Whole classes in society sink permanently below the types of average manhood. We have but to ascertain the hereditary disease, and we know at once what specific streams of the world's corruption will center themselves in the unhappy subject. The hopeless incurables of the race, hereditarily corrupt, are not those to whom the respirations of the Lord will immediately open; the spiritual world will afford hospitals of cure. It is to those who possess constitutionally a fund of prime vitality that respiration comes: to those, in a word, in whom there are organic vessels for the reception and distribution of the divine auras. In the racial crisis the gangrened human constituents of the race will

slough off, and no types survive but such as are capable of spiritual and physical perfection.

122. In the beginnings of an age of open respiration the great body of the world's corruption presses against and impedes the restorative effort of the Divine Man. Each recipient, being open to specific veins of this corruption, must not only encounter the breadth and length and height and depth and fullness of the physical and moral decay within himself, but must also meet the corresponding universal stream that has always flowed toward him, and that seeks to maintain its level. Terrible is the strife by which the corruptible puts on incorruption!

123. All thieves in the world make organically one thief; all murderers one murderer; all adulterers one adulterer; sharing in a common fund of depraved appetite, insane instinct, and infernal satisfaction. It is the effort to press back, out of the constitution, the inflowing streams of moral and physical corruption; to arrest, so far as we are concerned, the tidal currents that circulate in the world's depravity, that makes the battle, in a large measure; for organically the whole body of the evil in humanity becomes our foe. The individual is not left to himself in freedom to initiate and to perfect the new conditions. As in a Despotism the Republican incurs the peril of the dungeon or the scaffold, and as in the oppressive Religion a Protestant is liable to torture and martyrdom; so the separate

soul, a member of the despotic constitution of the race, finds its organic forces arrayed against him; finds himself menaced at the point of every nerve. It is well written that, "Every battle of the warrior is with confused noise and garments rolled in blood: but this shall be with burning, and fuel of fire." As the discovery of open respiration is greater than the first knowledge of a continent, and as the initiation into its conditions is greater than the planting of a first colony upon its shores, so the work of the maintenance and perfection of respiration is greater than that continent's subjugation and reclamation.

SECTION III.

JESUS OF NAZARETH:

THE DIVINE-NATURAL MAN.

124. Jesus of Nazareth survives in history as the enigma of the ages. He dwelt and breathed in God so absolutely, God breathing into him with such plenary force and fullness of life, that he declared "I am in the Father and the Father in me." He affirmed his divine-human derivation from the Personal Infinite, as when he spake, saying, "I and my Father are one." He avouched his divine-human preëxistence, as when he said, "Before Abraham was I am," and "what and if ye shall see the son of man ascend up where he was before?" yet he also affirmed for himself a filial personality, as when he said, "the Father is greater than I"; and when, for his supreme distinction, he would be named "the Son."

125. Again he asserted for himself a mediatorial distinctiveness and function, declaring his relations to the human race to be those of an organic channel, whereby God entered through the spirit of mankind

to its body, and whereby mankind might be enabled to enter into organic rapport with the Infinite: "I am come that they might have life, and that they might have it more abundantly": "no man cometh to the Father but by me." So again, he breathed upon his disciples, saying, "Receive ye the Holy Ghost." Here was either God incarnate in human spirit and flesh, or the supreme egoist blown to the last degree of notional inflation.

126. But more: He claimed for his office that, after his disappearance from the visible scene, those of the race who loved him and who kept his law should be, in their individual and hence collective capacity, an organic form for his perpetual abiding; he in them; and he in turn the organic habitation of the indwelling Father. Hence, when after his disappearance the primitive teachers went forth, the burden of their proclamation was, "God in Christ reconciling the world unto Himself, not imputing their trespasses unto them."

127. The Theology of the new testament is Christology. From the extremes of the patristic orthodoxy to those of the gnostic speculation, all of the mighty streams of thought that took their rise through human intelligence from the preceding fact of the Divine Incarnation, assume that incarnation as the fountain of their flow. Stripped of all superficialities we find the doctrine of God, who is Infinite Man and who reveals Himself by the divine quality and attribute in a mode or form of earthly manifes-

tation, finited to the conditions of finite existence,—let us say, Infinite-finite; Word made flesh; “that all men should honor the Son, even as they honor the Father.”

128. Now every man of genuinely cultured and sympathetic humanity would like to believe this; yet at the present time almost all men of genuine humanity, ripened in the cultures of the age, deny it, and, as they think, by a necessity of reason. There are objections to the claim that seem insuperable; arguments that appear unanswerable. They are so while men think from the understanding of the mere naturehood; for the natural mind is finitely disqualified to attain to the first rational postulate concerning the reality of the Infinite.

129. As science advances clearing obstructions, opening avenues through, but solely in, the natural mentality, God recedes. Nevertheless, there remains in man's most deep seated principle of affection a yearning love that would not be denied; and earnest souls like Carlyle, though the habit of prayer has perished with the growing conviction that “God never does anything,” wake in the dreary nights of their old age to find the heart throbbing and the voice whispering, “Our Father which art in heaven”: Prayer, flaming up from that unknown altar in the bosom, whence long ago the brands seemed scattered and the sparks all dead!

130. Now when a man has actually found the new degree opened in his respiration and has become

habituated to its operation in the mind and frame, intellectually his judgment commences to be instituted in the lines of a higher rationality; and before the tribunal of that judgment, the One who presents himself for the adjudication of claim is Jesus, called the Christ. We say, "presents himself," for this Divine Man is true man, first of all in this, that he asserts no arbitrary authority over any man.

131. What do we discover? Simply this; that it is Jesus the Christ who fills up the inmost of our inmostness; that as nature fills up our natural structure from without to the exclusion of vacuum, so Jesus the Christ fills our realness from within to the exclusion of vacuum. Outwardly we are in-worlded, inmostly we are in-Worded: then we approach the presence of the Creative Logos that was in the beginning with God, and that was God. Therein moreover we discover the Word that was made flesh for the fleshly necessities of man, and He breathes into us, and we receive the Holy Ghost. He fulfils the ancient promise, "I will come again." Thus we receive the Son in the Father and thus the Father through the Son; and hence repeat, in rational and personal knowledge and experience, the confession of the apostles, "Our fellowship is with the Father and with his Son Jesus Christ." We knew nature because we breathed into nature; now we know God in Christ because the actual process of our respiration is carried on by means of the interplay in our breathing of the respiratory organization of Christ in God.

132. It was when seeking to formulate this statement and from it to educe the last conclusions, that the doctrinal exposition, in the little book of 1867 a portion of which included in the first part of the present volume, was suspended. In the entrance of God by the respirative channels into the natural degree of man—his fleshly life, thought and passion—the respiration encounters, or has encountered up to the present, an insuperable series of obstacles to its advance beyond the primary nerve-centers of the frame, excepting under modified conditions and in special instances. But admitting the genuineness of experiences in respiration, the mind opens upon a logical path from the Divine Christ, indwelling, inbreathing, to the solution, or at least to the commencement of solution, of the immense problems relating to Jesus, the man of history: the merest skeleton of statement concerning which may here be made.

133. If the Divine Child was born with open respiration, his rational consciousness, to the most extreme degree, opened into God from the earliest state of infantile mentality. If he took on the natural heredity of the race, made as we are in the natural degree of personality, he therefore assumed by degrees the racial consciousness as a sheath or vehicle for the divine-human self-consciousness; and he was thus capable, from the assumption of the congeries of the natural passions, to be tempted in all respects as we are, while yet abiding without sin.

134. If the Infinite ingermed in him by an infinite

procession,—as the law of growth is from minutenesses to fullnesses and from simplicities through differentiations to composite and perfected harmonies,—it follows that the growths in Jesus were by the operancy of this law of divine-natural evolution. Inasmuch as all thought and sensation are through organs and by means of organism, it follows that the child grew in wisdom as well as in stature, and in favor with God and man. If, as we believe, God is verity of verities, honesty of honesties, integrity of integrities, modesty of modesties, gentleness of gentlenesses, no less than wisdom of wisdoms and might of mights, it follows that the Divine Child had no favors shown, as we might say of a king's son in a university; that he was spared nothing short of entering into the extreme; that he grew up through man's plastic passional earth; that he came, not to be the son of the aristocracy or the hierarchy or plutocracy, but of the common people; that he was spared no sense of their indignities, no pang of their oppressions, no torture of their suppressed humanity.

135. Truly this was the Son of Man; not son of the Semite merely, but son of the Aryan, the Turanian, the Negro, inheriting into the primitive genius and constitution of the planetary race. Thus breathing daily with larger capacity of lungs, with keener intensity of passions, touching God by the rhythm of each breath he drew, we see the phenomenon of the young child led as a prodigy to the temple of the nation, and confounding the religious

sages by the wisdom of his thought. But we see him following the inevitable law, and shaping and expressing that wisdom through the symbols and tenets of their own special Jehovistic cult. To them he was the small inspired Israelite: he could not have survived for an hour had they deemed otherwise: they would have proceeded to declare him, as they have done since through all the centuries in their volume, "Sephar Toldoth Jesu," the son of a devil.

136. What one notices first in the scant record that survives is the absolute unfailing humanity; no splurge, no taking on of airs, no pharisaism, no attempt to enforce arbitrary rule, no spirit of sectism, no pandering to popular prejudice or jingoism; a modesty as of the naked flowers, and a generosity unstinted as the sun. This was the Common God of the Common People, coming out to stand among them through a filial derivation of Himself, and taking on for that purpose just such a form as could be taken on to reach that people by the rude and simple form of its embryo intellect, and by the wholly natural passions of its cramped but throbbing heart.

137. For indeed this was a very rude affair; the Divine Child made familiar with and a part of the domestic arrangements of a family of the proletariat. One of our primary schools would have seemed to him, in his simple artlessness of thought, almost a university; and to ride on a white ass for a holiday something more magnificent than now seems to the boy his journey in the Pullman cars of the vesti-

bule train. The Son of God is visible, tending his mother's babes, helping her to cook, and wash the clothes; hardening his young hands with the broad axe and the maul, apprenticed to the carpenter's trade, earning his living as sons of poor men did in the comparatively free ages, when the proletariat had not yet become a chained wage slave of the machine; breathing on all of this time, by an advance, into the fabric of the world's mankind.

138. Turn again to our own time a little. The breath follows the labor. If a man breathes in God, quality, quantity and rhythm of respiration vary according to the weight, variety and movement of his toil. Now the Most High God delights in manual labor, in all human crafts and services. If a man would feel the intense sweetness and exhilaration, as well as the divine refreshment of labor, let him, if such be his calling, find the carpenter's bench or that of the cordwainer, or the kneading trough of the baker, or the kitchen of the cook; let him be in the ministry of the feeding, of the shoeing or sheltering of the people: there wait for him hence divine satisfactions, exquisite and infinite. Jesus of Nazareth found this for himself from the beginning of the boyhood of his toil; for the respiration moves through rhythm, and through rhythm to industry; thus God builds men: "My Father worketh hitherto and I work."

139. Now this is the gospel of Jesus Christ in the beginning of his earthly career. As the Son by evo-

lution differentiated towards the more complex structure in his natural human degree, God more and more respired in him by the divine-human passion, the social passion, the passion of humanity. This passion tends, by its own quality and in its own law, to find expression in productive creative toil. So to speak, God stands out into the surface; breathes out into the service by the surface: God is energetic and thence delightful there.

RESPIRATION TWOFOLD: DIVINE-NATURAL TO
NATURAL-DIVINE.

140. But the Divine Child thus finding, knowing, holding communion with the Father through the flowing respirations of his own breast, finds there God breathing out from the subjective to the objective. All things exist and operate in a law of equivalence; so Jesus was to find the equivalence of his respiration. How did he find it? How has the present narrator rediscovered it? What is this second respiration which is also divine?

141. Preceding the Divine Incarnation, the supreme altitude in the world's earlier thought was reached in the group of solar religions, of which the most intelligible remains survive in the documents of the Zoroastrian cult and among that excellent people the Parsees. Child Jesus spontaneously opened to the discovery of the equivalence in respiration. The outflowing rhythm of subjective-objective respi-

ration, chording in the plexial organs of the frame, invited the objective-subjective, its complement. The Son stood up, his countenance lifted to the beams of the arisen luminary; he called upon his God the Father, subjectively apprehensive as present in his interior consciousness, but also objectively palpable, breathing in the splendor of the solar rays; and the God breathed through those rays, convergent, concentrated, to penetrate the bosom through the plexial lyre. The two respirations met, they embraced, they doubled, they chorded in each other. The God, who by one mode is Sun of sun, and who by another mode is Soul of soul, led sun-breath into soul-breath, called forth soul-breath to unite with sun-breath in the bosom of the Child. Henceforth in respiration there is a twofold witness, of the Son in the Father, and of the Father in the Son.

142. This wasted and withering race, from barbarian to civilizee, has lost the keener attributes of sensation, which it once possessed in common with its lowly kindred of the air and field; lost also the higher octaves in each common sense; but still it is able to see that the sun shines. The instinct of the earlier races, not so far divorced from the natural harmonies, taught them that the sun was alive; that it breathed as well as shone. When the Aryan bared his breast and stood with lifted brow turned in the morning to Dayaus, the day's father, and recognized in that luminous image the benignant Creative God, he warmed with more than natural heat; he quaffed

for mind and heart, mental and passional exhilaration from the fountains of the day. When, more reverent, more filial, the ancients of Iran, in the rites of their own religious mystery, adored Ormuzd the Supreme Intelligence, the world's Creator and the human Father, indwelling, impregnating and diffusing through his solar luminary, by ever so little, they still felt the pulse-beat and the brain-thrill and the plexial rhythm renewed; and lifting by contact with their source of human life, their worship touched through them to the fact of God. What is the truth in these ancient religions? It is this: God is solarized by a preincarnate mode, and was verily present to those who sought the quickening and elevation of their own humanity through the rhythmic motion of the solar fire. It was the Living God, and not an idol, to whom their worship drew.

143. To the hard scientists, the abstract religionists, to the weary, wasted plodders and toilers of this time, the sun is dead; a ball of dry fire, extinct of humanity as if it were a rolling sea of ignited petroleum: this earthly satellite on which they stand is dead also; mere magnetized matter, whirled into compressed coherence, and held to shape by soulless gravitation. Following the advance of natural science to its ultimate discovery, the fact of evolution, the cultured mind of the century has seen God recede and vanish, lost in the unknowable; and with this advance religion dies: it lingers as an instinct in the human

senses, but it has perished from the apprehension of the brain.

144. In the recovery of respiration Deity is rediscovered ; and dead religion, that science thought to have buried, emerges through the mental sepulchres, revived, reborn, reappareled : "sown in weakness ; it is raised in power : sown a natural body ; it is raised a spiritual body." For as the human system begins to regain the activities of the suppressed senses and the rhythm of the plexial chords, and as the divine-natural respiration moving on through nerve-center after nerve-center to organic quickening and harmonization finally grasps to the full control of the semi-lunar ganglion, that breathing form calls forth the response of the objective-subjective complement of respiration: the sun breathes into man.

145. Imagine an aged man who, for the better part of the half century, almost alone upon the planet, has breathed into God, and lived physically by means of that breath, holding at bay the cold magnetism of the sick globe and its convulsed and tortured races. Imagine him often knit up with each nerve in agony month after month like one hung upon the cross ; meeting in every act of respiration a vast wave of the human magnetic fire, cold in its essence as if with power to freeze the nerve fluid in its finest cells, yet heated on its surface with the dry, dead heat of the bodily passions and fevers of the ruinous mankind. Imagine that man, so trained in the breath culture, so instituted to its law as to hold all

this without evincing in his countenance or his voice other than the habit of an easy, balanced man of the world.

146. Imagine that man, at last, retired to his little mountain hermitage, and awakening in the morning in a small chamber windowed to the East; the sun by the first rays of its rise touching upon the bosom as he lies asleep. Imagine again, that the solar ray is also a nerve, a wire for living etheric vibrations of intelligent harmony. The ancients figured of God Apollo leading forth vibrations from his lyre in the morn-music; but now it is the Divine-Natural Humanity of the Sun that is God Apollo, and the plectrum is in the solar ray, and this wonderful chorded instrument of the plexus is the smitten lyre. So the ancient wakes, his entire body vibrating in continuous rhythms, and so that vast harmony which proceeds through the God-vivified, socialized humanity of the sun is led,—a music of revealed religion, of revealing intelligence,—till the symphony evolves the arch-solar sight; till that sight is *en rapport* with the moving processions of that vivified humanity; till, in a word, the reality of the solar orb is disclosed to sight of mind, as well as to sight of sense. An orb is touched whose live matter is of the substance of humanity; whose light and heat, that feed the system, are born of the mingled love and wisdom of its innumerable, unified, immortal people.

147. Conceive again, the crowning reality, the

God Father, who is revealed through Christ ; whom respirationally we find in Christ, revealed there to the unified mind, and to its body as one organ of intelligent sensation, in that great white throne of splendors and beatitudes inconceivable ; the Father drawn to revelation through the concurrent respirations of that heaven, made up from many heavens. So far as finite creatures at present may, we have ascended in and through the Son, till we have touched and found the Father. Talk of evidence, talk of demonstration, talk of strict science and pure reason,—here they are. We have found our God objectively, and through the only begotten of the Father we have realized that higher and prior degree in the Personal and Human Infinite from whom the Son came forth in the evolutions of an infinite and eternal procession.

148. Yet more : as by the equivalent streams of respiration flowing to concurrence, we realize Father and Son distinct, opposed and separate ; the Son respiring to us through our interiors to our exteriors from the subjective of the soul, and the Father respiring to us from objectives to subjectives through the limitless humanities that shape the great white throne ; so again, by actual touch that includes all mental sensations, we realize that the Son dwells also by the superior degree of His own mystery in the bosom of the Father. No man hath ascended into that heaven but the Son of Man, who is in that heaven, and who is also in every lesser and inferior heaven.

149. But see how this thought changes things. As the first or divine-natural respiration reinstates breathing man in breathing God,—man passing inward by his thought to the opening of his own subjective world; so the second divine, the natural-divine breathing, reapparels nature in God. For the bowl of blazing petroleum in the center of the system, it substitutes the great white throne, made up of myriads on myriads of the unified peoples of solar, divine-natural, social, immortal humanity: we quaff, in all this daily light and heat, of the results of the divine emanations, redistilled and wafted to us in the exquisite vibrations of their kindred and fraternal love.

150. The universe has opened its doors: the impenetrable is made penetrable, and the unknowable becoming known. Through the concurrent respirations we have found our God; the Father, Son and Spirit; found God in all that tenderness and nearness and full sweetness of sympathy and perfection of economic care that was intimated to us when the Master spake of old. We have found God thus, but found Him only that, in the advance of this New Life that is thus opened to us, we may find ourselves each in the other; and so find God Christed in each other; and so press on to the fulfilment of the Divine Kingdom, ingenerated and growing on to ceaseless perfections through the open breathing and socialized mankind.

FULFILLED RELIGIONS INCAPABLE OF RENASCENCE.

151. It is as logically impossible to resuscitate a religion that has grown obsolete and become invested with the environments of an immense encrusted but inwardly rotted custom and ecclesiasticism, as it is by mere natural processes to make an old man young again in the live flesh and warm passion of his prime. This was the condition in Palestine when the Christ was born. The affluent divine life, in pure truth and passionate healing energy, was organized and diffusive through the Son; but Mosaism, whence inspiration had departed and whose temple was the sepulchre of dead prophecy, first sneered or ignored, then cursed and slandered, then assassinated, thence denied the resurrection from the dead; and has since continued to survive merely as a supernatural tradition, imbedded in a People's grasping, greedy, cruel and knavish worldliness.

152. The nominal Christianity, vast in bulk, extended throughout the civilized world, is just as rotten now as Mosaism was at that former period. It lives upon a tradition which it misunderstands and the memory of a precept and example which it perpetually violates.

153. More than a generation has passed since the fact of a divine-natural respiration commenced to open, that thereby its Christ might fulfil the promise of his second coming by entering, through this open

door, out through man to the fleshly senses of his frame; quickening, reorganizing, victoriously demonstrating the potency of his presence.

154. No religious press has ventured to call the mind of any sect to the examination of its principle. No ecclesiastic, in position of authority that should enable him to enforce attention to his words, has dared to say "this is the Truth, and I know it"; though some do know it and are in great trepidation between the fear of the world and the fear of the consequences of suppression. No literary periodical of eminence ventures hitherto to broach the subject.

155. There has been maintained a conspiracy of silence: men of culture who depend upon letters for position and livelihood, when conscience forces them to speak favorably of what may be the truth that lies hidden here, do this privately and with bated breath. And the reason is not in the immense and aggrandized depravity of the people: it lies in the force of outgrown but omnipotent and tyrannical religious and social environments, to daunt the courage, to choke down convictions, to fetter speech and to suppress thought.

156. How was it through the Roman Empire during the century that followed the Incarnation? Only two or three obscure phrases relative to the Galilean are found throughout the mass of its surviving literature. One class of historical critics indeed proffer reasons for the belief that Jesus of

Nazareth was perhaps merely a mythical personage : it bases this upon the fact that the literary annals of the age that followed his alleged appearance are practically silent concerning him.

157. History repeats itself. "Man's natural breath is evermore a traitor." The lungs of the world, loaded with the lusts of all dead ages, pushing on to renew their death through the present diseased generation, reject the breath of God : the lips spit it out, curving to the sneer that mingles with the curse. But men somewhat alive to the humane quality, priests in the churches, knowing full well, by the instinct that is in them, that a New Life can only advance and prevail as the obsolete environments that impede it crumble,—themselves meanwhile being organized in these impediments and indebted to them for place, prestige, power, even for daily bread,—ease their consciences with a "perhaps, and it may be so, and if it be so we need not disturb the harmony and quiet of gospel ministrations ; God will show it if we will silently await."

158. Why are good men, as Voltaire said, "always cowards"? Judas had perhaps not dared the betrayal but that he felt the cowardice that shivered and that shrank and that found a last expression in the denial of Peter when all of the little band forsook the Master and fled ; felt this as the impulse and instigation to his own apostasy.

159. The Man whose visible body was God's au-

thentic tabernacle hung anciently upon the Cross. Intellectually the divine-natural respiration of man, the road-way and tabernacle of God's returning presence, has been crucified these thirty years. The name of no man is now more widely spoken of through the English-speaking world than that of the one who first realized this divine truth and bore testimony to it, that it was of God: no man, so far as press and pulpit have a say, is more misknown. *tree!*

160. This is a divine-natural evolution in man; it follows in the course and meets the resistance that attends the germ-point at the head of the primary series of forms in each new evolution. When the first mineral crystallized from fluent heat, resistance met it from all that flaming sea; lone crystal in a world of fire. When the first germ-point of the floral world struck root into soil, for the first time broken by the touch of life, or put forth young leaves to breathe into the atmosphere where vegetable breath had never been, it met resistance there. So always through the endless spiral ascent; the new germ first pushes forth against resistance: its first years are consumed in the struggle to exist and to persist. Well indeed it is that this should be so, for resistance furnishes the fulcrum for the lever of the rise.

161. Thus too has it been for this period of a generation, during which the human unit of advance through whom the initial germ-point of the respiration pushed forth, and the New Life commenced

to breathe and organize among the few scattered over the planet, lifting up with him in the sympathy and power of the new evolution. "Surely the wrath of man shall praise Thee: the remainder of wrath shalt thou restrain." It is only as the result of the outgrowth and concentration of human powers, in one and in a series, to a point that organically mankind has never reached before, that they have been able to persist at all. "He that overcometh shall inherit all things; and I will be his God, and he shall be my son." Yea, even so; and thus it is that "the excellency of the power," when approved and demonstrated, is shown to be in the logic and reason of the Infinite, and thus "not of man but of God."

162. Our Lord by his incarnation opened in mankind the Religion of Sorrow. The history of all brave and loyal men and women who have strictly toiled to live, in themselves, the life of Christ to the utmost of capacity, has been one of uniform hardship, misrepresentation and anguish. No family in Christendom ever maintains an existence longer than the first generation, excepting by means of worldly compromise; but compromise when it becomes pregnant brings forth apostasy. Then the apostates flourish and their sect takes root and spreads from land to land: the minds of men darken and the souls die within them, being buried in the shadow. But grief kills; let us be in joy!

THE NEW BREATH: THEO-SPIRITUAL IN THEO-SOCIAL.

163. The divine-natural respiration opened into George Fox, but was unable to advance to a complete external breath. Repressed in the surface organ, it made a slight opening into the sympathetic region in the bowels, and hence produced, in conjunction with a searching presence of the Divine Word and a keen conviction of sin, that mysterious quaking; a phenomenon that followed his preaching and that of his immediate followers. It led also to a dawn of illumination in the natural mind, by means of an opening, though slight, from the spiritual mind into the natural brain. The light of God verily shone, by scant but precious glimpses, through that conscientious, intelligent, quiet, peace-loving and industrious people.

164. But all original movements proceed by means of equivalences that play into and serve each other. The earth-right and the God-right of man are akin, being of one flesh and of one spirit. If Fox was so far quickened in the breath of God as to make war mightily against the evil tyranny that usurps dominion over and in the spirit and belief of man, Cromwell and his soldiers of the Commonwealth were also quickened, by an evolutionary and more exterior movement of vibrations resultant from the pressure of the breath toward an entrance-touch, to rise

in rebellion against the despotic monarchical and ecclesiastical environments that usurped dominion over man by his externals.

165. In this new time this New Life holds in combination these equivalences. We would not be misunderstood: we refer not to the use of the carnal and fleshly weapon as means of offence or defense. But while Quakerism stood incipiently for the God-right in man, and the Commonwealth stood for his earth-right, the New Life stands for both of these in one. It is a Theo-spiritualism that incarnates and organizes to a Theo-socialism. The breath of God by its operation seeks to liberate the spiritual passion that filled and overflowed the primitive disciples, and that has sought to fill and overflow all disciples ever since; but it leads this spiritual passion, by an infinite baptism, through the latent social passion that proceeds from the immanent presence of the Father Deity in the unknown, unfathomed deeps of man's hidden nature.

166. Herein abide the ultimate reservoirs of human force: the gravitations that hold God to the universe and the universe to God make their circuits there. Now of this we are logically convinced, that when the divine-natural respiration in its equivalences reaches to the fifth intensity, the infinite forces, the living etheric forces, that twine in the rhythms of gravitation, will constitute for the new man his new power; gentle as the babe's breath, resistless as the sun in its orbit, obedient to divine

control as is the man who loves God with all his heart to that Father Deity who inspires his heart and who commands thereby. "Greater works than these shall ye do, because I go to my Father." In our Theistic science this otherwise inexplicable statement is demonstrated and understood.

OBSOLETE RELIGION IN FINAL DEGRADATION.

167. The especial and final function of exploited, bourgeoisie-eaten, parson-ridden Christianity seems to be to relegate the idea of God to the region of the contemptible. Of all sprawling, ridiculous, pig-headed monstrosities of pietistic folly, the latter-day god of the odious, swindling classes is the most inanely yet atrociously profane. The god who ordains the powers that be in church, state and society; the god of pluto-pope and pluto-czar; the god who masses the select favorites of his bounty in Sandringhams and Chatsworths and mansions on Nob-hill and Fifth Avenue; who clothes the loafers of the world in purple and fine linen, gluts them with Delmonico repasts, and by the same fiat of his supreme will dooms the industrious toilers of the globe to the slums and to the labor hells, and prostitutes their daughters upon the streets;—that god, call him Jehovah, Jehovah-Jesus or what we will, is but a congealed spectre-image, born from the rotted lusts and impudent mendacities of all dead ages, and projected as an omnipotent ghostly scarecrow, photographed upon the horizon of the Infinite.

168. It was a degradation of Zeus when he became the god of Nero and Heliogabalus. If the god whom these Romans of the empire worshiped was merely the excrement of a once divine idea, what is to be said of this other God, once incarnate in the Poet-Peasant, the divine Robert Burns and Victor Hugo and Shelley and George Fox of Palestine; this Jesus, so-called of Nazareth? They trail the seamless robe of the Christ through all the sewers of nineteen centuries of robbery and profligacy and with it they drape an image born of their own monstrous egoism. They kotou before the idol or hide their faces in their hats and pray to it: then they say to the world, "In His name obey us; in His name slave; serve, feed, exalt us; degrade your manhood and prostitute your womanhood to us; or be torn to pieces by law in this world and be damned in the world to come."

169. Away the crocodile Jesus of the conventicles! away the tiger Jesus of the high priests and kings! But always thus God is degraded when the religion of an epoch is in the last gasp and when the exploiters of mankind, winged creatures of the air, hover over it to celebrate the obscene obsequies and banquet on the remains.

170. The final priests of all religions are the prurient prudes: religion in its last stage attracts to the stately chambers of its lying down that class of decorous and superficially devout mortals in whom the authentic religious principle has already become a cadaver, emitting pestilence through the surviving

shell of their fictitious corporeal humanity. Its intellectual swordsmen and attorneys and police are the pharisaical egoists, to whom any fiction of belief is easy, because inwardly they are atheists, de-humanized, rotted through and through all but the outer skin.

171. The advance of the new respiration among such, is like the advance of the solar rays into a decomposing corpse. First it hastens dissolution, but doing this it liberates the breeding, swarming bacteria of dead religion; they swarm over it: their massed myriads whirl in the likeness of its image; they buzz and sting; they are winged to vigors of flight and persistence of utterance in the energies of the decay.

172. Christendom is in a buzz: buzz of zeal for the "faith once delivered to the saints"; buzz of zeal lest holy inspiration should be discredited and most high God thrust down below the world's posteriors; buzz of zeal lest the sacred trinity—marriage, family and property—should be dishonored and discredited; lest woman should find the integrity of her womanhood, and manhood the nobility which crowns him man.

173. "Crush the wretch! crush the wretch!" cry that began in the temple of Jerusalem, and that gathered to the whirlwind of hate in which Jesus found the cross; ominous, minatory, but empty as the thin air that they are made of, this bursts forth

from the creatures of the swarm as by an epidemic, to array the prejudices of Christendom against the Reformer advancing to lead the structure of a divine renaissance into the great dissolving ecclesiastical-social structure of the world, fast dispersing into formlessness.

174. The buzz buzzes on; the decomposition decomposes on; the renaissance breathes and quickens and organizes on. "*Movet*," it moves, said Gallileo to the ecclesiastical deniers and tormentors who condemned him as heretic and liar, because he announced the rediscovery of the solar center, and therein the true order of the moving harmony of the material universe. So *movet*, it moves; *respirat*, it respire, replies the breathing man, the rediscoverer of the Divine-human Center, in whom and by the rhythm of whose breaths the human universe revolves in endless vortices of evolution, from harmony to harmonies, from God, in God, to God. It moves! it breathes!

SECTION IV.

JESUS OF NAZARETH:

NEW-BORN RELIGION IN THE OLD.

175. In every epoch of the rebirth of Religion and hence of Society, the first effort of the individual in whom the concept of the new cult and the potency of its promise are implied is to incarnate and organize the New in the still revered and precious Old; so to lead the higher evolution into and through the channels of its predecessor. Thus Jesus of Nazareth sought to open the religious form of the Jewish nation; to institute himself in that nation as its vital breath, its Lord of Life; to rise therein and beam forth through it as the Sun of Righteousness.

176. He moved among its common people, Common Man to common man; the embodied joy, sympathy and hope; the embodied vigor, health and resurrection. At first the common people heard him gladly, as would a similar class, toilers of the fields and factories, wives and daughters of the proletariat, in our own time.

177. They drew around him, not biologized into acquiescence, but uplifted into a nascent freedom of intelligence and love. Very beautiful is that idyl of Galilee; sweet beyond all poesy those narratives of the youthful Prophet and Seer, the youthful Chief-tain of the Commons; healing the sick, feeding the hungry, and comforting the sorrowful; preaching the gospel of deliverance among the multitudes and starring the dark of their present with the ascending constellations of the sublime, benignant future; beautiful beyond all words!

178. Yet to lead the enchained, disfranchised masses into a permanent and growing freedom, more than this was needed. He touched then but the periphery of the wheel: to govern the motions of the wheel, to lead through the wheel a nobler and supreme motion, it was needful that he should find and touch the driving power organized in its public center. But that center, religiously and socially, was in the priestly classes, organized into a compact hierarchy in the law of Moses. Hence we find him drawn by the attraction of necessity to Jerusalem, making his center of speech and presence in the temple and addressing his direct and ultimate appeal to the rulers and exponents of the Mosaic law.

179. It was the breathing presence of God in the young, modest, peaceful, trusting, sympathetic Radical, confronting a dead tradition of God organized in a ruling caste of bigoted, bitter, sarcastic, high-bred, learned and antipathetic conservatives. It

was God, breathing up as from the footsoles of the race, through a Youth of the proletariat, to confront a tradition hard as flint, obstinate as hammered iron; the enmassed, embattled, superstitious prejudice of ages fixed in minds solidified into self-worship, self-service, the self-adulation of the sadducee, the constriction of the pharisee.

180. He touched them but to anger them ; reasoned with them but to confirm them in the apostasy against God and man to which they gave the proud name of their religious orthodoxy. Was Aristides ostracized because he was called "the just"? Jesus was murdered because he beamed on that mass of human frost grown into stony petrification, touching it with the warm and tender presence of the humanly-divine. Yet turning away at last baffled, conscious of a temporary defeat and on the eve of martyrdom, he could still say, "O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not!"

181. The first necessity of the man who embodies the New Evolution is always if possible to resuscitate and reform the Old, becoming diabolized in the perversions of its diseased and cruel age. He must do this, because in each advance of evolution a law of alternatives is operative. He must do it again, because the Old serves at first as the fulcrum for the lever of the New ; because, by meeting the

full resistant force of the Old, the energies of the New, nascent and organizing within him, become constituted to the structure and fashion of his naturalness; condense within him; fructify within him; call forth the ultimate powers, first of resistance and thence of assertion that leads to victory.

182. Men live and ripen fast through such ordeals, but the age in which they serve also lives fast and ripens fast through the intensity and rapidity of the motion in which they live and generate. The wise man thus becomes for his age the wisest of the wise; the brave man the bravest of the brave. Made perfect through infinite toil, only to be accomplished through infinite sorrow and suffering, they reach the acme where sorrow ceases to be sorrow and pain is killed forever through the extremity of pain. The evolution triumphs in its servants; henceforth it abides in them and diffuses through them evermore.

183. The writer of the Apocalypse declares his vision of the Son of Man, the militant Savior, as on the advance: "his eyes were as a flame of fire";—"and out of his mouth went a two-edged sword." Singular that the Prince of Peace, the non-resistant of Judea, the most affecting picture of whom is the drooping Martyr, bending under the weight of his cross, flagellated, dripping with blood, crowned with thorns, should thus appear through visioned eyes of the best beloved disciple as the War God, the divine-human Mars of coming world-battles. Yet

the heroic respiration of the New Life discloses the militant Savior thus, reëntering the theater, not of illusive nature, but of human nature's visible and substantial world.

184. Unconquerable Galilean! No sooner does the agnostic scientist think him dissolved into nebulous mist, dispersing in the dry light of historical criticism, than he opens to himself a way. "Lo, I am with you always, even unto the end of the world!" And this time it is by a way as scientific as science, and as human as humanity.

185. So now we see him pushing on, on, on; veritably by the fire glance; by the keenest touch of the breathing spirit, the sharp twain-edged blade. It is true indeed that he pierces man, to open him for the respirations that may result even to corporate psycho-physical immortality fashioned from the realism of his own. This is a sword, as was declared, "piercing even to the dividing asunder of soul and spirit,"—"and a discerner of the thoughts and intents of the heart." Where men thought symbols we now embrace realities. Piercing, piercing! Man in his first natural breath is conscious only of a very simple existence. The sword enters and strangely uplifts; concentrates every mental in every perceptive faculty, to the one effort of in-looking up to God. Did the ancient write "though after my skin worms destroy this body, yet in my flesh shall I see God; whom I shall see for myself, and mine eyes shall behold, and not another"? Here is

the verification ; for, as the brain breathes, and the vitalities commence to lead the motions that are thought, from broken, wavering discords into the harmony of reason, the cloudy mirror of the sensorium becomes crystal clear.

186. Clear to receive what? the image of the Divine Humanity of God, filiated, reproduced to us in the gracious likeness of His last and uttermost proceeding Personality. Did the Master say once of old to the doubting disciple, "Reach hither thy finger, and behold my hands; and reach hither thy hand and thrust it into my side: and be not faithless, but believing"? So again, the state of doubt is lost: but should one waver momentarily, in the loss of the rhythm of respiration through some sudden violence, lo! the divine Jesus instantaneously, though momentarily, may take possession of the whole sense, its every degree of consciousness, through all the degrees from psychic germ to spirit, to soul, to naked flesh and skin. He is made All in our allness; yet without impairing the least function, from the volition of the will to the pulse-beat of the heart. We know that the Personal Infinite, in that filial procession of Himself, has immanated; has opened every organ to its least minuteness, and has passed through us;—"He that openeth and no man shutteth: and shutteth and no man openeth." So, with gracious care and tenderness of regard, He closes again each breathing faculty, and the whole organism shuts

up ; hushed into rest as might a field blossom at the close of day.

187. It is true that one might, as in the present experience, serve in the central labor of the coming life ten, twenty or thirty years, before such perfect grace would be vouchsafed to him ; yet from the first there is an upward going, step by step, a quickening of faculty by faculty, a ripening of vigor by vigor, a gradual transformation that enables such experiences and those as wonderful to be interspersed throughout the common service of the day and month and year, as the pictures and illuminations between the written pages of the breviary. The whole New Life becomes thus interlineated with ever varying manifestations of the God made flesh.

188. So indeed He whom we love is seen, is touched, is felt, is known, so far as *shadow* may know its *SUBSTANCE*, through endless variant processions of the One Divine Humanity. Yet mark ; one confirmation of self-conceit or self-appropriating purpose would utterly extinguish, in a night, this glowing vision-field : the man might wake, repentant, humiliated, but he would find himself exiled beyond the area of that subjective paradise. Presumption here involves calamity, perchance catastrophe, and possibly utter ruin ; and all this in the strict law in which and by which the universe itself is fashioned and exists.

EVILS OF CIVILIZATION MAINTAINED IN NATURAL
RESPIRATION.

189. The old scripture has it, "God resisteth the proud, but giveth grace unto the humble." This is the age of intellectual pride. In the advance of egoized individualism, the man of strong will, potential brain, firm breath, full nutrition, easy digestion, abundant corporate sensuality with all that this implies, finds the earth a good place to live in. He finds wealth, place, power, distinction, pleasures, gravitating to him; but he is only strong in the degree in which he accepts the self-life, the self-law, the self-purpose, in common with the egoists of the race who exploit civilization for the same purposes. He must make himself a devil with them in their occult pandemonium, if outwardly he would be honored and prosperous with them. Thus he wins his share of the world, but wins it at the expense of the deterioration, and finally the decomposition of the soul. He may be philanthropic in the benevolence of thieves, be veracious in the truth-speaking of deceivers, and law-honest as one in the legal conspiracy of the dishonest; but as to his real posture his lungs are set against the breath of God, and his heart is hardened against the heart of common man.

190. It is admitted on all sides among successful men that the ethic of Christ cannot be practiced, nor the spirit of Christ be received, nor the life of Christ

followed, excepting at the penalty of political, material and social ruin. Men first harden their hearts if they would win wealth, then trebly harden if they would keep wealth, enjoy it, and transmit it to posterity. A dominant personage may enjoy his game and cigarette and bottle of an evening, at home in his set, soothed by the blandishments of an exquisite female society; but he would not enjoy this if his sympathetic bosom, through the thrilling plexial nerve, touched by a living continuous rapport into the bosoms of a million of his brethren, a million of his sisters, lying down on pallets of the loathsome slums; ulcered, lice-bitten, hunger-bitten, just holding on to the remains of reason upon the ragged edge of insanity; pushed thereto by the fraud upon labor, by the iron tyranny of the taskmaster and by the utter failure of every human hope. A man must benumb his heart or make it like that of a devil, sphered thus magnificently in the center of the agonized heart of the People's common misery: his sensuous enjoyments otherwise would perish.

191. So the Sovereign must contract and collapse and corrode her royal sympathies of womanhood, and sit occultly like a stone image isolated within the impenetrable circle of her retreat: else the beating storm of the woman's agony—the hunger and thirst, the desolation and despair, the enforced prostitution, the enforced waste, rot and ruin—would so surge in upon her that she would die there, stung

to death by this fire-worm of woman's misery that never dies.

192. So everywhere, in less degree, throughout the prospering, exploiting classes; the cry of their slain brothers' blood, of their martyred sisters' agony, beats in upon them, rising from the common ground of perishing human nature. They must make their ears deaf and their feelings callous, as their eyes are blind; else the great voice of lamentation and the common woe would drift the brain into delirium, and load the nerves with consuming, intolerable, unremitting pain.

193. Now it is by means of the gross natural respiration that the great and opulent are thus enabled to deaden the organic sympathy and isolate themselves to comparative complacency of mind and torpor of conscience and enjoyment of sense. They are with Nero in the sky-garden of his golden house: the feast and dance and song go on while the great Rome of the Peoples' man and woman life is blazing up in whirls of torment around them. They are enabled to share with Nero and his parasites in the carousals there, only so long as they can harden themselves against their own better nature, and forget that it is the millions of their own kind, their own flesh and blood, who consume to make the splendors of the illumination.

194. No wonder then, that from the precincts of the palace to the borders of the bagnio, through all

those classes whose enjoyment, founded in and based upon the common ruin, is dependent upon the maintenance of the deadened sensibilities held in the closed breath, that every intimation of the open breath and of the opening of sympathies from flesh to flesh throughout the one common humanity should be quietly ignored as far as possible ; for it is verily the first low suspiration of the trump of doom ; the first touch-point of the sharp two-edged sword : in very sharpness and sureness how utter merciful !

SECTION V.

GOD IN CREATIVE EVOLUTION:

SOLAR RESPIRATION AND RELIGION.

195. The New Life of planetary mankind, that of the divine-natural humanity, is born as the resultant effect of the complex of two respirative systems, each the equivalence, the complement of the other. Let us name them; the first as creative, the second as redemptory. That termed creative may also be known as the solar or natural-divine. It flows to our globe through and from the central luminary of our solar system. It proceeds from the breathing effluence of God in his modal presence as the Creator of mankind, He being in-worlded, in-humanized also in the grand man of the sun; the social solidarity of a luminous immortal people in whom the breaths of the divine life center and from whom they evolve and radiate in sacred and perpetual unison,—Peoples uniting from æons upon æons, as sons and daughters, in the finite sense, of Ahura Mazda—Jah-Veh—Man-Woman, the Creative Eternal.

196. From this inbreathing, inhabiting presence of the God, Twain-One, in the grand man of the solar world and of the solar heaven, and by means of its respirative life—twain-one, in the light that is wisdom and the ardor that is love—the visible solar luminary is perpetually vivified and made the fertilizing flower of its universe. The prime substances, so called, that are made known by analytical science as carbon, oxygen, hydrogen, nitrogen, ozone; the species and genera of mineral and metallic creations that science is now advancing to discriminate and classify, are all results of this divine-human generation, or precipitations from its vesture, or multiplications from its beneficent increase.

197. All that we term matter-stuff or mind-stuff, all that we clasp or claim as warmth of warmth and light of light,—humane energy, aspiration, hope, love, expansiveness, devotion, the concord of immortalities,—encompasses us penetratively by this friendly flow. Let us be oriented! Let us bare the brow and lift the eyes, opening full breasted to the Father of the day, who is also the God and Father of our Lord Jesus Christ.

198. Herein we may reach to a rediscovery of the cultures of Religions that made India, that made Iran, that made Greece; that lifted tribes of simple nomads to the measures of the full greatness, worth, valor and virtue attainable by mankind in the historic eras prior to the Incarnation. Emerson writes of the "immeasurable periods of time from the tri-

lobite to Plato, and the preaching of the immortality of the soul." World building is slow building: it is an ordered march of solar persistences, and we note at the close of successive stages interventions of cataclysm. When aged and decaying systems appear ripe for ruin, and when chaos seems to impend, then ensues the crisis-throe that evidences the pushing forth of the initial germ-points of a new series in evolution. The Religions of the solar cult waxed old, they withered up, but in their withering tossed their shriveled, decaying images, as dry leaves borne on the autumnal whirlwinds: superstitions, superstitious observances, forms of antique belief whence the vital essence had departed, were strewn over the area of the civilized or civilizable world.—And then?

199. The Only Begotten Son who was in the bosom of the Father, the Child of the infinite and eternal generation, who was before all worlds,—He took flesh upon our globe in a human germ-point, fashioned to be the matrix of the Filial Divine-Human Personality. He was projected into mortal apprehension, valid, vital, but in a presentation by the least, last power of the finited human degree. "He was in the world, and the world was made by him, and the world knew him not. He came unto his own, and his own received him not. But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name: which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God."

In fine, the religions that were born as the result of the natural-divine respiration, working to rhythmical results upon the human mind through an influence from the solar luminary, operative through the sensitive outwardness of man's sympathetic intelligence, having been influential generation after generation to the last energy of their separate potency, were to be followed and superseded by a Religion of divine-natural respiration, inaugurated, for its first point of germinal approach, in the new-born Word-Child, the Son of Man.

200. But in the beginning of each new epoch of human evolution, the human form of the germinal point whence the new life is to put forth is found on the lowest ground of the human necessity. Hence the Sosioch, the Savior, the New Beginner, the Mediator of the new covenant was born from the bosom of the most religiously self-isolated, bigoted and selfishly concreted of all the nations; found in the proletariat of the one People that had ignominiously cut itself off from the racial sympathy, by asserting itself to be the sole exclusive nation, chosen and favored by Deity, as the vehicle of His communications and exponent of His authority to mankind.

201. Here was a People so fallen below the apprehension and sympathy of the former ages, that it could only conceive of the solar center of the Divine-natural Presentation and Creative Efficiency in our region of the cosmos, the orbbed effulgence breathing and

radiating for the diffusions of the Paternal Infinite, as a ball of gross material fire ; and which hence could only see in the symbols of the divine cultus of the sun an impious idolatry. To this " evil and adulterous generation " came the Incarnate Son of Light, but only to be rejected by that generation " who loved darkness rather than light, because their deeds were evil."

202. Yet the solar Deity, Ahura Mazda, Ormuzd, had, through his prophets, from Zarathustra on, made promise of the Golden Child ; and the sons of light from among that dark race of Jewish idolaters had received and repeated the promise through centuries of inspired prediction. But Jesus of Nazareth revealed the Divine-natural Humanhood, showing that God is very Man, and hence that the Son of God is Son of Man also. Still he was incarnated not to revive merely the old solar cult ; not to lead his followers to the hill-tops, teaching them to open their bosoms in renascent rhythms to the in-play of the Divine, diffusing through the solar harmony ;— for the passing and fulfilled religion does not round from age into a second youth : it is abolished and transcended in the new.

203. If Zoroaster said, " God is outwarded to you in the Day's Father ; the region of Divinity is open to you in the splendors of the luminous expanse " ; Jesus said, " The kingdom of God is within you." If Zoroaster said, " Orient yourselves publicly to the light of Ormuzd ; pay devotions by multitudes upon

the hill-tops of the morning; pray openly to the Lord of Life who is the opener of the day"; Jesus said, "When thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret; and thy Father which seeth in secret shall reward thee openly": in a word, "touch inwardly through your opening interiors of thought-feeling; so find God within."

204. Zoroaster sought to lead mankind to God by means of calling forth a loving and worshipful thought-sense to the supreme world of light that is implicated in the shining orbs and spaces of the objective universe: this was by the attitude of a lowly yet dignified grandeur, by the thrills of virtuous mental yet bodily exultation: this was by the sense of physical enlarged into spiritual liberty. Worship advanced to receive its attestation and sacrament by an immense bodily prowess and joy. This religion was in its virtuous influence an advance toward Theo-Spiritualism; but not a result bearing its witness in the psychic experience and intelligence of man. This was an advance toward Theo-Socialism, but not a fulfilment in the humane accords and symmetries of fulfilled organic society. It was not a fulfilment therefore, but a prophecy of the divine-natural humanity that was to come; being grounded in the rudiments of the principles of equity, industry, loyalty, liberty and chastity, according to what was best apprehended by their innocent natural types.

CHRIST'S KINGDOM OF HEAVEN : A THEO-SPIRITUAL-
ISM IN THEO-SOCIALISM.

205. Now Jesus came, not to destroy the law and the prophets of the oriental cult, but to fulfil: yet the incipient movement toward fulfilment that he initiated seemed to imply their denial and destruction. Marriage, family and private property constitute the three dimensions of the ancient civil Society: the law was instituted in their triune theorem: the prophets were intent upon its confirmation. Now Jesus seemed to aim at the inauguration of an humane order in which marriage as an institution of carnal legality should be superseded or transcended; as when he said that "in the resurrection they neither marry, nor are given in marriage, but are as the angels of God in heaven." He pronounced sentence of a coming abrogation of the family, as existing by virtue of relations of merely natural consanguinity, by averring, "Whosoever shall do the will of my Father which is in heaven, the same is my brother and sister and mother." Again, he appears to demand the abolishment of private proprietary interests, by means of their incorporation in the social riches of the common man; as when he said to the young man, a virtuous member of the opulent class that enjoys its revenues by reason of the appropriation of the unearned increment, "Yet lackest thou one thing: sell all that thou hast, and dis-

tribute unto the poor, and thou shalt have treasure in heaven: and come, follow me." It is against the institution of private property that he seems to have hardened his face most utterly: the rich man lifts up his eyes in torment because he was rich; that is, was an appropriator of that which lawfully is a portion of the public good. Private wealth is considered by him as the occasion of the most extreme spiritual danger; as when he speaks again, "How hardly shall they that have riches enter into the kingdom of God! for it is easier for a camel to go through a needle's eye, than for a rich man to enter into the kingdom of God."

206. Yet Jesus, in asserting thus, did but assert his own infinite and eternal ground of the human rational, as against the customary ground of the apparent rational but really notional. It was the fictitious and meretricious image of Human Order that he assailed; and the fictile image must be denied and overthrown before the pedestal can be consecrated by the likeness-statue of the Goddess-God.

207. He contravened, as initiative and fugitive, the artificially legalized relation of the sexes: he did this from the divine-human truth of the unitary association of counterparted theo-spiritualized human fitnesses, by means of the indwelling, inbreathing presence of the One-Twain Infinite in them from full spirit to full flesh, from order to order and from act to act; and in the all-marriage of theo-

socialized humanity to its inmost and ultimate Origin and Source.

208. So Jesus smote—it might seem unfilially—at the family relation, as in his words to the blessed Mary, “Woman, what have I to do with thee?” Yet he only opposed the familism founded in the private ego that but dwarfs, withers, narrows and excludes. He did this in the vindication of the family life founded in the circulations of the Divine Paternal and Maternal Affectionateness, that evermore broadens, deepens, heightens, enriches and includes. So here in this New Life it is found that the law which he exemplified and enforced to the denial of the egoistic claims of flesh and blood, first withdraws its acceptor from the constricting bonds of the egoized or mere fleshly relation, that it may finally return, even to that flesh and blood, each passion of paternity or maternity or filiality or consanguinity a thousandfold, made resplendent and opulent in the life eternal of the divine-natural man. The streamlet poisoned by its flow through ages of diseased heredity returns clarified, incorporated in the flowings of lives of the beatified and ascended ancestral generations, surcharged with the infinite felicities that gather in their course. We give up familism to find the FAMILY. Maternity rebirths to show each lowly mother as akin to celestial Mary of the Nativity. But here is a volume that, were it full opened, might well-nigh return the aged to their prime, and make each household, that now survives but at the

caprice of death, to fold the promise of an earth-born immortality. The mere superficial ties of the old life are abolished never to revive, excepting as they return divine-natural sympathies and relations of sympathies in the new life that is eternal.

209. Again, Jesus most absolutely condemned the system of private property; the law of the unjust Mammon; the one rich man making many poor; the wicked and ruinous appropriation by the non-earner of the unearned increment of toil; the system that organizes hell as an environment for the body of the proletariat, but which more ruinously in-organizes hell into the spirit and breathing life of the plutocracy.

210. But look at it: he smote at the system of false, unearned, corrupting and suicidal riches, because he logically apprehended the law of the real and redemptive riches, enduring and beatifying unto the life eternal. Let us not take this as mere metaphor or imagery. Personal riches can never be held justly, safely, fruitfully or blessedly by any man, excepting as they are held in the law of the public good, the system of the all-riches. God is the only rightful capitalist, but God is both capitalist and capitalist. Blessed are the poor; men knowing themselves to be simply void forms in whom the All-Bountiful shapes and stores up His bounty; blessed they who, knowing this, know also that God creates and endows them to be His almoners, by the law of unselfed delightful service, in lowly yet dignified

gift of each into the all, and in the return of the all into each for the common joy; a reasonable service.

211. Theo-Socialism! this is life eternal: that we may know God and Jesus Christ whom He has sent, in the life and law of social, national, international incorporation, reciprocation and benefaction. Thus, and only thus, can the individual attain "to the measure of the man; that is, of the angel." Jesus emphasized the law of giving up and giving out, even as he gave up and gave out of the fullness of the redemptive benignity into the pauperized and ruinous bosom of mankind. Man must give up and give out,—Jesus affirmed but simple law,—if he would go up and go in to his real and lasting paradise, the bosom and the being of the Father-Son. Men hide themselves in carnal security of private, self-hoarded wealth, but they abide there with death, shut out "from the presence of the Lord and from the glory of his power." The end thereof is ruin.

212. Access is had to the words of Jesus but in written records, constructed from the memories of the simple and lowly folk who survived from among his contemporaries; fragments of these, and at best confused and partial: the light shined in the darkness. Yet Agassiz by his accurate natural science was enabled ideally to define the structures of a fish of an extinct species from the hint of its organism afforded by a fossilized scale, and the body of the fish when found afterward verified his accuracy. So the Christian scientist of the New Life, exploring

the fossilized remains of those primitive records, is in a position whence to reconstruct the authentic ideal likeness of the Christian Master: the divine-natural, open breathing Chief and Mediator of mankind is thus enthroned in human view: so may be led to rational observation, in statements that are strictly logical, the system of divine-natural religion and society that was fashioned within the concept of his intelligence.

213. But the earthly manifestation of the Son of Man was but a preliminary phase or state, initiatory to the long subsequent processes of his racial incarnation. It was a prime tenet of faith in the apostolic age, that the Son entered through that earthly manifested phase into the inner degree, the soul-flesh of mankind; there to indwell and on-work, till he should have fashioned for himself a larger form of earthly manifestation, and thence to demonstrate in a Second Coming.

214. Hence the opening in our own time, first in one disciple and thence in affiliated disciples, of the divine-natural respiration that was first organized in his own Incarnate Person—an opening and out-breath from his own perpetual purpose and indwelling—is clearly in the logical reason and sequence of his own human advance: it points back to the origin of the era; it points onward to its consummation.

215. Christ dwelling in us logically implies Christ generative and formative in us, to the evolution of structures of faculties in our interior or psychic or-

ganization: this has always been understood, from the era of the primitive believers to our own time. Now the opening of our strictly human-spiritual organism into our human-natural by the parting of the closed organic passage between these two degrees of form—so that the divine-natural breath, *in which He respire*s, and which is vouchsafed to us by his immanent operancy, distills, by however small minutenesses, through the lungs of our interior to those of our exterior existence—demonstrates his actual and processional advance so far as to the first and finest senses of our fleshly nature. But this, in the logic of the divine-natural operancy, must be, as we have found it to be, from the smallest point of opening, on and on; enlarging as the form of the physical person, by slow rebirth and transformation in the nerve-centers and vessels, becomes enabled to endure the actual God touch and God flow; which without progressive adaptations on our part, adaptations both in character and structure, would be insupportable.

216. Moreover, as our Lord, by that birth in Israel, opened his bodily breath in a human corporeal form generated in the bosom of the corporate life of the intensest and most hardened of religious apostasies,—not seeking the best of the planetary septis, but the worst,—so the trend of his present advance is in the line of the same law; namely, by descent into the shell and kernel of the most extreme resistance.

217. So the germ of the New Breath, bearing the promise and potency of the New Life, commences to thrill and quicken in the centers of egoized civilization, the body and bosom of the English-speaking people: here the priestly and mammonly evil that was organic in Israel is now condensed, organized and hardened to its last possible extreme. It comes indeed as a vital germ, ingenerated into the ultimate think-sense and feel-sense of mankind's full-shaped, ego-civilized inversion.

218. Great Britain and America, London and New York, are virtually one: here the satan of the plutocracy, which now sits astride the bowed shoulders of the planet, has his central seat. Here is the organized and organizing emporium of that great city the mystic Babylon, the head of the kingdom of the Beast; "that no man might buy or sell, save he that had the mark, or the name of the beast, or the number of his name." Here is where the gorged dragon of the gain-gods rules most victoriously and plunders most remorselessly and feasts most deliciously and breathes most defiantly, and denies the divine-human life in social and redeemed man most absolutely and blasphemously.

219. Ignatius Donnelly, supreme among literary artists by the faculty of imaginative reason, endowed thereby with the prophetic insight, in the law of consequents and alternatives to logically apprehensible events, sees here the coming metropolis of Capital made supremely dominant in the absolutely

de-humanized infernal. The breath of the New Life must therefore open here. Herein also must its voice be heard, with "Choose yethisday whom ye will serve; the rule of the Peoples' Lord and Savior, embosomed and victorious in a liberated, fraternal and equal People, or the tyranny of the plutocratic senate of Prince Cabano." Each flash of fiery truth that follows in the sunrise of God's ascensive respiration reveals a Divine-human Apocalypse; the Golden City, opening through the vaults and charnel-cells and courts and banquet halls of the last Apostasy.

INCIPIENT CHRISTIANITY: A GROWTH TOWARD
OUTWARDNESS.

220. The ancient Solar Religions, shining in the light of day with each new morning from the east into the mental firmament of Chaldea, India, Persia and Greece, were reflections from the processional radiance of God the Father. In the majestic phrases of the Hebrew bards and prophets it is God the Father, the Supreme Deity, made known by his sole, because absolutely logical name of Jah-Veh, Man-Woman. These religions in their authentic spirit, when rightly interpreted, were manly, womanly, fashioned in the heroic, calling forth the arts and industries, making men glad in the Earth, glad in their homes; with chaste, abundant, full-bosomed partners of their

cheer; with children as olive branches around the table.

221. These were religions of the ardent daylight; but Christianity in its early hours, as it struggled into visibility through the small nuclei of poor and obscure disciples, was a religion of the catacombs. Where the solar religions taught men to enlarge and build outwardly, to think and look outwardly, to feel toward the natural world, to cherish the world and to prosper and enjoy therein, with hope of abundant days and length of happy life,—the new religion of Jesus taught men to think and feel inwardly; to feel away from the natural world into another and interior abiding place. Thence, partially misunderstood and misapplied, with the lapse of growing years, it taught them to despise and dread the world; to shudder at their own originally innocent carnality, as something impure and condemnable; to chasten the fleshly impulses into a forced obedience to a spiritual call; to reduce the sense of fleshly delights to the least possible minimum; to consider the divinities of the older faiths as devils, and the worship in their temples an act of guilt.

222. Cold, cold!—to punish the body; to deny or lacerate its tender flesh; to avert the thought from its sacred symbolic organs as unclean; to dwell in the body as in a dwelling of disgrace, born and fashioned in corruption; all this, and more that need not be written, shows—though in a far degree it mis-shows—how widely the rising faith of the Crucified

was made to differ from the dying cult of the Far-Shining One.

223. Yet the misapprehensions, the ineptitudes, the narrownesses and uncharities of the incipient Christianity were but the partialisms inevitable to the push of a fuller apprehension, a charity more absolute, a sanity more complete, a catholicity universal. These sharp angularities but indicated the push of effort toward a rounded wisdom; this coldness but the condensation of fiery human energies in the birth-struggle to bring forth, in a day of final issues, the better heat, the vital forces of the social passion of mankind, pregnant and pulsing with immortality.

224. The form of the noblest human embryo, in the womb of the most womanly of women, the most motherly of mothers, however holding in its conception the minute features of the God, grows through cold mineral crystals, obscure vegetable whorls and spires, shapes of reptilia, shapes of ascending and composite but more exacting animality. Finally, when it seems all animal, mysteriously, all by a thrill it puts on the outlines and instills the passional reality of man. This, which is the growth-law of the human monad, is also the law of the historic growth of Christianity in its ego-civilized natural environment. So now: the nineteen centuries have held a growth in darkness. Emerging to its New Life, the birth shall be of the divine-natural humanity, breathing God-ward in the warm and open light.

225. The Christian Religion, that of God revealed through fleshly incarnation as the Divine-Natural Man, known as the Son, as to its ultimate redemptive issues has never been organically outwarded in mankind, or in the institutions of the race. It has pushed on, grown on toward outwardness, but it is still, as a babe in the womb, shut in within the cells of mankind's interior or psychic nature. Again, concreted and germinative within that interior degree, it can not as yet avouch its full divine-human presence and absolute validity, because man, in order to become the organic witness to its substance-fact, requires first, that his two degrees, spirit and flesh, shall be wrought to respire, aspire and conspire at one; and, second, that his redeemed individuality shall find its home and theater of action and passion and temple of adoration and chamber of delights, in the freedom, order and fullness of mankind's new, interdependent and wholly innocent and benignant social life.

CHRIST IMMANENT BUT IMPRISONED IN SUPPRESSED
AND PERISHING MANKIND.

226. God, in filialhood as the Son, the Word that was made flesh and that is evermore being made flesh, is to us for environment: He is so potentially to each member of the race. He is spiritually, to each man who receives him in the love and service of the fel-

low, both in environment and source of intellectual light, and impassioned humane affection and purposeful volitional energy. Yet the Son, hitherto, is imprisoned and even buried so: this body of Earth's quickening Common People is His second and greater womb; but it is also prison-house and sepulchre. Abiding thus, it is in company with stripes and wounds, with cold and hunger, with sufferings and sorrows, and in the fellowship of innumerable hopes that are denied, and of loves that are crucified.

227. But meanwhile the world of unmanned men and unwomaned women is made to us for environment; the world of civilized greed and rapine and fraud and evil violence, and of hypocrisy that simulates all things gracious and beautiful till its satans dominate and career and triumph as veritable angels of light. Here the men of learning and experience among theologians are frank to say, that the law of Christ is divine but practically unrealizable.

+ 228. It is the hour of dead-lock between the indwelling, inbreathing, organic Christ, and brutal sensualism, incoherent speculative literature, entrenched mammonized custom, impudent fictitious spiritism, magnificent accommodative ecclesiasticism and monarchical or democratic plutocracy. Our environment is one mighty corpse; its putrescence steams and stench around us; its breaths would stifle us. If the Truth of Life is written but in sighing phrases and through broken chords, who shall wonder? Each breath is drawn, each thought is shaped

to words, each utterance forced through the whirling scents and exudations of the encompassing, overbearing cadaver.

229. So in these last days of a civilization whose form of persistence, on which it depends for its duration, is withdrawn or has perished, the multitudes who serve and enjoy it, because they cherish the desires of its lust within themselves, are becoming cadaverous. The fine and delicate aromas of human life are shrinking to attenuated and scentless vapors. The toiling many drag on in a routine of exploited labor whence hope and joy have fled. The prosperous few, pitiable most of all, purchase their exemption from the superficial burden and misery at the expense of interior and vital waste and ruin.

230. The pace is killing: the more disheartened of the proletariat are becoming nomads; the horde is in rebirth, not with the childly instincts and simple appetites of the original savage, but with instincts that are defiled and appetites debauched through the outcome of ages of inhumanity and misery. Cadaverous, cadaverous all! The vulture classes in civilization feast meanwhile on the toil and on the lives of men, women and children, dealt with as brute beasts, coerced in the dens, driven to the shambles. No utterly fearless, full-speaking, truth-revealing press is possible throughout the civilized world. It is the deification of Imposture.

231. Thus the religion of the Divine-natural Man, revealed as God the Son, is outwardly perishing,

by reason of the suppression of its vital content in the closed, dust-breathing body of the fictioned natural man, and in the organic mad-house and pest-house of his obscene civilized environment. The summing up must be that the race, in the full swing of its egoized civilization, has reached the extreme possible point of the apparent divergence of man from God, and of the functional hostility between man and man. It has also reached the extreme point where respiration, as it is held non-divine and magnetically natural, can persist for an advance. On this point impinges the pivot of the Coming Hour.

232. It is allowable to think that were Almighty God to make a personal appearance in our world, He would come unheralded by prodigy; come simply as a private citizen, delighting to be welcomed and honored by His common name of Man. Such a charming, modest, unostentatious, private and social gentleman, though wholly without vices, would scarcely have any virtues worth speaking of in the puritanic philistine, commercial sense. It is not unfair to conceive also, that this Courteous Visitant would attract attention first from the habit of invincible reticence, as to private and personal affairs. He would pay the most delicate respect to the honors and privacies of the individual life, whilst evincing an untiring and unfaltering interest in every question of real human welfare. In this respect he would hold the attitude which is most opposed to the moving pressure of the times.

233. The egoized civilizees run to emaciation in the common and unwholesome flow of mutual, flatulent self-confidences. The "interviewer" serves as the purveyor of excretory matter: the great Public sits every morning at the breakfast table with its olfactories thrust into the scandalous reservoir, sniffing the perfumes of the debased and rotted human life. This tendency in man, to follow up discoveries by the sense of smell, comes however from an instinct in man that is differentiated yet debased from his natural origin; the same instinct that crops out through his lowly kinsfolk of the canine species, which prompts them to inquire of the health and character of fellow animals by the wisdom of the olfactories. The animal process however is disgusting only to eyes that hold disgust: it is clean in them, as are all the habitudes of clean and primeval nature.

234. To the poet Wordsworth, steeped in egoistic conventionalities, the sight of insects crossing each other in the air was obscene; yet in each pair of brilliant ephemera born of the nuptials of earth and sun was, in their own small degree, life, health, purity and joy. These are our tiny kinsfolk: the disgust was in the disease of the poet, nowhere else. It served to mark the depth to which his apprehensive sense had fallen beneath the primitive uprightness of the original and simple natural man. In primeval Nature nothing is common, but also nothing is unclean.

235. Yet mankind in the long annals of its egoized history but chronicles the stages of the wanderings by which the race has journeyed from its primitive garden of natural delights. During the epoch of the rise of the great solar religions, which the scientists designate now as mere nature religions, men still held to an intelligent instinct, which inspired them through the breathing earth and sun, and which taught them, without their thinking about it, that their world was alive and a formed organism in the living universe. Hence everywhere, throughout all natural phenomena, they recognized the active potency of intelligences. But mankind in its civilized advance has entirely reversed the posture of its thought. The world, to it, is emptied of personality, the sun emptied, and the action between the two recognized as but that of the play of lifeless forces between positive and negative poles of a mechanical battery.

236. Man, losing the consciousness of freedom, is dead and buried in an illusive science of the mechanical. But hence, the civilized man, losing his sympathetic posture toward nature, exists toward nature in the antipathetic relation. The Earth and its lowly races are not to be conserved, cared for, nor recognized as having living rights to which he is to stand as guardian. The Earth and its races are to be explored by his curiosity, exploited by his cupidity and tormented or slaughtered for his pleasure. A ruling delight of the civilizee, released by his appropriation of the unearned increment from

the necessity of toiling for subsistence, is that of the sportsman : his pleasures are found in the infliction of pains : he is made to the natural creatures their satan, their destroyer. He values the new-discovered island or continent as a paradise for game, and the advance army moves on to its conquest with the breech-loader and the explosive ball. He takes possession of that which is not his : the remains of primitive innocence in the aboriginal races are obliterated ; they are hypnotized by his inflamed passions ; they wither, decay and perish.

237. Old Purchas the traveler tells fabulously of an African potentate, who had fed himself habitually on poisons till the poisons nourished him, and his body became so envenomed that when he once approached to physical contact with one of his many wives, death resulted to her from the corrosion of the embrace. It is thus that civilized Christendom, since the ages of discovery, has clasped and exhausted the more primitive peoples of the globe. A few of the more persistent races take the inoculation of the virus, and thus receive its disease in a milder form, and survive to the present as abject servants of its will and ministers of its avarice ; but these comprise the small minority.

238. The civilizee has become so carnivorous, that, were the supp'y of sea food and land flesh to cease, his nations finally might lapse into universal cannibalism. Were the mankind of the globe to continue its present rate of increase for one or two cen-

turies, till population should exist in large excess of the natural food supply, the problem of the superabundant population might be solved by the exhibition of baby flesh, girl flesh and boy flesh in the butcher's shops, taking the place of beef or mutton or lamb, as far more delicate, palatable and nutritious.

239. The so-called habit, legality, and fictioned moralism of mankind are the outgrowth of custom. When evolution takes the down grade its rush is as that of the railway train down the incline: its arrest is in cataclysm, as when the train crashes over the brink of the precipice. There is an evolution through disease to death, as well as one through life to more life perpetually.

240. It is the instinct of a civilized era most to glorify itself, to exult in its successes and to become inflated with a sense of supreme exaltation, when its feet have touched to the sheer edge of ruin. The practice of cannibalism is in many respects less inhuman than the slow consumption of human life—child life, man life, woman life—in the tenement dens, the slums and work rooms of the sweaters and the stately and enormous labor hells. The knife stabs, there is a moment's pang, and all is over in the one case; but in the other there is an earthly parallel to Calvin's hell, where victims were renewed in hourly existence for endless rounds of ages that the hours might be linked into ages by one enormity of insatiable pain. All that men need is one decisive effort, full-breathing, full-hearted, whole-

souled, warm-bodied; and the Beneficent Power that now inbreathes deep in the social passion of the common man will flow forth through innumerable channels, and deluge this old world and wash away its misery and shame.

241. There is implicated in the olfactory sense of the open breathing man an exquisite divine-human odor sense; for the breath of God, passing forth as well through the olfactories as through each minute capillary of the frame, gradually supplants the mere natural aroma of the flesh with a social perfume; let us say, the aroma of insociated God by its first incipient delightsomeness. In this we observe the first small beginning of the new aromal sphere that shall encompass and interpervade the associated manhood and womanhood of the new time. However, as the human sense of smell becomes reordinated, the growth-effort of the senses is attended with acute suffering; for the scents of a man's body are as the lusts of his soul, mingled with the lusts of his flesh, so long as he is governed by the baseness of his egoized individuality. Hence man, pushing on to the senses of the newness, scents civilization and the hordes of civilizees that operate in its whirl, as one vast o.liousness; too horrible to be borne without extinction of life, but for the acquired power of holding in the olfactories and strengthening the sense in positive abeyance. Civilization would have perished long ago by the final diseases generated in its own stench-evil, but that the good Earth is a

partial absorbent of these, with many other of the corruptions of diseased mankind.

242. Yet God, who also dwells in common man, as to the occult human flesh by which through the Son He was incarnate, was crucified, and rose again, absorbs into His own divine-human flesh, thus contracted by invironment to mankind, the absolute malignity and intensity of the moral stench, the foulness of all foulnesses, which the corrupt race engenders: we say, literally absorbs, and thus transmutes by His divine-human operation. This is a literal bearing of the body of our sins; a perpetual sacrifice on the part of the Divine Benignity to the necessities of the wandering, self-ruining creature. For indeed God comes thus in the authentic substance of the Son; comes to us not as to the height of that in us which touches to the dawn-light of the angelical, but to the depth of that within us by which we tend to assimilate to the profaneness of the infernal. Literally, the Son thrusts his corporate humanity below us for a divine continent on which we may rest; and it is this divine continent, ascending in man, at the same time absorbing and transforming the depraved mind-substance and soul-substance engendered in diseased mankind, that by its gradual rise tends to lift up the race, as a world rising from out of the deluge; making footing for mankind upon a new plane, lifted above all evil into the respiratory freedom and sunlight of the All-Good: and this is our new and coming and involving earth.

243. It is the Christ, very Man; the Christ the Son of God, who also is God, on whom the destiny of this race, now verging to the final crisis of its history, is dependent and solely dependent. If we will breathe into him we shall find him the continent and invironment of our real existence. Spake he of old, "No man cometh unto the Father, but by me"? so absolutely, now and ever, to every one of us. Spake he, "I am come that they might have life, and that they might have it more abundantly"? there is no life for us, for any one of us, excepting as it is imparted to us and held and made fruitful in us by the Son in the Father and of the Father through the Son. Thus it is that, in the amplest and completest sense, is enforced the call, "Come unto me all ye that labor and are heavy laden, and I will give you rest: take my yoke upon you and learn of me; for I am meek and lowly in heart." "Blessed are they which do hunger and thirst after righteousness: for they shall be filled." "I am the bread of life; he that cometh to me shall never hunger, and he that believeth on me shall never thirst."

SECTION VI

JEHOVISTIC EVOLUTION IN ISRAEL.

244. The historical evolution of the Jehovistic cult is both a profound and a useful study. Commencing on its lower or barbaric ground with the local idolatry of an obscure and rapacious sept, who carried about the stone image of their deity,—a phallic image in the ark, the expressive symbol of the vulva,—the thought, the worshipful attraction of this singular herd of nomads, was drawn from the vivid light and splendor of the solar luminary, from the expansiveness of adoration in the open day, from the rhythms of the great free atmosphere, and was concentrated esoterically upon the point of the stone image and to the mystery that might be implied therein.

245. This was a process in religious hypnotism. The eastern yogi, in the effort to open and explore his own interiors, concentrates thought in the epigastric region. The modern mesmeric subject is taught to look at a fixed point on the wall, or on a

silver medal in the palm of the hand, till concentration induces somnolence, and hence the dream, the trance; impressibility, and thence clairvoyance.

246. Imagination is the mother of revelation. The imagination of the deity—of the male deity—evolved through the hypnotic concentration of religious thought upon the phallic fetish in its vulvic sanctuary, led by a logical process to the conception of the sole solitary and supreme man-idol; first of all one god among many gods, then the ruling god of gods and finally the only god. It was in this way that Israel in reflex consciousness discovered the god of Israel; in one sense invented that god; but in the absolute sense it touched, by the back-sighted process, to what may be termed, without irreverence, the reversed or shadowed side of Deity. It touched to Deity by an apprehension that involved misapprehension, holding in one hand the phallic stone, and in the other the adored and admirable shekel. It drew into its perceptive mind the image of a being exalted above all humanhood, exterior to all humanhood; and in that omnipotent exteriority devoted to its tribal interests and condescending to its greeds.

247. But throughout Israelitish literature we find two types of Israel; the one is swindling, rapacious, oppressive, lustful, supercilious, superstitious, priestly and notional. The other class, born from the warm bosom of its simple commonalty, accepts this symbolism of the ark, but attributes to its

Divinity the fatherhood and generosity of Ormuzd ; the justice, the righteousness, the benevolent compassion and universal kindly care with which the World Creator was invested in the solar cult.

248. It was only after the exile of the Jews to Babylon and the temporary suspension of their ceremonial performance in the temple at Jerusalem, that the open world of immortality found more than the faintest and feeblest approaches to the common apprehension. The earlier Jewish writings contain no reference to the other and the after world. What references to that other and after world shine out from this time in Jewish literature, are dimmed and feeble reflections from the solar scriptures. The conception of the Son of God, Mithras, the beloved of Ormuzd, antedates the Jewish conception of the branch, the output of the Tree of Life, the offspring of Jehovah, the Messiah and deliverer of the chosen people. Yet the two concepts, as to divineness of origin, are essentially the same.

249. In one sense indeed that Hebrew sept was the chosen people, and selected as the channel of a special revelation, wound into its heredity and displaying both in its history and in its literature ; for it was in the benignant operancy of God the Father, the Divine Man of the sun and of the solar universe, that He should finally lead down, by long lines of processional evolution, the Offspring of Himself born from eternity, to take form of incarnation through that race ; thus entering into the earthly mankind at

the point of its ex remest degradation ; coming so through that type of man which was most perverted, and of all most hardened in perversion ; a chosen race, not because it was the highest type of mankind, but because it was in its inverseness the lowest, the most diabolized, being the most inhuman and anti-humane.

250. Here again is illustrated the law of the attraction of opposites to opposites : the best, by its inherent divine quality, and therefore by its law, is attracted to the very worst, that it may enter there redemptively and savingly. Again, the very worst is attracted by reciprocity to the very best ; not because that in any sense it appreciates the quality of the very best, or desires to be transformed from its worstness into bestness ; but because the best is Life, and therefore life-giving ; and the worst instinctively feels that it is but death, and that it abides in death, and experiences the craving of all exhausted and perishing forms for contact with a fullness whence it may draw for the renewal of its failing and moribund capacities.

EVOLUTION OF CHRIST IN CHRISTENDOM.

251. Hence again, we see why it is that the multitudes of the nominal Christendom, massed in the form of egoized and inhuman civilization, cling, through all of their specially exalted classes and ceremonial institutions, to the pageant of the Christian religion. The reality or Divine-natural Human-

hood of that religion is opposed to their custom as life is to death ; but they too are drawn to the idea of Christ the Savior by the same law of the attraction of opposites to opposites. It is through the worship of Christ that the womanhood of civilization is held to the suave, docile, virtuous and moral style that elaborates and ripens her charm, that softens and moderates her natural impetuosity, that protects her chastity, that sanctifies her motherhood and that holds her as the idol, yet slave, of the household rites.

252. It is by means of what they have been taught as the law of Christian obedience that, until now, the masses of the Common People have been held in submission, first to the bondage of serfdom and thence to that of wage slavery ; yielding their labor for the production of the unearned increment, on which the tyrants of the throne, the castle and the palace have founded their dominion and emblazoned their magnificence. It is on the idea of Christ the Savior, and of his authoritative presence in the successions of a Christian priesthood, that the sacerdotal tyrannies and impostures have been enabled to lay foundations in the common life, to maintain the fiction of external order as the circumference of a continent of internal disorder, to slay the humanhood of man on the pretext of saving it, to purchase the greedy by the proffer of an unearned heaven, and to appall and subjugate the innumerable weak and ignorant by the spectral terrors of eternal hell-fire.

253. Yet again, still in the law of attraction in opposites, the creative energy of the Father, evolving to become redemptive energy through the Son, is attracted to flow into and to form and flow through this greater Judaism, this priest-clad civilization, eminently by reason of the fact that it holds up the racial mind to the image of Christ the Savior; that it comforts the oppressed, living with assurances of his presence, with spiritual healing and forgiveness of sins, and that it endlessly pictures in dying eyes Christ opening paradise for the believer, with tears wiped from all faces and death swallowed up in victory.

254. For Christ is in the church by all its branches and in all its sacraments and services of song and consolation;—through the great lie the greater but invisible truth, through the great profanation the greater but invisible sanctification, through the great assassination of his principle the greater penetration of his indestructible and now fast declarative purpose of subduing this world to himself,—that God may be all in all.

255. When the great conflagration of Chicago burst forth, flames were communicated from distant points to distant points, apparently without any natural agency. An etheric element, liberated into the body of the atmosphere, produced the same result in the forest areas of Wisconsin and Michigan. The flames leapt forth wherever they found the point of contact between etheric forces generated in the atmosphere and their equivalent or counter-

partial etheric forces rising through the soil. These fires were more like living men, winged, breathing, than like the ordinary emissions of liberated heat from burning fuel. Iron, marble and granite melted before their breath: they outstripped the wind: they raced against the wind and through the wind with resistless and fearful velocity.

256. Our land and with it the whole Earth pivots now upon a point of turn: it pauses now between two alternatives. The first is the fire-breath, a cataclysm that involves the dissolution of the forms on its present surfaces and the peoples thereof, by the simultaneous outburst through seas, isles and continents of these vortices of etheric flame. The other alternative is the Breath of Life. If we would aid to save the present visible form and extension of the planet, the lungs of mankind must open: the veil that parts the internal from the external breathing system must be rent in twain: God the Son must breathe forth through us, leading in the redemptive movement in nature by the law of the attraction of similars, of sympathetics, of coördinates to their equivalents.

257. It was an old saying in the Church, "God out of Christ is a consuming fire." Christ would interpose between nature and the impending cataclysm by means of his outbreathing through the lungs of man; pervading thence this rising, descending, flamy element with ethers vitalized in the respiration of the Divine-natural Humanity. But then the nat-

ural sun of the system,—which now, by the loosened rhythms of respiring ether and in the law of universal sequence and operation, is approaching to the burning up of the world,—will placate this just organic wrath, leading forth through the immortal peoples of its divine-natural humanity the breath of the Father, to mingle in our atmosphere with the breath of the Son, and thus to lead nature itself over the death-throe, not through it, by the combinations of the breaths of life, of married truth and goodness, with our throbbing atmospheres of light and heat. A new atmosphere is thus possible in the law of the higher evolution, made divine natural,—an atmosphere of the planet lifted in the respirations of the Holy Ghost; the marriage of the earth and skies. We wait for a new heaven and a new earth wherein dwelleth righteousness. Here is evolution in its Christian science: here is revelation in its logical fulfilment. The Spirit and the Bride say, "Come."

NATURE IN AND OF THE DIVINE MAN.

258. The active or evolutionary properties of that apparitional substance or phenomenon to which we give the name of matter or nature, are solely due to the infusion and action of vitalities which are an emanation from Man, and which are also Man. The existence of the spherical forms of the universe,—spherical organizations of the negative order which are

planets, and of the solar order, the **positive order**, which are suns,—is due to the fact that they are, as to their permanent and essential forms of structure, organizations in Man, of Man and from Man.

259. The key that unlocks the mystery,—that opens the solar harmony and that of the planetary universe, is found therein. The solar luminary which lights our system is an organization in many degrees of etheric matter, which are the foldings, **creations**, evolutions, activities from one of the infinite **modes** of the phenomenal presentation and action of the Sole and Single Being. This Being is above all consideration of finite thought; is the Absolute Reality, the Realness of realnesses, to whom the only final term that can be applied by finite creatures is "THAT WHICH IS." All the modes of God are in one mode; but there is a modal procession in the law and method of the divine-natural series, from the sun of suns, the organic center of the cosmos, through all the processions of satellite suns;—modes of Divine Personality, infinite, extending to the last and least of the solar organisms which are centers for the nucleation, differentiation and service of the negative or receptive globes that constitute the planetary worlds of each solar system.

260. Coming to these last, we discover that each planetary world was in its origin nucleated, in an extremely intensified form of etheric matter, about a primordial, twain-one man-genius, who had previously risen through rounds of immeasurable obedient service, and cycles of intellectual and passional

duration; ascending from a primeval ground of discreted consciousness by an involvement in simple naturehood, educated through long experience into the disciplines and hence into the functions of the divine-natural humanity; and in the return of the final round made to become the father-mother of some new planetary world, fashioning through him from the divine archetypal idea.

261. The relation therefore between the sun of our system and this earth is primarily and continuously founded in the relation between that Personal Mode of God from which the sun exists, and that personal and filial one-twain, altogether in itself creature emptiness and finiteness, from which the planet took its birth. Here then we discover the basis of the universe and of the universe of universes.

262. But from the Modal Deity, who was and is the Realness of the sun, evolved the sevenfold series of elemental qualities, whence by derivation were constituted, in successions, the sevenfold series of apparently material qualities, whence are derived the etheric bases of the constitution of the solar luminary. These again have become, in the lapse of innumerable periods of the divine solar operation,—solar imperium in imperio,—the visible field of action and display for the refined and ripened human races, who, born upon the terrestrial rings of the planets,—orbs of earlier periods than those of our own family of worlds,—have become constituted there into the many empires, kingdoms, commonwealths of a divine solar-

natural humanity; a Theo-social Positive World, or, in the religious phrase, a heaven of heavens.

263. In turn and by reciprocation each local planet, organically breathing from and into the Divine Man of the sun, receives the divine solar quality into the substances of its negative, receptive planethood; rhythmic evolution being the result. The first rhythmic octave, after the orb has attained to the rhythmic constituency of its surface, leads up the processions of the mineral kingdom; the second octave leads up the processions of the vegetable kingdom; the third octave leads up the processions of the animal kingdom. Every spherule of organized mineral respires into the planet to its mineral soul; every structure of the vegetable respires into the planet to its vegetable soul, and every organization of the animal kingdom to its animal soul. In the evolution of the primal note of the ensuing octave the human race commences to exist.

EARLIER RACES OF MAN: PREHISTORIC HISTORY.

264. The primitive respiration of a primitive race of man is abdominal; a breathing of the human structure into and from the human soul of the planet. Let us call this first race electro-vital. Let us consider the surface of the globe as organized in a more ethereal quality of soil and atmosphere, for more delicate and exquisite creations. Let us imagine

long successions of time during which a harmonic race in simple harmony has grown from infancy through childhood to adolescence, ripened up to an extreme racial capacity, and that its generations in the fulfilment of their period have finally been drawn in, to evolve a second term of existence in the mysterious, incomprehensible object-world fashioned in the next dimension of nature. Imagine this race as not discreted in its change from the superficial planet outwardly, but discreted inwardly, to a kingdom of God, radiant with immortality, pulsing and respiring in the world-area of the planet's human soul.

265. Imagine a hiatus: the old surface of the planet has passed away; we behold it as an orb of fire-breath, condensing in this rhythmic motion of respiration from fluidity toward solidity. There is a second epoch in the evolution. The Divine Man of the sun breathes through the planetary genius, now no more alone but inworlded in the socialized unity of his first matured and insouled race, or perhaps of an octave of these races. The planet's material rhythm breathes forth anew for a new mineral kingdom fashioned in more extreme matter; again breathes through that to a correspondent vegetable kingdom, and again to an animal kingdom, following the law of similars. Imagine thence the first note of the human rhythm which leads forth a new type of mankind, conditioned to those more extreme constituents; the origin of a new and more ultimate race.

266. We are now in the garden of our own racial

antiquity; but this incipient race being born, so to say, to the inheritance of the fore-front of matter, inherits difficulty. It is born not to reënter and inhabit the world-space of the planetary interior; born to ascend, if the law of its genius be fulfilled, through luminous atmosphere to the luminous world of the fourth solar dimension which is outwarded to the orb. Born in the transition from racial negativity to the positive, it must outward its respiration; it must draw breath, through the lungs of its psychic degree, into and through the lungs of its exterior degree; must take hold by them of the rhythms in the natural atmosphere, and draw up by them till the ascending breath meets and is duplicated in the responsive breath-rhythms of the Divine Humanity of the sun.

267. Consider this new race, in the lapse of its generations, as having entered into a catastrophic area; whence discordant motions, in process of time, broke the respiratory rhythms in its organism. Consider hence a catastrophic orgasm of the planet's aerial and physical surface, during which the ancient rhythmic respiration perished, and with it the magnificent intelligent civilization that outgrew thereby. Consider, in fine, a flood of warring elements, a deluge of confused forces, during which man *as he was* ceased to be; and only a few relics of the race survived, sunk down to the low nature-breath and thereby reduced, as to sensation, intellectuation and passion, to the small habit of their sheath of naturehood; the

mere shadowed image surviving from the glorious likeness of divine-natural humanhood in which, as to a certain incipient rise, men stood before. Here we have the Earth's history, as it was in the eras that were before the illusive spectacle, that is now termed history, began.

NATURE GOD'S MATRIX OF GENERATION.

268. The religions of absolutism, as exemplified by Mahomet, and others of this type, assert the sovereignty of God in the slavery of man, the suppression of man: we are but tin soldiers for the war-game. All religions that are born of the cold of the planet and its gloom, as well as those born of its dead heat and native barrenness, are of this quality of negation. The character of a faith bespeaks its origin. The receptive quality of religion is in the soil; the seminataive quality is in the sun. All religions are bred between the sun and soil. In order that a religion may be humanly expressed on earth, sun and soil must intermingle, must incorporate; for man is composed of sun and soil: this is God's matrix for the conception and generation of the creature. Given excess of soil, and the mental and bodily passions become hypnotized in the magnetic currents of the brute: given excess of sun, and the intense vitalizations consume the brain, exhaust and render impotent the flesh: consciousness evaporates in an ardor

of dissolution. But religion is native everywhere, and of the breeding of religions there is no end.

269. It is the feeling of particles toward God that leads the fire-mist to nucleation. The disassociated particles feel toward God; feel thereby into the law of mineral association, and gird the planet with stone flesh. Again, the particles feeling toward God energize to a frontage toward the solar center; enter into the law of vegetable association; into the universal floral family; enter by association to fructification and so stand forth through this stone flesh, giving and receiving in each other's corporate wealth, breaking forth differentiated; breathing into each other; breathing up to kiss the sun; to kiss each other through the warm life-giving aura; to love in their degree; to sympathize, to sport and marry; to lead forth beauty; to reveal successions of a woven, written scripture, displayed from forest to forest and from field to field.

270. The planet robes itself in beauty through its substance of warm floral flesh; but this in turn becomes animated nature in the degree of infinitesimal animality. All creations are from generations; all generations are from infinitesimals. Let us say, God first involves the creative concept, whence all forms originate, through that which touches the infinitely minute. Through the soft sweet interplay in floral generation, types of infinitesimal floral sprites evolve the generative forms of the animal kingdom; by the law of fitnesses in association, by the law of attrac-

tions proportionate to destinies, by the law of unisons to fitnesses, by the law of fitnesses in universal association, and hence by the law of evolution through the social passion.

271. Nature is association ; God is the Associator ; Brahma lifting from the time-sea in the lotos flower of each unfolding world of the universe. Nature is, through association, in the law of ascensive attraction, God being the Attractor ; but nature is also in the law of differentiation, which proceeds by means of diffusive associations of simpler types, in the wheel of movement toward association in the composites. Here again God is the Disassociator, and hence revealed anew as the Reassociator in the advance of harmony. Hence nature is a shadowed all ; but God its substantanced All in all.

272. God is a FEELING that pervades the sentient universe ; the Infinite Feeling feeling its way, through every point of every stone or metal, every pore of every root or leaf or fruit-bud or aroamal instinct in the vegetable : operating through the feeling, thus become coextensive with the floral world, this still moves onward in the processions of the associative law. Here we enter to the visible uprise of the animal world and touch to a greater law ; the simples precede the composites, but also necessitate the composites. The march of feeling through the annelid or the mollusk precedes yet necessitates ultimately the incarnation of feeling in the primates of natural man. The world coming forth from man

fulfils the round of its evolution in becoming man again ; but man, who comes forth from God, fulfils the round of his evolution by becoming man in God. So God, who is the SUBSTANCED NATURE in shadowed nature, is finally revealed as SUBSTANCED MAN in shadowed man.

273. The flow of God through feeling, and through each infinitesimal germ or animated molecule toward the ends or last results of the creature, is revealed in the universal force that we call gravitation. The energy of gravitation is divine efflux ; the return current is manifested in the ascensive afflux through sub-pivots toward the pivotal center, the universal centripetal force. Herein is the constituted motion and motive harmony of the universe. But in motion the God is Motor, in gravitation Gravitator, and again Substanced All of Force in shadowed all of force.

274. There is an ego, personal or impersonal, wherever the whirl of vitalized molecules establishes the concurrence of these molecules to an in-point of common sentience. Hence the crystal that a man holds in his hand, and which is made up of many minute imperceptible crystallizations, is a family of many mineral egos. "They have their exits and their entrances and each one in its time plays many parts"; hence they are in the mineral consciousness of primary existence. But the universe from leasts to greatests exists in the law of equivalence: the equivalence of the ego passion is the social passion, which proceeds by the

attractions of similars to similars. Hence the stone egos, which are minute and invisible, concrete or assimilate—by their mineral-social passion—to the construction of the visible crystal; and so on to the fashioning and sculpturing of the belt of the planet as one great flesh of the all-stone.

275. Everything that lives feeds: there is a sense of mineral taste, a joy of food, abundance of supply and gift of selection, assimilation and expellation of effeteness, commencing from the simplest point of organic life, and hence universal. All creatures hunger for their bread: the ability to hunger is evidence of creature existence: and again, God giveth them their portion of meat in due season. The creature is a form of wantness; it abides in want, and God in this relation is universal supply; Infinite Fullness dwelling in the universal want and made to that want the Satisfier, overflowing the eternal vacuum by the riches of a universal plenum, the Communicative in the receptive, the All-Giver going forth to each creature-life in its degree, that they may have life and have it more abundantly. This, in the human degree, is that bread of life, of which if a man eat he shall live forever; and this that living water, of which if a man drink he shall never thirst, for it shall be within him a well of water springing up unto life eternal.

276. But if the creature feeds on God, God, by the necessary equivalence, feeds on him; feeds in him by stimulating his hunger to the higher rise. The

delights of the reception of food are in the degree of the quality of fitness in the creature: hence, as the result of the reception of food, the first passion of the ego is satisfied. In the belly of the stone God abides; in the belly of the plant, the animal, the natural man: they feed and they are at rest, while at the same time their distributive faculties are active in assimilation and digestion. "Thou openest thine hand, and satisfiest the desire of every living thing."

FREEDOM CONSTITUTED IN THE DIVINE ABIDINGNESS.

277. The area of freedom in the universe is co-extensive with the Divine abidingness therein: it is conditioned in the law of that abidingness; operating by that law in each degree, and from degree to degree. Moreover there must be, in the logic of Truth, a consciousness of freedom, that is of self-determining volition, in each ego, and from the ego of the least mineral species on, through kingdom after kingdom, up to the ego of the natural man: for God, being Freeness in the absolute, must be present by that freeness in and throughout the all. But in man freedom multiplies, in and through and by series on series of ascending freedoms, that in their last entirety are focalized to form the consciousness of liberty in each localized or private personality.

278. Here then we stand, man feeling in himself to be something individualized, something real, but

holding this sense as a result of the abiding presence of the Infinite Supreme Freedom throughout the passions of his negative, shadowy, creaturely existence. It is God who thus properly constitutes freedom in his consciousness.

279. The mineral ego advances in the delight of freedom to fulfil the round of mineralized existence; but freedom, through the delight of its motion in the mineral, evolves the quality of vibration which produces sound; harmony in melody;—hence it is that the quickened, openly respiring man, through the mineral degree in his sensation, which makes every nerve of his mineral sensitiveness an ear-passage, is brought into the mineral song of nature.

280. Not alone does he feel the Planet breathe: he listens to the numbers of her exquisite lyre, from continent, from ocean, through flood, through fire and through all living things; the vibrations that are harmony in melody; the song of songs whereby star chanteth unto star; song borne by responsive utterances to our own pilgrim planet, ever renewing from that far-off time when over her birth-chamber and bride-chamber “the morning stars sang together, and all the sons of God shouted for joy.” Song is the cradle of the stone, the world, the universe. The deeper and fuller song is the cradle of man, and of his living soul, and of the eternal Word descending to birthness through his soul.

281. Therefore it is that the Poet stands in the

last degree of utterance, as, so to speak, a lyrical organ for the vibrations of the truth of truths, the truth of being; its passion which is religion, its reason which is philosophy, and its purpose which is sociality, in such sweep and compass as the private and public fitness may allow. Religion cradles for its birth in song: it may be in peoples not yet projected to the use of vocal, verbal speech,—races whose annals are preserved only in esoteric history;—an unuttered rhythm chording through the bosom and brain. Song may proceed through the poet as dumb music, flowing by a rhythmic effluence of chording, vibrating, divine-human passions; flowing so by processes of organism into the unlanguageed people for whom such is born. Religion holds its ampler dwelling place in the first of the Seven Spirits of the throne, the Song Spirit of the Word of God.

The Song of Songs unsung!
 It yet shall find a tongue.
 Fed by the Seven Spirits of Bright Fires,
 It multiplies: it thrives,
 Nursed by all social lives,
 To overflow mankind with sweet desires,
 And guide young Ages on by flights of living lyres.

282. And God is to the Poet in the joy of melody, a passion, deep, entrancing, whose fiery drink is drawn as from the milky bosom of the Supreme Mother Love; whose bread is from her lips, whose

exhilaration is from the taste of her, and whose skill of art is from the dove-like beatings of her winged paraclete within the expansive capacities of his intellectual degree.

283. We drop from these exalted heights.—The Poet is a man who by the primary constitution of his genius tends to a middle stand between the third and fourth dimensional spaces, and through whose plexial system the currents of the divine motion may pass to and fro, so that he tastes within his imaginative sense the essence of the natural, while its lips kiss to the first warm distillations of the supernal. But in a world of disorganized appearances, misled, gone far astray, he becomes almost inevitably the thief of his own opportunities and the failure of his own powers. The chiefest of the bards handed down to earth, in Chaldea, India, Persia and Greece, the immense folds and flights of song, whence the solar religions were elaborated as winged mantles of light, to clothe and energize and advance the great peoples of antiquity. It was in song, through its poet prophets, that Israel received the promise of the coming Savior, and kissed through its cold isolation to the warm lips of Helios. Says Emerson, "the Muse betrays her favorite son." Not so: he is betrayed by the same spirit of the anti-god that swung Jesus, the Poet of poets, upon the Cross.

SECTION VII.

OCCULT ORGANISM OF MAN.

284. Hitherto our steps of advance have led upward to the proanos of the temple ; but the temple itself, the true shekinah is man ; man of whom was anciently declared, "Thou madest him a little lower than the angels ; thou crownedst him with glory and honor, and didst set him over the works of thy hands : thou hast put all things in subjection under his feet." Now of man, as to structure, the three following paragraphs may be quoted from a prior volume.

285. *[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 earthly, and of the

*Esoteric Science in Human History : pars. 14, 15, 16.

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 earthly 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.

286. [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 externalized, as formed through and about the ensuing sixth body or principle, or it may be, in a sense, held down and subject to 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 human 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.

287. [Man is first born, into the condition 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 organized in him.]

MAN IN RELATION TO NATURE.

288. But man, as to his primitive constitution, stands at the head of the threefold series of natural creations, being more than natural, in that he is born to be first natural, thence celestial-spiritual and thence divine-natural. Now the man of the New Life, in the conflux of the two respirations in the unified order of the Father in the Son, is lifted to the loftiness of centrality to nature from which the race has fallen in its historical decline. Through transposition of structures he stands in the transposed attitude; that is, he confronts the animal creation; looks it in the face. Standing thus in dominant sympathy over the creatures of the animal world; a

being of religion, in the posture and service of religion, his hand stretches forth over the head of the animal in the attitude of kindly, courteous, commanding recognition.

289. From the front of the bull, loftiest of the sympathetic animal species, he looks through the structures of the kine, in, in, till his sympathetic mental sensorium receives the impress of the entire animal world, through all species, all genera, to the lowest and least of all. Here is a socialism of life in its natural degree: all are involved in one animal macrocosm: each is in the solar-planetary harmony and symmetry and sympathy; for, substantially, there is but one animal life, utterly excluded from personality, into which each inherits and of which each is the common heir. Nature is thus in *impersonal socialism*, whilst the theo-socialism, of which man is the prospective possessor, is personal.

290. But as before God was known as present by a degree of modality in the animal world, so now God by His processional life is made evident as asserting a frontal presence, revealed as by a supreme light, which, proceeding through the man, again enters into the animal world from without and from above; a light of blessing, whose chorded undulations flow but in the concurrence of the universal animal sympathies. But whereto does this point? To the period when the New Mankind shall assume its headship of Nature, and God, through socialized humanity, shall thus also be made outwardness, as He

is now made inwardness, to the animal creations; made outwardness to each in all. Yet this in turn, by logical sequence, involves the gradual ascension of the animal kingdom to superior and supreme types of its own realm.

CIVILIZED MAN IN ACCUMULATIVE OVERTHROW.

291. Now in the divine-natural economy of creation, the last function of the animal world is, by the flow of living natural substances, to furnish the essence that nurtures and renews the natural vigors in the fleshly system of mankind. Man is properly called the "wisest and weakest of animals"; weakest he is without doubt, and for this science hitherto has vainly sought the cause. His organism is fashioned in the supreme of mechanism, for the production and expense of energy; more so, on the human physical plane, than the invention of John Worrell Keely on the mechanical plane, which by the calling forth of rhythmical vibration through a few drops of water generates a force that will supply continuously the equivalent of ten thousand horse power. In fact the rhythmic system of the universe, that swings the worlds, is concentrated to focalize within him: yet this creature, the planet's lord, "in aspect how like a god," is inferior in physical potence and endurance to the horse that draws his plow. His brow touches the solstitial noontide for a sun-stroke; his loins re-

lax and his limbs fail upon the mountain-side; the bracing north wind, laden with stimulus, overcomes him with a deadly cold. But the bull, feeding in the neighboring meadows, radiates daily to pour upon the air a sum of generated vigor, which, if the human system could absorb and assimilate, would make man's body more vigorous than the bull.

292. "What shall it profit a man if he gain the whole world and lose his own soul." Yea, but how much does it profit the civilizee to run a muck in the world, to exploit the world for profit and sport of slaughter, and to lose his own body also, in the loss of the potences and endurances of its promise? The body of the present man is not in rise, it is in accumulative overthrow.

THE NEW MAN IN NEW ASPECT TO NATURE.

293. Yet, as the man of the New Life fronts to the animal world by the aspect of the divine-natural humanity, he sees that the eyes of all the ranks of all the kindly impersonal creatures draw toward the divine-natural love-focus that touches to them through his own intelligent vision. The denied, baffled, hungry instinct of the animal kingdom flutters forth to find man again, and to find in man the Divine Protectorate. Here is a world richer in aromal wealth than all spice islands, than all tropics; a world of substance-in-sympathy that waits, not to conquer

nor to be conquered, but to accept and give; a world of organic fleshly wealth that needs no plow to furrow its soil, no sickle to reap its grain, no barns nor storehouses for its perpetual harvests, yet that would fain open for a food-supply incomputable. Enlightened self-love! no such is possible: it wrangles and murders for pence, while its world of treasure slips by to vanish in the sea.

294. Doors open through the animal into the vegetable world. There is a universal concurrent breath throughout the families of the flora, by which all respire and conspire together: the animal draws up into its sentient passions, and distributes through its breathing frame, the refined and ripened essence of this lower realm. The two kingdoms inter-socialize; they thus are one. The new man touches through the vegetable into the mineral world, discerning a perpetual ascent of ripening stone that lives again in plant life and incorporates through it; so that now three kingdoms inter-socialize: they are all one. The health of the mineral which is its righteousness, is incorporated in the plant for its health of righteousness; its right living, right being, right action. This rising and distributing throughout the animal makes for its righteousness also; and thus nature stands, through corporate and inter-corporate socialisms, in one organic structure and action of righteousness, the righteousness of God made effective through its degree: it is all a unity.

295. Says Emerson, "Man has fallen, but nature

is erect and serves as a differential thermometer"; but the fact is this, that whereas all forms in nature conspire to one effect which is good, in the human world men egoize and thence antagonize to one general effect, fashioned in an environment and custom which is evil. Hence between man and nature is rift; man warring on nature and nature everywhere turned in a reverse attitude to man.

296. The effort of Nature is to subdue man to low life; but this is because man rejects his own high life, his proper life; the divine-natural. The forces of nature grind and gride upon the human species: man dwells among the nature folk, their exploiter; they in turn exploit and destroy. Nature wars upon him through her spores, her bacteria; she peoples his organs with the innumerable multitudes of infinitesimal parasites: the tape-worm is but the aggregated expression of the snakiness of nature, winding by countless coilings through the nerves of his nerves, striking its feeding fangs into the organs of his organs. Once man felt alive and warm, pulsing with health to the extremities; he thought to his very feet. Now man thinks merely in his brain: the intellectual powers have receded to their last stronghold. The civilized man shows but his face; he has become mere face, but the aboriginal New Zealander said "me face all over."

297. The wealth of Nature slips and slides through man: he can gorge but he cannot assimilate. "Man," again says Emerson, "craves an ocean; nature gives

a drop." Really nature gives an ocean in every one of her drops; but man is made to nature as a barren womb incapable of impregnation. "Vanity of vanities" exclaimed the Sadducaic preacher. Yea, all is vanity to man when he himself is vain. Nature heaps her anguishes on man, because the anguishes are the repressed, unsatisfied satisfactions. Man is made a natural morass, because he dams up the four streams of Eden and overflows the paradise and degrades his bodily continent to pestilence-breeding slime.

298. Man but cheats himself when he thinks to cheat the benignant law which is the order of the universe. The race digs its own pit in nature; falls therein and rots there. Yet the race is perishing, not from exhaustion but from repression: its diseases are the result of exuberant wealth in nature, that floods into and upon man and is held in the clutch of the private ego for the service of its lusts. It corrodes and cankers within him till his life becomes all canker, all corrosion, because he stores it up for private enrichment and refuses to permit its outflow in the generosity of the social passion. Man makes himself an excrescence on nature, a wen, at last a wart; and nature seeks to remove the excrescence from her stainless person.

299. But the respirations of the new man, when they have become established, gradually lead on to a new germ-formation in the natural soul; thence to a reformation of the natural soul in the outline and

movement of immortality; but through the new natural soul a new-human-natural respiration is born, by means of which man breathes abdominally. He thence discovers that through the abdominal rhythms and inhalations and responsive currents, he fronts by the belly, to the belly of the natural world; stands dominantly by this breath, so to speak, in the belly of animated nature, a form of Theo-socialism in its sociality; loving, kindly, bounteous and sympathetic to all, yet negative or subject to none. His body thus commences to feast in nature with nature, yet as the monarch at his table, shedding abundance by his presence and making festival; serving moreover as a perpetual nexus and bond of union; entering, let us intimate, by the king's way.

300. From seventy-five to eighty thousand adults of the English-speaking race are at the present time in occult, though largely unconscious, rapport with the centrality of the Society, by means of the opening of divine-natural respiration to that extreme point of the internal organism, whence the next advance would cause the breath-opening to be led into surface consciousness and sensation. These are in the van of a great multitude, in whom the breath is germed by an incipency. The respirations of those in states of quickening are necessarily held tacit, at the extreme point, for the reason that the bodily sufferings from the concurrent resistance in the antagonized masses of mankind would otherwise destroy physical life. Respiration has been led to the out-

ward surface of but few, all of whom have been held in the breath-states, during the last thirty years less or more, through direct connection with the organized force in the center of the Society.

301. During all this time hardly a man of eminent position in the ecclesiastical or literary world has been found sufficiently advanced in the courage of his convictions to imperil his position by any direct and unmistakable averment. The whole human race is mentally prostrate: so long as men hold their minds in the different lines and levels of the prostration, they are able to exercise the surfacely intellectual faculties with apparent ease, and to express thoughts with a comparative clearness and facility. The moment one begins to lift the head above this level into the line of divine-natural conception and expression, the concurrent forces of the egoized, sense-drunken mankind strike upon him as with the impetus of the railway train. Hence, in individual cases, men of mark and potence, able to move by large utterance, and to enforce an extensive public attention up to the height of the broad thought of the time in religion and philanthropy, but gasp and stumble in their thought of the divine-natural; but touch the verge of hint and suggestion. When the inspired truth, on which mankind hangs for rescue, would surge through them to its utterance, intellectually their knees bend under them, and their vision becomes clouded, and their lips are as those of the dumb.

FATUOUS AND MAGICAL RESPIRATIONS: DANGERS OF
THE HOUR: PATH OF ADVANCE.

302. Here and there, as the fact of a new respiration creeps into a slow publicity, Nature, whose art is endless imitation, occasionally frolics in men and women of conceited thought and mediumistic temperament for a simulated breath-play. These counterfeits are however easily detected, and first of all by the pompous arrogance of their assumptions, and by the vanity and egoism of their lives. If the note of danger is to be sounded, it must be at the ensuing. There are also magical respirations, both simple and complex, resultant from the practice of hypnotic arts, from efforts for self-penetration among experimenters in occult science, from mediumistic initiations among spiritists, from possessions and obsessions, and also from the intrusion of larvous and ghostly effigies into the structures of mental and passional sensation.

303. To lose the control and efficiency of the natural respiration, before it is caught up into and re-incorporated in the divine-natural breath, is to incur the hazard of physical decease, or the greater danger of the subversion of spiritual-natural freedom and the loss of the higher and absolute rationality. A condition of fixed hallucination is liable to result, in which quasi-illumination and inspiration may lead on to the consequences that are indicated in the ori-

ental scriptures as "avichi," and in the Christian gospel as hell and the second death.

304. Nature with its closed breath serves hitherto as the kindly door-keeper of the simply natural life and freedom of this present race of suppressed and mortal man. This race is let down below the normal breathings of humanity, as the consequence of a prehistoric declension; since the retention of the normal respirations, gradually made subversive and magical with the egoized growth of self-intelligence, would have opened to violation the hidden sanctuaries and sanctities of the universe. Man is shut into this round of the lower breath, occupying a term of ages, that the remains of humanity may be preserved in the racial constitution. Symbolically, he is shut out from the original racial paradise, and its gates are guarded by the angel with the flaming sword. There is no access to the realm of vital, logical realness, whether implied in spaces of three or four or more dimensions, but by the Way. Its path is found in living, filial, free and obedient unity with the Man of man. Absolute Truth is discovered and realized only in the evolution of redemption.

305. But here, while the law of the movements involved in the respiratory advance, and of the progressive transformations effected in the physical and psychic organs, became a necessary study, involving a constant noting and comparison of experiences from year to year, the counter-movement, emerging through fatuous and magical respirations,—keeping

pace with the advance,—was to be discovered, fathomed, resisted, and moreover overcome by means of the discovery and application of the laws of resistance.

306. Again, those who breathed and realized and knew—a limited number—have been aware, in their associated unity, that before the duty of extending the breath, came the duty of preserving the breath; hence their powers have been consecrated to the struggle of organic survival. A watchful and sufficient providence environs and defends the feeble and otherwise helpless children of our inferior and convulsive race. That providence is made nearer, mightier, on to the complete redemptive finale. Yet the guards of this providence are not in nature solely, nor are the keys of its openings entrusted even to the luminous beings of the loftier world. The guards are in the keeping of the Watcher “who neither slumbers nor sleeps,” and the keys are in His hand alone. Hence, if man would avail himself of the providence, he must obey the Truth, walk in the Way and live the Life. The race is in the outlet to the great transition; so now as never before it behooves each one of us to walk carefully, with mind, heart, eye and hand uplifted to the Divine Guide. Else how shall it be possible for God to direct our steps? It is too soon to speak of this history; the struggle for existence; the church in the catacombs, with idolatrous imperial Rome holding every point of ground between it and the open atmosphere and

the clear sky. Enough. Those who thus served, have watched and waited,—have not failed.

307. To lead forth Peace into the body of organic war, to construct an incipient order where so much as the first law of order is obscured from the consciousness in a world of organic opposites, is perhaps a greater thing to have accomplished in first principles than was wrought out when Jerusalem was established or when Athens grew; for that work was done through a compromise with inversive natural Society, by suppression, by secretion, by politic accommodation; but this work stands as the outcome of all sacrifice, yet of no compromise. It holds in its vital center the absolute law; the strict law, founded in the harmony of the divine-human universe. A little stone, it is "cut from the mountain without hands"; a crystal from the Living Rock upon which are founded the Earth and the Heavens. It is law, it is law alone, that endures, first, last and always.

308. Truth in its advance to mankind moves in the law of the opportune. The tropics waited for ages before they saw the first banana tree: there must be human soil as well as sun, ere wilderness transforms to paradise. But O, for the human soil! for Father, Son and Holy Ghost; God-Man, God-Woman! The sun that lights the day and the earth that drinks it in all wait on man, wait on the creatures of this feeble and fugitive generation: in them, and to the very breathings of their lips and suppressed emotions of the bosom forces the divine appeal.

GREAT BRITAIN AND AMERICA RESPIRATIVE CENTERS.

309. It is to Great Britain that we look as the arena for the intellectual battle-ground of the Life Doctrine. The head of the human race is there: Britain stands in the headship of mankind and is therefore, in its concentrated brutality of selfishness, the organic focus of resistance to the breathing of Saviorhood that would redeem the race.

310. Our American Union is in the lungs of man: therefore it is that it holds the center of respiration; and, in a guarded province of its Pacific Coast, has afforded, during the last sixteen years of final struggle for the persistence and preservation of the germs of breath, the pivot-point on which the destinies of the Planet are made to turn.

311. Great Britain is the pivotal center, wherefrom the organic death, fashioned within the egoized individualism of mankind, penetrates, exploits, and would consume the divine-social passion in mankind, the reservoir of the divine element engendered for the evolution of forces in the divine-natural man. Britain is at once the best and worst; the most enlarged by reason of internal structure; the most debased and inverted by reason of the accommodations of that structure to the pursuit and purposes of universal spoil. These words are written now because "the mills of God" that "grind slow but grind exceeding

small," are drawing together the nether and the upper mill-stone throughout the organic structure of that people. The grinding motion commences to accelerate and the water-gates are uplifted upon it for the flowings of the currents of the dynamic forces of Almighty God: is an example needed? it is to be apprehended that Great Britain will be made that example.

312. In America there is comparatively no class of leisure, opportunity and habit, by which to think continuously with deliberation and comparative ease of any vital problem. America is the young heir who has inherited a broad but wilderness domain; whose thought is drawn practically and whose energies are given systematically to the ordering of his estate. To Great Britain, for the last three centuries, by its command of the seas, by its passion of adventure, the world has been opened. The first in the application of science to production commensurate with the buying power and necessity of mankind, the organic Israel of the planet, it has ground up the lives of the last four generations of its proletariat; destroyed so far as it could the rhythmic harmony and vital constitution of its toilers, man, woman and child. It sits now like an ogress, feeding its vitals on the rapidly exhausting essences of its own impoverished and defrauded industrial multitudes; while its myriad hands reach forth to milk every continent of its riches and to fashion its own vile, aristocratic, plutocratic monstrosity to the dominance of the

gold-clad Isle, making the whole race drunken from the cup of its commercial fornication.

313. Upon the head of Britain therefore concentrates the fire of blessing, fashioned in the bolt of doom. The truths of the coming of God in divine-natural respiration for the redemptive socialization of the race have trickled through Great Britain for more than thirty years; hinted at, whispered about, in seats of the nobility, in palaces of the hierarchy, in residences of the intelligent middle classes, but always with the understanding that these are things to be kept private. The peculiarity of Great Britain is compromise: its greatness rests upon its genius for expediency: in the last and foulest sense, its religion is the worship and service of the sham respectable.

314. Its complaisant ease and splendor are maintained from its thoroughness in the advancement of the science of competitive production, in the excision of the sympathies, the quenching of the spirit, the destruction of the social sense. It is the seat and center of the last defilement and perversion of religion of which the race is capable: and this is organized especially in the phariseeism and philistinism of its trading and fund-holding middle classes, whose riches for this world are derived from the plunder of the unearned increment of toiling man, and whose prospective wealth of the other world is hoped for from the riches of the unearned increment of the sacrificial Son of God. Its legs are tyranny; its loins

adultery ; its belly robbery ; its breast infatuation ; its brain conceit of faith, in conceit of reason, in conceit of craft and subterfuge. The darts of its eyes are murder, and its language an odious mixture of pudency and prudery, foul imagination distilled to pietistic prayer and moral praise.

315. Yet here are the seven thousand, perhaps the seventy thousand, who more than any of their similars in the world, except perhaps in America, are in secret protest against the rioting and rotting civilization of mankind. Here Theo-spiritualism in Theo-socialism has grown, till now the breast of the unborn eaglet throbs and its wings are in struggle to rise and beat, and its beak to penetrate the imprisoning resistant shell. Here the New is in the old already ; but everywhere, through church, state and society, one brutal environment of the depraved organic bull.

316. Britain would live forever, as to its exploiting classes, as to its animalized classes ; but would live as the bull lives, range as the bull ranges and propagate its kind as the bull propagates ; not intending to be vicious, but, in its own pet word, "to be comfortable." The capacity for enthusiasm is here for supreme daring, for heroic, consummate sacrifice. Its masses touch, by a fiery instinct, to their fellow serfs, the nihilists of Russia. The political-industrial system of Great Britain is the immense steam boiler, welded of steel and iron ; but its industrial masses, that engender the motive force, the vapor in the

boiler, are commencing to generate super-heated steam.

317. In the line of inevitable natural evolution the institutions of Great Britain, the entire fabric on which is based its household existence, are at the mercy of any sudden waft of passional lightning that may liberate the silent, accumulated force. No race on the planet possesses so much latent manhood as does the British race: none however possesses such intense, slow-burning naturehood of indomitable self-purpose, capable in the last extreme of never-forgetting, never-forgiving hate. No race on earth is so capable of flaming forth into the mania of destruction. The plutocracy and the bourgeoisie rest and build and enlarge their splendors, not upon soil that is based on the thin ice of the lake, but upon decomposed soil of the lives of ages of defrauded toiling men: below that is a thin stone of accreted custom, institution, law, habit and fear; but still below that is the throbbing ocean of the social passion of the divine-human universe. The breaths of God for the final and supreme crisis of our race have begun to thrill and quiver through it for the rise. From this point of time and this view of fact—1891—we may proceed to the further opening of the divine law in respiration and to a consideration of its results.

SECTION VIII.

ROMANISM AND PROTESTANTISM.

318. The religion of the Roman Catholic Church retains in its theological system a survival of the ancient solar cult. It is thus the legatee of the surviving, almost extinct properties of those proud old faiths in which men drew inspiring vitalities from the diffusion of the solar essence. It is logical to think of God both as from without and from within, and the Augustinian theology, which is that of Rome, was based upon the former concept. Perhaps it was this which caused the wisest of seers to aver that man could not be saved in the Roman Catholic faith, because it denied the Lord; that is, the doctrine of God from within, the Divine Humanity.

319. But the doctrine of the Lord in this sense is preëminently denied by the followers of Moses and the Jewish religion, in that stream of historical tendency which flows through their priesthood and doctors of the law and which is also a survival of the solar cult. It is the concept of a God who "sitteth

upon the circle of the earth and to whom the inhabitants thereof are as grasshoppers."

320. The ancient poem of Job is a reminiscence of the hereditary faith into which Abraham, the alleged ancestor of the Jewish tribes, inherited. But this fiery nebulous cloud of antique religion is seen to have all originated through the solar luminary. In the coal formations we see blocks of anthracite, in which are impressed the leaves of the vegetable growth from which that drew its origin. The solar religion is thus imprinted into the fossilized strata of the faiths that have hardened in the lapse and pressure of ages. But the human constitution, also impressed with lines of immemorial heredities, bears stamped within it the final and obscure remains of the same creative splendor.

321. Rome is a coal-bed, alike in its theology, its art, custom, pageant and ritual: it holds the woven in-lines of the cult in which Greece, Persia, and more ancient Chaldea, and still more ancient cultured and heroic peoples, lived, flourished and passed away. The races into whose faith and custom Rome is most thoroughly organized and deeply imbedded, are at the present time the least imbued with the energy of modern civilization, the least disposed to strenuous mental and industrial energy, because of the presence in them of that lingering, waning shadow that was once light.

322. Yet there is another side of this view. The faith of God from within is the faith of Christ the

indwelling: it is a faith of particulars as opposed to the solar faith, which is one of universalism. The tendency of Rome is to orb itself, like the sun from which were derived its primitive splendors: it shines with a proud impartiality upon the just and upon the unjust: it rules outside of them, thence presses in upon them, that it may rule in them. It undertakes the salvation of all who become its subjects, to eternal life.

323. Hence the catholic has no anxiety about the salvation of his soul: for that the Church cares and is responsible. Hence too the catholic logically dispenses with the right of private judgment in matters of faith. The Church is supreme over his reason and from the outside: but hence in imagination he is relieved from a great responsibility: not his to plunge alone into the cold sea of death and buffet the waves in his lonely swim through the unrealized hereafter: the barque of Peter waits to rescue him: he trusts the ferryman and doubts not that all will be well.

324. To his thought the Church is a divine-natural institution; as much so as an empire is a natural one. If in the empire he is loyal to Cæsar, in the church he recognizes the demands of obedience to God. The church stands to him, in fact, as a solar orb; the constant dispenser of divine vitalities; its power a miracle; its law absolute; its protection safety.

325. The genius of Rome, both among protestants

and agnostics, is never understood. It holds its power in the remains of an old racial consciousness: hence among the more spontaneous, reposeful and sympathetic races of the civilized world it rules by attraction, as the moon governs the tides. And these races find in it a freedom and ease of unreasoning being, which is only realized again among the dissenters from its communion as they yield themselves to the pleasurable influences of nature and absorb the rhythmic currents of the natural universe, entering in fine into the movement of the nature play.

326. Protestantism began as an assertion of the right of the soul to be a church within itself; to find God within. Rome collectivizes men as subjects of salvation to be worked out for them. Protestantism in its spirit isolates man to work out his own salvation, by a process going on within him. But Protestantism is a process of disintegration; in opposition to that of Rome, which is one of collectivization. The more conservative and orthodox churches are those which have receded least from the mother see. In them faith and reason are like boys, who play at see-saw on a beam balanced over an immovable bar. Rome does not see-saw at all, it stands solid on its feet; reason thrust down to a negative attitude and held there.

327. The logical trend of Protestantism is to the final particularization of each human monad: the sects decrease in their membership as Rome recedes

in the distance; at last each man is his own sect: the individualization is complete; the church as an objectivity has vanished. Each sect in turn endeavors to make itself a finality, yet each is but a way-side inn. In the advance of a rounded culture, the man who follows the light of his rational intelligence becomes at last an exile from each outlying province of natural ecclesiasticism. The objective church may survive to his mind, as a useful system under existing conditions of society, or as a formidable engine that must not be rudely touched lest he suffer the consequences, or as an object of esthetic value. He finally considers it however as entitled to no human respect: it is something that he has shuffled off; a mortal coil that at first protects, but afterward impedes the flight, and which would finally suppress the being of the intellectual psyche. f

328. "To this complexion must we come at last." As the spirit dies out of its body to find the freedom of the new existence beyond the grave, so the ripening, quickening, reasoning man must die out of the body of ecclesiasticism, out of its ligatures, out of its alluring promise or threatenings of peril; must look to it with neither fear nor hope; and look upon it simply as a nonentity, which from the absolute ground it is. The only absolute church is God in man.

329. Yet here again is qualification. Rome has its conformists who are not in its sense catholics; men who consciously or unconsciously respond in heart-felt allegiance to a divinely human tribunal

in the private consciousness. The great humanists among the Catholic saints were of such quality; groping their way, feeling their way through life; advancing, as they thought, or tried to think, into a deeper, richer, fuller unity with the objective church; while really they were moving on toward the divine door that opens into that city of the soul wherein is no temple, neither light of the sun; for the Lord God is the light thereof.

330. So again almost all nominal Protestants, or at least a large majority, are Romanists in disguise. They have merely substituted the authority of some more or less pretentious and powerful sectarian nodule or nidus for that of a Universal See. For the great Pope there are popelings: the sect always claims in essence what Rome claims. A novelist tells of a microscopical bear that lives in the hairs of a bear's foot, but that is the exact image of supreme bruin; so these inconceivably petty animalcular priests, crawling in the hairs of the feet of the gigantic body of priestly authority, each of them exaggerates his self-consequence to the stature of the holy father in the Vatican.

331. The conventicle becomes the toy Noah's ark of the child, as against the great floating beast-palace that Noah built. The sects float in the stream of ecclesiastical tradition after Rome, as so many rafts or painted buoys or gigs or yawls after the towering old galleon. Each captain of a cock-boat assumes that his chart and compass and insurance

against the perils of the deep afford an absolute guarantee for the safety of the passengers whose faith retains them in the divine vessel committed to his charge. Thus the mass of nominal protestants have simply exchanged the ship for the ship's gig, manned by mutineers: salvation is being paddled out for them or sailed out for them, while their duty is to obey the rules of the vessel and furnish its material supplies.

332. The logical is nowhere: it is all a process of the notional. But bigotry, intolerance, arrogance and a persecuting spirit evolve by logical sequences into every system of ecclesiastical environment. Devout men, sainted women, become persecutors, torturers, alien to the divine instincts engendered in their humanity, by the logical force of the religious environments in which they make their home. They are like the Flathead Indians: every one has the hemispheres of reason distorted, pressed in, by the mental ligatures that are twisted upon the brain from its earliest religious infancy.

333. Hence, to return to the Protestant sects as established in their last strongholds of power, the shareholding and trafficking middle classes, they are little independent papacies. Now Rome is so far solarized that it has a kind word and a good hope for the sadducee as well as the pharisee; but the petty sects, in default of the grandeur, the historical potency and collective energy of the dominancy of Rome, are obliged to make an offset of show, by the

assumption of a superior private piety and of egoized moralism, by prayers loud as the call through a speaking trumpet, and innumerable petty, wholly mendacious mock pruderies that emanate from a root of pruriency. Conformity to sect opinion, custom and management becomes to them as the commandments of a new decalogue, graven on the stony heart.

334. Particularism is organized in the splintered fragments of a denied and broken universalism. Yet these after all are not particularists; they are strolling vagrants, who gather in the hovels by the wayside, and imitate in foolish pantomime the superb drama that had its world-wide stage first in imperial and afterward in medieval Rome. In all this notionality there is a reality; the tragedy of life is involved in all its comedy; the herosim of life through all its timid compromise; the veracity through the mendacity. Wherever there is a human soul in human flesh, there also may be written, in the words of old, God is in this place and I knew it not, and this is the house of God and the very gate of heaven; God is in Jack Shepherd and Robert Kidd, if one could find him there, if one could but strike the rhythmic key. God is in the stoker, grimy in the hold of an ocean greyhound, veritably, absolutely, as in Uriel, angel of the sun.

335. Now the church by its performance labors notionally to place God in man, as if God were not there already; but God is in man, and the divine

service to which man is called is to help his brother; to lead that potency and promise of God, which already dwells within him and which constitutes the sole reality of his life, into a conscious and outward divine-natural manifestation.

336. The stainless rectitude of God is already in-souled wherever there is a soul: were it not so, the seeming outlines, the spiritual molecular structures, that embody in the soul's formation, would fly apart; would entirely vanish in nonentity. Wherever there is angelhood there is God: that is admitted. Go to the extreme opposite; wherever there is devilhood there is God; tenderly compassionate, wisely considerate, making Himself subject to the lowest needs of the prostrated and perishing creature.

337. This universe, made up of innumerable particulars in every degree and quality of apparitional or relative substance, forming thus one coherent whole;—God possesses it, from and throughout particulars to that universal whole. Without God the universe would be nowhere.

338. At first flush this statement may seem open to grave objections, may even seem blasphemous misapprehension; but God is Man—absolute, infinite and universal Man. Therefore, by the ubiquity of His Presence, He verily is the ground and substance of every created likeness and image of man. Being benignity, His presence is benignant presence. It would break the heart of mankind and melt it down in love and adoration and obedience, if this truth

of truths and this fact of facts could be instilled and diffused throughout its human intelligence and sensation ; if, in fine, man could be made to feel in himself relatively as God feels in him and toward him. We stand to God in different angles, degrees and aspects of objective relativity ; but as to inmost, utmost subjective we stand equal and alike, from pirate to puritan.

339. We aspect ourselves differently : we look down and see but our own shadow : we interpose the selfhood as an opaque orb between our private consciousness and the shinings of the All-Father. We aspect our thought into the mineral or the vegetable or the animal, and hold it merely in the derivative light of these degrees, and hence pursue our trains of reasoning as if the contents of those degrees were merely natural ; so the farther we advance in them the more we lose the divine from consciousness, till God seems nowhere.

340. If our internal house is made darkness to us, no inner light, no shining of divinity, it is simply because we have closed up the eyes by which to see light ; yet all the while that light in-compasses and compasses. The faculties of man, in reality, however complex and innumerable, are in three degrees. The extreme degree is natural, including both the occult and superficial realms of nature. The middle degree is spiritual and touches in its processes the varied realms of human form and sensation throughout the humanly spiritual or celestial universe. But

the inmost degree of the faculties is theistic; and these faculties, when quickened, cultured and made serviceable, touch unto the living God: they open to us, as the divine mercy vouchsafes, the infinite modes and processions that are as heavens of heavens and earths of earths in the infinitude of the Infinite.

341. Now these three degrees of consciousness and sensation are separated one from another. We are, so to speak, pressed in upon ourselves; from malformations, resulting from heredity; by the crushing influence of obsolete or malign or unfit environments; and above all by the habit of our education and the engrossing persuasiveness in our natural bias, which is to localize thought, feeling and passion in the merest superficial structure of our natural outwardness. We animalize our own flesh, feeding with a gross habit in the magnetisms of the cold earthly creatures: we take into ourselves the animal appetencies and adopt them as our own.

342. Entering into Society, we find a movement of antagonisms: Society educates us in antagonisms: we are schooled not in humanity but in inhumanity: we are taught by law, custom, precept and example to violate the human law, on which is made to pivot the moving harmony and progress of the human world. We are taught, in fine, not to live in mankind for the good and service of mankind, but to live in ourselves and in a private self-interest of our own, which involves a warfare against the fellow. We are taught concealment, where the law is open-

ness; malversation where the law is honesty; deceptiveness where the law is appearance according to reality.

343. We are taught to act a part, where we should live and embody a principle; we are taught the science of seeming, where we should be educated into the science of being. We are taught that we are separatenesses, whose private welfare depends upon the repression of the instinct to humane association, when we should be taught that separateness, educated into fixed habit and ruling tendency, involves finally the ruin and extinction of our human nature. We are taught to hide ourselves from our own deeper consciousness and to consider that deeper consciousness as the mere breeding place of fatuity, chimera and illusion. We are taught to consider ourselves manikins, mechanically constructed by the play of an arbitrary Creator, instead of being taught that we are the offspring of that Creator, and stand as to our essentiality in the most near and intimate and wholly indissoluble relations to Him. We are taught, not to evolve from within, but to repress and restrain at every avenue these inherent tendencies to ascensive divine-natural evolution. We are taught to construct manner upon ourselves, a subterfuge of illusive appearance; but we are not taught to evolve manner from within as the formed expression of our common goodwill and kindness of purpose to the fellow creature. We are taught to enslave ourselves to nature, where we should be taught to liberate ourselves

into nature, and so by action to uplift and transform our own lowly naturehood into the qualities of our higher and real human life.

344. We are taught shame toward the most sacred of the functions and the organs of function in the frame. We are turned aside from the mental concept of generation in God to the base and ignominious superstition of generation in the animal. We are taught that God is the inapprehensible, when we should be taught that God is the most apprehensible;—imbued, in fine, with the fatal logic of forgetfulness. The men whose ancestors forgot God before them, and who have lived in a generation where God is practically forgotten, transmit the tendency and quality of forgetfulness to their posterity as a legacy of ruin.

345. The scriptures of the ages are made to us a misleading, through the debauchery of false interpretation. The shell of scripture survives and is honored, but as the broken vehicle of the phoenix whence the bird has flown. Every sense holds originally an in-sense, every feeling an in-feeling and each sight its own in-sight: but we are broken up in our structures; dumb in our higher gift of speech; trained in the harsh, biting vocalizations that belong to the birds and animals of prey. Finally, by the concurrent motion of the universal lungs of the race, that holds its breath in nature against God, we are taught to modulate and conform our own respirations to the movement of the anti-breath; so breath-

ing from the body against our own souls, and against the immanence of God. We are taught to press our soul-life down, to a coerced submission beneath the animal insinuations, impetuosities and ferocities, and thus to stand mere intellectualized passional brutes, with a seeming of humanity drawn as the skin upon the surface. We grovel when we should aspire; because we breathe out into the deadliness of dying forms, when we should breathe in toward the livingness of the All-Life.

346. The life of man, considered as a unitized or sentient existence, whose life is shared with the myriads of similar struggling existences upon the globe, all aggregated in the common natural and racial tie, is passed, not in a serene atmosphere, but in a perpetual cataclysmal storm: the first lesson instilled by worldly prudence is that of private self-defense.

“What's done we partly may compute,
We know not what's resisted.”

The men who have made their best mark in the world are those who grouped their powers into the resistant attitude: they are the warriors, who have fought their way to a certain stand place, of assertive power in intelligence. Such as are held as precious and sacred in the immortal memories of mankind are those endeared to generations, not because men feel them to have become by this distinction alienated from them, but because they feel them to have become nearer, more endeared, more endearable; not as the

pharisee who thanks God that he is not as other men ; but because they exhibit more of the racial manhood than do the multitudes of their struggling fellows. In the degree of this eminence, they have not journeyed out of their common kind, but they have entered into it more and more.

347. Preëminent amid these rises the Galilean Peasant ; more dear, more infinitely dear to the common heart, because that heart feels its own heart throbbing in him ; it reposes in this auspicious personality as the stay and uplift and refreshment of its own being ; worships him as the Incarnation of God, because it realizes him as the Reality of man. Strike Jesus of Nazareth out of history, and it is like striking the solar orb out of midday heaven : all that remains is night.

348. Men are conscious of the constraining attractions of this wondrous character, because of a quickening of the manhood in them ; because the love of him draws out to expressive action those qualities in them which they recognize as the divine element in the manhood of the race. To think into Christ is to think into their own freedom. To aspire and will into Christ is to aspire and will, not into the aggressive license of the private ego, but into the fraternal equal liberty of their common species. "And I, if I be lifted up from the earth, will draw all men unto me."

349. The beginning of a divine-natural socialism is to socialize with Christ. In socializing with Christ,

we inspire that infinite social spirit by which he ever seeks to infuse throughout the race the passionate instinct of divine-natural society. But men in the past, commencing to feel this deep tie of brotherly union with the God, have naturally drawn into associations technically banded together by a common obedience to and recognition of their racial head, the founder of their order, and the freedom and persistence of their life.

350. Hence the *raison d'être* for churchly organizations. Look back to their origin: obscure men who had lived with the Incarnate Man, and learned of him, and so become bodily pervaded by his ethers, journeyed throughout the cities of the Roman Empire. As they had been attracted to Christ, now, like satellites revolving in the track of the ascended and vanished luminary, they drew from the poor common people select souls, led to union with him and belief in him by the sympathy of their influence. It was indeed incipiently a second coming of the Master. "Lo, I am with you alway, even unto the end of the world."

351. His followers were his miracle, they were in the movement of his continuous persistence. The germs of life, with which his being was continually pregnant, were sowed in them and impregnated them. There are two histories of Christianity: one is superficial and notional, mainly illusive, often violent and dishonorable and disgraceful. This we read in the ecclesiastical annals. It blazons upon the world in

magnificent hierarchies, in gorgeous magical ceremonies, in brutal and murderous internecine strifes, in profane assumptions, in dishonest pretences and proffers of egoistic salvation, in perpetual warfare against social enfranchisement and personal liberty. This is the history of Christianity made nominal; made apparent; a fiction of appearance.

352. There is a second history, unwritten save as the history of the years is written in nature by the impregnation of its soil from age to age, and the perpetual renaissance of bloom and fruitfulness in the seasons. For the Man who sowed the seeds of his own manhood in man, imbued those seeds with a perpetually regenerative power: germs of divine qualities, the least of all seeds but holding the potency and promise of the greatest, they have gone on sowing themselves in the successive generations of mankind.

353. Germs of the divine-natural humanhood, they have fallen,—some into stony human soil, and unable to find a holding ground, have vanished away. Some have fallen into the shallow soil of triviality and superficialness, and taking a feeble hold and so rising to a brief show of incipient leafiness, but finding no deep rootage, have been arrested in growth, and thence lost from sight. Others finding a positive matrix in the incipient realness of character and constitution, and reproducing the first fruits of Christness, have made men fruitful in the sympathies and sacrifices and sanctities that are implied from God into the con-

stitution of the race. If any man loves the divine-natural humanhood that was in Christ and that was Christ, it is because he holds the impregnation: this is the church militant, God in man: this evolves the church social;—God socialized in man and begetting there the divine social order of the race.

354. But Christ, being the fullness of God, that is of common universal man, is infinitely and universally as well as exquisitely and benignly secular. Let us say here, He is the divine-human *Ouvrier*; hand in hand, heart in heart, brain in brain; by this continuous vivifying impregnation with all the humane toilers of the globe, whether in arts or literatures or the more obvious forms of useful production. Thus the Incarnate Man is Poet of poets, Orator of orators, Organizer of organizers, Inventor of inventors, Healer of healers, Liberator of liberators, Artisan of artisans; so on from the brow to the footsoles of the industrious peoples. Yet He is hidden from surface sight, surface thought, surface feeling; as the Parent Deity is hidden; buried in human nature as the sun is buried, all its throbbing rhythms concealed, yet actively concealed, in the common substance of the globe.

355. A great agnostic preacher writes, that "the personality of Jesus is irrecoverably lost to mankind." Nay, it is *recoverably* lost: it is buried in the natural race, but this in order that it may rise through the race again. Christ is buried in mankind, as a central sun is buried in the mass of nucleating substances

that shall pass through fire-mist to planetary organisms and constitute a new solar system in the universe. Whirling human atoms that we are; organized atomic systems that we are; the divine-natural respiration opens us to drink in the fire of the quickening and organizing luminary; to become impregnate with the qualities of the socialized human system that shall be.

356. But Christ, the All-Son, revealing the All-Father, declared, "No man cometh unto the Father, but by me." How then, by organic process, and by the complexity of organism in this natural degree, does man come to the Father by him? Christ in his divine filial personality is, so to speak, the negative-positive pole of the divine human gravitations through the race. The Divine Father, revealed as Helios and Dayaus and Ormuzd to the ancient races of the orient, and hence known to the ancestors of the Hebrew people as Jah-Veh, Man-Woman, throned upon the circle of the earth; the Divine Personality in the luminous universe, is, by apposition, the opposite or positive-negative pole. The divine-human rhythmic energy vibrates in the current of gravitation through opened man from Christus *filius* to Helios or Jah-Veh *Paternus*.

357. By means of this proceeding of Christ, man organically is drawn up till he stands in the human attitude, firm footed upon the globe; the rhythms of his proceeding breath streaming forth through his bosom; streaming forth at last through each sense-

nerve of his vibrating frame. Now his countenance is aspected toward the Paternal Deity, who again breathes forth into him through his naturehood; thence into his spirithood, and so to his theistic interiority of generated life and form and passion and apprehension. So the two respirations are unified in the lungs of that theistic interiority of the creature, and in that unity he shares the communion of the Father in the Son and through the Holy Ghost; one God.

358. To this we tend. When the Son breathes through a man of the new life into the bosom of the Father, and the Father by return of respiration breathes through the man into the Son, and the two breaths coalesce, they form a third respiration. Until this acme is reached all the stages are tentative, provisional, transitive and transitory. The man journeys hitherto; but here is the goal: the respirations condense in the theistic form and movement of him. Here again is, so to say, the alembic of their distillation, and hence is generated the third essence.

359. The natural-divine respiration inflows and plays upon the plexial system with great joy, deep and calm; but this begets a sorrow in the flesh, because the respiration is impeded there, and it is restrained in the law of the infinite compassion. "He knoweth our frame; he remembereth that we are dust." So again, the effect of this, so rarely and sparsely given, owing to the present disorder and condition of the race and the globe, is that the ethers are

simply to nerve the man up into a form and purpose of persistence in the appointed duties of his career.

360. This conscripts him to the service of the last forlorn hope: it sets him in the advance of the battle for racial deliverance: it pushes him into a daringness before impossible: it enhances many-fold his ability to achieve the results of his especial call. His brow is imprinted with the signet of Jah-Veh, Man-Woman: he is legitimized into the divine-natural humanity of the sun; theo-socialized into its majestic human harmony; theo-spiritualized into the intelligence of its vital order, and to that degree introduced subjectively to a stand place above the planetary movement and above the antagonistic action of the subversive human kind.

361. Dayaus claims him as a first fruit of the long agony of the Incarnation. God is no longer to him, in that mode of Solar Paternity, a consuming fire. His adorations are lifted in the objective to the great white throne, and to Him who sits thereon, the Father eternal. To this we move; but this is the prophecy of redeemed man. Creator, Redeemer and Sanctifier are hence known as one, yet as agreeing in one. Herein the man has reached to initiation in the baptism of the Holy Ghost and of fire. Commencing from this, we may advance to a statement of the recent, present and prospective fulfilments of the redemptive mysteries.

SECTION IX.

JESUS OF NAZARETH :

HIS ACTION IN THE WORLD DRAMA.

362. The fragments of the scriptures of the ancient solar religion, that are preserved in the Avesta, are at once heroic and humane. They introduce the mind to the conception of a Personal God who is enthroned in a world of pure light and encompassed by brilliant intelligences of the higher humanity, the ampashands and the ferouers. These are the "sons of God" who are represented, in the poem of Job, as assembling in the presence of the Almighty. From these scriptures is drawn the conception of supernatural beings who preside over the provinces of the Earth, and who are referred to in the book of Daniel. The originals of the conceptions that were afterward embodied in the Christian cult as archangels and as angels are here displayed ; orders, in fact, of a social hierarchy and chivalry of the heavens.

363. But the key note of the Avesta is pitched in war : that scripture is the tracery of a divine-human

epic; let us say, of an epical religion. It seeks to interpret the mystery that envelops the earthly race of man, the mortal struggle for the preservation of its better quality into which the human race is knit and centered, by the bold assumption that evil, disease and physical mortality are the results of an inroad upon the earthly mankind, carried on from a subterhuman region of the universe by intelligences who are grouped in antagonism to the divine order, and who apostatized from the service of the divine-human principle.

364. The teachings of Jesus of Nazareth were in accord with this cult. He taught that there were angels of a heaven into which no man of our race had ascended save himself, the Son of the Divine Humanity, who, though incarnate, still as to His Essential Being dwelt in heaven. He taught the existence of a celestial hierarchy, secretly engaged in needful and persistent ministrations to this mankind: he taught that he was occultly enveloped in the column of its force;—angels descending and ascending upon the Son of Man.

365. According to the Gospel narrative, it was a descending angel who announced to the beatific virgin that she was to become pregnant of the Holy Ghost. Again it was a celestial choir, chanting in the open natural firmament, that directed the shepherds to the heavenly birth, and that led forth a rhythm through the etheric atmosphere in that wondrous song, "On earth peace, good will toward men."

Again it was an angel who was manifested to strengthen him in the anguish of Gethsemane, and again one of the higher universe who sat upon the stone at the door of the sepulcher in the early dawn, whose "countenance was like lightning, and his raiment white as snow," the herald of the resurrection.

366. Throughout the warp of the natural runs the woof of the arch-natural, the supernatural narrative. These were in a sense materializations, yet far more and other than materializations as the phrase is now employed. Let us say, they were evolutions in prime force. However intelligences born originally upon our earth and of the planetary degree of mankind may have mingled, still the moving column was in the order of that loftier, that luminous hierarchy.

367. Our Christus by demonstration proved himself to be the Lord of death, and those who trooped in the service of his ministry were from a race or races in whom the original integrity of creation had been preserved inviolate; who had neither sinned nor died, but who had ripened up from degree to degree in the divine-natural quality of their exalted species.

368. We think in sin: though striving to overcome it we still think in it, because we breathe in it and are forced to inhale an atmosphere tainted with human corruptions. We think in disease; for, however much we labor to overcome disease and expel it from the constitution, we cannot walk a street or enter a dwelling where the soil, the walls, the floorings are

not in more or less degree penetrated by the infinitesimal disease germs. They swarm upon the live flesh: they riddle it: they feed upon it and they diffuse a live contagion that always breeds and multiplies. We think in death because we inhabit death.

"The air is full of farewells to the dying,
And mournings for the dead."

The human earth is shaken by the convulsions of a perpetual bereavement. More and worse, death haunts us: the world is all a haunted house: shells and specters, that are remains of the mortal part of man, and that in the death process are separated from his more interior personality, maintain a precarious and fictile existence, puncturing the fine nerves of the living; invading their senses, that they may absorb from kindred and sympathetic flesh the food whereby to satisfy the life-hunger, to solace the life-passion, to protract the brief period of the shadowy and quasi-human survival. The higher, the normal thought of man, is crushed in, is broken down, beneath the weight of this oppressive and murderous mortality.

369. Moreover we think in dissolution, because we are in dissolution. The body is in perpetual struggle to renew its cell-germs, dying by thousands every day: for all its seeming solidity, the natural frame is made up of organisms that are as perishable as the flowers of the snow. To think continuously in sinlessness or pure good, in health or in real organic freedom

from disease, in continuous organic immortality from spirit to flesh, from flesh to spirit; to think finally into the indissoluble, is almost beyond possibility. Yet to think into the truth of life, of law, of order, of divine-natural and imperishable existence, is the effort that our God projects into us and through us from within.

370. As a man thinketh in his heart so is he. By thought, thus organized in Truth from centrality to circumference, we grasp the force of law: we hold the creation in our constitution by grasping to the truth of law, as it is in the effort to be organized in us and through us: we grasp to the force of law that is implied in the constitution of the Son of God, who is perpetually made flesh for the redemption of our humanity.

371. Hence these studies have for their object the introduction of the mind into the truth of law. If therefore the consideration of the reader is led to far-away themes; to discussions of angels and spirits, and of disorder in the universe prior to the existence of our own race,—statements drawn from the occult that seem to have no present evidence,—this is because such statements are a part of a body of law and fact, that is coherent in all its parts as is the series of the organs in the body of man, and of which each special statement is as necessary to all the others, as one member of the body is to the integrity and harmony of all the others and of the body itself as one vital whole.

JESUS OF NAZARETH IN COMBAT WITH THE WORLD-EVIL.

372. Jesus of Nazareth, being incarnate, stood in the center of the vortex of this battle raging round the planet and throughout its mortal human race. We read in the gospel a singular story of his being taken up into a mountain, and fasting forty days and then being tempted of the devil. Perhaps there is no averment in the scriptures so unbelievable by mortal intelligence. Let us say of this, that our Lord organized in the natural degree of his consciousness the law and fact of the human and planetary situation. He led the Truth, that was his center, and that was in his center, out through the degrees of his organism to the extreme circumference of natural understanding and consciousness. In the logic of pure reason he organized his thought, marshaled his forces, tested their powers; stood thus, the Absolute Truth of the world, confronting the organized and organizing falsehood of evil that had led through the human race a movement of inversive evolution. He breasted himself against the energy of that inversion; felt of it; made himself organically open to it, so as to take it into his natural sensation, and through that to his natural judgment; in a word, met the enemy; met the power that in one form is sin, in another disease, and in another death; the triple-headed Cerberus, the "god of this world."

373. He entered bodily into the body of the work-

ing force of the inversive evolution : he mastered the subject. No mind discovers the reality of a fact by merely looking down upon it : the absolute knowledge is the inside knowledge : he must break it open and enter into it. It was the effort to break open and enter into the organic fact of evil, of inversion, of disorder, that Jesus nerved himself up to, in his natural manhood, in that mountain of temptation. Mithras entering into the domain of Ahriman to measure swords with him!

374. Now all mortal men, heart-set in antagonism to divine-natural good, are organically one man : but this one man is also organically one man with all of the deceased of the race who have been stricken out of surface existence, but who preserve their egoized individualities in a subjective state. Again, granting the existence of a race of fallen intelligences, inverted from a quasi-angelhood to devilhood prior to our race, and invading it by subtle occult powers, they, as one man, were combined, first with the subjective classes, and thence with the objective members of the egoized planetary mankind.

375. The evil that Christ met was thus triune. Finitely and phenomenally speaking, it was the anti-god, the power "that worketh in the children of disobedience." Power there meant power : no evil can be conquered by warring upon it from a higher degree : it can only be conquered as the specific divine-natural truth of good, that is opposed to it, descends to the level of its degree ; forces the degree

open and enters it. But evil holds the persistence of its power by keeping the organisms which it has subdued to itself and in which it is enthroned and operates closed against invasion. The Christ on the mountain sought to open the cabinet of the black magic. He broke open that cabinet, and in doing so he encountered the magician; through all the serried ranks, the knit up series of the infernal hierarchy; through all the composites of its masterly profanation of intelligence; through all the batteries of its concentrated force of will, made as one stupendous inversion of a man.

376. This was the devil: but meeting it he encountered in his own person the condensed, distilled essence of that subtle fluid quality, which, penetrating man through his sympathetic nerves, leads him into temptation. Now the fluid that we term animal magnetism is the negative, into which may be incorporated a human magnetism, surcharged with the passions of the ego. This again, being combined, may coalesce with a third fluid which is the distilled virus of the subjective organisms of the diabolized race. But the man who becomes the voluntary and determined medium for these three in their unity, is incapable of being tempted by good, to be good: he is in the sin against the Holy Ghost: potentially he is blotted out of the book of life: in the Buddhist phrase, "doomed to avichi."

377. Christ encountered this corporate fluid: in a word, the corporate inverted infernal man sought to

make him an hypnotic subject. But infernality is the domain of the plausible. A lie pure and simple is impotent, but a lie that embodies itself in the appearances of Truth and is winged on in the force of the triple magnetic current, smites upon the brain; thrillingly penetrates and deliciously permeates the sensories; opens the capillaries to absorb the seeming nectar and ambrosia of elysium; translates the subject into a seeming paradise; moves upon the visual sense by superb mirage after mirage; produces in fine all the phenomena of the spiritual séance, multiplied and multiplied through almost limitless varieties.

378. Through experiences that these words but faintly and feebly outline, Jesus passed. He submitted himself to the ordeal in his extreme degree; knowing that, without measuring swords with the enemy; he could not enter upon the human work that was before him. But he overcame finally in the adjuration addressed to the universal hell, "Thou shalt worship the Lord thy God." So again, in the solar scripture it is predicted, that the Golden Child, Mithras, shall win the fight against ahriman and the rebellious devs, and that even ahriman in the finale shall become obediently receptive and once more a loyal worshiper of the All-Good. Evil, while evil, worships itself: if the organic, inverted fictitious man of the hells finally worships God, it is because God has entered him, dissolvingly yet re-creatively and redemptorily, and is become all in all.

GOD SYMPATHETIC AND SECULAR IN COMMON MAN.

379. God is physically in relations with physical man. His organ is through the great sympathetic nerve. God does not pelt man with cobble stones of direction: He does not, when the children call for bread, mock them with pebbles. In the supreme sense God is SYMPATHY. He is sympathy for the small lives, unknown to us, that run through myriads on myriads of formations of inferior realms, where we have been taught that nature is inanimate.

380. Again, God is infinitely and absolutely secular. He fits the secularities of the universe to himself as a warm sympathetic hand might fit itself to a living human glove. God is in the breathing action of the sympathies. Wherever there is sympathy in man to any pitiful needy creature, to the trodden worm, to the wounded bird, the tortured, abused animal, to the little child pining for affection; so on, on, through the innumerable hosts of the martyrs whom egoized society, priest-cursed society, vilifies, tortures, grinds up, tears up, on the teeth of the mammon mills to weave them into the shoddy garments of its plague-spotted civilization, God sympathizes.

381. That which the puritanic pharisee accounts as crime or vice is largely, in God's sight, a blind instinctive effort to break through the immense organic criminality that false environments urge in

upon the spirit; to penetrate through the disease of the accustomed and legal viciousness into atmospheres of purity and honor. So in God's pure vision that which to the notional mind often appears a sin, is the struggle of the human spirit, strained and agonized upon the social rack, to hold, to endure, to survive throughout the desecration, to find its lost manhood, to penetrate the illusion.

382. God is not Calvin: God is not Torquemada! God is Human: the sin against Him is inhumanity. So it was expressed in the ancient scripture, "He that dwelleth in love dwelleth in God, and God in him." It is true, as theologians have averred, that the justice of God must be satisfied in the creature, but the justice of God consists in the perpetual movement to adjust. The claims of the divine justice can only be fully satisfied as the law finally avouches its universal and prevailing potency, in the organization of just relations between man and man everywhere, in realms visible or realms invisible, in equities, in accords, in reciprocations of affection, in embraces of responsive regard, from organ to organ throughout the human constitution, personal or impersonal, private or social.

383. The movement of God in the creature is therefore to introduce the infinite divine-human sympathy throughout the sympathetic reason and passion of man; to naturalize that sympathy in its human vehicle; to educate the derivative sympathy in man to the exquisite perfection of its intelligence,

and thence to uplift the race in one vast composite order of sympathy for the indwelling and expression of the supreme affectionateness. Whatever outrages the sympathy outrages God; whatever restrains the sympathy restrains God; and whatever denies the sympathy denies God.

HEAVEN AND HELL.

384. Yet here we are apparently confronted by a negative fact of tremendous significance; a split in the universe; God in warfare; one class of the survivals from natural man the objects of divine sympathy in the eternity of heaven; another class the objects of divine antipathy in the prison realm of hell. "These shall go away into æonian punishment, but the righteous into life eternal." That Jesus so taught is the accepted inference.

385. This looks like a tremendous partialism. Christendom with a few exceptions, from the first, has based its theory of the future life on such terrific assumptions. A plain logical statement decomposes this illusion. What is, on its logical ground, heaven? purely and simply Theo-socialism. What are angels or angelic spirits, whether from our own or any other orb of the universe? they are simply and purely Theo-socialists. What is this endless procession of the ascending departed? they are simply men, women, youths, maidens, children, in whom

the divine sympathy of humanity is the ruling and directing principle, tending to a continued ever-unfolding existence of sociality in the Social Infinite. What then is it of this other stream? men and women who have abrogated in themselves the ascensive law, by accepting as their rule of life the law of self-lust, self-greed, self-service, which palsies and petrifies or putrefies the sympathetic nature. They are those who fixed their natural existence in self-worship, self-devotion, self-intelligence, self-passion; devotees of the anti-god; the volunteers, the rank and file of ah-ri-man. They are those who rejected from themselves the veracity of humanity in the rejection of its sympathetic life; those who willed to inhabit the human race on earth as the tape-worms inhabit human flesh, and who exploited their fellows, subsisting upon the unearned increment as the tape-worms feed. They are those who abolished their own humanhood, so far as that was possible, in denying, in violating, in outraging and defacing and desecrating the humanhood of the fellow.

386. Like attracts to like, in the common law of associative greeds. They perditionized their own constitutions: they accepted for their law the license to exploit and appropriate; excluding from themselves the true liberty, which is to produce and communicate. Hell is simply egoized individualism, projected from earth into the regions of departed spirits. These indeed have gone away into "æonian punishment," and that punishment is, that they are what

they are. Tape-worms here in the flesh of humanity, their association becomes the coil of worm on worm. The incessant torturing of the insurances, that turn and crave within them as the worm that never dies, is but the motion of the most interior nerve-line of the Divine sympathy, forced in through the spirit till it encompasses and protects the psychic germ; turning thence to hold the last remains, the secret tabernacle of the violated human sanctuary, against the inversive movement that has triumphed, and ruined in triumphing, to that final hold.

387. And the publican ascends to heaven, because he realized in himself his own private worthlessness and nothingness, and thrilled so with the sympathies of humanity, and dared not so much as to lift his eyes to heaven, but cried from his yearnings to be quickened into a vital humanhood, "God be merciful to me a sinner." And the pharisee is in hell, because he gloated and gloried in the assumption of an attributed, private, egoized righteousness, and thanked God that he was not as other men. The seed-germs of this statement are to be found, by whoever will look for them, in the gospels; but they are not original there: they exist as brilliant fragments, sharply defined as the angles of the crystal, in the surviving scripture of the avesta.

388. With this clue, one may discover the logical truth of law in that most painful parable of the Master, the one referring to Dives and Lazarus. Dives clothed with purple and fine linen, faring sumptu-

ously every day, holding his door closed against the starving proletariat, though even the dogs came and sympathetically licked his poor sores; Dives represents the plunderer of the unearned increment, rich unto himself and not unto God: he dies and is buried, and afterward lifts up his eyes in hell, being in torment. Lazarus, the proletariat, also died and is carried by angels to Abraham's bosom; a phrase well understood by contemporaries as being a super-terrestrial paradise.

389. Dives, thirsting for the solace of his old life, asks Lazarus for a cup of water. Lazarus cannot give it: the divine sympathy of humanity, that is a sweet refreshment to the human angel, cool to him as sherbet mingled with the mountain snow, would simply aggravate the torment of Dives: the sympathy that he rejects and hates, that which has become utterly repugnant to his constitution, would be as adding fire to fire. The parable is not constructed in individualism but in theo-socialism.

390. In every age, as then, there is a Dives, massed and held in the concurrent anti-humanity of the aristocratic, plutocratic, hierarchal, plundering classes: this is clothed with whatever the world has of splendid decoration; housed in whatever the world has of magnificence; fed to repletion with whatever the world has of delicacy and luxury. There is always also our Lazarus of the sores, the chains; the mass of the producers plundered everywhere; the proletariat of nations, whose existence is chronicled by one long

insult, spoilage and desecration. Dives represents the denier of the rights of man ; Lazarus the denied. The moral is, that the class which rides upon the coach here does not ride upon it in the world of recompenses, and that the mass which is crushed here beneath the horse hoofs and coach wheels is not to be crushed there. To one class it conveyed a warning, to one mass it diffused a hope.

391. Yet poor Dives!—undrape the business centers of Chicago, New York, Paris, London, of their illusive wrappages, and what see we but hell in embryo? hell nucleating, hell burrowing in the human soil composed of the heart and flesh of the industrial toilers of the globe; hell feeding in that flesh and by the rivers of its blood made drunken from golden cups in the wine of the fornication? In every sub-center of commercial civilization what find we but the outlying towns and suburbs of hell? In each of these we behold edifices, consecrated here to the ceremony of Moses, there to that of Christ. Interspersed with lowly tabernacles where poor men worship, are the magnificent temples consecrated to the worship of the Plutocracy and its satellites; but these are builded in deceit, reared by means of the spoil of the unearned increment, and so based and uplifted utterly in dishonesty and oppression. Dives worships in them, and, with his flesh gorged from the increase of the bodies of the people, he breaks the consecrated bread, touches his lips to the sacramental wine. Outside the doors, with rags for a garment,

with wounds and stripes and running sores for a decoration, is the common man, whose plundered toil built that temple, whose stolen wealth of human energy pampers the bodies of the ceremonial worshippers. And that common people has asked for ages that its hunger should be appeased,—its hunger for denied rights and humane sympathies,—though but by the remains of the religious banquet. This, with its legitimate inference, is also written in the humanity and logic of the parable.

392. After making all allowances, the prestige and the humane character of Jesus have suffered and do suffer immeasurably in recent and present times from the connection of his teachings with creeds of diabolism and infernality. Yet diabolism and infernality are phenomenal facts and events in the history of the universe. But for the existence of diabolism and infernality the Incarnation itself, in that repressed and shadowed form, would have been unnecessary: it would have enlarged into an incarnation in the magnificence and harmony of humanity, instead of being, as it was, in the squalor and degradation of mankind.

393. Still we owe it to him that the truth of divine-human warfare and struggle, asserted as a cardinal feature of the solar cult, was reproduced in his averments and vindicated in his experience. When his relation to this warfare is understood, his character and prestige will be reestablished in the cultured

reason of mankind and lifted there to the enthroned Infinity.

394. But the Divine Son was initiated into the mortal character; led down and out to the mortal stand place, as more and other than the mere representative of a divine spectacle. "My Father worketh hitherto, and I work." He is only to be understood as we comprehend him as the Working Man; the Man of all work; and therefore, to a depraved, diseased, disheartened, rotting race, a worker, down to the very extreme of all possible malignity, obscurity and deprivation.

395. This is Hercules, and his first toil is to commence the cleansing of the Augean stable; but that stable is the organic structure of the mortal race of man, in which all the heredities of all the ages of disease and decay have dropped the last substance of their corruptions. Hence we see him as soon as—by a public entrance into Jewish Society—he pushes forth a presence, pressed upon from every side by the diseased. He opened the rivers of his life into these halt, maimed, blind, deaf, paralytic, fever-stricken, leprous crowds. His look, touch, voice, breath, smile, command, bore into them forces of renewal in the rhythmic currents of the divine-natural sympathy. And still the diseased world pressed upon him, until he stood, the one structure of original and cardinal health, in an embodied whirl of virtue, whose elements were absorbed by the famishing bodies of

the masses as the desert drinks in rain. But mark: in a certain city "he did not many mighty works there because of their unbelief." Here were the present limitations of his power. It was to the sympathetic body, hence to the sympathetic soul, that his vibration penetrated: beyond this he encountered the barrier. Nay, more: he encountered not merely a negative barrier but the positive resistant force of rising and accumulating antagonisms. Among the thousands who were healed, comforted, drawn into sympathetic relations, he preached the gospel;—observe, the gospel of the kingdom; a kingdom of God in man; a Theo-socialism, descending from the luminous heavens to drop its seed and fertilize in the bosom of the earthly race.

396. "The common people heard him gladly." The toilers of Galilee recognized the presence of a Man among themselves, brimful and overflowing with the divine qualities inherent latently in their own humanity. What miracles of Christian science, of faith cure; of mental healing! what a school of incipient world-healing in the incipient Theo-social life! He instilled and instituted the enthusiasm of health return; he brought love to the forefront as the arch-vitality; he sowed himself by impregnative seeds in the bosoms of the more devoted of his disciples, and he sent them out as missionaries into the villages, stricken clean out from the service of the money greed; instituted them into a Brotherhood

of the New Life; radiative life-bringers, taking no more thought of to-morrow's needs than do the larks and sparrows; leading forth through fiery lips the music of deliverance as artlessly as do the nightingales.

397. Enthusiasm flames high for the moment in the common breast. Here is the Coming Man "who shall deliver Israel." It was worth while to endure the pangs of the crucifixion afterward, if one could first have realized the wealth and splendor of that brief experience, and have been borne abroad through the open bosom of the simple people, actually forgiving sin, baffling disease, circumscribing death, slaying fear, reviving hope, trampling down the egoistic lusts, calling forth diffusive spray from the inflowing sea of the social passion, introducing sociality as a potency and promise where before the arid selfish greeds held a common mastery.

398. To do this, even transiently, was to invade the entrenched evil of the universe. "Here am I. I cannot do otherwise. God help me!"—Luther's brave words at the Diet of Worms were but a wandering echo from the Master's thought. He was bruised and smitten for our iniquities; he was despised and rejected of men. Soon his forecast of the future began to grow dark from the ominous shadows of old Hebrew prophecies. In embracing the People for its uplift and renewal, he but embraced the sureness of his own near-time of crucifixion. Yet here opens a

page that must be written, however it may be considered as incredible.

399. There are periodical crises in racial and planetary history, that in scripture language are termed judgments. It was at a crisis of this character that the Divine-Natural Man took form amidst mortals. The extant records show that he averred a judgment of mankind at that period, as when he said, "Now is the judgment of this world: now shall the prince of this world be cast out." But he also made the stupendous claim that he, in proper person, was the Judge, affirming this in the words, "The Father judgeth no man, but hath committed all judgment unto the Son."

400 Whilst, therefore, the authoritative religionists of Israel were commencing to judge him, the proletarian chief, the Man of the people; whilst thus they were slandering him, vilifying him as a pretentious liar, demagogue, impostor, renegade, adept of the black magic, working miracles through alliance with the devil; whilst they were laying the train of events that should result in his arrest, his trial before the Roman tribunal and his speedy martyrdom,—the divine-natural forces, evolving by him and through him, were preparing to bring that age to a close.

401. Now there is a singular phrase alleged to have been used by the spirits whom he expelled from the demoniac of Gadara. "What have we to do with thee, Jesus, thou Son of God? art thou come hither

to torment us before the time?" It was peculiarly an age of infestation, and a large share of his energy as a healer was put forth for the deliverance of the tortured, half delirious people from spectral possession and obsession. That class of his works which is the most ridiculed by the materialistic critics of our time, was really the most important, the most vital.

402. His form was organized in the third, but also in the fourth dimension of physical and psychophysical space, and his visible structure of personality therefore occupied the medium line. His organism was transposive; that is, by the involution of the structural lines he became invisible, untouchable to the sight and feeling of men of natural sense: hence retransposing, he was again on their own plane and in sensely sight and contact with them. He was "here and there and gone," in the language of the player, but not as a ghost. He was Man, organized at least in two degrees; in how many more we know not now, but we shall know hereafter. In that higher, larger transcendental degree—whilst in the earthly one he appeared as simple man Jesus—he was glorified. Thus he showed himself on one occasion, when he took his disciples into the mountain and was transfigured before them. They saw him there in the second degree of his finited personality, angelic, archangelic; yea, more.

403. It is a law of the Highest, when it assumes

form for the service of the lowest, to assume fit attitude in the service of the lowest. Therefore, while showing himself to confidential disciples in the glory of that transcendental degree, he commanded them that in that present time they should tell no man. Ever intent upon the Father's service, he pursued one continuous chain of labor, never interrupted by any distant service in the other and occult world.

404. Now at that time the globe itself was quivering in its essential internal structure; in fact it was on the verge of dissolution. The subjective regions there, in subdimensions of the fourth dimension, had become so densely charged with the karmic elements from the naturehood of many generations; moreover so densely crowded with myriads on myriads of the spirits of the departed, that they were in states of gorged repletion. Hades, Tartarus, the Under-World, were in trouble: they were disquieted: the sense of impending change or dissolution vibrated through them all.

405. They had begun to arrest the ever-impending columns of the human souls marching in upon them from the death-beds of the planet, and in turn these columns, only separated in part from the earthly atmosphere; part dead, part alive, were forming whirl after whirl, like the convolutions of an ever-growing snake, twining in nearest possible approach to natural surfaces. Their magnetic effluvia was commencing to discharge into the natural air and into the

common breaths of natural breathing man. Thus the human race was in a sort of fatty degeneration; the house, the street, the temple becoming as, in fact, an open graveyard, in which the dead walked, wandered, struggled, seeking rest and finding none; unable to shuffle off the last continuations and residuum of the mortal coil, in a wilderness of multiplied infatuations. It was the culmination of the human winter. The race was freezing down into a stolid apathy.

406. The Deliverer arrived at his point of initial demonstration when that cold of bitterness was at its intense. He was crowded on in the rapid rush of events, growing out of the necessities of the planet, and urged in the whirl of those bewildered surging multitudes to a speedy termination of his visible career. He abandoned pastoral Galilee, with its simple and receptive people, and forced his presence upon Jerusalem, the focal center of the inversive movement that he came to overthrow, by announcing directly that he was the King, the Judge, the Lawgiver. He forced the fight: he called out the smoldering hatreds against divine order, and against his person as the embodiment of that order, into concentrated malignity of antagonism.

407. They crucified him in fear, in panic, in self-defense. Their inspired high-priest affirmed to them, as in a vision from the God of Israel, that it was better that this one man should perish than that Israel

should be destroyed. Jesus deliberately laid himself open to the charge of blasphemy : according to their law he was a blasphemer, and according to that law also he had incurred the death penalty.

408. Moreover, he had exhausted every potency in the assumed structure, derived from his divine original, but the last. He made his triumphal entry into Jerusalem followed by the immense throng in sympathy with himself and his mission, knowing that it was a march to Calvary : but more, he marched into the jaws of death, into the pit of hell opened to swallow him up and smother him. He encountered the concentrated form and force of the black magic;—Infernus focussed in its ruling spirits ; concentrated then and there for the supreme struggle. In forcing the fight on priestly Israel he forced the fight on them.

409. It was the second act in the drama of which the first opened on the mount of temptation. "And I," he spake, "if I be lifted up from the earth, will draw all men unto me." We know but little of the events of that week of agony. Outwardly was a dead calm : multitudes, crowded into Jerusalem for the feast, moved about as if in a chain of hypnotic enchantments. Every one felt an invisible force, pushing on to the consummation of a tragedy that none were able to resist.

410. Events move on to the period that precedes their finale in a law of alternatives, fate and freedom held in equal balance ; but in the movement of the

finale freedom bows in obedience: fate rules alone. "It must needs be that offences come"; yet still "woe to that man by whom the offence cometh"! for such had ripened in freedom to the determination of the events. The soul ripens like a fruit upon the tree of Freedom, but then detaches itself, whilst Fate holds the open hand to clasp it in its fall.

411. When Jesus hung upon the cross, the transcendent form of his Divine Humanity projected, by the luminous splendor and fiery passion of the self-sacrifice, a divine solar image, breasting into the forefront of the massed and congregated solidarities of the previous and departed mankind: *it was a crucifixion of the God-man in space*. In that larger form of finited personality he actually died for every man: for the universal death that is in every man entered into him; formed through him to encompass about him for the final stroke. Here let us draw the veil. Enough has been suggested to indicate what the cross of Christ did signify and hath signified, and doth now, and shall forever signify, in us, for us and for this globe, and for worlds and systems in the universe yet to be born.

"Till then, nor is my trust in vain,
Till then I trust a Savior slain.
And O, may this my glory be,
That Christ is not ashamed of me."

THE CRUCIFIXION : A PROCESS IN REDEMPITIVE LAW.

412. Creation is in successive degrees ; in, from and into the Infinite ; that is from eternity into time ; thence in and through time ; thence into and through timed eternity. The process of redemption effected in the creature is an operation continued through time ; it is logically, and therefore of necessity, just apparently opposite to the process of creation. In nature the process is continued and made apparent by the superimposition of superior upon inferior structures. Thus the mineral kingdom first appears : out of that grows the vegetable kingdom, superimposed and evincing wholly different lines of motion in as many variant, specific and generic formations. Through that again grows the animal kingdom and appears above it and is dominant over it. Finally, on such base and through such matrix, is generated the earlier type of man, who is fashioned exquisitely in the combined order and symmetry of composite substance of the three preceding degrees ; the least passing into the more and thence into the most, till man appears and draws this woven mantle of complex differentiation, to be fused again into the living passionate flesh of his own warm naturality.

413. But the economy of the redemptive process traverses in the opposite direction. The creative

growth, beginning in the lesser or lower, aspires perpetually to find its completeness in the higher and larger dimension. The redemption of man, which is his re-creation, originates in the redemptive act as first taking effect in the higher and larger dimension of his incipient humanhood. It is a rebuilding that begins in his higher story, and rebuilds on, till finally it reaches and becomes apparent in his lower story; that is in his corporate form of naturehood, by which he stands out in the third dimension as an image of man.

414. What then was the Crucifixion, that the image thereof should have produced such marvelous effect upon the destinies of mankind throughout succeeding time? It was the Truth of Being projected against the untruth of appearance. But what is Truth? question hardly answered! It is Unity in Ubiquity: it is the Form of the Reason of the universe: it is the Natural-Divine Man. Therefore, logically, the appearance of Truth in our race was as the Word made flesh. Truth is inconceivable, save as it is conceived before us and presented to our mental objectivity as it was thus presented. Truth is more than Cause: it is Cause in Ultimate. Hence it was said, "I am Alpha and Omega, the beginning and the end, the first and the last"; "the Almighty." But Truth operative through its ultimate is almighty, therefore it was said He was in the world reconciling the world unto Himself.

415. Creation in its first stage is the thrusting of the creature into consciousness; into self-knowledge, in

which he stands as consciously set off against God: otherwise he could have no ground of personal existence. The second stage of creation is redemption: in the redemptive process the creature, who has become a finite consciousness, is re-introduced into a filial apprehension of the consciousness of God. Otherwise creation were impossible; for the creation is in totality.

416. The redeemed form of man is in the form of the totality of creation: he is in the form of the unity in ubiquity; he is in the form of the reason of the universe. Therefore it is said that Christ is formed within him; and that he is dead, and that his life is hid with Christ in God. Therefore it is said again, "Behold, I show you a mystery; we shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed: for this corruptible must put on incorruption, and this mortal must put on immortality. So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory."

417. The crucifixion was the pivot in the redemptive movement, on which the movement swung to its round of operation throughout humanity, past, present and prospective. In effect, Christ is crucified in every man, that he may become a redeemed man. This is said to be the mystery of Christ which

was from before the foundation of the world. God was in Christ for the reconciliation of the universe; that is from and within eternity. God in Christ, by modal presentation and action, is in every man who has the operation of Christ formed within himself, as the germ of the divine reason in his form of reason and of the divine consciousness in his form of consciousness. Whosoever therefore dwelleth in Christ dwelleth in God, and God dwelleth in him by the concurrence of all private sympathies of goodwill or affection in one universal concurrent sympathy, which is the social sympathy. For God is love: hence the divine-natural society is founded in the redeemed humanity as a form for the expression and revelation therein of the Divine-natural Man. Society, to its last completed earthly ultimate, is thus in the likeness of the Unity in Ubiquity. It is in the form of the Reason of the universe: therefore it is typified in the final Christian scripture, and in the close of that scripture, as "the holy city, new Jerusalem, coming down from God out of heaven"; and as being let down fourfold, as formed to the fourth dimension of space; and as having its gates open day and night, because there is a continuous opening, never closed, into the third dimension of space, that of our surface globe.

418. Hence also it is written, that they who dwell therein neither sin nor die. The contingency of sin is included as a necessity in the creation of man, because he does not become man till he becomes a

conscious point of privated personality, in distinct opposition to or sense of discreteness from the Infinite. In order that he may become a fully conscious created self, he must think self, must feel self, must compositely think-feel and feel-think self, must discover himself into the private ego. Thus the creation of man is into privacy: it is therefore a creation into the non-good; but this creation into the non-good involves the promise and potence of redemption into the divine-natural humanity. The private ego therefore is made in creation, and made therefore to serve for the lever or resistance point of the infinite redemptive operation.

419. Now the breaths in nature advance and expand and ascend, as the mineral breathes up into the vegetable, and that into the animal, and that into the last form where animality is consummated in the physical human image. But the breath of God, which carries in it the effective vitalities for the divine-natural re-creation, opens first the spirit of the human structure to breathe down into its mental formation, thence down into its passional formation, and thence through the passional into the extreme lungs and other breathing organs of the extreme corporeal image. Thus there is first a breath of God's Spirit into the human form of spirit: thence the spirit opening its lungs into the mind and breathing there: thence the mind opening its lungs into the passion with an extension of the feeling breath, and finally the passion opening its lungs to impulse into

the respiratory organs that serve for the continued vitalization of the corporeal frame.

420. The man thus breathes continually; respiring in rhythms through the fourth and all the fourth, into the third and all the third dimensions of his structural existence. He stands in an out-touch with nature, by means of an in-touch that energizes through all his system from an inmost touch to God. He stakes the possibility of his ultimate physical existence, his ability to survive in nature, upon the tremendous contingency of holding in perpetual vibrative touch to the Divine Being, the Christ within. To hold, to hold and still to hold, is the condition upon which depends the ability of ultimate physical persistence. His breaths into nature are in the reciprocations of a continual breathing into God. Through all this progress he is battling, differentiating on, that he may reach a final ground and stand place, mediate between the two dimensions. "These are they which follow the Lamb whithersoever he goeth"; following in the organic path of Jesus of Nazareth to reach that centerstance in circumference which he filled whilst inhabiting the body as fleshly man. "To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne." "Let not your heart be troubled": "I go to prepare a place for you; and if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also."

421. But Jesus, the Son of Peace, declared that he came into the world to initiate warfare; war in the family, between members of the same household, in the rupturing of blood ties; war in the privacy of the individual man, even to the cleaving of the soul. In his first discourse he initiated warfare, thundering forth denunciations upon the oppressive religiosity of Israel. Instituting himself into the proletariat, he struck blow after blow thence against the full brow and breast of the law, custom and operation of corporate mammonhood, the egoized individualism of civilized society.

422. It was the judgment of the Justice of Man upon man's misdemeanor. It was the Rational Sanity of Man against his irrational though seeming rational insanity. It was the Sympathy of Man against the custom of a world coiled in the system of the antipathies. He cut clean through the three great institutions in which natural Society is established and maintains its dominance; marriage, family and property, as they are conceived of, entertained, incorporated and perpetuated by the inversive natural mankind.

423. So, as to the natural conception of marriage, he averred that men should be as the angels in the kingdom of heaven, with whom there is no such marriage. As to family, he averred that all in the kingdom of heaven were one family. As to property, he instituted in the typical group that he gathered about himself, not a socialism, but a theo-socialism

in first principles: but of this it has been written before. The unity of heart to heart in the divine-natural sexual passion embodied his conception of the relation, in the kingdom of heaven, that effaces and supplements the animal-natural conjugality.

424. The law of the minor social passion, evinced in the grouping of lives by accordant fitnesses in series and degrees, supplanted the private familism of blood relationship. He beheld the infinite attractive force and diffusive blessedness of the major social passion; the all-comprehending and unifying force, leading the wealth of the results of the life-action of the all, concentrated upon each to the fullness of all possible requirements for the prosperity and edification of each. This was substituted in his mind for the necessity of the system of private riches. Instead of the each being isolated in the care and service of his own privacy, the demands of that privacy were to be hence entrusted to the hands of the intelligent social affection working in the harmony of the all.

425. His conception of the redeemed man was that of a divine-natural society, with himself as its subjective pivot, its head, its center. He conceived himself as dwelling in every member of that society, as inmost of each inmost, and hence breathing forth, and so living forth, through each member to the outmost nerve and pore of the all. He held himself thus not as oppressive, but as by immanence, guaranteeing the eternal freedom of all, and in that freedom the equality, fraternity and solidarity of all,—

as very God yet son of God, and very brother, the Substantial Man of their receptive, redeemed humanity.

426. That conception, broken up into innumerable glittering fragments, mirrors, reflects, sparkles throughout all bodies that name the name of Christ. The troubled, heaving sea of their common darkened consciousness gleams on the crest of every wave and is enveloped in an iridescent atmosphere, from this orbed light that was of him.

CHRIST REDEPTIVE THROUGHOUT THE SOLAR SYSTEM.

427. Heretofore we have considered the Divine as embodied in two degrees of finited personality; both of them the result of the planetary incarnation. Our Christ is however redemptive throughout the entire chain of worlds comprising the planetary system. Eternally proceeding from the Father, proceeding therefore in the timed eternity, he circles in his great planetary round through the great year of the system; the solar cycle. In each incarnation he takes on the ultimate person according to the racial type which is organized upon the orb of his manifestation.

428. The incarnation on our planet was therefore not an anomaly, a singularity, an introduction of a new method of the divine processions. There is one faith throughout the solar system from world to world: the faith of the Divine Father, proceeding

through the Divine Son in the processions of the Holy Spirit. While however the Divine Esse and Existere of the incarnations are the same, the Procedere is varied in the finited fleshliness of assumptions, as was said before. In our world the racial tie is broken; the order of its evolution invaded; the system of its order complicated by reason of intrusions. He spake of old, saying, "What man of you, having an hundred sheep, if he lose one of them, doth not leave the ninety and nine in the wilderness, and go after that which is lost, until he find it?"

429. Now the open breathing man of the New Life, whose respirations have been unified in the third degree of the operation, which is called that of the Holy Ghost, is intromitted through it into the breathing order of the family of worlds through which our Christus circles; and is thereby intromitted also into the universal harmony of that divine operation of which Christus is the Filial Head. The planet Jupiter, which shines almost as a derivative sun, enters into his respirative current by the plexial way, but the rhythms of its movement deploy through the cerebral system, producing another and derivative respiration in the organ and faculty of imaginative intelligence: Jupiter, the keeper of the gates of gold: the presiding genius of art, poesy and song; the star of the drama!

430. In this intense fragrance of respiration, the olfactory senses are opened into odors that beget ardors, according to the quality of the genius

in man and to the special quality of his performance. The movement of this respiration is exceedingly slow, gentle, pacific; an orbéd rhythm, causing illumination in the brain by colors of intense brilliancy. This again diffuses through the organism by the sense of durability, long-continued power, established permanence, rectitude of structure, solidity and weight, sense of power in repose. This again causes a peculiar radiancy to appear upon the countenance; to insemminate a sparkle through the skin, to mantle it in a mild pleasure glow. We rest in exalted contemplations, inhaling in this breath the perfume of an intellectual social life. This in turn diffuses through all the frame an element of mild compassion, that rounds off the angularities; that obliterates the thorns of life; that sets an observant, watchful kindness upon the lips for a perpetual sentinel; that stimulates the sluggish, while it pacifies the over-zealous faculties.

431. This breathing derived through Jupiter in virtue of the Divine Incarnation there, and thence through the socialized intelligence of its people, opens in the brain a peculiar respiratory passage, with an ultimate vibration through each ear. The play of the rhythms there produces winged sounds as of little winds in motion. Liberated in the human breast, by the accords of the breath of Jupiter through the respiration of the third degree, are generated three fiery and intense enthusiasms that agree in one; the

enthusiasm of Divinity, the enthusiasm of humanity and the enthusiasm of liberty; intelligent enthusiasms. These again solarizing in the brain, marshal the conceptive ideas of God, man and freedom. The harmony of them, vibrating thence to thrill anew upon the plexial chord, leads on to in-energize and re-energize the structure, to set the man in the firmness of fidelity to principle, to hold him up to the stature and action of his responsibilities. How puny look these Earth-dwellers, these pigmy races of the deteriorated, egoized mankind! How the bosom enlarges forth to a generous uplift over the currents of their basenesses and infatuations! Yet still compassion, compassion for them all! they are as wasps that flutter, sting and die.

432. Continued respiration is continuity of life; yet here unfolds a mystery. The respirations open one into another: the vibratory thrills, borne with the swiftness of thought in moments of especial intensity, deploy into the consciousness with a pleasing sense of personal reciprocity. The man of Jupiter thinks into and through his respirative current, directing it specifically into the breathing system of the man with whom he would communicate. His living thoughts flow in like naiads lifting on the breast of the incoming wave. By this mode there is open communication from planet to planet throughout the solar system, from the sun to its satellites, and responsively from the satellites to the sun.

433. There is thus one universal language, formed in the intelligence of its affections and expressive of its harmonies; one God, one Christ, one life, one order, one sympathy; a solidarity in all its constituents perfect and complete.

CHRIST THE JUDGE OF MANKIND: A SPIRITUAL
JUDGMENT CLOSING HIS FIRST ADVENT.

434. It was in the radiant form of this harmony that the Divine Christos breasted the dark world of our planet, the massed myriads of its antagonistic spirits, the appalling illusions of their insanity, the concentrated magnetisms of their obscene corruption. Earthly eyes but saw the earthly image of the Martyr: from the other point of view he was visible triumphing in martyrdom, pouring forth the radiations of the power of his munificence, streaming in upon them as when the sun lifts above the darkness, and the day is born.

435. Yet in these immense radiations there were two inverse currents operant in one. First was the current of attraction, drawing up, drawing out of the bonds of unhappy and enforced association those people of the shadowed world in whom there was a turning to him, a wakening of the dormant sensibilities latent in the remains of their suppressed humanity. Second was a repulsive movement; pushing

down, pushing back the antagonistic spirits; those whose faces turned away from him; those confirmed and fixed in the oppressiveness and hardness and avarice of their egoism.

436. He was there literally upon a throne of judgment; separating the sheep from the goats, the wheat from the tares; saying to the one class, "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world"; saying to the other class, "Depart from me, ye cursed, into æonian punishment." This was a Judgment in pure liberty; supplying the motive force by which each might spring with new energy to the realization of his most absolute and positive desire. He made the attractions proportionate to the destinies. Yet we are not to suppose that he opened a penal pit, in which to precipitate the castaways: he simply opened a closed interspace into which these multitudes entered, as to the possession of immense continents, conditioned to their quality, and so modified in airs, in temperatures and shadowed lights and moderated heats and colds and changes of the hours, as to be absolutely adapted to the visionary comfort of the occupiers.

437. But he pushed them back from direct communication with the earth-inhabiting man. So to speak, he bound Satan with a great chain. From that time the old hells of the planet were thrust far and down to a more remote interspace.

“He throned himself upon the flood
Its fury to restrain,
And he as everlasting God
Forevermore shall reign.”

On Earth those who beheld saw but the Crucified Man, the last spasms of the mortal agony, and heard the cry, “It is finished”; voice of triumph in dissolution, as he gave up the ghost.

438. Neither men nor women can justly be judged so long as, beneath an overwhelming pressure of obligation, they are massed and crowded together, struggling to escape like the multitude of fishes in a net; entangled in a labyrinth of false conditions. They steal, they lie, they fornicate, they abuse and maltreat each other, very much as the organs of the human body appropriate substances from each other, and torment and tear each other in the paroxysms of disease.

439. The psychic germ in man is organized in the first degree of conscious intelligence from God, a human primate, but is not personal,—that is, has no private self. That private personality to which the natural man sets his consciousness, understanding and volition, is a result, a convergence of the octave of the organs of the frame, subjective as well as objective, to one focus of passionate intelligence. It is the result of many successive births of localized intelligence and passion, all the way from his extreme mineral base, through his vegetative, thence through

his animal lines, till they meet chains of private lines, sentient, semi-intelligent, semi-moral, semi-affectionate; each seeking to evolve, to combine, to diffuse through one another in his nascent psychic structures. The microcosm is in growth toward birth: hence its birth, and as the result of birth his absorptive and receptive manhood.

440. Myriads of hungry, feeding instincts grow into one hunger, which naturally is self-hunger. The individual man is thus the primary form of human association; he has grown together to be a form of man, by means of the concurrent forces of the universe, concentrating in him through the law of association. He is not struck forth into existence at a flash, but is a result of the processes of innumerable ages. He is not the result of a *tour de force*, but the consequence of innumerable sympathies, twining together into a private result of creation.

441. But in so much as any of the strains of this comprehensive ancestry were enfeebled or diseased, or depraved from their integrity, or loaded with an inferior and base admixture, he inherits the consequences: discordances are in him, which may lie latent, which may be overcome, but which if not overcome may grow up in him to an evil dominance. Hence we find, from common experience, men who have subjected themselves to the law of evil dominance; as when a man devotes his life to the acquisition of useless millions, the unearned increment, filched le-

gally, or otherwise, from the defrauded industrialists of the race.

442. Those who thus acquire, whether it be evil potencies or evil riches, are the real dangerous classes. The generation and multiplication of discords, that break in upon and arrest or subvert the action of the primary associative law, is the sin *par excellence*. A man from his first nature, which is neither good nor evil, may create for himself a second nature that is evil, by adopting to himself the evil law of self-appropriation; or he may assist to create for himself a second nature which is good, in the law of unselfed industrial action for the humane enrichment of the fellow. Finitely speaking and with qualification, each unit of the race re-creates himself, and that continually. The evil man re-creates himself into a likeness of anti-god, wholly fatuous and illusive, wholly in death; but the good man re-creates himself in the likeness of God; the Divine working in him wholly in the logic of pure reason, wholly in life. The evil man works by the law of discord in the inverse of evolution. The good man works by the law of harmony, rectitude of evolution. The evil man works by the appropriation of divine-natural riches through his own theft. The good man works by the appropriation of the same riches to become a form of bestowment for the multiplication of those riches in the increase of private and social benediction, truth, abundance, goodwill and peace.

443. That second nature which man thus forms

we may term character. Character tends, like all other organizations, to solidify; to become permanent as long as the association of its elements shall endure. Now every man justifies himself in his own work: hence the bad man admires, esteems, adores the character to which his motives have conspired and which has grown to fill him and to be him: he deifies himself in his own self-creation. Transpose this scene: consider these vast self-creations of evil as emigrants to a realm beyond the natural purview. Consider this realm as filling up, age after age, in the attraction of similars to similars. What have we? The final result of that which we behold on Earth, evolving in the fast ripening egoistic civilization of our own time.

444. We see pseudo spiritual spheres;—paradises, heavens, angelic societies; theosophical adepts; hierarchs of all the religions; pontiffs of evolution; scientists of the practical, the occult, the magical and the diabolical; pseudo-Christ, Mahomets, Cæsars, Bonapartes, Voltairs and Paines; the rank and file of all the illuminati; the arch-priests of all cultures; fools, fools all of them. These are shells of plundered and organized acquirement, orb'd round each central ego of insanity; fools, will-o'-the-wisps of the bog, wandering over it in the endless mazes of a search that has no object. This is hell: it is a nothingness. On Earth, in its formation, it is a rapacious mendacity, wholly in the illusive. Beyond the earth in its condensation it is a fictile spiritualism, wholly in the

notional. Now in the last stage of the old civilization which culminated in the Rome of the Cæsars, the massed product of the evils of mankind, that we may call the old hell, was pressing in to full possession of the civilization of the natural world. Hence that civilization was taking on the insane infernal type, associated as the type is in every specious and glittering generality. Tiberius, imperial head of Rome, already received divine honors by decree of the senate. Nero was soon to follow and be worshiped as god Nero. Earth was being possessed and obsessed by means of the imposture that was generated from below through its own men of evil dominance.

PRIMARY RESULTS OF THE JUDGMENT.

445. The Man of Humanity thrust himself between mankind, enslaved to its own organized evil hereditaries, and the organized realm and energetic seat of the destroyers. He thrust them back; he tore the man-wolf from the child's throat, where its fangs were set. He opened a breathing space between the mortal race and the abyss that was decomposing the last elements of its humane respiration. He gave to mankind a breathing spell; an opportunity to rally its convulsed and crumbling forces. He made it possible for the race to re-evolve through the perishing of that old civilization, become purely irreligious, despotic and depraved; and to lead forth its energies through outlying tribes, still barbaric, therefore comparative-

ly virtuous, and therefore unexhausted. He died; but in dying crushed Rome; crumpled up that old egoized civilization as if it were a broken shell; did all this certainly in first principles; hence verily confident of a final and supreme result in the law of consequences.

446. God is never driven to expedients; God never resorts to a *tour de force*. The ordinary concept of Christianity is, that it is an expedience and a *tour de force*. By this means theologians have wandered from the Divine base, which is in the eternal and immutable logical, and have created for themselves a fictitious base, which is in the notional. God never repented that he made man; for the man that he made, the impersonal psychic intimate, is always as he was designed to be, deathlessly preserving the lineaments of the divine original.

447. God is never angry with the wicked; for to Him, in the absolute sense, there are no wicked. Were God angry it would be an infinite and eternal anger. A good man, so far as he is good, cannot be angry in any real sense; he may be disturbed in his equilibrium, and this may produce a seeming of anger; but in his realness he is always resisting the anger that would invade him. Yet God may be angry, in the sense that being Man, he is in the infinite delight of goodwill, and therefore in the desire of reflecting and reproducing his goodwill in the ever multiplying universes of finite creations. Therefore there is an appearance in Him of anger against everything

which menaces the existence, or interferes with the felicity of the creature, even to the least; but this appearance of anger is a reality of compassionate regard.

448. God, on the side of the Infinite Womanly, is angry, as the mother at any pain that afflicts her babe; angry, on the side of the Infinite Manly, against any misstep of the child, by which it stumbles or falls, to impede the harmonic movement in which its manliness is fashioned and by which it creaturely subsists. God by the One-Twainness, Fatherly and Motherly, tenderly cherishes the man who has so far inverted the impulses entrusted to him for the characterization or substantiation of his humanhood, that he has lost the God-touch from sense to sense, from faculty to faculty and from degree to degree, and, so far as he could characterize himself, has become devil. For God still holds to the primary concept or word-germ that is implied to him; nor is that word-germ ever defrauded of its promise, that it ultimately shall become personalized and fulfil the rounds of its eternal beatitudes.

449. God's mercy, which is infinite, is never abraded or diminished from its infinite and therefore universal quality: being the Creator of all men in His Creative Mode, God is the Savior of all men in His Redemptive Mode, "specially of those that believe." Men, as the result of individual characterization, determine their own evolution: God, in the infinite sense, is Evolution: to arrest evolution would be to arrest His own infinitude. God is, therefore, always

accessive to man, and therefore never deprivative.

450. Now mark the consequence. That ancient hell, thrust back into a lowerness and remoteness from the earthly race, traversed its path thereto by an access of evolution. It was not cast down in the deprivative: it was still in the movement of the Infinite Clemency toward the creature. "O Israel, thou hast destroyed thyself; but in me is thine help." Was there a Lucifer, a Belial, a Moloch, a Mammon? were there multitudes of such in the long lines of a characterized apostasy or inversion? as to their unselfed, undepraved, most interior creatureness they were still infants of the Father-Mother; and an interior heaven of the Divine care was still folded about that secret and inviolable infancy. In saying thus we but vindicate the name of God from the disgrace that is cast upon it by the pettiness and narrowness that is purely a notional misconception.

FIRST HEAVEN OF THE CHRISTIAN ERA.

451. Shelley, in "Queen Mab" and "The Revolt of Islam," was poetically feeling toward the chain of redemptive movements and results that John was feeling toward in his prophetic poesy of the Apocalypse. Each was impregnated with the redemptive passion, fused into the warm social passion for the transformation of the race into the freedom and order of the divine-natural man. Yet, to the surface-thought of the age just passing away, John spoke for

Christ, and Shelley was a lyrist of the anti-christ. Shelley was pregnant with the divine passion and enthusiasm of humanity; Christ was formed within him by a beginning of life in his deep interior degree, and it was this Christness that made him an atheist to the idea of the hateful and persecuting deity.

452. It was an incipient Christness formed in Rousseau, that harped through the jangling nerves of his refined, esthetic organism,—unstrung and sensitively broken in many of its chords through sexual and social misfortunes,—claiming the bestness of that nature for its humane service. He generated impassioned utterances, phrased often in chimera and fantasy, that yet led forth warm hope, generous courage, ennobling principle into the public mind of the latter part of the eighteenth century. It was the same germinal Christ-spirit in Thomas Paine, that warming and lighting a naturally skeptical and prosaic but, to a certain degree, upright intellect, wove powerful and aggressive doctrines of political truth and righteousness into “Common Sense,” and the “Rights of Man.” A distilled revelation of the Christ flows thus through the coarser fluids of all humane literature: it mingles even in the deadening drink of atheistic polemics.

453. There is a coming, and a coming, and a coming; a touching forth of the fingers of the Divine hand; a breathing forth of the rhythms of the Divine breast, wherever man thinks or writes or speaks

a genuinely humane thought, or experiences and impulses a truly humane thrill. We inhabit God's house: though it seems to us a mere nature house: we are in it as the guests of the humane Infinity. We have but to seat ourselves therein at the tables of one common fraternity, and the Divine Master of the household will come forth and serve us bodily "as we sit at meat."

454. We are not left at the mercy, on the one hand, of a bleak ecclesiasticism, and on the other, of a barren scientism. These are but thieves on their crosses, and the Humane Christ is crucified between them: yet this crucifixion lasts but for its hour. The thieves shall be taken down and buried and rot in their graves; but the Christ shall issue from the sepulcher, lifting the immortality of our humanity in the splendid and auspicious uprise.

455. That vibrative thrill of thought which gives rise to the heroically and sympathetically humane in literature, and which is communicated through humanized writings as an impregnation and exhilaration in mankind, is of the nature of the preaching of Christ to the spirits that were in prison, such as were spoken of by Peter, referring to the labors of Christ crucified, and afterward made objective as the visiting Savior in the under-world. The earliest creed of the church bears witness also to his visitation to those multitudes of departed men, who prior to the crucifixion were being pressed up from the lower Hades almost to the frontiers of the natural race.

456. Now we see that, by the openings of respiration, Christ is discovered as the very inmost Substance and Reality of the creature: yet he does not make himself apparitionally evident as projected to an outward and substantial form of humanhood before the natural vision of the earthly creature. But in the under-world, during the period immediately following the crucifixion, he was present both as SUBSTANCE to the subject, and in the gracious form of Jesus, Teacher and Deliverer, as Presence to the object. He was present thus from internals, by a proceeding respiration of the spirit through its organs to the hungry intelligence; but present also in mysterious forms of extended verbal utterance, a literature of living speech in the common air.

457. Thought multiplies by a peculiar process in the subjective world. Language grows into symbolic images: it grows to a hieroglyphic tracery of wisdom in the leaves of trees and modulates again through the leaf-nerves until they speak or warble;—the language of the mind and soul. There is a receptive Nature, which takes into itself and again expresses the meanings and purposes of a Divine Visitation when it occurs therein. Again there is a process, whereby all ears may be attuned into one sympathetic hearing, and all the olfactory nerves into one sympathetic inhalation of the odors, and all eyes drawn to a common view of the one great objective divine-human visioning, and all plexial organs chord-

ed to be harped upon by the divine-human instrumental harmony.

248. There is a process, in fine, whereby the units of the vast confused multitude may be thus vibrated,—through the presence of the Divine Mediator, expressive in the kingly or pivotal service, in the midst of them,—into a common rounding motion or whirl of incipient and formative solidarity. Solidarities again may be led out through the solidarity: thus, so to say, distinct kingdoms may be evolved through an incipient kingdom or an incipient empire; states may be led out through a confederacy, and again provinces or municipalities through the states; and so into the greater or lesser family nucleations, from harmony to harmony.

459. This is the motion of an evolving vortice, which becomes, in its termination, a vortice of involution. The Peoples through their families are thus orb'd into one Composite People, which is centered into the Man of the People, even the Lord from heaven. It was thus that the world's Savior redeemed, out of the sordid bondage of the under-world, the multitudes of those who were in conditions receptive of eternal life. Such were led thence into a world of luminous spirituality, the New Heaven of the Christian scheme.

JESUS OF NAZARETH : MEDIATIVE IN THE FIRST
CHRISTIAN ERA.

460. The initiatory epoch of the Christian era was thus definitely established, in the loosening and separation from the human race on Earth of the dense masses of immediately preceding generations, who had been pressed up to its frontiers and who there served as an incumbrance and also as a hindrance to the nobler evolution of the species.

461. Among the results that logically ensued were these; first a decline in the energy of the power of the Roman Empire, which represented the extreme potency of civilization; and second an increase of potency, courage, intelligence and thirst for enlargement and dominion throughout the barbaric or semi-barbaric peoples established upon its frontiers. Rome henceforth began to be as a huge, fatted wild beast, already evolving scents of mortality; and the congeries of races that encompassed her became as the birds of prey, carrion eagles, attracted by the odors, pluming warlike wings to pounce upon her.

462. Rome henceforth commenced to pass into the defensive attitude from the offensive, and the barbarians to pass from resistance toward attack. Yet the human intellect is strangely blind: at this very time the philosophers of the Roman people were resting in the delusion that the empire was establish-

ed in permanence. Agnostic as to creeds, they indulged in optimistic visions of a splendid era of magnificent victory and peace. But Nature herself knew better; knew that the orb is alive; that it is constructed in the law of sensitive intelligence, as we shall hereafter demonstrate. The sages of antiquity knew this, and the few who are wise at the present day know it also. But Nature, in her own deep and powerful economy, makes preparation for the march of events: she moves by advances from land to land, to prepare, in rhythms, for the coming footsteps of her advancing people.

463. When a race is to become dispersed, to be broken up in its institutions, shattered from its power of dominance, dissolved into captivity, Nature introduces into the soil whereon they stand tremors that may be felt by the most sensitive, but that affect all, even the most insensitive. She silently, slowly draws the strengths out of them for the abatement of their courage and the weakening of their persistence. She slides through them thus with a presentiment of dissolution. She postures through them by an autumnal aspect, and chills into them by an autumnal breath.

464. Now Jesus of Nazareth is represented in the scripture as having ascended into heaven, and this is grandly true: but this was a continuous ascension, that involved the drawing down into that form in which he was born of the virgin, was crucified and

rose again, a power of long continued abidingness in the occult world of our globe.

465. During the nineteen centuries, as to the ultimate bodily form of that degree of personality, He has abode,—let us say, has taken up residence here, in that region of our psychical globe which corresponds to the plexial organization in the human breast. Therefrom He is the center of an organic providence, feeling by a touch-sense into the plexial feeling-organ of mankind; the Mediator of a new covenant between God and man, perpetually mediating in the service of one continued and universal ministry.

466. That ministry reached down through all those who were in æonian punishment. He was thus their merciful, divine Protector; restraining them from the overt acts of cruelty into which the evil of mankind rush in the conflicting pursuits of their egoized passions; ameliorating, still ameliorating, lest they should punish each other into the torments of a deeper state. Nay, more; He was gradually, through such ameliorations, reducing the potency of the love of life; thus lessening the constrictive hold that the organs of soul and spirit have on each other; thus, in fine, inducing conditions of slow-coming, gradual easement and repose.

467. Mercy is His name. Apparently leaving them to themselves, much as the civilizees are left to themselves at the present time; imposing no presence upon them, for such presence would have been their torture, and have been felt as an excruciating restraint upon

the private ease and license; holding them by interior unrealized rhythmic lines of kindly force, He preserved a secret order amidst their confirmed disorder, tending ever to become more disorderly. "The wrath of man shall praise thee: and the remainder of wrath shalt thou restrain": but this is an immense subject, of which happily there is no need to write.

468. During these long centuries he bore the kindly weight of the government of hell. But thence he led forth and established a new underworld in the sub-degrees of the fourth dimension of space, let us say, in the sub-dimension of the dimension. Man who dies as to the body and who inmosty has rejected the Christ-spirit, the social-passion, the sympathetic law, believes that he has entered, leaving the flesh, into a realm of natural progression. There are to his thought no devils; there is no day of judgment; but a uniform and general feeling—though to this there are exceptions—of an immense relief. The restraint that made society on earth is no longer possible: attractions are according to affinities: there is a general law of do as you please. The occult restraint takes the form of an exceeding private sensitiveness; so that, if one exercise violence upon another, the hurt so concentrates upon himself that he is glad to let people alone.

469. At first they may be in the survival of old natural ties that affected them with pleasurable sensations: self-love seems to have found its paradise. Again, with exceptions, there was a general trend of

motive currents toward a lower level. Persons entering there found themselves gradually drawn into that which seemed to them ascension ; gradual rise, but, in reality, gradual decline ; their more gross interior qualities pressing to the surface ; the artificialities of custom, opinion and conduct, resulting from earthly environment, thinning upon them and wearing away. The evil were not becoming more evil, but simply shuffling off their apparent good ; finally the real character of the unsympathetic selfhood shaped to a full expression, and then the end of the journey attained in the new hell.

470. Yet this abode was not hell to them ; on the other hand they entered it in a full conviction of the insane intelligence, that, evolving through an incipient spirituality, each had become an angel of light, a private god, a master-spirit of the universe.

471. One of the peculiarities of such egoized characters consisted in their ability, by thinking into the imaged form of another person, to imagine that they were that person. There was no knowing who was who ; this being a stage in the breaking up of personality. Another was to swoon away for long periods of states, and to wake up in the firm conviction that they were somebody else ; usually some person who, at some previous time, had acquired a dominant influence over them. Another peculiarity was that of insinuation, prurient curiosity ; an instinct to pry into the secret modes, performances and associations of other spirits. But another was the habit of egregious falsification ; each

one thinking for the time that what he said was true. They inhabited a lie ; but the lie was so fashioned in scriptures and paintings and sculptures and landscapes of a mental imagery, that for the time being it seemed a reality made absolute. It was a library of fiction, in as many volumes as there were fictionists, and each one of these a fictionist by confirmation.

472. Now the active presence of the Divine Mediator in the plexial constitution of the systemed world, made him, potentially present, a Truth in all this lie ; and by means of that presence he continuously restrained that lie from becoming organized into an orbéd racial consciousness, fashioning itself into one science, philosophy and religion of common deceit.

473. His work was perpetually to split up each forming consensus as by a confusion of tongues ; so that the fantasies should play harmlessly, tending to break and dissipate each other ; thus preventing the formation of a solidified intelligence of mind in evil, sufficient to penetrate and hypnotize the mortal race, and subvert mankind to the worship and service of spiritual chimera ; a racial religiosity and theosophy of irreligion ; the cult and ritual of the anti-god.

474. In other respects He was Life in their death ; they being mere cadavers as to their internality. He was present with them by the endless introduction of vibrations into organs that ever tended to collapse. He led them on through stages of apparent life, passed amid the ghost-passions of notional happiness. It was all that they could realize of happiness,

and he fed them and gave them drink according to their capacity.

475. But the Mediator was also the Middle Stander in the earthly world of natural man ; by that extreme of personality holding in the center of the ganglionic system of mankind ; touching continuously from his point of central unity to the nervous center of each formation of flesh. Again, at times in especial instances He touched into the mental sensories. Millions of striving, struggling, patient, loving human creatures have felt the touch of Jesus in the brain ; a touch so exquisite as to evolve the image of the Crucified One. Many have felt a vibratory thrill, passing as from the lips of that Image into vocal utterance heard within the thought. A volume is here, richer in content than that of all literatures ever known or on the planet written.

476. Here is Faithfulness ; for all this was accomplished in that extreme degree of the assumed personality, in which he was sensitive to all our sorrows and in the bearing of our common pains. He was with us ; yet as not being with us by outward projection ; Champion of human freedom, holding for our human liberty ; holding the remains of our imperiled manhood from destruction ; preparing the race through the slow, impeded, incipient growths of ages, for a final era of divine-natural fulfilments ; the social humanity ; the redeemed man.

SECTION X.

HUMAN NATURALITY INCLUDED IN REDEMPTION.

477. Nature, in the third dimension, so far as mortals know it, seems to be a conspirator against the habit of moral restraint and concealment, as indicated in revelation. The plants are in a conspiracy, by the open exhibition of their blossomed sexuality, to insult the quasi-religious race, which translates the fig-leaf into the badge of shame. Were the songs and doings of the woodlands to be transmuted into human speech, the moral sense of Christendom would recoil as from a premeditated outrage. There is no lust in Nature; but a great symphony, declarative in the sentiment and sensation of spontaneous instinctive life. We are shocked at the doings of the human race, so far as we know the race, in the depraved habit and custom of its egoized civilization. In fact the egoized civilizee has for long ages ceased to be natural: we employ the phrase, natural man, by an accommodation in describing him; but he is not natural, he is abnormal, he is unnatural: he is in

the degradation and profanation of primitive naturalness. His floridity and animality are an artificial debasement, a passional stagnor alternated with deliriums: his instincts do not reveal their primitive quality or tendency; they are degraded from their own qualities.

478. The antique savage was an incipency, a simplicity: the civilized egoist is a composite profanation. The self-righteous pseudo-Christian flouts Nature; but in turn Nature scorns him from the high ground of her purities; suffers his presence on her frontiers, but repulses him from the touch of her interior and intimate sanctities. The bee hive is a little world of sweetness and of order. The modern city of civilization is a pandemonium in miniature. The wild swine share the fallen mast with one another; the dominant governing human swine employ the lesser human creatures to gather mast for them; feast on it all their lives in a luxurious indolence, and condemn the industrious mass of gatherers to a servile, impoverished and despicable existence.

479. Nature is outraged, and she repays the outrage, gradually forming in her capacious public instinct,—her planetary mind and soul,—a wrath, a rage. This is not in the direct sense the wrath of God: it is the wrath of Nature, which threatens the race that has long abused nature: for nature is constructed in the lines of the warm sympathies, and when these sympathies are outraged to the full, there is a reaction in nature which leads catastrophe.

480. Now the redeemed man has found, in the luminous societies which are called heavens, not, as theologians have fancied, an existence of mere spirit,—that is, of personality in which the lines of naturality have been obliterated and its sentience extinguished. It is not excluded from nature, but is simply enlarged into the naturality of a superior and humane degree. There are richer soils, more vital waters, more vivid airs, more transcendent and prolific seasons, diviner shades and more ineffable and august splendors. As is the perfection of a race, so is its theater; so are the environments and accessories.

481. Revelation there, is human nature: nature there, is human revelation: but nature is seen as the radiation and efflorescence of man, and God is that Man. We grope below in dark ways, till we find, through unity in respiration with respiring God, a final unity in all the degrees of our natural humanhood; thought, feeling and passion making one unity, incorporating in each other by mutual benignities. But as a result, Nature relaxes in her severity, showing to us by an utterly benignant and complaisant aspect. She turned from the human race, as it turned from the sympathetic relation with Deity, which was involved in the sympathetic relation of man with man. She turns to us again, when we turn, or return into God; when we have emigrated, so to say, through the social passion into the social body of mankind, and have adopted the human race for our dwelling

place and the service of the race for our great inheritance.

482. Nature is then touched sympathetically: we have found the chord in her that makes for respirable communion. We breathe, not upon her nor against her as formerly; but we are drawn into her, till our divine-natural breath enters into the life of her florality, the passion of her furred and flying creatures. Then Nature adopts us, reclaims us; not to rule in us but to serve. The sense of our personal discreteness and distinctness opens into a sense of flowing continuity.

483. Now the more spiritual a man is in the degree of his spirituality, and the more theistic he is in his theistic structure, the more natural he appears, and is constituted in the degree and realm of his natural-ity; for redemption is in three degrees, body, soul and spirit: it is a triune evolution to eternity, making the forms of each degree continuously more composite and hence more capable.

THE NEW HEAVEN DIVINE NATURAL.

484. We are thus to conceive of Heaven, the universal heaven of our planetary race, led to its ultimate in the redemptive evolution, as including multitudes of localized heavens in its grand form. We are to conceive of these as being included in one circle or vortice of respiration, and thence of each

local heaven as being in its own related and concurrent circle and vortice of the breath. We are to consider that each individual of that heaven breathes continuously from the Lord, by a divine-natural respiration ; from the theistic, through the spiritual, into and throughout the natural degree of form.

485. We are to conceive also, that this respiration flows into and is incorporated with the natural-divine respiration proceeding from God the Father, and which enters man through exteriors, passing to interiors. We are to consider that these breaths are united in a third degree of respiration, preëminently the holy breath, and that all are baptized into this flowing effluence.

486. But they who breathe at one with God, think from God, feel from God, desire and delight from God. Yet, thus breathing from God, they breathe into each other, and thus think, will, desire, delight and serve in each other. So is constituted society in the Heavens: when therefore a spirit from the Earth is prepared, by his receptivity, freedom and obedience in God, to be initiated into the heavenly life, he is in the operation of the law of attractions commensurate with destinies, and he is drawn by the sympathetic flow into the rhythm of the Society that is fashioned in the special symmetry and harmony of his own redeemed persistence. But that Society opens to him by its unified associated life: hence entering in, he finds in its order the further ordering, and hence the satisfaction of his desires

and the fruition of his delights through a service that is love. He is in God, labor and solidarity; he is in liberty, equality and fraternity; he is under God perpetually as a little child, and in his reception and permanence the promise is fulfilled that is implied in those gracious words, "Suffer little children to come unto me, and forbid them not: for of such is the kingdom of God."

487. "Blessed are the pure in heart; for they shall see God." The sight of man in the Heavens is in the law of the respirations: "for the glory of God did lighten it, and the Lamb is the light thereof." Where the visual sense is drawn inward, in the flow of the breath from the natural through the spiritual to the theistic sense, sight opens to the Lord, who reveals Himself in formed subjective presence.

488. Thus the celestial man who has become divine-natural, in the alternate state which corresponds to sleep, is drawn perceptively into that deeper, ampler heaven which is in the occult Divine-Naturality,—heaven being in two degrees; thus heaven in heaven,—and he there beholds that Being of Manifested God, who was crucified for us on the cross, in the glory that He had with the Father before the world began: he beholds thus that more interior, subjective mode of his own existence, into which the Lord is forming himself and displaying more and more of His adorable attributes: he is embosomed in the repose of his especial felicities: he is insavioed, and the experiences of that insavioing, actual, valid

beyond words, take the place of the dream states and trance states that are the phenomena attendant upon mortal slumbers.

489. In the alternate state, which corresponds to wakening, the return flow of the respirative sea, setting toward the outer shores of the heavenly-human continent, draws consciousness, and with it vision, to the objective heavenly world. As the dawn of consciousness begins, there is a dawn of God in the eastern firmament. This leads to the golden roseate morn of God; but when consciousness touches over its line, there is a sunrise of God, as the shining of a spiritual sun in its own sky. When the man is fully wakened and stands up to the goings forth of his delights in service, the sun appears to rise with him and always to shine into him, but now through the forehead of the day. I kept the Lord always before mine eyes, that I should not be moved.

490. This inshining of God makes the power of stand; the upright attitude and glowing front of each humane faculty all concurrent, all concentrated into one steadfastness of deportment and performance.

491. Yet every man there knows that it is God, his Substance of Righteousness and Reality of Life, who thus shines upon him for eternal days. Still, like his ancient forefathers, he worships Dayaus, All-Father, knowing that All-Father to be, in the supreme sense, the God and Father of our Lord Jesus Christ. This light moreover, is tempered and modified according to necessities, so that it shall flow into and fill the

measure of felicity in each man. He shall not be saddened by invasive shade; he shall not be dazzled by excess of light; he shall walk in the light as native to it and as perpetually satisfied in the providence of its radiance. Man there journeys upon a service, and the light feels to him as if it drew him on. Over each rest place it stands still: over the field of his labor it seems to pause, and to encompass him with a rhythm of energy that diffuses through his faculties according to the function that he discharges. God is thus to him in the action of the day.

492. Observe again, that in the light is liberty; so that the man never feels in the constraint of God, but in the freeness of God. For God, the All-Ruler, is made to each the All-Servant, ministering through each for the activity and spontaneity of their humanness, in each sense, and so to the end of sense. Thus an exquisite, ineffable privacy is fashioned of God, in the most exact and fulfilled solidarity of public life. Yet all the men there know themselves to be but shadows: they have no self-light in them: their light is of God.

493. There is a remark of Paul, which shows that to the apostolic thought the conditions of beings in the heavens of our race were not considered as complete or final, but as merely tentative. This fits into the larger and logical truth, that no unit of the race, however exalted in a heavenly condition, tastes the fullness of redemption, till the entire body of the race

with all its units is incorporated in the divine-natural humanity, which is the form of redeemed man.

494. Redemption is a succession of processes, through which the Divine-Natural Man takes into Himself, stratum after stratum, the created generations of the flesh, and adopts them in his own Divine-Natural body, and is made to them the Substance of Righteousness therein, and leads them on through disciplines, educations and associations, graciously adapted to the limitations and incipencies of their finite estate. Preparing them thus for heavenly society, he forms them into heavenly kingdoms adapted to the specialties of genius and the qualities of its evolution; but thence they round there. They have waited, have circled through celestial seasons; but with a culture that could not advance—until the final round of the redemptive evolution—beyond their celestial degree.

SECTION XI.

FINAL JUDGMENT OF THE NATURAL MAN : ITS ADVANCE IN REDEMPTIVE EVOLUTION.

495. The wisest and most illuminated of Christian scholars and seers was Emanuel Swedenborg. The divine respiration advanced in him till it touched into his natural degree and reached the limits of the possibility of his age, but there was stationary. Through the reflux force of this respiration, he was able mentally to be present in the Heavens with the people there. His testimony bears demonstratively to the fact of their suspended, incipient and awaiting state. He affirms that the angels told him that, as to natural proprium, they were as the devils in hell; and that this natural proprium was suppressed, held dormant, quiescent, by the Lord, and that were this proprium to be let up by a withdrawal of divine action they would all sink down and be as the devils. The statement is characteristic of their profound sincerity, humility and singleness of mind.

496. Other averments of the sage showed the same

fact. According to him, the angels did not know of the events transpiring in the world of natural mankind: they inquired of him what was occurring on the Earth, and listened with surprise to his revelations. They were turned away by mental aspect from the Earth, and this was the condition of their felicity. So to speak, the angels of our race were like infants unborn, gathered to an immense kingdom of infancy in the greater world-womb of the race: distantly to his vision, they appeared as sportive infants. In his naïve and honest narrations, pages are opened into the state of the heavenly peoples, as an incipient divine-natural humanity in process of evolution, and as they appeared in the results of the first seventeen centuries of the Christian era.

497. The mystery of redemption had not been opened in their consciousness farther than it had been organized in their associated righteousness. So far as he interpreted their thought, they did not know but that their tentative condition was a final one; they did not know but that the human hells were to be eternal, as the human heavens. They did not know, in fine, that there was a degree in redemption to which they had not reached, and in which they were not realized.

498. Swedenborg also states, that he was the witness to a last judgment occurring in the Spiritual Earths of the Planet in the eighteenth century; a judgment that was to prepare the way for a new era in the earthly race. His peculiar idea seems to be this; that during

the successive epochs of the Christian age, fatuous, imitative, unreal heavens had gradually grown in the metaphysical space about the Earth, till they had caused the interposition of a dense resistant sphere between the real human heavens and the earthly mankind. This was, in fine, a world of fatuous, religio-egoistic spirituality that in time hypnotized mankind to a slavish acquiescence throughout Christendom in the superstitions and negations of the mechanical, ecclesiastical and civil Romanism and Protestantism, and in a subservience to the institutions of Society in which these ecclesiasticisms held their seat.

499. Swedenborg, as he avers, beheld the breaking up of these Societies; the casting down of their inmates to inferior abodes conditioned to the darkness of their falsity; consequently the opening of the closed atmosphere for the more direct transmission of the effluxes of life from the heavens, to serve as influx trickling into the organisms of the earthly man. He thence believed that a new era of mental freedom would begin in Christendom; and especially that his writings, adopted by the crowned heads and introduced as text books into the universities and divinity schools, taught there and promulgated thence by authority, would serve as a basis for a new religious culture, for the doctrinals of a new church, symbolically pictured as the New Jerusalem of the apocalypse. How far he was right, how far in the bondage of limitations, and therefore right in part but not in whole, remains to be seen.

500. Now, if the present writer has arrived at correct results from the study of his forty years of continuous and advancing divine-natural respiration, and therefore of continuous intellectual presence in the metaphysical world of our race, he would supplement these statements made from the view-point of the eighteenth century in this wise: Swedenborg saw the beginnings of the last judgment of this race; beheld the opening of the first scene of the great third act of the redemptive drama.

501. Swedenborg stated, that in his opinion the New Jerusalem, the divine heavenly state of man, would commence to descend to us in the beginning of the latter half of the nineteenth century. It is a coincidence, that in the first beginning of that latter half, at least one man of the planet was opened to the divine-natural respiration; thereby led to a standpoint between the third and fourth dimensions, and thereby opened to the direct presence of the Lord, and thence to the worlds of spirits and to the heavens and hells that occultly encompassed mankind.

THE LAST JUDGMENT OPENING INTO NATURAL SOCIETY.

502. Now, taking this fact for what it is worth, more or less, here is a witness, placed upon the stand. What is his testimony? Condensing innumerable particulars into the simplest line of generality, it is this. That Judgment, proceeding from the higher

to the lower worlds of spirits, first removed from contact with the surface race the immense condensations of effete magnetic impurities, exuvia, so to speak, discharging an endless copious flood into the human atmosphere. Thence thought throughout the world began to grow nimble. Thence the sensation of immobility commenced to give way to sensations of impending and universal change. First chattel slavery was destroyed in America, while at the same time the monarchical systems of Europe were impregnated with the fiery passion of democracy. Through immemorial militarism, the human mind began to touch glimpses of a popular industrialism. The history of the past is a Book of Kings: men began henceforth to apprehend that the history of the future is to be a Book of Peoples.

503. The science of the past had been stranded upon the iceberg of special creations. The new science took its definite birth in the discovery of the law of evolution. The iceberg melted, so to speak, into the warm flow of the rhythmic currents from the bosom of the tropic God, and the thoughts of men were borne out upon the tide-ways of the stream. It has set all things adrift; bibles, creeds, ecclesiasticism, history, ethnology, morality, sociology, spirituality,—set all things adrift. The planet is no longer land-locked to its past: it is affianced, hand-fastened to its future.

504. Heretofore movement has been mainly known as movement in classes, segregated from the com-

mon life of the People: now movement begins to be apprehended as an evolution through the body of the People. All things are a-flow: a warm air is breathing through mankind. Unconsciously to the dull sense of the masses, the gross atmosphere of the planet is imbibing a nimbler, more volatile, more elastic and irrepressible ether. As atmosphere becomes etherized, and as man becomes etherized, ethereal agencies deploy into new processions of the healing art. Mind cure invades the domain of the apothecary. The old familiar face of miracle peers out, this time through natural law, and the human constitution reacts and revivifies under the influence of the unseen forces that were last heard of on a grand scale, where Jesus of Nazareth introduced physical salvation into the bodies of the Galilean multitude.

505. Water ruled from the old diluvian epoch to Watt and Stephenson; Steam ruled from these to Morse and Edison; Electricity has ruled since then; till now the rhythmic law of Pythagoras finds verification in the etheric force of Jesus of Nazareth; thence, through the lines of natural gravitation, proffering to human hands the service of the triple force-currents that control throughout space the birth and growth, the movement and ascension of the orbéd worlds of the universe. But, to the fine sense, the Planet herself is quickening as the babe quickens in its womb.

506. Keeping to the main line of thought, the last half of the century has seen the destruction of the

material barrier that made it possible for man's labor to continue for the support of class rule and luxury. We note the evolution of forces that make it impossible, for any length of time, to preserve any rule on Earth that is not embodied in the bosom of the people, and fashioned to the structures of its liberties, loyalties and necessities. On every side mankind is disintegrating from its old political and social structures of compressed formation. Everything is giving way : the ecclesiastical sects, always the last refuge and stronghold of a dying era, maintain prestige, wealth and the superficial allegiance of the peoples of Christendom by trimming to the wind. Here, they abandon assumptions of authority ; there, most prized and insistent dogmas ; there again, cherished rites, customs, observances. In one school they cast overboard prophecy as if it were a Jonah ; in another, they incorporate the tricolor into their floating emblem. The hierarchy of stern and rigid prelatists or presbyters dissolves into a troupe of players : the world is their stage and all its moving incidents are made accessories to the spectacle. The chiefest of their preachers are now the most consummate Keans or Garricks of them all. Ecclesiasticism exists through the personal magnetism of strong, worldly-wise, diplomatic men, who maintain its prestige by means of their grasp upon the method of appearances. Religion was the stream : fictile religionism is now the dance of bubbles on the stream ; the whole whirling illusion,

a fictile spectrality, waits but the final touch to break as a bubble and disappear.

507. The force of the world's Plutocracy, entrenched in legal militarism, holds from the past into the present by a grip upon the throat of the world's industrial Common People. The triune currents of rhythmic forces, whose psychical energies are paralleled in the etheric currents of the gravitations, are now entering into the body of that Common People. There is an issue. During the long preparatory age hitherto, the Divine redemptive force has operated in individuals by the law of particularities: it is now opening to deploy through the bodies of the masses by the law of universality. The logical movement of this transition may be understood in the light of the statements that now follow.

THE LAST JUDGMENT OPERATIVE IN THE
ANCIENT HELLS.

508. Since divine-natural respiration began to open in the race, that Last Judgment, of which the seer beheld the initiation, has led on through a series of stupendous consequences. The antique hells or continents formed in the egoized individualism of the departed mankind, growing old as an old man grows tending to his dotage, passed on into their dying hour. The Infinite Divine in form of Man visited them; closed their breath; sealed their eyelids in

the last repose; dissolved the degraded forms of structure; extinguished the last remains of personal consciousness; terminated the existence of the structures by which personality is continued; withdrew into the bosom of the Infinite clemency and protection each psychic germ which had served as the unifying power in their structure, and so reduced infernality to oblivion.

509. The Deliverer deceased phenomenally on the cross; but, as a result of the infinite sacrifice of His assumed personality to the needs and evils and grievances of the creature, that degree of the creature which had become dehumanized in the persistence of its egoism was delivered, through the dissolution of its corrupt personalities and the uplifting of its exquisite incorrupt impersonal germ-spirits, into the glorious liberties of the sons of God. The anarchs dissolved and failed in the dissolution of their constituted anarchism.

REDEMPTIVE EVOLUTION IN REPENTANCE.

510. In an ancient scripture we read that, by consequence of the violation of the human harmony, it repented God that he had made man. Here is logical truth, but stated in an illogical phrase. In order that the spirit or motion of repentance can enter into the human breast—that, in the effort to individualize into characterization, has transgressed the law of divine-natural evolution, upon which character depends for

its harmonic differentiation, organization and fitness to endure in the divine attributes—the rhythm of a new process must be involved into the forces that now operate through the subversive tendency that has thus originated in man.

511. God, as aspected toward this changed aspect of the human creature, must stand, in effect, as if He repented from man. If before He stood in an attitude of concurrence, of complaisance, now He must stand as by the aspect of dissent and of severity. The motions of the divine rhythms are repulsed by the attitude of dissent, which has been taken on in the frowardness of the human creature. So long as the human proprium was in sympathy with God, so long the divine sympathies, by the law of their manifestation, were drawn into the rhythms of the creature. In the rejection of the divine method and order by the human selfhood, repulsion ensues: a separation is effected where before was continuity. The creature has rejected the law of liberty, which was in universal order, which was in universal legality, for the law of its own lawlessness. God, who is infinite compassion, involves into the creature—thus stepped aside out of the organic march—the possibility for repentance. "O Israel, thou hast destroyed thyself; but in me is thine help."

512. The evolution of repentance, that is for the arrest of an inversive march, is led forth through the rhythmic forces. God, heretofore aspected Fatherly to the inmates of an obedient household, projects

through these a new aspect, as against the disobedience of the prodigal ; yet as utterly sympathetic for the return of the prodigal. There is nothing so delicious to the proprium of man as divine-natural order, so long as it retains the love and sympathy of order ; but when it turns upon this love and sympathy, the order becomes to the proprium inexpressibly abhorrent, repugnant and repulsive. The rhythm of the order entering its sentient faculties produces a sense of intolerable constriction, and thence hatred, from its pain.

513. Proprium thus excludes itself from the garden of its first delights. It enters into the thorny wilderness of its own mutually antagonizing faculties. Its good angel or ministering angel was before as God himself, appearing to it ever creatively and benignantly in the garden ; but its good genius henceforth is the veiled God, clad in the sorrowful robes and the shadowed brow, and with the severe compressed lips of the angel of repentance. God is present still, but now present only in the evolution of restoration with the creature through the obedience of the creature to the law of the return. The Divine ministry was through delight, now it is through sorrow, through searchings of heart, and through the battle to overcome a loss.

514. Now the heaven into which Christ led the departed myriads of mankind, in the result of the victory of the Incarnation, was formed exclusively of two classes. First was a class of adults, those who

during their earthly career had, according to the measure of their ability accepted in themselves warfare against the proprium,—that is, those who had sought to live out of themselves, immersed into the public goodwill, the will of God; those whose effort had been to repress the tendency in themselves to self-ease, self-worship, self-service, self-delight, and to find their satisfaction in the neighbor; those, in a word, who were trying to culture themselves into the sympathy of humanity. This is the doorway into God, there is none other; this the avenue of access to heaven, there is none other. How gloriously the evolution of repentance was vindicated in these innumerable hosts drawn upward from the great tribulation!

515. God, whose steps are in the concurrence of obediences, can never be known to those of a race who have stepped out of the march of order, till he shines in upon them as Christus the Forgiver. It is through the forgiveness of sins, a blotting out of transgressions, that the law of evil in humanity is abolished and its heart comforted and its salvation realized.

516. Now what is sin? It is an interior and personal disaffection and dislike to the divine-natural law and order of the universe. What is heaven? It is the complex association of human creatures in whom that law and order are enthroned for delight through all the appetences and functions of their active nature. But man has two propriums; one proprium establish-

ed primarily in his spiritual degree, but thence designed in the evolution of his life, in the law of divine order, to permeate and include all his faculties. Beside this he has the lower proprium, the private natural self, which is simply an image of man, but in no sense man; and which is primarily designed to serve as a medium or instrument by which the higher proprium can shape forth to full and complex characterization in the natural degree.

517. The higher proprium, through obedience to the life and law of order, attracts the lower up into itself, dissolves it then through a process of differentiation, and finally reconstitutes it as a more exterior form for the habitation of the divine-natural humanhood; making the man, as it were, a double world; orb within orb, the two revolving harmoniously as one; being thus generative of multiplied forces, each serving the other in the complementary relation.

THE OLD HEAVEN IN SUPPRESSED PROPRIUM.

518. As we have seen, these incipient angels of the Earth's new heaven were drawn by the Lord toward the heavenly state, because heaven had begun to form within them, insomuch as the spiritual proprium had received and accepted the divine law of life, and had hence coerced and held down the lower natural proprium to a state of submissiveness. Now the Lord,

having assumed both man's spiritual and natural proprium in the Incarnation, and having vindicated the divine humanhood in the spiritual, and reduced the natural proprium to entire torpor and dreamlessness in that profound repose, stood thereby to organize and constitute that new heaven, by orbiting Himself through each of its myriads to the all; attributing to each of them the results of the victory that he had accomplished in himself in that assumed degree.

519. He was in them for justification, sanctification and redemption. Hence he included their own spiritual propria within his own glorified spiritual proprium, abiding in them there; they, by concurrence of desire, dwelling in him there. Thus they were constituted in him as a new spiritual people; but he also attributed to them the natural proprium that he had assumed, conquered and reduced to torpor and dreamless repose; folding up their innumerable natural propria as one, in that most absolute quiescence.

520. Thus each of them, as Swedenborg saw, had latent, folded in the depths below their interiors, that which was absolutely—except in the lack of wakefulness—the evil, whence infernality was constituted in the infernals. Yet hence the condition of those angels was a tentative state; they still waiting for that better thing without which they could not become perfect; to wit, "the redemption of the body,"

the transformation of the proprium image, leading the angel through the celestial to the divine-natural evolution.

521. Swedenborg observed again, that the great bulk of the heavens was composed of infants, and of children that had passed away before the period of full virile action and responsibility. These, constituting a second class, had grown up to manhood and womanhood in the celestial realm, maintaining there a perpetual youth in form and character; yet growing as not growing; held into their still felicity by means of a seclusion from the gross inversive proprium of the natural world.

522. We have therefore to consider multiplied celestial societies of such infantile and youthful origin; kingdoms more numerous than the stars visible to unassisted earthly sight upon the bosom of the natural firmament. We have to consider our Lord, the Christus Jesus, as in each and all. In those many kingdoms what bloom, what radiancy of celestial existence, yet all included in one mediatorial care! Their realm a great luminous nest, the Holy Paraclete brooding over it, infusing perpetual joys, ardors, felicities from the maternal bosom; and in that nest the throbbing of innumerable tiny affections, touching, quickening, quivering to Her own.

523. But the Lord perpetually glorifies and re-glorifies the degrees of his own personhood of assumed humanity, in each stage of the mediatorial round. Let us

say reverently, He glorifies the form of that humanity in which He is to us as the Redeemer of our world; opening evermore into new germ-cells of His complex consciousness for each new babe of the planet whom he so receives. The Saviorhood is thus wrought, by one universality, into specialties of habitation, specialties of involvement and quickening and enrichment, for each of these accumulating myriads who grow first to personality through the time-birth in our globe.

524. It is thus that each of us enters into and sustains his own private relation to Him,—that is by His privacy to us,—while all at one enter into and sustain a public relation, whereby he is made the Divine-Human Publicity of our human all. It was thus, that having formed—in the capaciousness of that assumed personality—cell-germs of reception for the innumerable psychic germs that were the inmosts of the ancient inversives of the planet, that had wasted away to the last condition in the depths of the shadowed realm, he was enabled, by calling into his own person those involved seeds of existence; to extinguish that ancient hell; dissolving it from individual personalities to personal oblivion, and so from aggregated corporeity to aggregate oblivion.

525. The first Christian age, as we have seen, began as the result of a Judgment; and it is through processes of a final judgment that it moves on to its close. The human race on Earth was held in equilib-

rium between the celestial proprium in its heavens and the infernal proprium in its hells; the balance of power and the freedom of the personal man upon earth being maintained through this equipoise of opposite forces. The dissolution of proprium in hell, removing from the heavens their own point of spiritual resistance, led to the awakening of the dormant natural proprium, sealed up within the interiors of the angels. As before they pressed against the remote enemy, so now their power was concentrated upon the aroused enemy within themselves. That torpid form, inherited by each from mortal generation, which led Swedenborg to affirm that each angel as to his interiors was a devil, awoke to virulent activity. The heavens found the battle ground removed into their own degree; each angelic man called upon to concentrate his forces upon the conquest of his own hitherto dormant and insensible private natural degree. Each angel had lost the exterior of his human, scripturally termed "the image," retaining and evolving the higher human form, which is termed "the likeness of God." In the wakening of proprium, this last field and theater for their activities—the degree of corporate understanding, fleshly reason, fleshly appetite—expanding by its heats enveloped them, almost in a sense as if they had become invested with the old natural man of sin and death.

526. Here was the final test of their persistence.

Here the energies, accumulative during the eras of their still growth and delicious conscious repose, focalized to the unity of power with each other, brought on the final fight between the celestial and the infernal selfhood. But in this our Christus Jesus was Combatant in combatants. In the issues of the struggle, the form of the old heaven of our race was abolished, and each angel, emerging into victory, found himself in two degrees of conscious personality where before he had been but in one. The form of the natural proprium was hence in process of transformation into the glorious image of the Son of God; made, so to speak, an unself to the angel, an unselfed world of human naturehood to him; so that he was initiated, from a condition simply celestial, into the beginnings of his complete re-creation as divine-natural man.

527. Henceforth therefore such equilibrium as still existed for the man of the earth was maintained, by the resistance of the partially evolved, incipient divine-natural humanity in the heavens against the more recent, partially structured, infernal societies that had grown up by extended depressions from the lower worlds of spirits since the beginnings of the Christian era.

528. It is to be borne in mind, that all these changes are progressive. The angels in the new heaven, becoming incipiently divine-natural men, were hence enabled to reason to the ultimates of redemption, and hence to perceive that the hells were not eternal.

As celestial spirits their thought was centered in the maintenance and preservation of the celestial state, and in the drawing of all the inchristed of Earth's people, and especially the infants, into the lines of their family communion. But now heaven enlarged its content: it began to take in the idea of the salvation of the lost.

OPERATION OF THE NEW HEAVEN IN EARTHLY MANKIND.

529. The area of the heavenly attraction penetrated by progressive advance, till it began to operate, first as a loosening element upon the constrictive lines of oppressive and repressive thought, law, custom and society in the natural world. When heaven passed into divine-natural evolution, the doctrine of evolution on Earth, from being the secret thought of obnoxious and heretical thinkers, grew out into the shape of an immense though incipient orthodoxy of science. The intellectual world felt the foundations of the scientific orthodoxy of ages melting beneath its feet. It felt the narrow sky dome of its thought bursting, breaking, opening into the azure of infinity. It felt the incoming of a new age of boundless possibilities to mankind, breaking the narrow boundaries into which the channels of human life had been constrained from immemorial time, and the gradual diffusion of the many waters of intelligence, tending to the formation of a human sea.

530. But as the old and mighty infernalities lapsed into oblivion, the pseudo-christian faith, fixed in the dogma of the eternity and cruelty of hell and the final division of mankind into the endlessly saved and endlessly damned, insensibly commenced to melt away. With this the conception of disciplines and cultures for the dissipated and unruly members of the race, instead of retributive and vindictive tortures to an eternity of conscious evil, began to percolate the masses, and even to find partial acceptance in the ecclesiasticisms, which are always the first to harden and the last to mellow in the changes of time.

531. But now too, for the first in its history, the People, as a distinct idea, commenced to be projected into intellectual consciousness. The doctrine of the rights of man commenced to be received and to be published in a new interpretation. Into the rude, chilled, harsh natural concepts of liberty, equality and fraternity, commenced to instill the strange doctrine of divine-natural liberty, equality, fraternity. The concept of a racial consciousness, the abode of the Divine Righteousness, breaking as a dawn, indicated the approach of a new day; the shining of Lord God as a sun into the human heavens. Now Socialism passed through school after school of thought;—from its former shape, that of utopianism; from its former aspect, that of a dim hope upon the horizon of an ambiguous and far distant future;—to be conceived of as the outcome of the human progress; the result of all the training of all the ages, the fruits of

all the human struggle. Freedom, the Freedom of Man, rushes into the embraces of his Destiny. Here stand we at the present hour.

532. But again, the opening of the divine-natural respiration,—first through an initiative, and thence through affiliated and responsive human breaths, and thence, by the law of the attractions, to an enlargement of the breath-area in the receptive interiors of human organizations throughout the world,—inaugurated a responsive movement in the nearest of the heavens, composed of members of the most heroic, persistent, humane type, flowing into respirative conjunction with that center.

533. Then again, we trace the silent diffusion of a new aura into the natural ether of the globe, from the heaven-breath, now melting into it by fine diffusions; not as before, a mere celestial influx, but hence a divine-natural aura; charged with impregnations.

534. And now again, the remaining Infernus itself, that had always drawn the supply of its nourishment from the earth through the human systems of its inhabitants, is tasting of this new quality diffused through nature into man, as from cups of cool waters, where before it had wet its dry lips in fluid fire. There is now moreover, an occult body of men, united but by the obligation to live in God, and hence to humanity, who utterly reject for themselves any hope or promise of a mere celestial heaven, and whose hopes are gathered up in the realization of the divine-natural

humanity, the redeemed man. They breathe into Heaven, into the incipience of divine-natural humanity there. They breathe out into Earth, into the incipience of divine-natural humanity here, and they breathe down into the remains of Hell, seeking to penetrate and possess the broken world of human remains therein, to the uttermost nerve and fiber of its bodily constitution. And again, they seek to identify themselves, in all the hopes of their own redemption and blessedness, with the whole body of the human race, as it is on Earth, and with every lost unit or broken personality of the race throughout the under-world. They hold their feet on the adamant of the eternal purpose of the Word made flesh. They have learned to serve in silence and to bide their time. This writing is from the consensus of intelligence in the breath.

535. Falsehood and evil exist and rule on Earth by means of the *suppressio veri*, the exclusion of absolute truth from the intelligence of the consciousness. The argument of the learned agnostics, that the Infinite is and ever must be the unknowable, is also an admission of inability to grasp to the concept of pure reason, and a confession of enthrallment in the limbo of the illusional: but this limbo is one of their own illogical stupidity. It is strictly true that God is unknowable, by the knowing powers of the debased natural proprium, and the human intelligence that has lost its liberty therein, and which thereby has lost the sense of human realness and

of its faculties for divine-natural discernment and discrimination. A man who puts out his own eyes may logically deny the existence of his own eyesight; but it does not follow therefore that vision has perished from the human universe. Thus the anarchical proprium that seeks to bear rule in man,—obsolete, decaying and expiring,—bears witness, through the quasi intelligence, of its own intellectual delirium and failure, and makes confession that it is irretrievably shut out from the touch of the glory of God and the consciousness and presence of His power. It is a phenomenal and not a noumenal exercise of the human faculties. It is a confession of Hell in man, that the human creature, in its egoized phenomenality, is given over to the impotent conceit of a blinded self-intelligence in which there is no real light.

LIBERALISM : NOTIONAL AND RATIONAL.

536. So again, in the denial of the quasi Liberalist, that the incarnation of the Divine Word was real; and his assertion that the personality of Jesus of Nazareth is irremediably lost to mankind, is a confession that the quasi liberal intellect is itself drawn down into the illusory, fatuous, fictitious self-light of the debauched and diseased natural proprium of the race. It is a confession that the egoized individual mind is in its quality and condition mindless; the human

telescope a wreck of broken glasses ; each concave or convex lens shattered into particles.

537. This moreover is the condition of the quasi liberal intellect in its general or multiplied form. The drift is through speculation into negation : there is a Babel of the confusion of tongues. Failing in the ability to hold the rational idea of a Divine-Human Center, all that remains is a confused babble of the circumference. The voice that begins with eloquent assertion dies away into a multiplied and feeble squall. No social concurrence for the social uplift is possible among them : they vend their petty nostrums like the quack pill-peddlars upon the streets. The shard of broken bottles remains, but the bottles are broken : the wine of life is spilled or is evaporated. Now men who walk over this kitchen-midden, though the splintered fragments still may shine, do but toil with wounded, bleeding feet, encountering the jagged points, more cruel than were the Roman spears.

538. There is no Church in quasi Liberalism : there is no Society there ; it writhes amid its confused, disassociating members, as do the nervous filaments of the human body, when the man is perishing in the convulsions of a suicide. But the intellectual confession of the time is also a confession of creature emptiness. The human mind discovers, in the far advance, that in itself it is vacuity ; that it holds nothing but the illusiveness of nature, until by love

and devotion it opens the lungs of the faculties to receive a divine-natural respiration, and so to become filled with the plenary fullness of the Christ of God.

539. The Liberalists of the sixteenth century were the great Protestants: Channing had he lived then would have been one of them, and Parker would have been another. The Liberals of the seventeenth century were the Quakers and the Independents, of whom Fox and Cromwell were representative men. The Liberals of the eighteenth century, more diversified since now the final judgment of Christendom had begun, existed in wide differentiation; there was Wesley with his Methodists, Priestly with his material Unitarians, Voltaire and Rousseau with the French encyclopedists; Paine and Sam Adams and Franklin in America with a theologic revolution in their minds and a political revolution in their purpose;—these all, and behind them all that wondrous, obscure giant of the North, Swedenborg, set as an orbéd eyeball into the darkness of the time.—Liberalists were all of these, from age to age; heaving life-swells upon the bosom of a sea that else was a stagnation. And Liberalism never dies: it is Liberty incarnate, seeking to avouch the reason and virtue of its divine-natural humanhood through the forlorn hope of each succeeding generation.

540. But Liberalism through the nineteenth century has evinced a more complex and varied differentiation: Priestly was but a gnome, compared with

the angelic stature of his successor in Unitarianism, Martineau. From Franklin's kite-flying to Edison's talking, picturing, visioning electricity, again we see the gnome in transformation, grown on to dazzle with a face like lightning and with flame-robcs of white snow. Thus it is through all the comprehensive round: the age that was a dirty brat, a mere street gamin, has grown up into another age that wears the blouse of the *ouvrier*, whose hands are full of the tools of all the trades, yet within every tool a courage of intelligence pointing on to shape the bayonet.

541. Liberalism now means free bread, free land, free culture; last but not least, free society. The heroism that was a diffused fire, pointing to some nebulous far future, is now concentrating to a luminous orb in the human bosom; concentrating to the rhythm of a definite purpose in mankind; concentrating to vibrate from Almighty God in the one word, "Now"! The planetary whirl of the ages is gathering to concentrate into one definite force; to move in the constitution of the planetary man; to throw off his load; to burst the shell in which mankind has incubated. That shell is constitutionally the environing human image, the natural proprium of the race. When this breaks, nature-time will end in the birth of the new time, that is man-time,—and therein is God-time.

REDEMPTIVE EVOLUTION ABOLISHING EVIL IN
PROPRIUM.

542. The seat of intellectual sensation in mankind is gradually in diffusion from the organs of the brain, where it has been localized during the era of dissension and disunion. It is now becoming active through the plexial organs and in the stomach and bowels. This transference, commencing in the more humane classes, generates the evolution of the thought which is gradually becoming dominant in each of these classes as applied to the appropriators of the unearned increment; "you may eat each other, but it is not lawful that you should consume the toiling masses."

543. The doom of the world's luxurious non-productives is sounded through the belly of the toiling mass, but this, so far as it goes, is an authentic republication of the divine-natural religion of the universe. Men, beginning to think by the organic sensitives, think from a sensation of their own needs into the necessities of their toiling fellow-men. Each organ of the bowels is a sympathetic nerve: so thought is diffused thence by a prolonged vibration into the sympathetic bowels of the race, bowels of compassion, bowels of mercies. The mind of man, so long crowded up into the private organs of the brain, is lengthening, extending, seeking to find its termini in the most remote members of the body.

544. The divine-natural man, in his perfected respiration, breathes throughout the complexity of his organization. Every nerve-center is in the rhythm of his intelligence; a focal organ of distributive and organizing thought: his body thus tends to become all mind, and in sympathy his mind all body. When the rhythm of the faculties is complete, mind revolves through body and body through mind: man thinks through body into his own intellectuality: man thinks through mind into his own bodily sympathies and susceptibilities. Hence egoized individualism logically and finally can have no place. That which was heretofore a resistant and antagonized lower self first loses itself in an unconsciousness, and is drowned in kind oblivion, as was the case with the private ego in spirits who became celestial. But, during this repose, it undergoes transformation: being born again out of the inversive into the accordant ascensive, it is hence a second proprium, in which the first or celestial proprium shields itself; the two making one delicious unity.

545. Self-love, becoming thus enamored of the unselfed-love, yields itself rapturously to the embrace; hence the proprium of good impregnates the proprium that was evil but that is now in the new birth into the non-evil, and this in due procession brings forth the affections and instincts of a divine-natural increase. But this transfused proprium is as a bride in the arms of her bridegroom, delighting of all things to be loved, and to be obedient to his desires, and to find

perpetual felicity in a sacred nuptial solace. This becomes, as it were, the womanly to the manly of the higher self: she embodies the qualities of a divine-human feminine virtue; but thinks in receptivity from the higher proprium, and obeys it as her lord and head.

546. Here ends the long and bitter antagonism between the good and evil tendencies in man; for the good takes the evil into itself, first to coerce it, thence to regulate it, thence to extract from it the will to live, thence to reduce it into oblivious quiescence, and therein to reproduce it as the receptive form of its own heavenly, and so to lead it up into a second life in which it is eternal. But this is wholly the result of the divine-natural process, whereby the Lord conquered, restrained, obliterated, and thence renewed in a justified existence that proprium which he assumed in the natural birth.

547. In precious thoughts like these, the new divine-natural man is comforted from many toils and sorrows: he sees therein that not only is the diabolical in man to be overcome and to be restrained within the limits of its own quiescent infernality; not only that this infernality is to evaporate and be as if it never were; but also that the natural proprium itself is to be delivered from the bondage of corruption, from the bondage to its own self-sufficiency, into the glorious liberty of its habitation in the structure of the divine human naturehood.

548. In the regeneration of man all of his degrees become progressively regenerate, making one. "O death, where is thy sting? O grave, where is thy victory? The sting of death is sin; and the strength of sin is the law. But thanks be to God which giveth us the victory through our Lord Jesus Christ." So then this being accomplished, the new man, made divine-natural, possesses his new degree evolved in the old proprium through its re-birth from decease; the degree of the luminous unself; the receptive negative to his inceptive positive; the outer court of his holy of holies, which also is pervaded by the airs, consecrated to the sanctities, and peopled with the intelligent affections that proceed from the holy of holies. But this becomes also the outer chamber and banquet hall and grove and garden, where his more interior delights take on the final form of their satisfactions, and are energized and renewed therein. Thereby is fulfilled in one direction that saying of our Lord, recorded by Saint Clement, that the kingdom of God should come when the twain were made one, and that which is without should be as that which is within.

549. "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him." When the twain are thus unified, the tabernacle of God that is within them is thus enlarged by its coverings to envelop and include the outer man. Also henceforth there is no evil to the new man,

complete in Christ Jesus; neither is there any possibility of evil. He is of the blessed dead who die in the Lord, and his works follow him. For, dying to self in his interiors, and being renewed there in the original likeness of God, he thence has died in his exteriors, to be renewed there in the original image of God; and, through all the works of this twofold dying and being born again, there is formed a complex harmony of motion, which is also a harmony of divine affectional and divine passional intelligence, in which the Divine motion of human evolution perpetually circulates, advancing through the endless life. Henceforth there is no death; for that which caused mortality is eliminated from man, and that which causes immortality abides perpetually within him and is assimilated to him.

SECTION XII.

THE DIVINE HUMANITY : MARRIAGE OF EARTH AND HEAVEN.

550. In the early spring of 1886 a phenomenon of planetary respiration was observed in a rural locality especially consecrated to the social service of the Brotherhood of the New Life. In the early morning the ground was felt by the feet that touched it to be all in a quiver of harmonic vibrations, and the sympathetic human organization commenced to draw in, through the respiratory nerves, and so throughout the frame, a soft, sweet breathing of living ethers, charged with the fine essence of natural qualities vitalized by flowing, humane elements. It was as if the soul of the world, opening through her rich interiors, sought to awaken responses in the soul of the luminous heaven.

551. As the vortical up-breathing rose and rose, it gradually assumed the configuration of an immense woman. Her uplifted arms seemed to reach to the zenith : her floating robes changing from color

to color, borne out as by circling winds within them, became, at last, from the crimson at the feet, star-blue upon the bosom ; whilst the countenance, as of many faces wrought into one, delineated an age of immemorial antiquity resplendent in beauty that shone divine.

552. But into the arms of the Woman, as she extended them, descended from the aerial expanse the likeness of a Human Splendor, glowing in the youthfulness of an eternal prime, yet wearing in outward aspect a manifested resemblance to the Man who was upon the Cross. So the Woman embraced the Man, and the man was lost in the capaciousness of her form, as if he had immanated into her, as body in body and as soul in soul. But then the woman-image gradually sank down again by a diffused vibration, as if reëntering into the bosom of the globe. Yet she drew down, as she thus descended, vortices of fine etheric forces, that entered with her through the soil and that seemed to kiss into her own breathings ;—to enter into the occult lungs of the living planet, and thus to consummate a nuptials of the earth and skies. These wedded vibrations then commenced to enter into the sensitive frames of a body of devout and open breathing people there ; lifting them from states of painful suppression into bodily ease and joy, mental cheer, renewing physical vigors and social delights. For about eight months this vibratory intermingling between the Earth and its Heaven continued, with the flow of a perpetual stream

of the superior energies, entering, vanishing into the sensitive body of the globe.

553. It should also be mentioned, that in the night preceding the dawn on which this phenomenon was first physically observed, the present writer, awakening from sleep, beheld the large isolated apartments where he conducts his labor illuminated, not as by the light of a candle but by the light of a sun, diffusing through the solid walls as if they were windows open to the morning. But this light was divine-human light, naturalized to the sensitive vision; the light of the glory of God, touching through the sensitive textures of the natural degree. This is mentioned as a physical fact originating in the hyper-physical. References to phenomena have hitherto been carefully avoided, it being designed that this treatise should be wholly in the lines of a logic of pure reason. This incident is only and in part alluded to for the logical purpose that it must subserve.

THE MEDIEVAL HELL: REDEEMED INTO ELYSIUM.

554. The divine Christus Jesus passed through that vortice of the concurrent planetary and celestial breaths. He descended openly into the medieval Infernus of the shadowed world: he married, in his own Person, the divine-natural constitution, that he had evolved into the celestial inhabitants of the heaven of our globe;—married that into the dead

remains of the higher personality of the lost and wasted spirits, who, having passed through their active round, were declining to the borders of oblivion.

555. He stilled and hushed their active proprium, in which they were infernal. He quenched the passion of the proprium, its fiery lust, its insatiable jealousy, its cruelty and avarice of self-desire. The environments of their disorders melted before Him, as rotted flesh might dissolve into sweet soil. In that soil the affections that were in his breast diffused to streams of living waters, and in the plains that were moistened by their dews his affections again took root, and the desert vanished, and there was paradise.

556. Again, He breathed forth upon the land and his breaths were showers, distilling quietude and peace. The shadowy people woke up there as if their infernality had been a dream; sexless as babes are sexless; tender and confiding as babes are confiding; touching to each other with wonder and delight as babe might feel to babe. They grew up into simple sports of childhood: their memories had passed away: their consonanted speech was lost in the liquidity of vowel sounds, in which the divine-natural innocence began to syllable to words, breathing the Father-Mother's name. The beginning of the nuptial union of the Earth and Skies thus consummated to a new conceptive action and vital effect in the dead form of hell. He gave himself a ransom for

all, to be testified in due time. Here is the first strain of the fulfilment of the long predicted testimony. With joy of boundless hope we may repeat the affirmation, that "the Father sent the Son to be the Savior of the world."

He cleft the grave asunder ;
Yet not with thunder.
He overcame the Error ;
Yet not by terror.
His feet were strong and firm,
And Hades was a worm :
That worm He did not smite,
Nor trample, nor requite.
Hades in its low bed
Was comforted.

PRIMITIVE CHRISTIAN FAITH FOUNDED IN
REDEMPTIVE EVOLUTION.

557. The energy of salvation, proceeding by the influence of the invisible Divine-natural Man, operated working from within, commencing with the first era of faith, by the reformation of individual character. It operated for the concentration of individual effort, in the uplift of man into an attitude of positive resistance to the baleful effects of the private or natural selfhood, entrenched in the corrupt and malignant environments of profligate religion and

maleficent society. He was taught to resist the world, the flesh and the devil. It was a warfare in the man, real and rational, for the quickening and organization of a reality and rationality of living.

558. The early Christians were translated in thought, feeling and hope, so far as an incipient force could carry them, to the conception of a new and coming order of divine-natural society in the world, in which none were to survive but those who should be found possessed of a dominant goodwill, a divine righteousness, organized within them, and tending to the evolution of a racial righteousness of redeemed man.

559. Their hope was not in a perpetuation and evolution of natural flesh to a more elaborate and sumptuous but merely natural fleshliness, or of human reason to a larger but still merely natural intelligence. Neither, on the other hand, was it for the loss of the natural degree, and the abstraction of man into an existence of simple spirituality. They believed in the coming of a new Heaven, which should be made complete by the incorporation into it of a new Earth, a theater for the embodiment of its interior affections. They believed in a new Earth, in which men should be reinstated to a paradisaal existence, and in which they should neither sin nor die, but should be as the angels in heaven. They believed moreover in the coming of a racial crisis, and that those of the faith who were in mortal existence at that time should escape the liability to physical dissolution, and should

be transformed without seeing death into the glorious likeness of the Redemptive Man.

560. Such was the Faith which, through the agonizing, deferred hope of nineteen painful centuries, may yet be found diffused, a feeble, fluctuating glimmer of light, amid the failing eventide of the present hour: "At evening time it shall be light." The divine-natural science, mounting up to illuminations in the reason from advancing breath of advancing Deity throughout the quickening frame of man, avouches and verifies this primitive faith and hope of Christendom: it leads forth the inspired conviction, to be demonstrated as a logical certainty.

561. It has required the march of seventy generations for the journey of the Faith over the time-desert; a night time of the race; Faith journeying, by a secret light kindled in its deeper consciousness, and utterly opposed to the fatuous illumination of the mere carnal instinct or understanding or clairvoyance.

562. The natural thought of man exclaims, and very properly from its ground, "where is the promise of his coming? since the fathers fell asleep all things continue as they were from the beginning of the creation." The mere natural scientist, advancing to deductions from a natural scheme of evolution, very properly, from its ground, thrusts aside the doctrine of the primitive Christian cult, as an illusion of the notional. He sets up natural science, with a seeming of positive demonstration, against faith

which is not manifestly possessed of demonstration.

563. The combatants meet in the arena of the human organism. Faith seems to be unhorsed, Science tramples victoriously on the fallen foe ; yet this victory is but an illusive one. Fully possessed of the concord of the divine-natural respirations, the man of faith does not contend with science, for the reason that science has no power to contend against him in any real or logical sense. Faith embodies its intelligence in a divine-natural science that does not contend : it demonstrates, and the demonstration is victory. Natural science, organized in the appearances, henceforth is seen, transposed into the logic of pure reason, as the law of the divine operation in subject nature ; it is seen as amenable to the divine-natural science, which is the law of the Divine operation in human nature, and hence in its area of worldly or phenomenal manifestation. By the breath of God in man, science finds at last the solution of its own hitherto inscrutable mystery.

REDEMPTION COMPLETE IN HELL : SALVATION IN
THEO-SOCIALISM.

564. Redemption, proceeding by its logical order, advancing restoratively through the system of the successive hells of the Christian era, entered last the most recent of these hells, formed from the inversives of mankind during the century or more that

has elapsed since the initial processes of the last judgment of Christendom. But here the redemptive operation, opening by its logical process, in march, from the individual through the collective toward its final goal in universal harmony, shows forth by the law of Saviorism in Theo-socialism.

565. Christ plants himself socially; enters this final hell, simultaneously adopting the dead theistic degree, the dead spiritual degree; adopting also the infernalized egoistic natural degree. He interweaves through these struggling myriads, through the egoized individualism of these civic masses, his own theo-social order, organized in a social people, led down from the new heaven of the earth; sets Heaven in Hell by its new form of divine-natural association; marches the industrial army into the dominion of the inversive egoistic civilizees, each of them dead to everything but the wasted, ruinous passions of their egoized civilism.

566. It was well said, that man's works follow him. The man who dies with a social purpose for humanity, that organized his character into the sympathy and energy of its virtue, lives and vanishes, the hero-martyr of an unfulfilled idea. Such were Saint Simon, Père Enfantin, Robert Owen, William Godwin, Shelley, and in our own country George Ripley, William Henry Channing, Henry James, and others less conspicuous perhaps in name, but not less dignified in the honor and devotion of their humanity. Conceive of these and such as these, men and women of the

first commanderies and familisteries of the first grand series of the Theo-socialism of the New Heaven. Conceive of the Lord Jesus Christ, reborn throughout them in the socialism that was of the cross and the resurrection. Conceive of the Divine Trinity of God, Father, Son and Spirit, inbreathing and outbreathing; the respirations forming throughout the man and woman chivalry to a whirl movement of conservative and restorative energy. Conceive of the social passion, distilled through warm Saviorhood, and radiating its effluence, odorous, vital, delightful, through the cold, clammy, fetid atmosphere of the final Hell.

567. Paul said of old, "How are the dead raised up? and with what body do they come?" We may enquire, How was the dead hell raised up and with what body did it come? A pivotal center was established in the complex of the three respirations in that most intense society of the infernal world where the heats of the lust-fires and the solicitations of its passions had been the most severe and cruel. This society was as the passional corolla of hell, composed of those men and women from the world who were most tropical in the luxuriance of the passions, most fiery by intelligence, most strenuous and persistent in the pursuits and purposes of the self-life. To Saviorhood, in the final fruition of its powers, and in the consummate adaptations of these powers to their ends, all things are possible. At the grave of Lazarus was witnessed the revival of a dead, malodorous

body. In this final Hell was witnessed the revival of the dead, offensive, individual soul; its revival into the complex humanity of a divine-natural social soul.

568. The method of the transition from death to life, in its visible or exterior form, may be hinted at in this which follows. First was touched a deviless, the most utterly inverted, palpable, passionate of all the lost. The redemptive life through its focal form, modified, blended to her degree, flowed into her by means of the Paternal Respiration, arch-solar, entering the plexus, filling her with the delight of sunshine and sweet air and odorous flower-breath and the life of young and growing things. She stood up in the renaissance of her infant years, with the eyes of a child in her eyes, the child's heart throbbing in her heart. So she drew childly to the bosom of the Man-Woman of the center, till lip touched lip as hand clasped hand. So the Infinite Divine motherliness of the Always Motherly received her as in the beginning of a birth, by the new creation of the consonanted interior births in the dead spiritual and dead theistic degrees. God knoweth what they were: suffice it to say, that womanliness renewed within her, and she was placed as the initiative in the formation of the series. By effect of the One-Twain, breathing through her and awakening the responsive chords in respiration, the divine-natural law of series entered to a current of attraction, centering in her right hand. Extending this hand she attracted the

one woman in hell most fitted to unitize with her in the sisterly social relation. The socializing rhythm of redemption thus passing on to three, to four, till the hundred, which is the primal number of completeness, was reached;—a first of sisterbands, the hundred-leaved corolla of a gold lily of divine-natural womanhood, floated up on the river of the divine ascensive breath. Redemption in hell proceeded through the woman into the man. The first of these new women, reaching forth the opposite hand, drew the fitted associate: he, through the Fatherly, was instituted into the attractive current of brotherly associate force. Hence the first brotherband was formed, in a complementary order to the first sisterband; not as yet instituted into nuptiality, but made brotherly-sisterly to each other.

569. Such was the constitution of the first dual God-flower in the re-humanized hell; no more an Infernus, but, by virtue of the absorption of its quickening lives in the divine-social flower blossoming therein, a nascent Elysium. Thence grew the order from its primitive term, held in the sympathetic vibration of the social manhood and womanhood of heaven, which served by presence as the shield and matrix of its evolution. Omitting intermediate statements, suffice it to say that in that former hell, the last remaining infernus of the planet, all of its people now know, love and serve our Lord from the least to the greatest. For godlessness, there is God; for waste of fruitless toil, is productivity in

energized delight, and for antagonized self-effort, is peaceful solidarity. License is lost in liberty, tyrannical dominance dissolved in equality, and the mutual rapacity of opposing origins obliterated in benignant embracing fraternity. God is in the midst of them for an overflowing light. This Israel that destroyed itself has found in God its help. The breath of God, passing over the valley of dry bones, re-animating the dead, causes them to stand up, an exceeding great industrial army of the sons of Peace. "He hath not dealt with us after our sins; nor rewarded us according to our iniquities"; but He has abolished sin within them, and the iniquities of them are no more.

REDEMPTION IN ULTIMATES : THE APPROACHING CRISIS.

570. We sketch the re-creation of our planetary species; the advance of the redemptive through the creative evolution. The conception of the artist is not known by the rude outlines, sketched in crayon or tinted in crude pigments upon the palette. Raphael's "Transfiguration" passed through this phase of work before it shone as a finished picture for the adoration of all time. Christianity hitherto has been judged by the crayon sketch, in rigid outline and constrained attitude. Man, under the partial influence of the redemptiveness, has been visioned through struggling mortals in agonies of effort against a ponderous resistance; in gaspings for breath

against the atmosphere of an old dead world. Human nature waits for its completion; the living picture of God's image, colored in resplendent lights from the authentic splendors of God's likeness in man.

571. So long as the Heavens and the Hells stood fixed, postured against each other, the balance of contending forces between them held the human world in schism against its own unity. The individual was made the theater for the struggle of the inter-human war. Christianity was war, and Christian experience a battle in man, for the subjugation of his lower self and the reclamation of his higher self to the real order of things. Christ came, not to perpetuate but finally to abolish the schism. His was a ministry of reconciliation; the end of the aloofness of Heaven; the end of the egoized malignity of Hell: the enlargement of Heaven into Hell; the decess of the egoistic death by which, as to character, it was constituted to be an Infernus, and its redemptive birth into a state that should form it as an Elysium; the quickening of the dead infernals to redemptive order, diffused through the flow of the divine-natural humanity of the in-wrought heaven.

572. But henceforth the equilibrium between Heaven and this Elysium is as between the positive and negative poles that unite for the flux and reflux of the vital gravitation. Heaven images itself in Elysium by its divine-human likeness, and Elysium receives

that likeness and incorporates it in the receptive and responsive divine human image. Thus hell is reborn to be Elysium in the larger form of the prodigal son; delivered from the vassalage and hunger of the stranger land where its food was but the husk and effluvium of decayed carnality, and is led into the Father's house where there is bread enough and to spare,—where the Father's voice is heard saying, "Let us eat, and be merry; for this my son was dead, and is alive again; he was lost, and is found."

573. The forces operant between the Heavens and the Hells were mutually resistant; mutually belligerent: now the forces operant between Heaven and Elysium round into circles; advance into spirals; are blended in the rhythms; conserved to the purposes of the divine-human operation.

574. All structures originate in motion, and the motion determines the configuration of the structure. That occult world which surrounds mankind, so far as tentatively habited by the departed members of the human family, in transitive states, neither as yet wholly celestial, nor wholly infernal, was itself organically split; divided into an upper and a nether realm. The attractions of the one were toward the luminous abodes; the attractions of the other toward the opposing darkness; a great gulf between, formed in the potency of antagonized affections, and thence of conditions. But Heaven and Elysium, becoming unified in reciprocated and orbicular motion, tend to

the reconstitution of the sundered hemispheres of man's post-mortem life into a unitary globe.

575. More than forty millions of the human race decrease every year from the body, and each of these is included within the purpose of the redemptive economy. Each of these is designed to become a human cell-germ, tenanted by its immortal psyche, in the constitution of the divine-natural humanity. But now the Worded world, the organized concept of re-created order, commences to evolve through this intermediate space, in zones of climates, in characters of airs and soils and waters, and lights of evening and morning, and harmonies of silence evolving in the melodies of utterance, adapted to the necessities and conditions of these innumerable varieties of departed man.

576. The human earth is becoming girdled by its luminous etherial zone. The twinned Heaven, made one, is weaving about it the splendid robes, the many-colored pavilions of an ampler extension. The old environments of the planet are almost passed away; the new environments almost advanced to touch the frontiers of the sensitives and respiratories of the planet's mortal people. This is the Hour!

577. Natural faith, science, philosophy, sociology; natural hope, love, yearning, open wide doors through human intelligence; yet open them at last purely into the conjectural. Macaulay avers that morality stands where it stood thousands of years ago. The

spiritists and theosophists of our own time enter a closed labyrinth, where they thought to find the open universe. Agnosticism is but the recoil of the human mind from the impenetrable obstacle to the advance that met the ancient Indian thinkers, after research had been pushed into depths of exploration, of which the learning of our own era is now beginning to find the mere surface sight. Men enlarge the arms of their intelligence to touch at either pole the seeming orb of absolute knowledge; and as they grasp, it evaporates: they have but found a vacancy.

578. All real discovery begins in the discovery of God; all real experience in the experience of God; all real sensation in the sensation of God; all real humanness in the humanness of God. In finding God we find life: until this is found we but inhabit chimera. Yet man exists that he may be inhabited by God; and God advances by His modes of operation that He may inhabit man.

579. So the goal of man's existence is the indwelling place in God; and so the final rest of God, in the fullness of the creative-redemptive process, is found when man is fashioned for His habitation, so that He may abide and delight in man.

580. To this end exists this "brave o'erhanging firmament," this mystery that we call Nature. This is but means, the end being man; yet man purely as the breathing habitation, the loving, sympathetic creature of the all-loving, all-sympathetic Infinite.

581. The charm and delight of existence ; its honor, grandeur, dignity, and power ; its beauty, sweetness, and exquisite agreeableness, are found, where hitherto mankind has denied or dreaded,—in the most intimate and confidential relations between God and man.

582. God is both the ONE MAN to all men, and the EVERY MAN to each man. He is, so to say,—pardon the phrase, it seeks to express the inexpressible,—He is to every man his own INFINITE OTHERNESS ; the MAN of the man specifically, being the MAN of all men universally ; the Each in each, and thereby the All in all.

583. Theism, as the natural mind intelligizes it, is the clear notional ; but so is pantheism, its complementary notional. God is THEOS-PANTHEOS. The pantheistic universe of natural and occult philosophy is all shadow, mere shadow.

584. God is made habitation to the innumerable world systems of His divine-natural humanities : they inhabit Him : but, in turn, to eternity He inhabits them. God specializes because He universalizes : He universalizes that He may specialize. He inhabits the solar and planetary orbs, that He may people them with personal men and women, twain-one in the perfection of His likeness-image ; but He populates the psyche of the tiny insects, the winged worms, with infinitesimal impersonal image-likenesses. He inhabits them, and they in their degree may behold

His face and glow in the splendors and beatitudes, as we may. Our conceptions of dimensions are notional. To the logical reason God is found, by His infinitude, in the minutest touch-point of creatures that to our notional apprehension rank as least of the infinitesimals. The reflex wonder world is this apparitional universe, this phenomenal nature: the real wonder world is God; the Father-Mother of our spirit and its flesh.—The human world is coming home to God: this is the significance of the Hour.

THE END.

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