

THE LIGHT OF LIFE
OR
THE MASTERY OF DEATH

BY
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THE LIGHT OF LIFE
OR
THE MASTERY OF DEATH

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THE INSPIRATION OF
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**"I am the Light of the World:
He that followeth me shall not
walk in darkness
But shall have the Light of Life."**

**"If a man keep my saying,
He shall never see death."**

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PREFACE

"The Light shineth in darkness, and the darkness comprehendeth it not."

FOR the past two thousand years at least, the world may be said to have been in a condition of mental and spiritual darkness. This period, or the earlier part of it, is called the Dark Age. The history of this age, distinguished by nothing so much as man's inhumanity to man, is familiar to all, and needs no recapitulation.

A few pessimists of the present proclaim that the age of darkness is by no means at an end, and some are wont to predict even a darker age to follow, but the consciousness of the optimistic majority is awakening responsive to the Dawn that is surely breaking over the world, repudiating such pessimistic prognostications as reactionary and retrogressive.

We have but to take the mental and moral conditions of two hundred, or even a hundred, years ago and compare them with the conditions of today to become conscious of this wonderful illumination and its many revelations. And what is this New Light that is thus suffusing the earth, working all these wondrous changes, and transforming the world and its ways?

It is the same Light that shone in the darkness of the past, but which the shadowed mind of man was unable then to perceive, or to utilize. Materially speaking, it is corporeal sunlight — the light of the sun that for all ages since the beginning of terrestrial time has been shed upon the earth.

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its matrix, and caused the manifestation of all natural phenomena.

Through the dark ages a belief was current that there was to come sometime a better and a nobler age — a Millennium — a period of peace, when all wars and discords should be at an end and justice and truth should prevail in the earth. But it was thought this period would be ushered in by some supernatural demonstration, that an angelic herald would announce it by a trumpet blast from the skies, whereupon the Son of Man would appear in all his glory as the lightning flashing from east to west. Thus the Scriptures declared it.

But could a more literal fulfilment of this belief — this prophetic vision of the human mind — be possible than just what has occurred? Has not the lightning, darting at random erst across the sky, its god-like presence announced by thundrous roll, been brought to earth and made to flash forth intelligence around the world?

And are you not, O man! satisfied with this silent, mysterious manifestation of the Light? Is it of too material a nature to conform to your notion of what the Dawn of the Millennium should be? You still await the coming of the Celestial Son of Man? Then know that your intuition is true, and that such shall appear! From the Son of Woman shall come the Son of Man, and behold, he cometh quickly! And his coming will transform all things, fulfil all things, revealing the Son of Man as the Son of God!

But how different the appearing from what has been expected! Not in the splendor of nebulous pageantry amid angelic hosts doth he burst forth to view — not as a conquering heavenly hero doth he come! He cometh obscurely, unknown and unrecognized, even as the Christ came two thousand years ago, as a Seed sown in the Soil of the Human Soul, the soul of humanity — a seed which has been gestating within the dark womb of time and which has nearly fulfilled

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its period, being already in the birth-throes, as evidenced today by the unrest of the world, and the cry that goes up to heaven for delivery.

The sprouting of this Seed of Light betokens the unfolding of the Regenerative Principle in the race. This principle has, to be sure, through evolution been always unfolding, but distinctly different periods in the unfoldment are to be noted — the germination, the springing forth to light, the subsequent growth, the flowering and fruitage — each a distinct period, each exhibiting wholly different phenomena. Who that had not witnessed it would believe that the plant came from a seed? And who, unacquainted with the seed, could from an observation of the plant ever imagine what the seed was like?

We are, in the present age, just merging from the germination into the first visible manifestation of this marvel. We see Electricity, the evangel, in the wilderness of the world announcing the coming of a still more wonderful and potent light — one that is to transform the bodies and souls of men on the spiritual plane, even as electricity has transformed the mechanical and motive forces on the physical.

“As above, so below.” As the great force which today moves the machinery of the world lay for ages upon ages unknown and unsuspected deep within the heart of the earth, requiring only to be brought forth and manipulated by natural means and agencies to produce all this marvelous turning of a myriad mighty wheels — to set whirling millions of lesser wheels — to set mankind free from toil, so another mighty force is lying deep buried within the hidden nature of man, unknown and unsuspected, requiring but to be uncovered and intelligently utilized to complete the illumination of the world and set men free from all the many unhappy and unfortunate conditions that now cramp and embitter life — the fear of poverty, the fear of sickness, the fear of

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death — all swept away as shadows by the rising of this mighty Sun of Truth, whose auroral beams are already heralding our entrance into this new and glorious age of masterful achievement.

But, as our primitive forefathers might have kicked about a piece of coal, despising it as a dirty and useless object, unconscious of the solar power locked beneath its forbidding exterior, so the great mass of the present earth-dwellers will look upon the discovery of this illuminating principle in man with incredulity if not with contempt, and will continue looking to the skies for some miraculous relief from their many woes. Did not Christ, the Master, the “despised and rejected of men,” declare that “*The kingdom of heaven is within?*” Have you sought the way to enter and possess this kingdom?

Lo, the hour of promise has come! The birth of the Christ-child of the New Age is at hand! All things have been made ready for the great event! Everything has helped to make the miracle possible! The old religions preserved the traditions, the New Thought has removed the superstitions! All are looking for Light, *more light!*

The burden of every prayer ascending to heaven from the foundation of the world, be it the prayer of pagan, Christian, Mohammedan or whomsoever, is essentially the same: **LORD, GRANT US PEACE — FREEDOM TO THINK AND LIBERTY TO ACT — UNDERSTANDING OF LIFE AND EMANCIPATION FROM DEATH!** This all-embracing prayer, however formulated, whether silent or spoken or to whatsoever deity directed, is the expression of the **LIVING IDEAL** — an ideal to be realized by any and all who will advance boldly and fearlessly to gaze upon the effulgence of **THE LIGHT OF LIFE!**

THE LIGHT OF LIFE

CHAPTER I

WHAT IS LIFE?

OF the origin and destiny of the human race, one may know little or nothing, but he may, through observation and study, learn something of its evolution and progress.

As to what it is in nature that effects progression, human opinion appears divided. Some claim it as the result of an extraneous power, while others perceive it to be due to the operation of an interior potency.

To say that “all is within” is quite as sophistical as to affirm that all is without. The within is eternally correlated to the without. Every formal manifestation depends primarily on a central point of attraction — a force within that draws to itself from without that which is essential to its perfect manifestation.

What the precise nature of this crystallizing, vital, interior force is, whether magnetic or deific, may perhaps never be known, and it is really of far less importance to us to name it, than to understand how we may consciously maintain a hold upon it, for that of itself means perpetuation of life.

What is life? Who can tell? Mentally it might be defined as thought, feeling, consciousness. These, no doubt, are some of its important manifestations — the flower and fruitage, so to speak, of the great Life-Tree; but the Tree itself, that grows spontaneously, sending its roots deep down in the earth, growing aloft to the highest heavens, and filling the whole world with its branches, what is this?

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Though man himself, its most wondrous limb, may have reached the point in growth and development where he is able to turn and contemplate the parent organism, realizing somewhat the marvel of it all, yet he really understands little more of what it actually means than he did when, as a tiny crystal, he lay within the clasp of one of its rootlets about to be raised on high by the mysterious force within, to begin participation in the grandeur of its general evolution and unfoldment.

Within the sphere of man's observation, no spot is to be found devoid of life. Life is omnipresent. The earth teems with its myriad manifestations. The world invisible is no less replete with forms of life than the visible world. At the same time that lenses are being enlarged and perfected to peer into the abysses of space bringing into view new worlds and systems of worlds, microscopy is piercing deeper and deeper into the realms of infinitesimals and discovering therein no end of marvels.

Up to the present time, the mind, busily engaged upon what is termed scientific research, has done little more than observe and classify certain details of the great life-phenomena as they become manifest to the natural senses. It has not yet been able by any method or operation to discover either the origin or the end of life. It has been thought that there is something in the nature of life itself incomprehensible to the human mind, and that it must remain a mystery forever.

Fortunately man possesses a faculty by which he may unravel this mystery. Being essentially a part of the great Life Tree, his heart connects with the heart of the Tree itself, that is to say, his inmost planes contact those of interior Nature, wherein resides the actuating, creative, formative, organic life-principle. Through this connection man comes into cognition of himself, and learns to know

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his place in nature and his relation to the universal scheme of things.

The senses, which are the avenues of communication between the mind and the outer world, convey only impressions of external things. No matter into how small a particle matter be subdivided, the eye sees only the outward form of it, and makes its report to the brain, or thinking faculty, accordingly, so that the tabulated thought is, after all, but a picture of externals, ever devoid of the internal significance of the object.

So the majority of people pass through the brief period of their lives quite unconscious of any world except the visible one in which they live, gaining only the most superficial knowledge of the objects with which they come in contact. The earth, the sky — mountains and plains, rocks and streams — insects, birds, beasts, men — all pass before them as a panorama, creating but fleeting impressions, ephemeral dreams.

And of all this vast movement of life in nature what do we really know or understand? We gather things together, name and classify them, as, for example, the rocks of the earth. By a study of their fossils we think to gain a clue to the age of the planet. But suppose we do — is *that* the point of supreme interest? Suppose the rocks told us to a day the date of the arrival and departure of each and every species that has ever existed on the earth, of what real use would such information be? It might satisfy a certain chronologic curiosity, but it would not help us to solve the vital question, which is, *How life originates and how it is perpetuated?* And so with all our investigations into nature's marvelous exhibits including paleontological researches and excavations for historic relics. We simply return from our explorations like the amateur geologist with a basketful of fragments, and, begging the real question at issue, submit

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these as evidence of our scholarship and scientific attainment!

But scientists have been doing the best they could, and in some respects have done much better than they know; for in the course of their researches, many important truths have been disclosed, though frequently they have been unrecognized. The most vital things have been ignored, because of the scientific method of demanding ocular proof and demonstration — diagramming and photographing — of everything. Vital facts refuse to get before the camera, and unless we learn to probe for them with other instruments than the scalpel, we may never hope to bring them to light. Life walks before us with sign-boards on which in occult, flaming characters is set forth the legend of its nature and destiny, but owing to a peculiar mental astigmatism, we have thus far failed to read the legend, and the mystery of life remains unsolved, and less guessed today than in the days of Plato and Pharaoh.

Nevertheless, this is, comparatively speaking, an age of wonderful achievement. Men are wresting from nature one after another of her secrets and utilizing them to the advantage of the race. Steam, electricity, coal, oil, manipulated by the genius and ingenuity of man, have virtually transformed the earth, making it possible for man to harness the energy of the sun and drive the Chariot of Phœbus at will over the earth and seas, and up through the very vault of heaven itself!

Every one of these discoveries was at one time a dream, often the veriest figment of a dream, in the mind of some man — a dream which the great mass of men discredited and laughed at as folly, and yet the dream came true if the dreamer believed in it, and earnestly set his mind and heart to prove it.

There is, however, one dream, which, though it enters

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into the consciousness of every human being and finds expression in the life of every individual, has not, as yet, been realized, and that is the Dream of Eternity — of an unending existence of the life-expression called ME. This dream or concept appears to have formed a part of the consciousness of man in all ages of the world. And, though the universal experience known as death seems to negate the possibility of a limitless expression of the individual life, yet the mind clings blindly to its belief in immortality. This belief lies at the foundation of every religion — the idea of all religion being fundamentally one and the same, the attainment of conscious existence after death.

Is it possible that this dream of immortality will ever be realized? If we go back thousands of years, away back of the time when the blood was known to circulate or the brain to think, and examine the records of people living at that time — records carved in hieroglyphics upon rocky tablets — we find evidences that by some faculty or other men's eyes were at that time opened to perceive something of the vital principle underlying this great Life Mystery, and it is by the words and symbols with which they described it that we today may most easily discover the *Key* to its unfoldment. But, in order to use this key with any practical results, it will be necessary for the modern man to train his mental faculties to view things as the ancients did, subjectively.

How, then, do we become conscious of the *real* thought embodied in those ancient writings? All language is an expression of universal thought. Every word is a thought-symbol. Though the form of the symbol itself may change, the underlying thought persists. The adoption of certain sounds or combinations of sounds to express certain ideas, apparently fanciful or arbitrary, occurs really in accord with a definite law. The sounds themselves have an interior

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sense, and though from age to age they change, as the forms of leaves upon a tree, yet the permeating sap, or sense, remains the same. And it is through the medium of this essential sap, flowing eternally and unchanged through the great Life Tree, that man today is able to apprehend the thought as expressed thousands of years ago in the hieratic writing of Egypt, the runes of the Druids, or the cuneiform inscriptions of Babylonia.

Isaac Meyer in Qaballah very beautifully expresses the idea of the unfoldment, office and limitation of words in the expression of thought, as follows:

"We can imagine a language in its first beginnings, in which every act and operation of the mind, every idea and relation, was expressed by a matter-image, or symbol, a language at once based purely on the senses and the material, its words only mental pictures like its written symbols, of which, the archaic Egyptian hieroglyphics may be considered an example; higher than this we can imagine a language with a world of mind and a world of matter distinct, but such cannot in this matter-world exist. All language exists between two extremes and is passing continually from one to the other, it is never, no more than are the stars and the universe, at any time standing still.

"The language and words in the Holy Scripture are intermediaries between the seen and the unseen, thoughts are the winged angels which partake of both the visible and the invisible as did the angels of the Bible. They are spirits which may be clothed in the ether of man's breath and so become visible, but not always, for language cannot always define and formulate, those things which are within the veil; there are things we feel which we cannot formulate into words, the sigh of sorrow, the cry of despair, the exclamation of anger, the ecstasy of heavenly bliss, of love

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and hope of earthly happiness, are a few of the thoughts we can never formulate into words.

"The nearest approach that man can make to the unseen, is that inner communion which works silently in his soul but which cannot be expressed in absolute language nor by any words, which is beyond all formulations into word symbolism yet is on the confines of it and the unknown spiritual world. This is conceptualism. We experience these feelings only in our hearts and inner thoughts, that which strikes our consciences as right or wrong comes unbidden to us and without any logical sequence, is like a dream. The more intensely man feels the highest intellectuality, the more thoroughly does his spirit enter into this spiritual communion and the more difficult it is to express to others these emotions and undefined concepts — this converse with another world; formulate them, express them in words, and we draw them down to a gross, dark and material plane. Silence, meditation, intercommunion with self, this is the nearest approach to the invisible. They are sublimations. Many of our ideas are only negations, the Highest Deity is clothed, as to Its essence and appearance, in darkness to the infinite thought. Yet even these negations are affirmations and we only leave the opposition to the negation, a condition to our thoughts, of vagueness and uncertainty."

CHAPTER II

THE LOST WORD

"In the beginning was the Word and the Word was with God and the Word was God."

THE mystery of all creation appears to hang upon a certain Word. This Word is invested with magical potencies. God speaks the Word and the unmanifest comes into manifestation. The Scriptures make frequent allusion to this Word, which is said to be all-powerful to create or destroy.

The Hebrews regarded this Word as the Deific Name, which no pious Hebrew would pronounce, always substituting for it in his prayers another word. Once a year the priest entered the Holy of Holies and, amid the blare of trumpets, pronounced this Word. The Hebrew name of God literally expressed is *Yod-He-Vav-He*, or IEVE, referred to in the Qabbalah as *Tetragrammaton*, "the four-lettered." It is easy to observe how *Javeh*, or *Jehovah*, originated from this word IEVE. The Hebrew substituted word was ADONAI, "Lord."

The idea of mystery connected with this deific Word comes down even to the present time. In Masonry it is taught that the true Word has been "lost," and a substituted Word is given "until future generations find out the right." But who of the many thousands receiving this substitute ever stop to analyze its true meaning? If one should, a key to the most momentous possibilities might therein be discovered. This, however, is but one of the many instances where the mind is so engrossed in sensual

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experience and so buried in formalism that it entirely overlooks the real, perceiving only the false or negative exterior of things.

I have set myself the task of unfolding to the consciousness of my readers not only the real creative Word itself, but its true meaning as well, for it virtually *is* a word. It is "lost" only in the sense that it is at present not apprehended, for it is as actually existent and operative in nature today, as in the mythic "beginning" when God is said to have spoken the Word and thereby brought all created things into being.

The Bible is very aptly termed the "Word of God," because therein the TRUE WORD is plainly revealed to him that hath the inner ear opened to hear and understand it. It may here be stated that this book, the Bible, is the most grossly misinterpreted, the most thoroughly misunderstood, book in the world. It has been the means of establishing numerous churches and religious sects, and forms today the foundation of our entire ethical and legislative code, thus proving itself a most remarkable book, yet the occult knowledge which it contains makes it a still more remarkable book than it is supposed to be.

If theologians had let the Bible alone, and ceased their concoction of schemes for man's salvation based upon their personal conception of the Bible's meaning — if all the cant, creed and ceremonialism of the church could be wholly eradicated from human consciousness and the human soul, now held as a pawn in the great game between God and the Devil, were left free to thread its way along this unknown labyrinth of symbol and myth, it would, through its own inherent intuition, ultimately strike the right path.

However, it is an encouraging fact that man cannot go wholly wrong if he tries. All circumlocutions bring him in time to a point where he is able to see his error as a stepping stone to progress. Even in the apparent paradoxes, or

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logical untruths, of religion truth lies concealed. Take, for example, the theological dogma regarding "salvation by good works." The church insists on moral behavior and the performance of charitable deeds, yet none of these, according to its real doctrine, contributes one whit towards the salvation of the soul, which is declared to be accomplished only through the "shedding of Christ's blood."

The belief that a man, though he had throughout his life been a veritable angel of mercy to the poor and oppressed, dispensing kindness and blessing everywhere, will be eternally damned because he has neglected or refused to announce his belief on Christ and the blood atonement, while on the other hand that the criminal who may never have had anything but murder and vice in his heart may, at the last moment as the death-cap is slipping over his eyes, announce belief in this "inscrutable mystery of Christ" and be transported immediately to bliss eternal — such belief, though it be a fundamental doctrine of the church, appears to the mind capable of reason absolutely inconsistent, unjust, and worthy only of rejection.

But, if we divest this idea of all superstition, abolishing the celestial throne on which, since the age of our poetic ancestry, have been seated the various deities, and bring divinity itself down to *man*, where alone man may become conscious of it — if this be done, then it can be clearly and scientifically shown that this, and other similarly absurd statements of theology, are actually based upon truth — how that good works do *not* "save" the Soul (the life) — and how that belief on Christ (knowledge of the Christ) is the *only possible means* of such salvation.

But *what* is it to be "saved"? And *what* is the "saving grace" in this belief on Christ? **THIS** is the crux of the whole proposition. In the new Light of Life, to be "saved" means to be saved from the experience of death. Death is

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damnation, the penalty for sin, which is the unpardoned transgression of the law of life. Salvation consists in a *knowledge* (belief is conditioned on knowledge) of how to live in such a manner as to evade this natural penalty of death.

This alone constitutes the Christ-life, and any "belief" in Christ that does not relate to, or afford, this knowledge is a mere falsity — an imagination or superstition. Has the church any such knowledge? Who in all the congregations ever dreamed that any such knowledge is available? What one of the priests, preachers, prelates or popes has ever demonstrated the power said to have been bestowed by the humble Nazarene on his followers and raised the dead, or saved the dying? Let a myriad cemeteries reeking with the decaying bones of a million saints attest!

And all this gigantic blunder, this world-delusion, extended over a period of more than a thousand years, during which fanaticism raged rampant, streets ran rivers of blood, mad zealots piled high the fagots at the stake and gloated to see the cruel flames scorch black the beautiful limbs and hear the martyr's voice in prayer grow faint and stifle amid the awful smoke — a period which included the horrors of the Spanish Inquisition, of religious massacre, of papal wars, of royal intrigues, of every atrocity and crime against nature and humanity — all perpetrated in the name of this dreadful misconception of the Truth of Christ!

And today we boast of our emancipation from the superstition, intolerance and bigotry of the Dark Ages, yet is it not observable that we, as a people, retain something of the same spirit that formerly animated those religious fanatics? Do we not continually condemn, scandalize and ostracize — lending our voice and influence in society and legislation, in the pulpit and the press, to suppress, crush out and destroy those who voluntarily choose a code of ethics and morals

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differing in any way from our own? And does our own code differ essentially from that of our bloody ancestors? Are we really when put to the test less fanatical or vindictive than they in our expression of resentment against any individual expression that happens to be contrary to our educated belief? Have we really developed, and do we display, more love and charity than our ferocious forebears? A few of us, perhaps, yes; but, as a race, we are certainly a long, long ways from the realization of the ideal freedom, and as for civilization, we are but just emerging from the jungles of barbarism! The only thing that saves the world and makes progress possible is the complete separation of church and state. Give the church, either branch of it, Catholicism or Protestantism, free rein, and back it up by the power of the state, and you would soon see a revival of the atrocious intolerance of the middle ages.

And this condition now, as heretofore, is due simply to ignorance — to a lack of true understanding, brought about and perpetuated by listening to the dictates and suggestions of the Devil-Mind, instead of the God-Mind — by extolling intellect and ignoring intuition. For, if the intuition were rightly developed or unfolded, and the mind were trained to act in obedience to it, the whole truth of life would be seen to stand out clear and plain not only in nature, but in this wonderful record of nature, the Holy Bible. If the mind could but divest itself of superstition and pride, humbling itself to become as a little child, and listen, it would learn the truth, perceptible at first only as a "wee small voice," but in the end growing into a thundrous message from deity, greater and grander than that which Moses received on Sinai.

CHAPTER III

THE ORIGIN OF GODS

"Destroy this Temple and in Three Days I will build it up!"

THIS statement on the part of an obscure personage made two thousand years ago brought down upon his head the vindictive criticism of the prevailing religious order and led to his crucifixion. Thus the body or "temple" of the man, Jesus, was destroyed and, according to his previous claim, he rebuilt this temple and rose from the grave on the third day, manifesting himself openly and proving his identity to his disciples. So runs the record.

Today there are millions of people who believe, or profess to believe, this story literally, and yet, despite the fact that Jesus before his final disappearance declared that he would come again to earth, there is hardly one in a million of these believers probably but what would regard any man as a lunatic or crank who should appear claiming to be Jesus. And if any one did come forward claiming either to do what Jesus did, or to be able to demonstrate the natural law on which all his reputed miracles are based, he would undoubtedly be denounced from every pulpit in the land as a blasphemer. And yet this same Jesus said plainly that greater miracles than he ever performed would be possible to his disciples.

There is evidently something amiss here. Either the man Jesus who is said to have uttered these strange words and to have done these strange things was a myth and an im-

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postor, or else, if he really did the things claimed, there must have been some secret in his doctrine or method which has entirely escaped the observation of his later followers. For the very last words Jesus is reported to have spoken on earth are these:

“ And these signs shall follow them that believe. In my name they shall cast out devils; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing it shall not hurt them; they shall lay hands on the sick and they shall recover.”

Following this injunction, it is said that the disciples went forth preaching, confirming the Word with *signs following*. Do professed believers in Christ today do any of these things? They “go forth preaching,” but the “signs” do not follow. And why not? Has the age of miracles passed? When was the power to do these things lost? I will tell you when it was lost. *It was lost when the WORD was lost.* Men today profess belief in something they do not understand, and their profession passes current for knowledge. *“By their fruits shall ye know them!”*

There is really very little substantial historical evidence that such a man as Jesus Christ ever lived. The authority on which we accept this entire tale needs authorization. There is, indeed, far more evidence that Gautama, Zoroaster, Confucius and Mohammed were actual historical characters, yet even these, as time advances, appear one by one to pass beyond the horizon of the real into the shadowy background of the mythical, where they finally become deified and continue to live on in the thought of the people, the glory of their personality and doctrines growing ever greater.

From time immemorial men have been accustomed thus to deify their heroes. All the gods of Greece, Rome, Scandinavia and the Orient appear to have sprung from men — men who sometime lived in human form, experienced human

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passions and died like other men, being finally translated to the skies as rulers over planets and stars or other imaginary abodes. A goodly number of them were supposed to live beneath the earth in a place called Hades — a place to which modern religion consigns souls of quite a different type.

Any one who makes a study of comparative mythology will perceive that the gods and goddesses of the different peoples are the same under different names; and furthermore that all, or nearly all, of them express something concerning the nature or natural environment of man. The conclusion, therefore, is irresistible that they are all man-made, being only poetic expressions of man's conception of natural objects, which by personification come to appear later on as actual beings of supernatural origin and power.

But the important point to be considered is this: the poetic impulse which led to this personification of natural phenomena proceeds from that inner sphere of intelligence, which may be designated as the God-mind, or Soul, the KNOWING faculty. To express it another way, it is truth, because emanating from the source of all-truth. But just because of its celestial derivation, it will, when brought forth and subjected to the examination of the ordinary mentality, that which I have designated as the “Devil-Mind,” appear an inverted image, and convey the opposite idea from what is really true. This turning of soul-images upside down, so characteristic of the human mind, explains in a large measure the chaotic condition of human beliefs in the world at large.

To the natural mind, all claims to revelation from any source outside of the mind itself appear foolish and without foundation, yet it is impossible to reason out how otherwise thought is born. Surely it cannot be manufactured by the brain. All human discoveries are in the nature of revelations. Revelation may be called the voice of God speaking through

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the soul and apprehended by the organism of the mind when in subjection to the soul.

Who were Matthew, Mark, Luke, John, Peter, Paul, etc., on whose testimony we have received this revelation of Jesus Christ? No one can tell. We do not know that such men ever lived any more than we can possibly verify the earthly existence of the Master. But, after all, of what consequence would an authentic record of any of them be? Suppose their names were all to be found in some baptistry, or that their tombstones could be pointed out, still might they not in their day have been falsifiers? What, after all, is the sense of this mania for "proving the Bible" by attempts to verify the authorship? Such verification, if it could be made, would not in any way establish the truth of the Scriptural statements; in fact, looking at it rightly, it would go far towards invalidating such truth.

Does anyone imagine that such a record as the Bible would have survived the ages, if it were simply historical? Real history is ephemeral. It endures for a comparatively short period, then passes into oblivion. The reason why the Bible records have survived as they have, and why they have maintained such a hold upon the human mind, is because they *are* purely mythical — poetic revelations — soul-messages received inspirationally by different great souls along the line. For this reason, the soul of man, at all times, recognizes them as true and they become immortal.

I have no controversy whatever with him who chooses to believe in the actual personality of Moses or Jesus Christ. If one has to set up an image, either mental or otherwise, in order to come into a conception of the truth, it is better than that the truth should not be conceived at all, though such images no doubt obscure the clear perception of the truth, and veil its actual meaning.

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However, regardless of what this one or that one may believe or profess to believe, it is evident that we are evolving into an age which demands an entire revision and re-interpretation of these sacred records, for, to the thinking mind of today, they are, as literally read, incredible. The prevailing theologies, even, have had to be revised and amended from time to time in order to keep pace with the sluggish unfoldment of the pew-holders, but it will take a *far more* sweeping revision of the whole theological scheme to re-attract the thousands of communicants that have dropped out of active association or severed their affiliation with the church, because its doctrines appear to them childish and antiquated, and totally inconsistent with reason, with nature, and with life itself.

But even if the exodus from orthodoxy should go on as it is going until every pew in the land became emptied, and if all the Bibles in the world, save the one I hold in my hand, should by universal edict be gathered together by the unbelievers and fed into a mighty holocaust about which the nations assemble to dance in impious glee, there remains **THE WORD** to be uttered from this very Book which would stop the flames, and bring every knee to bow in rapt adoration. And this word is the Word that *names the Name of Jesus Christ!*

It is, indeed, the most wonderful of words. It is all and more than the zealous apostles who indited the Scriptures, and the clericals who preach concerning it, claim it to be. It is the word that stands for **ETERNAL LIFE** — not eternal life in some other sphere — not eternal life after death — but **ETERNAL LIFE ON THIS PLANET!**

And *why* has this Word not been heard and understood before? Admitting that Jesus came as recorded, *what* came he to teach and to demonstrate? What but immortality here and now? If he did not come to teach this, then there is

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nothing in his teaching, and the whole scriptural record concerning him is a fairy tale and a religious hoax. But if this really *be* the Christ message, as can be shown, then it is by all odds the grandest, the most stupendous, revelation that has ever been unfolded to human consciousness, and every word relating to it, or throwing any light upon it is more than precious.

It can be shown from the internal evidence of the Scriptures, from Genesis to Revelations, that this is the one only truth struggling, as it were, through the media of crude words to come into manifestation. For, be it known that the Scriptures are wholly symbolic. Every Biblical character, from Adam to John, is to be regarded as purely mythical, introduced figuratively into the narrative by the writers to bring to the consciousness some truth relating to certain vital principles, natural facts, connected with the life of man. And, though it may all read like ancient history, it has direct reference to present and future experience. It is a record of truth for all time.

Let not the reader think that this book is designed merely as a Biblical commentary, of which there are already too many. I make these preliminary statements regarding the Bible in order to prepare the mind for what otherwise might appear as arbitrary interpretations or improbable assumptions. One can, to be sure, find much the same evidence and corroboration of this truth in other sacred writings, but in many ways the Bible transcends them all in point of clearness and completeness, while its availability makes it specially desirable as the chief book of reference.

Many, no doubt, will wonder why the Bible need be introduced to support a purely scientific thought, since it is not generally supposed to be a scientific book. There are two reasons for this. First, the Scriptures rightly interpreted are singularly supportive of the thought to be presented,

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giving it both authority and weight, while conversely the thought once established goes far to prove the authenticity of the Scriptures themselves. Secondly, this thought could never be intelligently imparted, or brought clearly to the mind, by ordinary scientific disquisition. It is something that has to be perceived by and through an unfoldment and exercise of the soul-faculty — the very faculty, in truth, that inspired the writers of the Scriptures to express the thought as they have done symbolically. Once the fog that now envelops Biblical symbols be lifted, the Scriptures will declare the truth more eloquently and more clearly than any one could possibly do by adherence to ordinary scientific terminology. Therefore, we search the Scriptures, for in them we find the Path to Eternal Life.

CHAPTER IV

THE CREATIVE PRINCIPLE

"And the spirit of God moved upon the face of the Waters."

THIS statement, in common with the entire genetical account, refers to no specific time in the world's history as commonly supposed, but is simply a scientific statement of an ever existing fact and ever recurring phenomenon. The beginning of the manifestation of all organic life is in the water. The waters of streams, lakes and oceans teem with life — from myriads of invisible infusoria and animalculæ, up through a multitude of visible forms of worms, molluscs and fishes. In the sea are to be found some of the strangest and most wonderful forms of life.

The lowest observed form of life-substance is termed Protoplasm, which appears to be the immediate offspring of the Spirit and the Water, being a simple, gelatinous mass, at first of no particular form, but later on entering into the composition of the cell — the first organized structure or being, the ancestor of the individual of every species. Strictly speaking, the cell itself is the *only* individual, and it is worthy of notice at this point that so long as the cell remains an individual — a single cell posited in a nutritive field — it is practically indestructible and "immortal." It is only when several cells associate, as they do in obedience to some subtle law of attraction, presenting complicated forms — multicellular organisms as they are called — that conditions apparently inimical to the life and permanence

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of the organism itself are established, and we have the results known as disease, death and disintegration.

The persistence of the life-phenomena in the cell, as exhibited in the higher organic types, is due mainly to a process of accretion of certain elements drawn from an apparently inexhaustible source by some force, energy or potency resident at the center of the cell. Herein appears the only mystery. All the rest of the creative process is as apprehensible as mechanics.

Something, identically the same thing which is now moving this pencil in accord with a definite thought and purpose, is there in the Water, at the beginning, moving, intelligently moving, to create for itself a body, or vehicle, of expression. It makes very little difference what we *call* this Creative Principle. Call it God, if you will, only that so much of ignorant superstition clings to this word that it seems preferable not to use it in this connection. A good name for it would be the *Archeus*, or the Builder. The Son of God was a "carpenter," therefore, we may consistently refer to our God as a Builder — "the Supreme Architect of the Universe."

By study and observation, we are able somewhat to analyze and understand the work, or operative method, of this Builder. At the center of the cell, there appears to be a vacuum, created presumably by the presence and action of this Spirit-Entity, and towards this, as into a vortex, rush the particles sublimed from the surrounding matter, each of which, on a vastly more infinitesimal scale we may suppose to have been created in a manner similarly as the cell is now being formed. Scientists used to postulate the atom as the ultimate particle of matter, but more recently they have discovered the *Ion*, an infinitely smaller particle, which for the present may be considered the finality — the eternally existing, unchangeable particle of matter.

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These particles of matter form the *food* of the hungry Spirit within which devours, digests and assimilates them by means of a primitive, yet no less wonderful, digestive apparatus, consisting, to all appearance, simply of a Watery Substance, the ever encompassing vehicle of Spirit. In this "stomach" of the cell, the indrawn matter undergoes certain very remarkable changes, being raised in its essential quality, and thereby fitted to form the body of the cell itself, all of which is brought about by the action of the indwelling Spirit "moving on the face of the enclosed water," within the sphere of this minute structure, or being.

What then is this Spirit? Is it possible to define it in terms of human consciousness? It is, we may say, Life. It is Light. And though the light be here in darkness, it is still a form of light, manifesting consciously as heat or warmth. We define heat as "a mode of motion" and light as "an undulation of ether," but these, like most scientific definitions, are but feeble attempts to express in words what to the mind is really an inexplicable phenomenon.

There can be no objection to naming the Spirit that moves on the waters, God, providing we think of this God as an Eternal Principle, permeating all substance — a Spirit building for itself a body of expression out of a body of substance, which is but the disintegrations of garments worn by this same deity in the past, and with which it again and again re-clothes itself.

It satisfies me to know that the substance of this matter remains permanent. It satisfies me to know that the internal, spiritual Builder is *eternal*, because then I know that the indestructible matter that enters into my body is the very same that floated originally in the great sea of protoplasm, which matter has been built over and over by this tireless Spirit a myriad times, into a myriad shapes, until at last it has reached the shape of ME, and thus I AM THAT

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I AM, the latest structure of this Divine Archeus, the highest expression of God.

Now, then, I wonder what can be the aim and object of this Spirit of me, starting out in so humble a manner, to all appearance a mere crude congelation of matter, a lump of protoplasm, a cell — continuing on and on through such a long and varied succession of forms, each one in turn torn down and rebuilt on a higher, a better plan?

The best way to answer this is to think, what would be my object in doing this were I the Builder? This is not difficult to understand. The dwelling that I should build for myself at any given time would be my *highest ideal* of a house, and would be built according to the very *best* plan I knew. It might be suited to all the needs of my environment at the time, but new conditions arising, the house becomes unsuited to my growing needs, compelling me to tear it down and rebuild it, and this I do again and again, as time advances.

We may thus observe and trace in the struggle for existence and supremacy that goes on from mollusc to man the cause for all this demolition and reconstruction of forms — this constant improvement and advancement of types and structures. And we can recognize our Spirit, or God, as the author, creator and finisher of all.

One thing we do not find anywhere along the line of this tremendous evolution, until we find it developed as a superstitious concept in the selfish mind of man, and that is the idea of annihilation or Evil. The destruction of a particular body is regarded by man as the result of a force antagonistic and opposed to the general constructive energy. But this is only a narrow view. For reason teaches us that the destruction of imperfect forms is the only natural method by which a higher reconstruction can take place. Thus we may say there is One Power, and one only, operative in nature and the universe, and it is this Power which says in words:

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" See Now, That I, Even I, Am He, And There Is No God With Me: I Kill And I Make Alive: I Wound And I Heal: Neither Is There Any That Can Deliver Out Of My Hand. For I Lift Up My Hand To Heaven And I Say, I LIVE FOREVER! "

CHAPTER V

THE FANTASY OF DEATH

" O Death, where is thy sting? O Grave, where is thy victory? "

WHENCE came death into the world? It came with life, and has ever been present, not as a power, or force, operating antagonistic to life but as a normal and essential part of the life-phenomena itself. Death is therefore *not* an "evil," it is the means through which the GOOD comes into manifestation. The death of a succession of forms which life assumes makes it possible for life at last to achieve perfection in a permanent form which then means, consciously, *deathlessness*. And this is what is meant by the attainment of "Immortality."

We live, not in the midst of death, but of life. The Spirit that animates us is immortal, every atom of our bodies is immortal. Death, when it occurs, means simply temporary dissolution of the present form, which is inadequate to meet or adjust itself to the requirements of the expanding Spirit.

Looking at it, then, rightly, this dissolution and reconstruction being but the normal mode of Life's procession, ought not to be characterized by any sinister term like death, signifying annihilation or something worse. The idea of such death may be shown to be purely a concept of the human mind, a certain false consciousness, which has been acquired as all consciousness is acquired, superficially, through the experience of the external senses.

In order to understand the falsity of this concept, it is

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necessary to grasp the fact that we live, move and have our being in two distinct worlds. The original world out of which we sprang, and in which we are still rooted and immersed, as a Lotus growing from the bottom of a deep lake, is the world of spiritual creative action. It is the inner world, and physically expressed as that part of us dominated by the sub-conscious mind, or soul. The other, newer world, is created out from this inner world, and, though intimately connected with it, is, nevertheless, in a sense independent.

We have a miniature picture of this in the phenomenon that attaches to the growth and division of the simple cell. In the center of the cell there is a space called the Attractive Sphere. This is that vacuum, or space filled with the Holy Breath or Spirit, which from its solar origin is called a Sol, or Soul, a spark from the Great Divine Center of Being, and which in the multi-cellular organism, makes up the greater Soul, or feeling-center, of man.

Let us review this wonderful phenomenon: The central attractive sphere divides, forming two poles, or new centers of energy, and the cell thereafter goes through a most remarkable series of changes. The protoplasmic substance of the cell arranges itself particle by particle about the two newly formed centers, one going in one direction, another in another, as if guided by an unerring, irresistible influence, until the so-called "mother-cell" is transformed into two "daughter-cells."

It is right here, at the very beginning of organic life-expression that we note the operation of the great primal law of SEX, which is instrumental in causing all subsequent differentiation into forms and species, being the fundamental cause of all growth, expansion, evolution and unfoldment in the natural world.

At the very base of manifestation there appears to be but one creative power, that is to say, all potentiality is centered

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in one sphere, or organism, termed the Maternal, or as it has come to be generally expressed, "matter" (*mater*, or mother). Upon the great Mother-Ocean, or ocean of original matter, forever moves the Spirit of Light, and there we are, back to the "beginning" of creation. It is this Spirit of Light, impregnating and entering into coalition with the Essence of Matter—the primal and eternal sexual phenomenon—that brings life into its variously manifested forms. The power of either Spirit or Matter is negative and inert until both are conjoined. These, then, are the real ELOHIM, or "gods," which create the earth and the heavens, and all that in them is.

So long as the organic life-expression remains uni-cellular, we find the two sexual potencies merged in the one form, with powers of reproduction. This is called the state or condition of *hermaphroditism*, and the subsequent birth of other cells from this one "mother-cell" is termed parthenogenetic, or virginal-bearing. The subsequent separation of the two creative, sexual potencies into individual cells or spheres, is done, no doubt, to accomplish the more rapid, and effectual evolution of the species.

But, while it might appear that the physical evolution of the sexual elements is the end or object of this separation, yet there is a higher object apparent in the unfoldment of the individual as such. For, just as the cells divide off from each other into male and female elements, so this creative, Spiritual Potency, which originally conjoined with the Water to produce the primal protoplasmic substance of formal life, also divides itself, separates itself, from the Mother-Sphere, and creates from the purified Substance of that sphere a body for itself, so that in each individual body, from the lowest to the highest type, there is manifested the very same, or similar, phenomenon that we observe in the primal cell itself—the

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phenomenon of *Polarity*. Through this, there is created out from the original sphere of being a New Sphere known as "Consciousness," or Mind, which is to be regarded as the last, legitimate offspring of the original Mother Being, overshadowed, infused and impregnated by the Spirit — this "mother" still and forever abiding *with* her offspring as the inmost vital principle of the individual life-expression — *the Soul of Man*.

It is very essential to get a clear concept of the true relation existing between these two grand divisions of our being, the Mind and the Soul, which commonly are very much confused, in order to come into an understanding of life, and know ourselves as we are, and for what we are.

While it is impossible to describe Mind in words, yet we may, through reason, come to understand something regarding its nature and its relation to our physical being. We are accustomed to look upon Mind as the highest human unfoldment, the flower of the great Life-Tree, but this really is true only from the standpoint of human consciousness. The brain, being in direct communication with the outer world, reflects, by means of the sense organs, all external images, and thereby inaugurates the phenomena which we know as thought, mentation, memory — the activity and content of Mind.

But there is *Something* at the very center of being which, beginning its manifestation with the fusion of the two germ-cells, creates the wonderful organism cell by cell, and continues as its actuating principle throughout the subsequent life of the individual. This central, directive power, the Divine Archeus, builder, creator, *Iod*, is potentially supreme. Though entirely hidden from consciousness, and in a great measure ignored by the thinking mind, it steadily, ceaselessly, tirelessly continues its action throughout life. All the so-called sub-conscious activities, the mechanical, automatic,

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creative, sustaining powers of the body belong to, and are wholly under control of, this unseen potentiality.

As an example and type of its activity, take the human heart, which begins pulsating in the unformed embryo almost before it is en clothed with visible substance and continues without cessation the same action all through life. In like manner there is established and carried on throughout the entire organism the most complicated functional activity.

This activity is in no way akin to intellection, and hence cannot be called "mind." The mind proper perceives, thinks, wills, acts, through a certain apparatus, the brain, which is under, or appears to be under, its special control — a control, however, acquired by and through the mediation of this same supreme, central potentiality, the Soul — but the mind has normally no knowledge or command whatever of that wonderful mechanism within, which, independently of itself, and everything else so far as the mind knows, maintains and operates in all perfection the greater part of the vital, bodily functions.

The mind has gone far astray in arrogating to itself powers which it does not really possess, at the same time ignoring or overlooking the real source of such power as it does possess. The stupendous efflorescence of egoism which has blossomed forth in these latter decades under the general designation of "New Thought" or "Mental Science" is the best proof and illustration of this fact. The mind has by auto-suggestion come to imagine itself to be ALL and CHIEF, when, in truth, it is only a part — the lesser part — of the Great Being — the SOUL POWER within, to which it is ever subordinate.

It is easy to understand this if we but compare the activities of these two departments of our being. That the Soul is omnipotent, perfect and immortal, is to be seen by its

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activity — its works — from the very inception of life on to the close. As before stated, it never ceases, never tires, and, it may be added, normally never errs. Of the things it does, and the marvelous operations it performs, the mind stands simply as an observer and can do no more than peer out through its crystalline lenses as it does on other natural, external phenomena. It has, indeed, power to observe — to classify, compare, reason and form ideas concerning the meaning of what it observes — but it has no power to actually *produce* one of these slightest acts or operations of the inner Soul. In truth, it is dependent on the Soul itself for its own conscious existence, as much so as the flame upon the oil within the lamp.

Looking out into nature and the universe, we perceive the sun to be the center and origin of all things terrestrial. Life proceeds from the sun and is sustained by the emanation of solar energy. The sun, or *sol*, in the great macrocosm, earth, has its miniature sun, or *soul*, in the microcosm, man. From this lesser sun-center, which is ever in direct connection with the great universal Sun-Center, emanates all light, life, intelligence, activity, growth — all action both phenomenal and noumenal of which we are conscious.

Mind, then, should be looked upon as a function of the Soul — one of the poles of its being. It may be appropriately called the "son of the sun," the offspring of the Eternal Power. Jesus said, "I and my Father are one." In the Scriptures the soul is referred to as the "Father," and the mind as the "Son." It is the separation of the Son from the Father — its incarnation into earthly, sensual experience — that constitutes the "fall." The Son (mind) descends into "evil," becoming personified as the "D-evil," which was originally Lucifer, the "light-bearer," the bright Morning Star that "fell from heaven." It ascends again as Christ to the Father (Soul), bringing home the riches of its earthly

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experience. As the Scriptures declare, "He that descended is the same also as he that ascendeth." Christ, then, mentally considered, is the "reformed" Devil and the human mind is the Prodigal Son that goes out to gain experience, returning at last to the Father. Only when the reunion between the two has been effected is the consciousness of heaven realized.

Heaven is not a place, though mental illusion of fancy has so pictured it. Heaven is a condition, as realizable here as elsewhere, and probably better realized here than anywhere. The subject of spiritual post-mortem states and of ghostly doings may be extremely interesting from a speculative standpoint, and undoubtedly has its use in mental unfoldment, but it has no place in a scientific treatise on earth life, for it solves none of its many mysteries.

Where do I think we are going when we die? Why should we necessarily have to be "going" anywhere? Whatever beliefs we may entertain concerning the state after death, we have no *actual* knowledge thereof, and no way as yet of obtaining it. What I *do* believe and know to be possible is that, with sufficient knowledge and enlightenment, man will be able to remain as he is right here on this planet, which, though at the present time it may seem somewhat of a "hell," and a place many people desire to escape from, may, nevertheless, be transformed into a veritable heaven, such as no one would care to leave and take chances on the unknown hereafter. That the belief in Physical Immortalization is not merely a fancy, or a theory, but that it rests on both reason and revelation, I shall proceed to explain and demonstrate.

All our notions of heaven and hell and future states of being or consciousness — all proposed schemes to attain these states — our entire theology, in fact — rests upon the concept we have of one little word with a big import, namely,

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SIN. What is sin? How came such a thing as sin into the world? It is evident that there is no "sin" until the awakening of consciousness, nay, until the development of conscience. The minerals, vegetables and animals do not "sin." Man is the first, last and only "sinner" in creation, and why?

Sin is the conscious revolt of the pure soul against the transgressions of the unregenerate mind. It is the soul's voice of protest against voluntary infractions of the inherent laws of being, which the soul understands but which it could never communicate to the mind until it had developed that inner ear, *conscience*, through a long experience of feeling — pain and pleasure. But even at the present stage of human development this "ear" is usually very dull of hearing and frequently deaf. The soul warns the mind through feeling, and rewards and punishes according as the warning is heeded or disregarded. It is the soul that thus makes the mind conscious of the conditions of good and evil — "heaven and hell."

Death, when it occurs, is but the enforced withdrawal of the pure soul from the vehicle of an imperfect body, made untenable by long continued, wilful abuses and infractions of Divine Law instigated and perpetrated by the Devil-Mind.

The soul has always within itself the capacity of conferring immortality upon this body and will do this whenever the mind becomes perfectly attuned to the voice of the soul and obedient to its diction. Hitherto in its blind ignorance the mind has continued to destroy itself forcing the soul to build again and again new bodies for its expression.

CHAPTER VI

THE GARDEN OF THE GODS

"Let us make Man in our Image after our Likeness. So the Elohim created Man in their own Image, in the Image of the Elohim created THEY THEM."

THIS, apparently, is the crowning work of creation — the making of man in the image of his maker — a work far from complete, but one which is going steadily forward in the evolution of the race.

There are apparently two distinct accounts of man's creation in Genesis, a fact which has caused no end of theological controversy. Some believe these two accounts to be of different origin and authorship, having been accidentally brought together and juxtaposed as they are by the compilers of the Biblical records. But the real truth is this: The first account is simply a revelation of the *ideal* creation, the creation as it will be when finished — the creation now going forward in the race. The second account represents the real creation or evolution of man as the human animal, taking him at the time when human consciousness awoke sufficiently to recognize evil and differentiate it from good, which was, as has been explained, but the voice of the awakening Soul speaking and being apprehended.

Is there anyone living at the present time who believes this narrative of the Garden of Eden, and the creation of Adam and Eve to be literally true? Even Origen, the early Christian Father, understood it as an allegory. He says: "Where can we find a mind so foolish as to suppose

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that God acted like a common husbandman, and planted a paradise in the Garden of Eden, towards the East; and placed in it a Tree of Life, visible and palpable, so that one tasting of the fruit by the bodily teeth obtained life? And again that one was a partaker of good and evil by masticating that which was taken from the tree? And if God is said to walk in paradise in the evening, and Adam to hide himself under a tree, I do not suppose that anyone doubts that these things figuratively indicate certain *mysteries*, the history having taken place in appearance and not literally."

It is plainly to be seen that the "garden" in this narrative symbols the human body, and that the "trees" represent certain physical functions. Man is made to understand the nature of sin through eating of these "trees," or at least one of them, and is driven from the "garden" to gain experience in order to overcome sin. *What sin?*

In the ideal creation, man is given *every Tree* for sustenance, while in the real creation he is forbidden to eat of a *certain Tree* in the Midst of the Garden, — the tree designated as "the Tree of the Knowledge of Good and Evil."

After Adam, it required the creation of two more actors, a Woman and a Snake, to complete the *dramatis personæ* so that the play might proceed. The Serpent, which, of course, is Desire, induces the Woman to eat of the forbidden fruit, and she, liking the taste of it, leads the man to partake, and this act of disobedience to the Divine Command causes the "fall" of man and his expulsion from Eden — a tragedy by no means confined to Mythical Eden but enacted throughout the world a hundred times a day.

The nature of this transgression, and incidentally of the forbidden fruit itself, is very plain to be seen when we consider the consequences to the typical pair; the first being *shame*, the consciousness of being naked, the second being *conception*, generation and birth.

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The "curse" pronounced upon Eve defines the nature of sin — all sin! "*In sorrow shalt thou bring forth children!*" Thus, for the eating of the Tree of Generation, man is accursed from the beginning and goes forth from the ideal conditions of ease, abundance and life, to labor, poverty and death. Generation is the one and only sin from the foundation, and the whole of life's experience — the whole of evolution — is for the *one object* of overcoming this sin, and regaining, or attaining paradise through Regeneration.

And this mighty fact, and the possibility of its accomplishment, is written in plain words right in the same narrative describing the ignominious "fall." Is it because the human mind, in its degenerate or fallen state, sees only evil that it has for so many ages failed to read the prophecy of man's restoration, or to believe in the possibility of its fulfillment?

CHAPTER VII

THE TREE OF LIFE

"And the Lord God said, Behold the Man is become as one of Us, to know Good and Evil."

How did he become "as one of us" — that is, as one of the gods? Plainly through his disobedience, or error, in eating of the Tree of Generation. He had, of course, first to "eat" of generation in order to evolve, and it was necessary that he be kept in ignorance of his power to regenerate until such a time as the soul had created a body perfectly fitted for its perpetual indwelling. Until such time arrives, man abides in the illusion of sense, ignorant of the higher truth of life, his ignorance being conditioned on his *incapacity* to realize the truth through positive demonstration.

But listen carefully to this wonderful statement, itself a key to the coming possibility of immortality in the race:

"And Now, Lest He Put Forth His Hand And Take ALSO Of The Tree Of Life And EAT AND LIVE FOREVER: Therefore The Lord God Sent Them Forth From Eden."

According to this statement, man actually possesses the Tree of Life, and has power to "put forth his hand" and reach it. And if he does this, he will have every attribute of divinity — he will not only know "good from evil," but he will realize immortal consciousness, he will "*live forever*," — a god in the likeness of the Elohim, his creator!

For it is evident if Adam possessed this "Tree" his descendants must also possess it, and the fact that it has

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never yet been partaken of is simply due to the inherent ignorance of the race respecting it — an ignorance which has been transmitted from "Adam" down to the present time!

What is the Tree of Life? That life in all ages and among many peoples has been compared to the tree is no doubt due to the fact that of all living organisms it exhibits the greatest vitality and longevity. There are trees, giant sequoias, standing today on this continent that are from one to four thousand years old, some of them it is believed antedating the reputed creation of Adam.

The Greeks pictured the Microbiats, a race of primeval men, who lived in the Tree of Life in the Garden of Hesperides. A similar myth is found among the Persians, in which the dead even were brought to life by the juices of this tree. In the Norse Legend we have the tree, Yggdrasil, whose roots run down into the Well of Mimer, the waters of which confer immortality. The inhabitants of Borneo told of a tree growing in their paradise whose sap imparted a wonderful life-force.

We find these mythical trees, like that of Yggdrasil, often connected with mythic fountains, springs or rivers, the waters of which contain immortalizing potencies; in fact, the two symbols, the Tree and the Water, appear to merge into one another, and there is to be observed a distinct evolution of the idea of the immortal tree into that of immortal waters. In the middle ages we find a strong, current belief in the "Spring of Youth." Ponce de Leon hunted for such a spring in Florida, guided by the tales of the Indians, who claimed to know of the existence of such a spring. About this time, we find the idea assuming a more scientific phase in the development of Hermetic Science, exemplified in the experiments of the early Alchemists, a number of whom there is evidence to believe actually discovered the

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Philosopher's Stone, or "Water of the Wise," as it was sometimes called, which, from all accounts, came the nearest to being an universal remedy for all diseases of anything ever discovered. The science of Alchemy, the mother of modern chemistry, foreshadows the science of Regeneration, inasmuch as it reveals the natural principles upon which this science is based.

There is no doubt, whatever, but that the "Trees" in the fabled "Garden of Eden," and all other similar "Trees of Life," are based upon certain occult physiological facts or phenomena. We must not, however, expect that a symbolism formulated as this must have been by people having little or no such scientific knowledge of the human organism as we possess today, will do more than follow the broadest outlines. It is truly remarkable, and affords positive evidence of the powers of inspiration, that such minds could have gained the understanding of this abstruse subject which their writings show that they possessed. Let us bring this ancient Tree Symbolism down to actual life, and discover if possible what it really means.

If we dissect out the vascular system of man, taking the heart as the root, the aorta as the trunk, and the various ramifications of arteries, veins and capillaries as the limbs and branches, we have a very perfect likeness or representation of a tree. This we will call the "Heart Tree." Again, if we dissect out the nervous system, with the brain as the root, the spinal chord as the trunk, and the various sensory and motor nerves spreading in every direction, we have a very perfect representation of another tree, which we will call the "Brain Tree."

If we assume these as the two trees planted in "Eden," the question then to be decided is, which of them should be called the Tree of Life? And which the Tree of Good and Evil? The Tree of Life is the Heart-Tree, the life and growth

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of which is directly under control of the Soul of man. It is the seat and source of all vital phenomena, is, in truth, literally a "tree of life." It is not the tree, however, but the *sap* of the tree, or blood, which sustains this life. And here we see how the tree-symbol at once merges into the water-symbol.

On the other hand, the Tree with its roots in the brain is controlled by the Mind of man, and is actually the "Tree of Knowledge," for it *feels* with its sentient nerves, thus acquiring the sense of "good and evil," at the same time transmitting through its motory nerves volitions to various organs and gaining a certain control of them, called Will.

These two Trees have their distinct and specific fruitages in the "midst of the garden," both of which are within reach of the "hand," or the will of man. The *real* fruitage of the "Tree of Life" is a mystery—it is the ancient "SOD," or mystery, "hid from the foundation;" but the fruitage of the *other* tree, of which Adam and Eve actually partook, is well enough known as generation, physically expressed in that culminating effort, or "fruit," of the Brain-Tree, the perfected germ-cells—the spermatozoa of man and the ova of woman.

This expression of the germ-cell is the highest possible one on the present plane of generation. The germ-cells are the highest type of cell yet produced, and are as nearly "immortal" in their construction as a cell in the present state of physical development of the human body could be. They have the power to resist parasitical invasions, are not destroyed like the common body-cells by "phagocytes," but live on, even for several days after the death of the individual. When man understands how to "put forth his hand and eat" *also* of the fruit of the Tree of Life, which matures daily in his own garden, he will be able to transform *every cell* of his body into a higher type of cell,

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a type superior to the germ-cells themselves, rendering the whole impervious to those destructive and disintegrating conditions, which now result in disease and death, creating a body which will never grow sick or enfeebled or old.

CHAPTER VIII

MARRIAGE AND DIVORCE

"This is now Bone of my Bones, and Flesh of my Flesh; she shall be called WOMAN because she was taken out of Man. Therefore shall a man leave his father and his mother and shall cleave unto his wife: and they shall be ONE FLESH."

ADAM, according to the narrative, obtained his wife in a most unique manner — differently by far than a wife has ever been obtained since. And while there does not appear to have been any "ceremony" uniting them, yet they are declared to be "of one flesh," and this is taken as the type of the ideal marriage, though just what is meant by being of one flesh no one seems to have considered.

What sort of "woman" was this that was made from the "bone of man?" Is it possible that any woman was ever made, or could be made, in this way? We must assume that God has never done anything cognizable by man that man himself cannot do; in other words, God is revealed to man only through man's own conception, so that which "God did" is either what man has accomplished or conceived as possible of accomplishment.

The great revelation coming from the SUN-CENTER is this: When man learns to locate the "Tree of Life," and discovers the method of eating its fruit, then, and only then, will he be able to win, to *create* for himself, a *literal* Eve, one who will actually be made of the *substance* of his own bones, and will thus be of the *same flesh*. It is to *such a pair* that the commandment was given "to increase and

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multiply and replenish the earth (body) " — *not* with visible offspring, for that was never intended in the IDEAL creation of man, but with IMMORTAL ENTITIES, living beings, souls dwelling in the "many mansions" of the Father-Soul, meaning the REGENERATE CELLS of the human body, each of which is to be inhabited by the "Son of Man" — a little "sol" or sun — all deathless as the Great Over-Soul from which they originate, and in which they live, move and have their immortal being.

Is all this so very mysterious? I shall endeavor to make it plain. Jesus says, "For in the Resurrection they neither marry, nor are given in marriage, but are as the angels of God in heaven." How are we to interpret this?

The word "man" means etymologically the same as "mind." Man is distinguished from the lower types principally by the greater development of his mind. Man's whole conscious existence may be said to be mental. He lives very little in the spiritual, more in the physical, but mostly in the mental. All the laws which man makes for his own government are mental laws, derived from, and adapted to the purely selfish demands of the senses.

The mind is not able to perceive or understand the law of God, expressed through nature, and thus it creates for itself arbitrary rules, termed laws, which are very often antagonistic to the fundamental laws of nature, or God.

A good illustration of this is afforded in the man-made laws relating to marriage, or the physical union of the sexes. The entire code of laws and customs (custom is the mother of law) relative to marriage is at variance with the laws of God, when viewed in the LIGHT OF LIFE.

The law of man recognizes marriage simply as an institution established to facilitate the procreation of the species. In the eyes of the law, which harks back to savagery, woman is regarded as the chattel of man. The few rights and

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privileges which she has today have been fought for and won from man grudgingly. Woman is yet a long ways from being equal with man in the eyes of the law. The privileges which she does enjoy are due to her personality and the hold that she is able to maintain on man's selfish affections, based to some extent on his recognition of her superior qualities; but the law holds her as a piece of property, and man has a legal right to treat her as such. If he does not enforce his right, it is because of a certain inherent chivalry, the awakening in his heart of the sentiment of true love and devotion.

The human law relating to marriage does not recognize the supreme law of LOVE, not at all. With an iron hand it manacles together two people of opposite nature and temperament, every fiber of whose beings is at continual warfare each with the other, both in time coming to loathe and abhor the relationship in which they are compelled to live. But the law says to them grimly, In that relation you have promised to abide "till death do you part," and there is no escape. Obey, and propagate!

The law does not take into consideration the curse that such a relation enforces upon the children — those that are to form the coming society — breeding into them resentment, malice, deceit, cruelty and criminality. It does not see that all its vast machinery of war — its armaments and battleships — is made necessary because of the spirit of murder and rapine thus engendered in the human race. It does not perceive that all its laws for the repression of crime — its judiciary, its courts, its police, its jails and prisons, nay more, its almshouses and asylums, are made necessary because of an ill-begotten progeny, the legitimate result of this savage, iron-clad custom of coercive cohabitation, called marriage.

You say the law has a remedy for ill-assorted marriages in divorce. Yes, divorce is a remedy, but one almost worse than

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the disease. Divorce is so hedged in with difficulties, both legal and social, that the majority of the "fatally wedded" prefer to remain in their bondage, onerous and obnoxious though it be, to the public notoriety and social ostracism which divorce entails.

Divorce cannot be decently obtained, because a mutual agreement by the parties to separate invalidates the action in the eyes of the law. The character of one party must be shown to be defective, consequently it must be assailed and besmirched by the other, which leads to constant evasion and perjury, engendering hatred and frequently crime.

The party most entitled under the laws of nature and God to freedom from an unbearable marital relation, the nature of which it might be impossible to "show" to a judge or jury, no witnesses being available, is frequently unable to make a case against the offender, who, though in private life he be a tyrant or she a shrew, will pose as a paragon of virtue and amiability in order to gain public sympathy and support.

Such a one, being the alleged "injured party," may refuse divorce for mean or mercenary motives, and go on hounding an innocent and worthy party into his or her grave. This vengeful disposition betokens a small, narrow mind, devoid of both heart and soul, and belongs only to those on the lowest, primitive plane. Women as a rule are more implacable than men under these circumstances, because on this plane they are far more selfish and unreasoning.

The social law, the law of generation, is largely responsible for this condition of things, since it has for centuries kept woman in a state of complete dependence upon man, and she has been educated to believe that she has to look to him for her support. In the Regeneration, woman becomes as

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independent as man. They both are independent and at the same time interdependent.

Divorce should be made exactly as easy as marriage, and either party should have the right to annul the compact, without inconvenience, notoriety or disgrace. Nothing short of this is consistent with justice, liberty and right. Yet, at the present time, all possible pressure, conventional, ecclesiastical and legal, is brought to bear to make the marriage hold. The Catholic church forbids divorce, and other churches look upon it as a "growing menace" to society. The more fanatical on this subject are for the establishment of a national divorce law, which, if it ever comes, will, we may be sure, as good as seal the doom of those in marital bondage.

The real truth is, mankind is unable to keep pace mentally with its own evolution, or to understand the trend of it. The birth of the sentiment of romantic love and affection in the race, which is of comparatively recent date, and confined wholly to the civilized nations, and its normal sequence, monogamic marriage, means, did we but rightly interpret it, the beginning of the end of generation.

When two souls are advanced to the point where they are irresistibly drawn together by love and recognize therein the true law of affinity, that in itself marks for them the end of the era of procreation, and the beginning of an era of re-creation. If, under those conditions, they have not already gained the wisdom to understand the leadings of the higher law of Love, and again fall into generation, they are as surely accursed for it, and as surely driven from Eden, as our primal progenitors.

That generation *per se* has no legitimate part or place in the monogamic relationship, is quite demonstrable. In fact, as we may observe, such relationship on the generative plane exists, save in exceptional instances, in name only.

We as a nation affect to abhor polygamy, and the instinct

which leads us to do this is *right*, but how can we remain blind to the fact that the practice of generation in our so-called monogamic life by its entailment of physical suffering not only embitters and shortens life, but is the very thing that most engenders promiscuity — the exact opposite of the IDEAL struggling to establish itself, and which we imagine will be established through *enforced monogamy*?

Which is preferable in an advanced state of society, polygamy or promiscuity? Free from prejudice, it takes but little argument to decide. Compare the morals of Salt Lake City today, after the "invasion and conquest of the Gentiles," with what they were under the reign of Brigham Young. By morals here I mean what is commonly meant, fidelity to the marriage vow. Under the Mormon rule Salt Lake City was a clean town, and what is it now? The same as every other city. Go into the tenderloin districts of the eastern cities, or the segregation camps of the West, and note what goes on there, and then dare to tell me that we live under a "monogamic system," that is anything more than a name and a pretense!

Polygamy, as established by the Hebrews, and as practised by nearly every ancient nation, is the natural, legitimate system for a society dependent upon generation. More children, and probably better children, can be produced in that way — "more food for cannon or voters for franchises!" There was a time when polygamy was an economic necessity.

And the sentiment which now-a-days in this more enlightened age revolts against this system is *not* founded on a consideration of the welfare of the offspring, but proceeds from an unfolding intuition of the *ideal* monogamic relationship — an ideal attainable *only* in the Regeneration.

It is for this, and this alone, that the voice of Love speaks through the Soul of Woman to the Soul of Man, which hears

and understands, but as yet, in this disordered age, only indistinctly, because the mind, with its growth of prejudices and false beliefs, rooted firmly in the past, refuses to allow the Light of the Soul to pierce the jungle, and resents all attempts to blaze a trail through its thickets.

Look at it as we may, the whole of life's effort appears to be to subdue this devil-mind of ours and bring it into subjection and harmony with the God-Soul. And this can *only* be brought about in all perfection when the two sexes become united and *the twain become one flesh* — when living rapport is established between the bodies of men and women, and the soul of each responds to the other as perfect chords on a perfectly attuned instrument. And this is not more sentimental than scientific — not more poetic than possible.

In Heaven they are "neither married nor given in marriage" because that state of heavenly consciousness is attainable only through the union of the sexes, the perfected bi-unity. There is no "giving in marriage" here, because those who reach such a heaven are *already* married in the truest, divinest sense. In no other way can this heaven be reached! "WHAT GOD HATH JOINED TOGETHER, LET NOT MAN PUT ASUNDER!" Man *cannot* put such asunder.

Let us take a scientific view of this question. In the separation of the sexes of any species, which as we have seen is for the better and more rapid development of the individual, the seed-potencies are likewise separated. This separation begins in the vegetable and continues up along the line to man.

It is customary to speak of the "seed of man," but really man possesses no such thing as seed, no more does woman. What he *does* possess is a positive germ, the spermatozoon, which, when united under certain conditions to the negative germ of the female, the ovum, produces the *real seed*, the seed of generation, and which, like any fertilized germ-cell or

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egg, *may* thereafter develop into an individual of the same species.

But, in all the process of generation, there is nothing scientifically akin to the ideal marriage, *except* the fusion of the two germ-cells, an action which, in its relation to the co-operating individuals, means rather separation than union.

There is nothing whatever in the act of generation whereby the woman can be said to *become* of the "flesh and bone" of man. In fact, the idea of marriage as it exists in the world today is so utterly different from the model marriage in Eden as to have forced the popular belief that the scriptural account of the latter can be nothing more than pure fable, with perhaps some unknown mystical meaning.

Does anyone living dream of the possibility of a marriage where God actually joins, and where man is unable to put asunder? It is at once apparent that the discussion and solution of this question scientifically is bound to have the most momentous and far-reaching consequences. Here is a truth indeed, which, like the Word of God, is "sharper than a two-edged sword, dividing asunder even the Soul and Spirit" — dividing society into factions. It is at once a sword of separation and a shield of defence, and while its going forth may cause social rebellion and moral earthquakes, shaking down mouldering structures and worm-eaten institutions, it will eventually re-construct society, and lay foundations in Zion for a better race!

Generation has been called a sin. It is a sin, not because it operates to bring children, visible offspring, into manifestation, but because it fails to come up to the standard of the ideal — a standard plainly revealed in Genesis. We may truly say that "all is good," sin being but a negative term, a relative condition. Generation is likewise good, but *not* the best attainable.

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The ideal union of the sexes, when they are prepared for it, is for a purpose vastly removed from that of propagation, this purpose being, in a word, *the regeneration of their own bodies*, which in the process become as one body. It means the inter-knitting of individual affections and potencies — each the natural complement of the other — and a consequent blending of the life-forces to the extent that the twain become one and inseparable. And this, when attained, means Immortality in the Flesh!

It goes without saying that such a union is practically unknown at the present time, that is, in the Western world. People are united only in form, by a ceremony that is practically meaningless — one of the last surviving relics of the union of church and state — and, ignorant of the knowledge of the LIGHT OF LIFE, they cannot be said to be *wedded* in any true, or scientific, sense.

But we may leave the word "marriage" to express just what it does express. The word itself occultly signifies "death" (from *mar*, something marred — Mars, the destroyer). At the same time we recognize that the destructive force of Mars (or marriage, if you will) is capable of being converted, with understanding, into the most powerful reconstructive agency the world has ever known.

Do not therefore imagine from what has been said that I would destroy the institution of marriage as it exists. Far from it. It is right in its place. It is the grandest institution on earth, and the evolution that has been effected through it from promiscuity, polygamy, polyandry, etc., to the ideal of monogamy leads up to the highest possible realizations in the future of the race, when at last it comes into the true Light. Therefore, we may consider that all the church has blindly taught concerning marriage, even including the ban it places on divorce, is fundamentally scientific and based upon the deepest of truth, the reality and rationale of which

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men and women will perceive *only* when they arrive at the higher plane of Regeneration, coming then under a New Law.

In order to progress sanely towards this understanding, one must at the outset disabuse the mind of an idea very much ingrained into popular thought today — one of the inherited prejudices and superstitions — and that is that Regeneration is a purely mental or spiritual process, depending either on some voluntary attitude of the mind, or on some supernatural interposition — a metaphysical efflux of some sort of which any single individual *may* become the recipient.

The fact is, physical regeneration, like physical generation, is fundamentally a physical action, as far as the part which man voluntarily plays in it, as much so as the sowing of seed in the ground. In either case, the actor has comparatively little part to play in the sequential phenomena — not much more, so to speak, than the wind which carries the seed from the calyx to the earth. Man is mentally and physically the agent to establish or effect certain conditions necessary to the production of the phenomena, that is all — *nature does the rest.*

Regeneration absolutely demands the co-operation of two individuals of opposite sex — a man and a woman — whose success in the work individually and unitedly will be just in proportion to the degree of harmony existing, or that can be caused to exist, between them. Harmony is a science like the rest. The physical cannot be harmonious unless the mental and spiritual natures be also in accord. The converse is equally true: no mental or spiritual harmony can obtain if the physical natures be not in accord. This condition of harmony is the very ideal in the union of the sexes, even on the generative plane of life. It is demanded by the unborn child, who, we say, has a *right* to be *well born.* It is still more emphatically demanded in the Regeneration, for

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unless the sexes be not in accord on all planes, especially on the physical plane, no great progress is possible.

In the broadest sense, regeneration means simply renewal of the forces of the individual life, as opposed to generation, or propagation, of other lives of the same species. Thus, physiologically considered, the body of man is being "regenerated" daily, hourly, momentarily, by the influx of pure blood through which the cells of the tissues are nourished. The principle of regeneration thus goes on continuously in the birth and re-birth of the cells themselves. Without the operation of this regenerative principle in the body, no one could exist for an hour. The real problem, then, to be solved is to find a way to maintain this natural regenerative impulse and process as in youth, which would mean the prolongation of the youthful condition and state. To this, something more will then be added.

CHAPTER IX

THE RATIONALE OF REGENERATION

"Man that is born of Woman is of few days and full of trouble."

THIS passage of scripture, taken from the soliloquy of Job, is often quoted at funerals as a mournful testimony to the inevitableness of death, but the inner significance of the text is quite overlooked: "man that is *born of woman*," born as in ordinary generation — *such a man is*, to be sure, fated to go the way of the earth.

But even Job had his doubts that this fate was irremediable, for he looks at the tree, and he says, "There is hope of a tree, if it be cut down, that it will *sprout again*, and that the tender branch thereof will not cease," and he cries out in anguish, in words that have echoed unanswered adown the ages, "*If a man die, shall he live again?*" Job nearly perceives the regenerative principle in nature when he says of the tree, "Though the root thereof wax old in the earth, and the stock thereof die in the ground; yet, *through the scent of water*, it will bud, and bring forth boughs like a plant."

It is not till we come to the advent of the Christ that we find the hopes and prophecies of all the ages fulfilled in the revelation of the truth itself. Jesus says that a man *can be reborn*, and he tells the way in which it may be accomplished. In the well-known dialogue between Jesus and Nicodemus, the latter asks the question, "How can a man be born when

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he is old? Can he enter his mother's womb and be born again?" And Jesus, tacitly assenting, proceeds to suggest the *modus operandi*: "EXCEPT A MAN BE BORN OF WATER AND OF THE SPIRIT HE CANNOT ENTER INTO THE KINGDOM OF GOD."

How is it that the real significance of this tremendous statement has never dawned upon the human mind? Where is the "Kingdom of God?" Jesus himself declares, "It is within you!" Then *why* has man so persistently and illogically continued to locate it in the skies? *The Kingdom of God is within the body*, and a consciousness of it is attainable only by a rebirth of the body, and this is effected by natural, not supernatural, means — means similar to the first generation in which the "Spirit of God moves upon the waters" in the womb of the mother to create the foetus.

In conceiving of this Regeneration as some mystical process, sanctified by the rite of baptism, as the church has so long taught, the world has lost sight of the most marvelous, scientific principle in human life — the principle of physical renewal or regeneration through sexual-interaction, for this, unquestionably, is the process. It has the seal and sanction of the Master, Jesus, here as in many other places to be shown.

To make the meaning very clear, I will quote in this connection a passage from Upa Sastra, giving a remarkably plain statement of this truth:

"The process of the world's redemption is a process of assimilating earthly planes to the heavenly, and thus making all at length heavenly, by communicating a higher life from plane to plane downwards. But, astounding as it will seem to many, there can be no procession of redemptive life from above, except through sexual communion; precisely as there can be no procession of natural life but through the same means; for natural, spiritual and

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divine life are but as degrees of intensity or energy in the one universal stream. Male and female planes alternate from the highest to the lowest plane; that is, from the divine center of every form to its outer circumference. That the male imparts germs of life to the female which result in offspring is well enough known; but other cognate facts, because less patent, entirely escape observation. The human male may impregnate every molecule in the system of the female, without producing visible offspring, and a vigorous, womanly wife may produce the same effects upon her husband. This may be the case, even when the husband and wife are only united as to the life of the body; which is the nature of most of the unions in this disordered age. But should the subject be one whose organism is a continuous succession of planes, whose female associate is organized in like manner, and whose interior planes are an inseparable unity with hers — the pair being counterparts — then there might result alternating processions of life that would utterly transcend in redemptive effectiveness all that it is possible for men to conceive of.

“There is no way possible for one man to impart the higher life, which is to renovate the race, to another man, or to another series of men, but through a wife-medium, the wife or concubine of him who imparts, the female offspring of him who receives; and thus through sexual interaction must living rapport be established throughout the whole network of humanity, for the purpose of lifting it from its degradation.

“But why should this be thought unlikely? By the very same sexual interaction moral declension and sin became established through the weakness of man; surely by a sufficient accession of strength, to reorganize the weak parts, a remedy may be effected by the original mode of action. It may be repeated; there is no redemption for man but as

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the higher life succeeds in forcing its way from plane to plane in the shape of human germinal seed.”

It is singular how little either science or religion has done towards solving the really great, fundamental questions of life. As a matter of fact, they have done nothing but beg the question. As Professor Metchnikow observes, “It is a surprise to find how little science really knows about death. Although death has a preponderating place in religion, systems of philosophy, literature and folk-lore, scientific works pay little attention to it. This unfortunate fact explains, though it may not justify, the bitter attack made on science on the grounds that it is occupied with minutiae and neglects the great problems of human life, such as death.”

Brunctière criticizes science by saying that “for hundreds of years science has promised to better the conditions of things in the world, to unveil the mysteries; she has not done it. She is powerless to solve the one essential question: The origin of man, his rule of conduct, and his ultimate destination.”

Both religion and philosophy begin and end in speculation, and are little more than meditations on death. Unable to find any principle in nature to justify the belief in the possibility of individual persistence in human form, that inner desire to live and the instinctive revulsion against the thought of physical death have combined to give birth to a hope in continued existence after death, if not of the body, which is apparently impossible, then, of that more spiritual inner part, the consciousness or soul, or whatever it may be that knows itself to be — that thinks and remembers.

But this hope, when subjected to the light of advanced reason, appears without satisfactory foundation, and more and more the mind comes to look upon death as a veritable tragedy, a calamity which no promises of a future life can

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mitigate. The instinctive dread which all creatures have of death and the intense desire which all manifest to live, seem quite sufficient to prove that death is a physical error, an error to be overcome — demonstrated over scientifically. For, what is this instinct but the Voice of the Soul endeavoring to move the mind and stimulate it to seek actively for a means by which this gigantic error may be wiped out and obliterated?

Scientists who have studied into this problem of life most deeply have not been able to find any valid reason for death. Johannes Müller, the eminent physiologist, shows that in living, organic substance there exists no scientific reason for dying. The substance of which the body is composed is demonstrably imperishable. The forces which combine those substances, and maintain them in an organic state are equally indestructible. Then what is it that dies?

The natural organic process consists simply in the construction and reconstruction of living cells, from an everlasting and inexhaustible supply of substance. Finally, for some unknown reason, the forces cease to act normally, and death ensues. This has occurred so universally and so persistently that the mind has naturally come to regard it as inevitable, but the time has now arrived in the evolution of the race when death is to be regarded as an abnormality, and means are to be sought and found to prolong human life at will far beyond the present limits, and eventually to any desired extent.

Professor Metchnikow, though an earnest student of this subject, was unable to push his investigations far enough to reach the vital point, or secret, of life manifestation, and succumbed to the general fate of mankind. The theories, however, which he has left us, are most interesting, and very suggestive of the truth.

Metchnikow attributed senile degradation and death to

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the invasion of certain microbes, to which he gave the name of "phagocytes." He says: "Human senescence is the result of a slow but chronic poisoning of the organism, such poisons, if not completely destroyed or eliminated, weaken the tissues, the functions of which become altered or enfeebled so that, amongst other changes, there is a deposition of fatty matter. The phagocytes resist the influence of invading poisons better than any of the other cells of the body and sometimes are stimulated by them." These parasites invade the higher organs and gradually absorb the cellular substance of which they are composed. They receive different names. Those attacking the nerves are called "neuronophags," those destroying the coloring in the hair, "chromophags," while those invading the bones and causing them to disintegrate are the "osteoclasts," etc.

Another cause of death, according to this same writer, is to be found in *sclerosis*, or hardening of the arterial walls, due to deposits of calcareous substances dissolved out of the bones by the destructive action of the osteoclasts. Still another cause of disease and death is to be found in the swarms of deadly microbes infesting the intestinal flora of man.

In seeking for some means to diminish the number and destructive power of these various infesting parasites, Pasteur hit upon LACTIC ACID, which has proved to be very efficacious in arresting putrescence resulting from bacteria in the intestinal tract, and also the action of the deadly phagocytes attacking the various organs of the body.

But, after all his experiments, Metchnikow makes this admission: "The bodies of men and higher animals are possessed of a complex mechanism which *resists* the harmful action of the bacteria and their poisons; they may bring little harm to an organism that has a *high power of destruction or neutralization of the toxins.*"

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I will add as an amendment to this that certain of the bacteria inhabiting the body are undoubtedly essential to the general economy of the system, as flies are to the kitchen, acting as scavengers. So long as conditions remain as they are, they are necessary — at least, they are the lesser of two evils.

If the "River of Life," the blood, were pure, and of A HIGH LIFE-POTENCY, these microbes would disappear. Paracelsus, the great alchemist, declared the efficacy of the *Elixir Vita* to be due to its power in neutralizing the toxins in the blood. All diseases are traceable to some impurity, or uncongenial substance, in the blood, and nearly the whole effort and study of the medical profession today is directed to this one end — the purification of the sanguinary life-current.

CHAPTER X

THE NEW AND LIVING WAY

"And almost all things are by law purged with blood; and without the shedding of blood there is no remission of sin."

IN the religious rites of all people, from the earliest times, we find prominent the idea of redemption by blood. Among the barbaric, or less civilized nations, human sacrifices were offered, and their blood either burned or poured as an oblation to appease the wrath or gain the favor of deity. The next step, or evolution of the idea, appears in the Mosaic dispensation, where we find the sacrifices consisting of the blood of bullocks, goats and rams. Finally we have what may be called the spiritual efflorescence of the thought in the sacrifice of the divine Son of God himself, as a propitiation to the deity for the sins of the whole world.

This idea was by no means original with the Hebrews. It was, in fact, old at the reputed birth of Christ. Similar accounts of the sacrifice of divine personages are to be found in the history of several ancient races. The most striking instance, perhaps, is that of the Phœnician *Jesoud*, who came in almost exactly the same way as Jesus is said to have come, and was likewise sacrificed to his father, the god *El*, for the sins of the people.

The object of the present writing is not to authenticate any historical character, or to substantiate any belief whatever, but rather to endeavor to find the occult meaning, or germ, which has developed into the particular history or belief.

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In the institution of the Feast of the Passover, it is to be observed that the blood of the slain lamb was stricken upon the door-posts in order that the destroying angel of the Lord might pass the door, and not enter to smite the first-born of the Israelites, as he is said to have done to the Egyptians, who were not protected by this blood-charm.

In like manner, the high priest went once each year into the Holy of Holies, and sprinkled with blood both the tabernacle and the vessels of ministry. Paul declares this to be a *pattern*, or symbol, of a *hidden truth* connected some way with the mystery of the Blood of Christ. "Through the shedding of blood," says Paul, "we have boldness to enter into the holiest. BY A NEW AND LIVING WAY, which he (Christ) hath consecrated for us, through the VEIL, that is to say, HIS FLESH."

Observe, it is by a "living way," and it is "through the flesh." Nothing is said here about dying, or death. This "Blood of Christ," whatever it is, affords the "new and living way." Jesus makes a most singular statement which, rightly understood, throws great light on the "way." He says, "He that EATETH MY FLESH, AND DRINKETH MY BLOOD, dwelleth in me and I in him." And again, "He that eateth me, even he shall live by me, for my flesh is meat indeed, and my blood is drink indeed. Whoso eateth my flesh and drinketh my blood hath ETERNAL LIFE. Except ye eat the flesh of the Son of Man and drink his blood, ye have no life in you."

Now, what is the meaning of such a declaration? We are obliged to come to one of two conclusions: either the one who made it was a madman, giving utterance to the wildest vagaries, or else he was a master and these words of his veil a truth of the most tremendous import to humanity. The reason we have for accepting the latter premise is that only truth could have endured as this statement has endured

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— only truth could have had the influence it has had upon the race.

But, has anything like the real, true interpretation ever been given to these words of the Christ? Has the veil been torn aside to reveal the naked truth of these words? Certainly, we have a *right* to subject a statement like this to rigid examination, and to turn every imaginable searchlight upon it. Certainly, we are not compelled to accept the interpretation any man or set of men have chosen to put upon it. And above all, we have a right to reject every interpretation which does not appeal to our reason and common sense.

A symbol is a divine expression, and is capable of many interpretations depending upon the unfoldment of the mind which contemplates it. Thus, the inspired sayings of the Scriptures appear in one age to one class of mind to mean one thing, and in another age to a more advanced type of mind to mean something vastly different.

In symbolic statements like the above, we see that a strictly literal interpretation is impossible, that is, that salvation is to be attained by "eating the flesh and drinking the blood" of some particular man — especially a man dead two thousand years! To explain this mystery, the church has spiritualized, or mentalized, the idea, by inventing the Eucharist, in which rite it is supposed that the bread and wine consecrated by the priest and partaken of by the communicant represent in some mysterious and unknown way the body and blood of Christ. The Catholics in their doctrine of transubstantiation are much nearer the truth than any other religionists, for they believe that the wafer and wine swallowed by the priest are *actually* transformed into the body and blood of Christ, as, of course, they are. For Christ abides in the priest, as he abides in every man. "Ye are the body of Christ!" The Kingdom of Heaven is within you and Christ is in his kingdom, a LIVING CHRIST,

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as he declares over and over, and yet Christians persistently fail to grasp this great truth, relegating their Christ to some far-off, unknown and unknowable realm, at the same time affirming him to be "omnipotent, omniscient and OMNI-PRESENT!"

"Alas! Ye worship ye know not what, we KNOW what we worship!" Christ is the union, or marriage of the dual forces of life, expressed organically in the formation and growth of every cell. Christ is the life-potency in the blood, created or incarnated *at every single breath*, and given a substantial vehicle or body of expression *with every mouthful of food* swallowed and digested. Christ descends through the germ-cells and becomes incarnate in human form through generation; he ascends into his own true and original kingdom, to the Father, through the rebirth, or Regeneration.

Christ as a particular, divine personality *never existed*, but as an eternal, divine principle, Christ *always exists*: "Before Abraham I am!" Christ, through the words of the mystic writer of his record, tells what he is: "I AM THE LIVING BREAD WHICH CAME DOWN FROM HEAVEN. IF ANY MAN EAT OF THIS BREAD, HE SHALL LIVE FOREVER: AND THE BREAD THAT I WILL GIVE HIM IS MY FLESH, WHICH I WILL GIVE FOR THE LIFE OF THE WORLD!"

Herein and hereby we see that we have *an open road* to immortality in the flesh, if only we are but able to discover the significance of this "living bread." Confining ourselves and our investigations along this line to this world and to the sphere of man, the problem becomes vastly more practical, with far more possibility of solution, than if we postulate our eternity beyond the skies, with a limitless universe for exploration.

We shall assume in this argument that all words put into the mouth of Jesus and his apostles are *true* words, and then set ourselves to the task of finding out *just* what they mean,

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in other words, to reduce them, if possible, to an exact science, to which, if they are true, they should conform. To avoid complexity and unnecessary circumlocutions, we will adopt the customary phraseology of the Scriptures, wherein these nature-principles, like Jesus and the Apostles, together with Moses and the Prophets, appear to speak and act like persons.

Jesus declares himself to be "the bread which came down from heaven." Recollecting that "heaven" is within the body, what then is meant by "down" from this heaven? Mythically and scientifically, "down" is OUTWARD from the center towards the circumference, while "up" is INWARD from the circumference towards the center. Thus, if we imagine ourselves standing at the very center of the earth, we would properly be looking DOWN in all directions, while at the surface we are really looking UP whenever we cast our eyes down. This illustration is one of many which might be given to show that we are that which we do not appear to be, or in other words man is mentally very much "topsy-turvy."

Following this definition, we are to consider the center of the human sphere as the HIGHEST, and the circumference as the LOWEST. What is true of the whole body is true of every separate cell in the body. The center represents the plane, or point, of "heaven," the highest "upheaved," the "throne of divinity," while the body of the cell represents the several earth-planes ranging from center to circumference.

The so-termed "bread from heaven" is the *Light*, the influence, the food, the sustenance passing from center to circumference, through these various planes, by which they are successively "purged" of their grossness and "raised" to a divine state — to "dwell" in the heavenly kingdom. It is the *Inner Light*, call it what you will, which constantly "vitalizes" this earth, the body of man.

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This is that light hidden in darkness which the darkness doth not comprehend. This Light is the incorporation of the Solar Ray itself. We behold the mystery of it working out in the growth of the tree, which, through its leaves, draws in the corporeal sunlight and stores it up within its woody cell-tissues. Here it remains a prisoner, so to speak, serving the organism, and virtually creating the tree, causing all growth therein from the tiniest sprout to the mighty branching trunk. Nor is this Light ever again liberated as a primal force, until set free at last by the action of oxygen on the carbon of the wood, through the manifestation known as fire in the burning of wood or coal, thus producing the mechanical power to move the machinery of the world.

But there is a potency in this encaged *Light* which hitherto has not been keenly observed, and that is its power of spontaneous augmentation or expansion. We observe this, say in an explosion of nitro-glycerine, but we have not applied the principle to life generally. This inherent potentiality must, however, be apparent if we but consider the phenomena of evolution, wherein the power of spontaneous and automatic unfoldment within each and every organism is exhibited. It is apparent also, in a higher degree, in the phenomenal processes of generation, by which the life and individuality of the species is preserved, and its numbers constantly increased.

Pernety says, "Light is for us a vivid image of Divinity. Divine love being unable, to speak thus, to contain itself in itself, has been diffused outside of itself and *multiplied in creation*. So Light is not confined to luminous bodies: it is scattered, it is multiplied, it is as God, an inexhaustible source of benefit. It is communicated always without any diminution; it seems to acquire new strength by this communication, as a master who, by imparting knowledge to his pupil, strengthens his own."

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But all these observations, interesting as they may be, will only end in speculation and wonder, like so much that is termed "scientific research," unless we discover the *nature* of this Light, its relation to our lives, and our actual control of it, which after all is the important thing to be accomplished.

Jesus said, "I am the Light of the world; he that followeth me shall not walk in darkness, but shall have the LIGHT OF LIFE." Again he says, "If a man keep my saying, he shall NEVER SEE DEATH."

What is it to "follow Jesus?" — to "keep his saying?" It is evident that this hints of some knowledge that must have been a part of the "Secret Doctrine of the Christ," revealed only to the disciples, for nowhere in the recorded sayings of Jesus is there a description of any "light" that can be followed so that a man will "never see death."

The observance of the natural, moral law, as expressed in the decalogue, the freeing of the mind from the impedimenta of *things*, the conception of the all-embracing law of love — these are but the *preliminary steps* to the higher unfoldment; but, after all these have been taken, there still remains the mystery of *how* to obey the admonition of the Christ, "*Come thou, and follow me!*"

That there *was* a secret doctrine, not openly given out, is declared both by Jesus himself and by some of the apostles. Jesus says, "I have yet many things to say unto you, but YE CANNOT BEAR THEM NOW." To many of his parables he appended the remark, always indicative of some mystic meaning, "He that hath ears to hear, let him hear." Again he says, "Unto you" (his disciples) "it is given to know the *Mystery* of the kingdom of God, but unto them that are without, all these things are done in parables." Paul also declares the word of God to be "a mystery which hath been hid from ages and from generations."

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Jesus accuses the lawyers, the theologians of his time, of taking away the KEY OF KNOWLEDGE, and thus hindering those who would enter from entering the kingdom. The Qabbalah holds that there is a hidden, secret meaning concealed under the words of the Hebrew Holy Writings, and the Zohar supports this idea.

To know Jesus as the personification of this mystery, and to know that the mystery is directly connected with human life, the life of every man, puts one mentally a long way towards the solution of the mystery, while to think of Jesus otherwise, is to bar one mentally from its conception.

Jesus is *Jesod*, the Foundation, the Ninth Sefhira (emanation) of the Qabbalistic man. "This Sefhira," quoting Isaac Meyer, "is termed by the Qabbalists the hidden or mysterious Sefhira, and is known to signify the androgenic, generative principle. It is the root of existence, the link in the chain of existences. 'Everything,' says the Zohar, 'shall return to its Jesod, or Foundation, from which it has proceeded. All marrow, seed and energy are gathered in this place. Hence all the potentialities which exist go out through this.'"

CHAPTER XI

THE MYSTERY OF CHRIST AND THE CHURCH

"As Christ loved the church, and gave himself for it, so ought men to love their wives as their own bodies. He that loveth his wife, loveth himself. For no man ever hated his own flesh, but nourisheth and cherisheth it, even as the Lord the church. For we are members of his body, of his flesh and of his bones. For this cause shall a man leave his father and mother, and shall be joined unto his wife, and they two shall be one flesh. THIS IS A GREAT MYSTERY."

It is well known that Christ never established any church, such as we see today. Occultly, the church of Christ is identical with the "Vase of Art" in the Great Work of the Hermetic Philosophers. It is that, and also something else corresponding to it, in the human realm. It is the "closet" in which man enters to pray in secret. In a word, Woman is the true church of man, just as the Earth is the "church," or receptive sphere for the influx of divine, solar energy. Man himself has not a complete body, capable of receiving the saving grace and benediction of the Most High, until united to his proper church, that is, to the Woman who is his spiritual and physical counterpart.

In fact, Christ is not yet born, and can have *no* active, potential existence, save by a union of the sexes, — the perfected bi-unity — and this is the "great mystery" to which Paul refers. The word Christ is from *chrism*, an anointing, and it is through a certain "anointing" that the King of Glory is crowned, even as Mary broke the alabaster

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box of sweet-smelling ointment on the head of the Saviour, becoming thereby commemorated throughout the ages.

Furthermore, Christ is associated with the Cross, which in this case is *not* a "wooden instrument of torture on which the naked body of a human victim was hung," as so many millions have been taught to believe—but it signifies rather a *union* of generative, creative forces. We use the word "cross" more correctly in speaking of means by which fertilization in plants and animals is effected. For example, by a MIXTURE OF POLLENS new varieties of plants are created, and by cross breeding, certain hybrid animals are made. The cross is simply a certain chemism, or *alchemy*, taking place between substances within the generative area, being indicative of a certain coalescing of the male and female potencies.

The entire story of the birth, life, death and resurrection of the Christ, in fact, has to do with the history of a certain physico-spiritual element in the bi-une body of the man and woman, "the twain in one flesh." Jesus represents the foundation, or generative principle on every plane of life, and *this* is the "lost word," the key to the understanding of the whole subject.

Jesus is said to have been born immaculately of the Virgin Mary. Mary means the "pure sea." This Sea is said to have been "overshadowed" by the Divine Spirit, which, becoming incorporate with it, gave birth to a certain potency, a *visible entity*, very properly called the "Foundation," Jesod—or Jesus, when personified. The birth of Jesus, therefore, is *not* any isolated incident in remote history, but something that takes place *in every living body every moment of time!* Jesus is the very highest expressed potency of the life-blood and comes ever into expression as in the "beginning," when the Spirit of God moved on the face of the waters to create. John says, "There are three that bear

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witness in earth, the *spirit* and the *water* and the *blood*, and these three agree IN ONE." This ONE is Jesus, "the foundation." All the "disciples" of this Jesus-potency may be located physiologically as organs or functions which "do the will" of the Master-principle.

Jesus is virtually identical with Hiram-Abiff, the Widow's Son, who aids King Solomon (the Sun) in the building of his Temple—a grand allegory relating to the human body. This "Temple" was said to have been built "without sound of hammer or any tool of iron." So builds the Master the Living Temple, the body, always.

Jesus, the "carpenter," is the real creative force of man on all planes. His "death" occurs when the *specific creative potency* is "slain on the cross." The place where this occurs is significant. It is called "Golgotha," the place of the skull. The Qabbalah has something instructive to say about this Skull:

"The Masculine power is extended through Daath and the Assemblies and Conclaves are filled. It commenceth from the beginning of the SKULL and it extendeth through the whole body, through the breast and through the arms, and through all the other parts." The "skull" referred to from which this "masculine power" is diffused is manifestly *not* the "brain-box." A little thought must make it plain what it is.

Jesus thus descends in generation taking on the "sins of the world," and ascends in the Regeneration, thus "wiping out" all former transgression. All this is not metaphorical but actual, as I shall endeavor to show. The incarnation, or translation, of Jesus by which transgressions are wiped out is one literally of "shedding blood." This is easy enough to grasp on the generative plane, for the germinal cells require a vast quantity of blood for their production, while a still vaster quantity is expended in the nourishment of the

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embryon. But it is unknown to science at the present time *how* "shedding of blood" is an essential factor in the Regeneration or renewal of human life. And it is a very difficult matter indeed to bring to the consciousness, particularly as it involves certain occult and psychic processes. In order to clear the way to this understanding, and show that it is "ordained of God," and forms the chief subject of divine revelation, I shall introduce a variety of Biblical symbols, giving their appropriate physiological interpretation.

CHAPTER XII

THE STONE THE BUILDERS REJECTED

THE legend of the wanderings of the Israelites from Egypt to the Promised Land is the occult history of the redeemed Life-Essences ascending from the lower to the higher planes of physical expression.

According to the legend they had been saved from thirst by the waters that gushed miraculously from the Rock, and had been fed with falling quails until surfeited, whereupon Jehovah interposed a miracle that completely solved the food question for the remainder of the journey.

In the morning, after the sun had dried up the dew, there appeared on the ground "a small round thing, as small as hoar frost." Seeing this, the people exclaimed, "*Man-hu*," meaning, "What is it?" And thus the thing always went by the name of *Man-hu*, or *manna*, as translated in the Bible.

This manna, as Moses instructed them, had to be gathered every morning else it "bred worms and stank." So the people gathered it daily, except on the Sabbath.

There is one phenomenon in nature somewhat akin to the falling manna, and that is the creation of wax by the honey bees. This is accomplished by the bees hanging together in a large bunch until a high degree of heat is generated, whereupon the wax appears in small white specks upon their bodies, being picked off bit by bit by other bees and built into the comb of the hive.

The "Ark of the Covenant," which, by the way, is identical in significance with the Ark in which Isis sealed up

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Osiris for a year in order to regenerate him, is of interest in this connection, since it contained a Golden Pot of Manna, together with two other objects, viz., Aaron's Rod which budded, and the Tables of the Covenant.

The substance of Manna, when rightly understood, is identical with what is called by the Hermetic writers the "seed of gold." It is the Solar principle potent to ripen gold and bring it to perfection either in the earth or in the Vase of Art. It is a substance akin to the First Matter of life, and as such enters into the regenerative process, or action, as an important factor. Like "manna" it falls daily and is the principle nutriment of the regenerate man.

When "Aaron's rod," which in generation remains a dry stick, like the barren fig tree accursed by Christ and caused to wither — when this rod is made to bud and blossom through Regeneration, it will send forth the seeds of New Life and healing.

As for the "Tables" hidden with the rest, one will need to "descend into deeps" to find them and their true meaning. They are the laws of nature written upon the tablets of human life, and concern the mystery of the manna and the budding rod — the positive and negative factors uniting to bring into potential manifestation the Christ-principle.

For John, the Revelator, tells us this, "To him that overcometh, I will give to eat of the *hidden manna*, and will give him a White Stone and in the Stone a New Name written, which no man knoweth saving he that receiveth it." Intimately associated are the ideas of the "Manna" and the "White Stone;" in fact, the Manna, when eaten and transmuted, *becomes* the "Stone."

The Stone Symbol is one of the most important in the whole Bible: Jacob in commemoration of his dream of the "heavenly ladder," sets up a Stone pillar, calling it a "house of God," and anointing it with oil to consecrate it. Jacob

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again "rolls the Stone from the mouth of the Well," in his courtship with Rebecca, in order that she might more easily draw the water. So also the angel "rolls away the Stone" from the sepulcher of Jesus.

From Joseph is said to come the Shepherd, the "Stone of Israel." The Lord is compared to a "living stone disallowed of men but chosen of God, and *precious*." The Disciples are "lively stones built up into a spiritual house." Finally, Christ is the "*Stone which the builders rejected which becomes the head of the corner*." This Stone, it is said, was found among the "rubbish" of the temple.

Jacob means occultly the Sun, representing the solar principle in man; Is-ra-el means "man-sun-god," or the Divine Sun-Man. The Stone shown in the legend of Jacob is originally a pure, phallic symbol which is perpetuated even to the present time, and is to be observed in the remaining pillars of the old druidic temple at Stonehenge, Scotland, as well as in the marble shafts placed at the heads of graves — in all upright columns, pillars and obelisks, particularly church spires and domes. It even works out in society in the crowning and anointing of kings and priests — all indicative of the recognition of an Immortal Principle associated in some way with the generative organism.

This Stone is to be identified with the "Rock" from which Moses brought forth water for the Israelites — a Rock which Paul says "followed them." The same Rock forms the subject of Moses' Song, wherein it is shown as the *means* of salvation: "He is the Rock, his work is perfect." Speaking reproachfully to the generation of the time Moses exclaims: "Of the Rock that *begat* thee, thou art unmindful! . . . Oh that they were wise, that they understood this, that they would consider their latter end! . . . For it is not a vain thing for you; because *it is your life; and through*

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this thing ye shall prolong your days in the land whither ye go over Jordan to possess it."

In the New Testament, Peter appears as the living, personified Stone (*petros*, a stone). Upon this Stone, or Rock, Jesus declares he will build his church, which the gates of hell shall not prevail against! And so he is building it, for this *Rock* is Regeneration — it is Life in manifestation. Nature is the church, or expression, of God, which is founded literally on the Rock. Out of the Rock has come every living organic form, even the body of man is thus derived — all by natural evolution.

The esoteric fact herein involved, and which all previous interpretations have entirely overlooked, I believe, is that, hidden in the rock and exhibited as the potency holding the same in form — a strong, powerful, attractive force requiring tremendous energy to overcome or disrupt — there is a vital element, a sun-power, which, once liberated, springs into higher and higher forms of crystallization, spontaneously. In a word, the Rock is the primal incarnation of deity.

When disintegrated and rendered fluxible, it enters into the composition of all forms of life, bearing the inherent divine energy within its atomic crystals. The "Rock of Salvation," the "Corner Stone," "Christ Jesus," etc., all mean the same identical thing — the indestructible, vital and vitalizing matter (mother) of the natural world. Mater is the vehicle of spirit — the two being one and inseparable, on which account, matter becomes immortal. The WHITE STONE to be given the regenerate man is a *perfect building material*, free from all cracks and flaws. It is spiritual, but it is also material, having existed in the world since the foundation: "BEFORE ABRAHAM I AM," said the Christ.

CHAPTER XIII

THE CHANGING OF WATER INTO WINE

BECAUSE of the color of wine and its exhilarating effect, it has very naturally been chosen by the mythic writers as a symbol for the regenerative potency in the blood of man. Joel, the prophet, says: "And it shall come to pass in that day that the mountains shall drop down New Wine." Mountains represent the higher evolved structures of certain organisms. Mount Zion, and the "mountains of the Lord," are not geographical but andrographical. Zechariah says, "Corn shall make the young men cheerful, and New Wine the maids." Corn is another symbol, being the substantial element in regenerative nutrition. It is, so to speak, the magnetic kernel, or atomic germ, about which the "wine" essence gathers in the new creation. Observe the bi-sexual inference in the text: "the young men, the maids."

In the case of Lot's daughters, who resorted to unusual expedients to preserve the race — they first made their father drink wine. What happened shows the account to be purely mythical and descriptive of the regenerative action. Lot and his daughters are the "first fruits" of the Regeneration. They are the positive and negative principles arising from the destruction of Sodom (a secret), and Gomorrah (a flowing). Their "cohabitation" is not to be looked upon as incest, but simply as a subtle chemism taking place on a higher, more interior, plane of life than science yet recog-

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nizes. This is shown by their "issue." The first daughter bore a son called Moab, meaning "a stone," and the other bore Ben-ammi, the son of "Ammon." Ammon was god of the sun, the sun-principle here entering into Regeneration, betokening the very Stone which "the builders rejected."

Moses says of the "nation void of counsel" (ignorant of regeneration), that "Their vine is the Vine of Sodom and Gomorrah, and their grapes of gall, their wine the poison of dragons." But he also says, "Is not this laid up in store with me, and sealed up *among my treasures?*" Showing how the poisonous "wine" could be transmuted by Regeneration.

The most striking allusion to this regenerative Wine is in the account of the "Marriage Feast" of Cana, where Jesus is said to have "turned water into wine." It would seem rather derogatory to the character of Jesus that he should have turned "brewer" on this occasion. but there is a reason to *suspect* that he might have been "regularly in the business," for we are told that he was a "wine bibber," given to eating and drinking. a friend of publicans and sinners! How is it that people can reconcile such statements with the reputed noble and lofty character of Jesus?

The account simply means something wholly different from what appears on the surface. This "water," that appears in abundance at the "marriage feast," is, by an occult process, well known to the Master, capable of a certain remarkable transmutation, into a substance bearing some resemblance, in effect at least, to wine. Though "Jesus" may truly be said to be always present at this ceremony, he is seldom permitted, owing to the ignorance of the wedded or to their religious scruples against "intoxicants," to perform this miracle. And because it is not performed,

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the water stagnates and breeds disease and ultimately death, and the marriage, which should be the one grand step into the glory of immortal existence, is led by a devious and painful route to the tomb!

This is the time, and *this* the place, to embrace *the savior*, and to seek salvation! The prayers that were uttered at the service and all the holy words that were spoken, have, I fear, fallen on deaf ears, the ceremony being but a hollow mockery, while the marriage itself becomes a repetition of the Edenic experience — a transgression, a curse, a banishment from the state of freedom, joy, and idyllic happiness — out from the fields of flowers, into a desert of thistles, where life is sustained by sweat and toil and filled with anxiety, bitterness and pain. And all because Christ has not been invited to the marriage feast, and because he does not perform the miracle of transmutation, transforming the waters of death into the wine of new life!

It is said that new wine must not be put into old bottles, but into new bottles, that both be preserved. Here is a warning to "wine makers," in this situation — a situation described by the Sixteenth Arcanum of the Tarot, "The Lightning-struck Tower," from which two men are seen falling, the one crowned, the other uncrowned. The crowned man alights on his feet, while the one uncrowned is dashed to pieces. "The irresistible current had touched the man who exposed himself to its vortex on the terrestrial heights; if he be impure, he is threatened with disorganization more or less complete, according to his intellectual or moral unworthiness. If, on the contrary, he be worthy of the higher regions, this *baptism of fire* renders him one of the Magi; the sources of terrestrial life are at his disposition. Having reached this point, he will then learn to know the celestial spheres progressively, as he knows the terrestrial one, and to *dominate them.*"

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However ominous these words of the Tarot may sound, there is really nothing whatever to fear in this initiation, if one possesses the right knowledge and uses it *only* for the purpose of gaining greater light and unfoldment.

CHAPTER XIV

THE WATER OF REGENERATION

FROM the very opening of the great life-legend in Genesis where the Divine Spirit moves upon the Waters to bring life into its first manifestation, to the close in Revelations, where the glories of the regenerate life are set forth, — throughout the whole narrative we find Water to be the most prominent symbol, expressive of the life-giving, life-sustaining potency. Water is the primal substance, or body, in which life becomes incorporate. It is the plastic, attractive, magnetic element in which life manifests, and in which all transmutations are effected. Hence, it becomes the expression of the negative or maternal, the matrix or matter of life. All mysteries, it may be said, abide in water.

After the creation of the visible universe from out the waters that gathered together under the firmament, comes the Great Deluge — a flood of water, the object of which is to cleanse the earth and wipe away its transgressions, leaving only the PERFECT PAIRS, saved by the ark, to replenish the earth.

Throughout the Scriptures we find so many allusions to water in connection with life, that we are led to believe the whole mystery of life and death is embodied in this subject.

By far the most striking illustration of this is afforded in the tale of Jesus and the Woman of Samaria. Jesus meeting the woman at Jacob's well says, "Give me to drink." Upon the woman's expostulating with him for speaking to a

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Samaritan, with whom the Jews were supposed to have no dealings, Jesus replies to her in these remarkable words: "If thou knewest the gift of God, and who it is that said to thee, Give me to drink; thou wouldst have asked of him and he would have given thee *living water*. Whosoever drinketh of this water (of Jacob's well) 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." Then the woman says, "Sir, give me this water, that I thirst not, neither come hither to draw." Whereupon Jesus says, "Go, call thy husband!" And she says, "I have no husband." to which Jesus makes this rejoinder: "Thou hast well said, I have no husband, for thou hast had five husbands!"

A great many questions arise in this connection. Why, if Jesus had the Water of Life, as he claimed, did he not give it to the woman when she asked for it? Why, instead of this, did he admonish her to call her husband? And why, again, was this man declared *not to be* her husband?

This story is evidently related to illustrate some great occult truth connected with Regeneration, and the only personalities to be considered in it are the woman and the husband. Jesus is the principle. The introduction of the "husband" is shown to be essential for the acquirement of the "living water" by the woman. And *why* was this man not her husband? Probably because of the fact that she, having had five husbands, was not sufficiently *polarized* to her present husband to *produce* the Living Water, or, more probably still, because he, since he was ignorant of this water and its use, could not in any true, regenerative sense, be said to *be* her husband.

Whichever the text may mean, and it might mean either, the narrative gives us plainly to understand that this

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immortalizing element is in *some way* associated with Sex, or sexual interaction. This is also shown very plainly in the dialogue between Jesus and Nicodemus, to which allusion has already been made. Furthermore, we have it in Revelations:

"And he showed me a pure river of Water of Life, clear as crystal, proceeding out of the throne of God and the Lamb. In the midst of the street of it, and on either side of the river, was there the Tree of Life which bare Twelve manner of Fruits, and yielded her fruit Every Month, and the leaves were for the healing of nations."

This is part of the grand apocalyptic vision, wherein John saw man in the perfect regenerate state. For John was in spirit on the Isle of Patmos (meaning man), and saw all those things come to pass in the evolution of the individual from generation to regeneration — all of which he depicts in most graphic figures.

The "nations" referred to are the groups of cells in the human body, and the "leaves" of the Tree of Life (the Heart or Blood-Tree) are the magnetic potencies springing from the branches of this Tree, preserving it in a condition of eternal vitality and growth, which means that all the cells are maintained thereby in a state of perpetual health.

The location of this "river" is identical with the ancient Eden — in the "midst of the Garden." Imagination can easily define its important centers. The "throne of God" is the bi-une heart of man and woman, and the Lamb, *Agnus Dei*, is occultly *Ignis Dei*, "Divine Fire." This fire is the mystery of both generation and regeneration. It is that which is sentiently experienced as love, desire or passion. Not simply desire unquenched, for such desire is but the oxygen that feeds the flame. In order to create the flame, or fire of life, there must be a *substance* to burn,

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chemically allied to carbon, and through the combustion occurs transmutation.

When desire comes into its proper fruition, there is evolved the heat, or warmth of life, the energy which generates and regenerates. It is only when the God of Love sits on the throne and there is no longer any "sin" to be punished — when the Son has returned to sit at the right hand of the Father, that the "Lamb" or Fire of God descends, serene and pure, as a bride to Christ, making the Regeneration a divine, human possibility.

Woman is symbolized by the "Lamb," she being the embodiment of love, and the type of purity, whiteness. Literally she may be said to have been "slain from the foundation," and through this very fact we see that the race has been saved from annihilation by the "blood of the Lamb." In a broad sense, the shedding of woman's blood has redeemed and is redeeming the race through natural generation, and will continue doing this up to the pinnacle of its perfection.

But woman has potencies of which she at present little dreams, and so has man. Together they possess powers, which, if made operative and effectual, are able to triumph over this world-tragedy, death and rebirth. And this power lies in no less an element than the Water of Life, which at the present time, like the fabled fountain of Persian lore, is sunken beneath the ground, but which may come again to the surface to rejuvenate and regenerate a thirsting, dying race.

Jesus says, "He that believeth on me, out of his belly shall flow rivers of Living Water." And again, "The Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take of the Water of Life *freely*."

Solomon says, "A garden enclosed is my sister, my spouse,

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a Spring shut up, a Fountain sealed — a *fountain* of gardens, a *well* of LIVING WATERS." And he gives this advice to his son:

"Drink waters out of thine *own* cistern, and running waters out of thine own well. Let thy fountains be dispersed abroad, and rivers of waters in the streets. Let them be only thine own, and not strangers with thee. Let thy *fountain* be blessed, and *rejoice* with the wife of thy youth."

The prophet Jeremiah complains of the people, saying: "For my people have committed two evils; they have forsaken ME, the Fountain of Living Waters, and hewed them out cisterns, broken cisterns that can hold no water."

And the "broken cisterns," what are they but the living dead — the dying living — of this world?

CHAPTER XV

THE MEANING OF BAPTISM

To a thoughtful mind it appears strange how that such an act as Baptism can have any redemptive efficacy, and yet the belief is firmly rooted in the minds of millions of people today that in some mysterious and unknown manner salvation depends upon the administration of this rite.

A belief of such long standing, so deeply imbedded in the religious thought of the past and present, is certainly worthy of investigation. Like other prominent religious rites, it must be symbolic of some natural truth, dimly apprehended by the awakening consciousness of the race — a truth perhaps understood in a former age, wherein it was concealed in historic allegory, and perpetuated thereafter in religious rites. Baptism by water is but a variant of the idea of "blood sprinkling" for atonement and sanctification, though it more plainly and literally expresses the underlying truth upon which the rite itself is founded.

The original "baptizer" by water is shown in the Bible as John, who fulfils his baptismal mission by administering the rite to Jesus — a point worthy of most careful note. If the churches had given as much time and thought to discovering the esoteric meaning of this rite as they have in wrangling over the various possible methods of administering it — whether to "immerse, to sprinkle or to pour," — some practical conclusions might long ago have been reached.

When the significance of this rite is apprehended, it will be seen that *all* methods are "right," for, in truth, the

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candidate in the real secret work is simultaneously "immersed, sprinkled and poured" as will appear. Who, then, is this "John?" The Hebrew word is IONAH, meaning "the dove," a symbol of peace, which is spiritually represented as resting on Jesus just after his baptism by John. The Greek word is ION, "the one," meaning the one everlasting Life-Principle, which in Revelations is made to speak and say of itself: "*I am he that live'h and was dead; and, behold, I am alive forevermore, Amen; and have the keys of hell and death!*" Every redeemed man can say the same thing.

John is expressed physically both as an organism and a function. Of all the disciples of the Master, he is most beloved, because of his standing highest in the scale of evolution. He sits next to the Master at the Last Supper and leans his head upon his bosom. He baptizes him in Jordan. John and Jesus in the beginning are shown as "cousins" of the "same blood," which all works out perfectly in their respective occult spheres. John's raiment and food distinguish him as the first, or primal man — the elemental, nature man.

Functionally he is the "voice of one crying in the wilderness. Prepare ye the way!" He is generation, or the generative potency, and prepares the way, making possible regeneration. It was said that there were none greater "born of women" than John, but he is declared to be "least in the kingdom of heaven." This is true enough. The nature-man, the born-of-woman man *is* the greatest on earth, but in his present state he is not even fit to enter heaven, inasmuch as he has no conception of it.

John "decreases" as Jesus "increases." As the regenerative potency begins its transforming work, the nature-man gives way to the divine-man. The generative potency *has* always to "prepare the way," to blaze a trail through the

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wilderness of the world, being followed in due season by the ONE SUPREME, even Jesus the Christ. After Jesus "comes up out of the water," the dove rests upon him, indicating the great peace that settles upon the body participating in this heavenly rite aright. John is thereafter "slain" by Herod (*Heros, or Helios*), the sun-principle; that is to say, under the influence of the divine alchemism brought about by the natural solar-heat, acting upon the vehicle of regenerative expression, he gives up his *vital essence*.

According to the Biblical tale, John is beheaded to please Herodias — all accomplished by "Salome," the daughter of Herodias dancing voluptuously before the king. This beautiful imagery which has been elaborated to such an extent in recent drama is simply symbolic of the passional experience, in which all the "actors" may be easily identified, either as feelings or functions — all co-acting to effect the one grand result, Regeneration.

Strange as it will appear to those accustomed to viewing all this as a simple, historical incident, it is nevertheless a fact, when we come to know what it really means, that John's life is given that the Christ may appear, and the "birth," or coming into being, of the Christ potency is conditional on John's baptism and death. To be still more explicit, Baptism is the act by and through which Jesus becomes endowed with miraculous power. Normally this renunciation of life by John would be a generative action, but, by the power of the Holy Spirit descending (not any supernatural phenomenon, however), it is *transformed* into a regenerative action, inaugurating within the human sphere a series of marvelous phenomena, which, if carried to the possible limit, result in the complete immortalization of the flesh. This, and this alone, is what the doctrine of the Christ means, and what it was designed originally to teach.

The christening of the infant after birth, which as a

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religious rite seems a perfect absurdity, is, when we understand it, the truest of all symbols. For, it is immediately *after* the birth of the generative potency, or life principle, that transmutation becomes effectual.

The "death," or passing of John, marks the end of Water Baptism. After this comes the true regenerative baptism, which is by the Holy Ghost. This is the "comforter" sent to man, and is the realization of the highest known joy. The "unpardonable sin" against this Holy Baptism, or Holy Ghost, would be a return to generation. Why unpardonable?

Because, as has been shown, generation is sin — a sin incurring the death-penalty. Think of it. Think of the horror of it! Every living man, woman, and child in the world today, all under the penalty of death, as much so as if condemned and in a death-cell! Is it, then, not worthy of the most earnest, devoted thought, the greatest personal sacrifice, the most *herculean effort*, to bring this message to the condemned, even if but few be aroused from the lethargy of an age-incarceration to burst their prison doors and come forth from the darkness of death into the LIGHT OF LIFE?

CHAPTER XVI

THE SECRET OF THE SEED

“Let the earth bring forth grass, the herb yielding seed, and the fruit tree yielding fruit after its kind, whose seed is IN ITSELF upon the earth.”

OF all nature's wonders, the most wonderful is seed. Who that had never beheld the oak could possibly conceive that it sprung from a tiny acorn? And who that had not been taught the marvel of it could believe that the human being comes from a tiny, invisible cell of which it would take forty thousand laid in a row to equal the height of a man?

In the seed are involved the life and potential evolution of the species. Everything has its seed — animals, vegetables, minerals. The period of the seed's vitality becomes shorter as we ascend the scale of organized life. The seed of minerals is practically immortal and may lie for untold ages in the heart of the earth awaiting conditions for its development. This immortality, or a measure of it, is imparted to the seed of organic beings, for all organic life is derived from the mineral and returns to the mineral. Life may be said to slumber in the mineral and to awaken in the various organic forms. It is the seed that forms the link, or bridge, between these lives — the long series of lives — from the mineral, through the vegetable, and the animal up to man — holding ever within itself the mystery of life and death.

In the lower forms of life the seed is developed as an entity apart from the individual. In mammals, the seminal potencies are separated and embodied in the sexes,

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and the seed is only created in and by the act of sexual union. This fact, though a matter of the commonest observation, seems to be entirely overlooked by those who attempt to reason on the subject from a moral, or theological standpoint.

That oft quoted passage in John: “*Whosoever is born of God doth not commit sin; for his seed remaineth in him,*” is taken to be supportive of the idea of celibacy and its divine sanction, but upon analysis it is evident that the passage has no reference to this whatever.

How can a man's seed be said to “remain in him,” when, normally, he has no seed to remain? What he has is only *half* a seed, or more correctly speaking, the potency requisite to create seed. The real seed can only be created, and is only created, by a fusion of the male spermatozoon with the female ovum, which, of course, involves a sexual process. There is no possible way to escape the conditions, and never will be, unless Professor Loeb, or some other enterprising scientist, extends his artificial fertilization discovery to successfully include the human ova.

But when the natural course of seed-creation is followed, the seed so created remains *not* in man, but in woman, and leads to generation of the species. How, and under what conditions, then, could the “seed” remain in man? That is the thing to determine in order to make any meaning whatever of the text. And this inquiry leads us to something vitally interesting.

It can “remain in man” only by having passed over into its true development sphere, woman, and *made into seed* — a seed entirely different, however, from the generative seed — a hybrid, so to speak, with a wholly different destiny from the embryonic seed. Having been re-invested of what it has been divested (symbolized by the “head” of John the Baptist, or the expiring life of the “thief” on the cross), and

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infused by a truly divine potency, it is THEN returned to the Master, its own proper sphere, man, for further development. Then and *then only* is the man "born of God," so that he CANNOT commit sin — the sin of generation, for his seed, the seed created by the bi-une immortal forces, *abides within him*, as within a womb, gestating, and springing up into life everlasting!

To imagine that this marvel can be produced independently of sexual interaction is quite as absurd as to suppose that a child was ever born virginally. We have a number of writers, following Zugassent, who lay claims to a discovery of regenerative results through some form of semi-celibacy, or distortion of the natural sex-impulse. How can anything of this kind be called a "discovery," when it has been taught and presumably practised, to some extent at least, by the Catholic Church since its establishment?

Has the practice of celibacy ever produced any appreciable effect on the normal health or longevity of the individual, or the sect advocating it? Observation and history show that it has not. On the contrary, it has led to more vagaries and abnormalities than any doctrine ever put forth. And the institution which imprisons men in monasteries and women in nunneries, even could it be shown that such sexual isolation is anything more than a pretense of virtue, is responsible for having committed the most grievous crime against nature and nature's God ever known in the history of the world. If the practice is good for the priests, why is it not good for the laity? One answer is that the laity have to propagate in order to support the priests. The old monks were taught that self-abuse was holy, while to even look upon a woman was impious! And all this gigantic, ecclesiastic, mental myopia, like a great deal more called "religion," has been caused and supported by a total misconception of the meaning of texts like the one quoted above.

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The practice called "Karezza," and a like idea known as "Magnetation," and other similar and derived practices, which consist solely in the prolongation of the act with voluntary avoidance of the natural orgasm, are to be unconditionally condemned as forming a species of abuse that can have no physical or mental benefit whatever, and are likely to have most deleterious effects upon the health of the victim. This "system" of practice has to my personal knowledge been given a thorough trial by a certain society, and it resulted in nervous hysteria in the women and painful disorders in the men.

The teaching of Jesus concerning the Eunuch is also frequently brought forward as an argument in favor of celibacy. But a "eunuch" in the sense meant by Jesus is not one made so by mutilation, but rather represents the man that "for the kingdom of heaven's sake" has regenerated himself. A eunuch was made in olden times, and still is in some parts of the world, for the purpose of becoming a "harmless servant of the harem." The "eunuch" of the Regeneration, it may be remarked, would be equally trustworthy in a like situation without submission to any barbarous measures or abnormal prohibitions. But, as Jesus says, "all men cannot receive this saying," that is, they cannot understand it.

Isaiah says, "*Neither let the eunuch say, Behold I am a dry tree. For thus saith the Lord unto the eunuchs that keep my sabbaths, and choose the things that please me, and take hold of my covenant, Even unto them will I give in mine house and within my walls a place and a name better than of sons or of daughters; I WILL GIVE THEM AN EVERLASTING NAME, THAT SHALL NOT BE CUT OFF.*"

Another teaching, a sort of pseudo-scientific celibacy, I find to be very much in vogue in some quarters from certain disseminated literature on the subject, the pith of which

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teaching is that through abstinence the "seed" is absorbed into the blood, and goes to increase physical vitality, and brain force.

As has been shown, neither sex has any true "seed," and as for the retained sperma being "re-absorbed" in any way, that is, under all conditions, a physiological impossibility.

Every one of any experience at all knows that the ordinary sex-expression is very depletive of vitality and that a certain abstinence does restore the normal conditions of vigor and elasticity, but beyond this it does nothing, and in fact, if abstinence be too greatly prolonged, it has its deleterious effects also.

So the crying question goes up everywhere, WHAT IS TO BE DONE? One is continually between the Devil of excess and the Deep Sea of continence, neither of which is ideal nor desirable, both leading to physical demoralization and death. No wonder man has come to look upon sex as a thing accursed, to cower beneath it as a slave, to hide from it in shame, to bring the enginery of custom and law into play in its suppression and control — largely, as we see, without avail. Sex is a tyrant whom all obey, a Mephistopheles with whom all sign a compact with their life's blood.

From this condition there is but one escape, and that is the "New and Living Way" of Regeneration — the way that leads to the realization of true happiness — the way that reveals the mystery of rebirth into everlasting life.

The method of this rebirth bears a distinct analogy to that of the first, or common birth. The latter may be said to begin at the moment of conception, by the infusion of two germ-cells into one, which thereafter becomes a sphere of attraction, a nucleus about which other cells form spontaneously. The unseen Archeus, or builder, is there, endowed with strange and incomprehensible powers, expanding

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and creating, evidently according to a definite and pre-conceived pattern. The mode of crystallization, whether it be of mineral or of man, is seen to be essentially the same. Two seminal potencies are brought into contact, and this is the *signal* for the Great Work to begin, which normally does not stop until the perfect form stands forth.

In the case of man, both these potencies are derived from the blood, and unite to form the flesh and bones, the tissues and organs, of the embryo. The blood itself enters through the umbilicus, and the other element, a derivation of the blood, called the Amniotic Fluid, forms a sea in which the young child swims for months, and of which it swallows quantities. This, in another work, I have referred to as the "nurse" of the embryo, though strictly speaking it is but *one* of the nurses. In the gestation of the child in the womb we have the pattern of the gestation of man in the Regeneration. In either case the body is built cell by cell by the interaction of two vital fluids. In the end it becomes practically a congelation, a very large percentage of it being *water*.

It must have struck every thoughtful observer of nature, how very profligate she appears to be of her sexual forces. She sends out a myriad blossoms on every bush and tree, but only a proportionally small number of these produce seed. This redundancy seems to be for the purpose of ensuring reproduction. At one stage of evolution, the excess appears to be on the side of the female element, but higher up the profusion of the male element becomes more and more manifest.

Take the bee for illustration. There will be thousands of drones created to one queen, only one of which will be utilized in the preservation of the life of the hive. On a certain day the queen takes her nuptial flight pursued by ten thousand drones, each vying with the other to attain

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the prize. Up, up she soars, straight as an arrow, and as swiftly. There is but one of the pursuing lovers that can match her flight, only one who will be able to reach her. This one represents the survival of the fittest, nor will he survive more than a brief moment, for, caught in mad embrace, he revels in the kiss of death, being disemboweled in the act and falls stunned and lifeless. But in thus yielding up his life to love, the queen is enabled to lay fertile eggs to the number, it is said, of twenty-five million, extending over a period of about three years!

But what of all the other drones? When the fertilization of the Amazon apis has been effected, and she returns with her bloody trophy robbed from her daring and unfortunate consort, the spinster workers, having apparently no sentiment, and actuated only by economic considerations, set to work to slay one by one the vast horde of drones which for months they have labored so hard to bring to maturity. The whole host of them is forthwith ruthlessly slaughtered. The end justifies the act.

Very much the same thing occurs in the human hive. In the "nuptial flight" there are thousands of spermatazoa, corresponding to the drones, starting out valiantly in quest of one single ovum, the Queen, and she opens to receive but one, the swiftest, the strongest, the best. The others perish ignominiously. From the standpoint of the co-operating individuals this is a vast sacrifice. It involves the sacrifice of much vitality on the part of the male, a sacrifice which in one way or another continues virtually all through the period of gestation, and it demands a most strenuous and continuous sacrifice on the part of the female, the mother to be, as every one knows, and as every mother will attest. In some of the lower forms of life, generation causes the immediate death of one or both parents.

This sacrifice to bring children into the world of expression

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and manifestation leads most surely to the ultimate exhaustion and death of the parents. Not so much directly because of what the child-bearing robs them, as indirectly, because the forces which should be combined to recreate themselves have all been dissipated and forever lost. For under such conditions the Seed of Regeneration is never formed.

What is the Seed of Regeneration? It is an entity composed of a substance akin to the seed of minerals, of which mention has been made. It is atomic in its constitution, ethereal in its nature, vital in its action. It may appear somewhat far-fetched to call this substance "seed," as it seems to act more in a nutritive capacity to the germinal life-force than otherwise, and yet, really, all seed does likewise. The bulk of the seed, any seed, consists of a highly differentiated and purely expressed form of *food* designed to nourish the germ in its earthly growth and development. And so this regenerative "seed" acts as a nutrient to the cells of the bodily tissues.

Once formed in its proper calyx, it takes sudden wings, like thistledown, and flies to its proper cell-sphere by an irresistible attraction, being absorbed forthwith by the fluidic life-substances in the cell, even as light passing through a pane of glass to nourish the plant growing in the room. The seed itself is really a highly potentialized form of light, which floods the cell with new life and vitality. This happens only when man is "born of God" and his seed (rightly formed) "remaineth in him."

This is the Seed of Abraham (A Brahm, "the sun"), which was said to be "as the dust of the earth, or the stars of heaven." In very truth, each one is as a star set in the canopy of heaven (the regenerate body), and *all* have been raised from the dust! "In my father's house are many mansions," says Jesus. Each regenerated cell is such a

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"mansion" in the house of the "Father," wherein these redeemed, seminal *sols* go to dwell eternally.

Thus it is that the regenerate Son of Man becomes "resurrected" and "ascends to the Father," meaning an ascension to the inmost spiritual planes of life. And does any one presume to say, because corporeal, and transpiring in accordance with divine, *natural* law, that it is any the less "spiritual?"

Many people have a strange notion regarding "spirit," that it must be something incorporeal, mysterious, utterly incomprehensible. There virtually *is* no spirit, save the spirit of Light, and no soul, save the soul of Substance. The union of this spirit and soul, that is, the entrance of light into substance, produces crystallization and form, with all the attendant movement and phenomena of life. But to try to think of this in a universal way, leads only to exhausting speculation, and imaginary concepts. To investigate it within the sphere of our own physical being is alone productive of satisfaction and enlightenment.

The parables of Jesus concerning seed, and the sowing of seed, are deeply instructive when once we understand the real *nature* of the seed to which reference is made.

The "kingdom of heaven" is compared to a mustard seed, one of the smallest of seeds, which, when sown in its proper soil, becomes a tree so that the birds of the air come and lodge therein. This parable refers solely to the Regenerative Seed sown in the human sphere — the "birds" being the same as "angels" — a poetic symbol of the Songs of Rejoicing, the Harmony of the Spheres of perfect being!

Jesus again declares the Seed to be the "Word," which I have shown to be the seminal, regenerative essence itself. As every agriculturist knows, there is a proper time, a proper place, and a proper manner in which to sow any kind of seed. These are details to be determined later. The first

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thing required is to find the proper seed, and seed of good quality.

Nearly every one will demand at the outset to know not only the actual seed but every step in the process of semination so that he may analyze it mentally, which means that he would like to pass judgment on it before subjecting it to actual trial. Ninety-nine out of every hundred would probably reject the knowledge, because the deeper part of it is something that defies mental analysis, and must be understood in another way.

All sages who have mastered this principle agree that it cannot be openly revealed. Pythagoras says, "How wonderful is the agreement of sages in the midst of difference! They all say that they have prepared the Stone out of a substance which by the vulgar is looked upon as the vilest thing on earth. Indeed, if we were to tell the vulgar herd the ordinary name of our substance, they would look upon our assertion as a daring falsehood. But if they were acquainted with its virtue and efficacy, they would not despise that which is, in reality, the most precious thing in the world. God has concealed this mystery from the foolish, the ignorant and the wicked, and the scornful, in order that they may not use it for evil purposes."

What do we know about the germination and growth of any seed? We have learned by observation what a seed is, and that it should be placed in the earth in order to grow, but beyond this we know absolutely nothing about it. All the processes of germination and growth are to us a sealed book. And why should we need to know? Jesus admonishes us on this point by saying that after committing the seed to the earth one should sleep, that the seed springs up and grows one knows not how, "for the earth bringeth forth fruit OF HERSELF," spontaneously.

The immaculate conception and birth of Jesus by the

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Virgin Mary is but a grand dramatization of this wonderful, mystical, spiritu-natural, divine-human phenomenon of creating this regenerative seed. The life of Jesus is the growth of this "minute mustard seed" into a vast tree filling all the earth, the mortal body, and rendering it thereby semi-divine. This is the "Tree of Life," which at maturity brings forth a potent seminal essence, capable of effecting the ultimate miracle — the complete divinization of the human, the immortalization of the mortal!

To perfect this Seed requires a fulfillment of what is prefigured in the dialogue between Nicodemus and Jesus concerning the rebirth of man when he is old, by a process of re-entering his mother's womb and being "born again" of the Water and the Spirit, which is all symbolized and brought out in the betrayal, crucifixion, death and resurrection of Christ.

Whoever has the idea that the "resurrection of the dead" means the opening of sepulchers and the re-clothing of ghastly bones with flesh, is a million or more miles from the conception of the real truth of the matter. Paul gives us a clear idea of the resurrection, if we will but understand what he says, in the wonderful fifteenth chapter of 2d Corinthians.

"But some man will say. How are the dead raised up? And with what body do they come?" The reply is most significant: *"Thou fool! that which thou sowest is not quickened, EXCEPT IT DIE. And that which thou sowest, thou sowest not that body that shall be, but bare grain, it may chance of wheat, or SOME OTHER grain."*

Herein it becomes plain enough that the resurrection of the body means the transformation of the body by the sowing of a *certain* seed, which, when sown, like any other seed, dies, and is reborn with new potentialities. To this seed Paul says, "God giveth a body as hath pleased him, and to EVERY SEED HIS OWN BODY."

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That is to say, every Regenerative Seed is given a new body in the form of a cell — a microcosm in the Grand Body which mythically is represented by the Earth, or the Universe — the macrocosm.

Paul goes on to say more wonderful things still about this resurrection of the dead. "It" (the seed), he says, "is sown in *corruption*" (as in generation); "it is raised in *incorruption*" (in the regeneration). Compare this with what Pythagoras says above concerning the "vile" nature of the original seed, and then recall also the fact that Jesus, its symbol, is said to have been "despised and rejected of men."

Paul says further of the seed, "It is sown a NATURAL BODY." Could anything be plainer? This means it is a natural *substance* and sown in the natural way. "It is raised a SPIRITUAL BODY." What is that? *That*, indeed, is the "mystery hid from the foundation," the secret science, the pivot on which the whole doctrine of the Christ turns, whereby Christ becomes glorified in man. How this natural seed-body is changed into a spiritual Seed-Body is occultly told in a hundred places throughout the Bible and other sacred books, but unless one is able to put "two and two together," he may never be able to grasp it. Here is the point where one must be in position to DO THE WORK, in order to realize its meaning. "Faith without WORKS is dead."

This seed is "sown in DISHONOR and WEAKNESS." What is the meaning of that? It is sown by an action considered "dishonorable" because of its unfortunate consequences — an action that has hitherto been the prime cause of degeneration and death, and of all the disease, sickness and suffering, and almost every imaginable misery and horror with which, since the beginning of time, the human race has been afflicted — an action epitomized and expressed in the word, *sex-*

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abuse, which includes every present known use of the sexual function. "It is raised in glory and power" — in and through the REGENERATIVE ACTION.

The author of Upa Sastra gives a fine explanation of this: "What is sin, essentially? Every act is a sowing of seed. Sin is said to be sowing to the flesh, and the consequence, the Bible teaches, is to reap corruption. We say the mouth waters for anything eagerly desired. This water might be called the salivary seed. Whatever we make an effort to obtain, we by this means sow seed upon it in order to make it our own. We cast our seed upon the soil or plane beneath us; that is, our desires go out upon earthly things. If we delight in those things for our own sake, we, in the act of sowing, descend ourselves towards their level. Man's seed is ever one with himself: whatever soil he casts his seed into, he can never rise but by carrying that soil up with himself. This is degeneration; this is sowing to the flesh; this is sin; this is re-enacting man's original fall. The suffering entailed by thus 'lading himself with thick clay,' as the scripture puts it, is absolutely the penalty for sin.

"We read in the Bible of one who 'hath borne our sorrows,' who 'was wounded for our transgressions,' upon whom 'the Lord hath laid the iniquities of us all,' who 'poured out his soul unto death,' and who 'was numbered with the transgressors.' His experiences are likened to a seed which is sown in order that it may die, and thence bring forth the accustomed fruit. These things are said of Jesus Christ. If the seed 'die not, it abideth alone, but if it die, it brings forth fruit.'

"What grand principle of a world's resurrection is here involved, or taught as lying in the death of an individual? The seed here sown is a divine offspring; the soil into which it is sown is humanity. When implanted, its heavenly vitality or warmth, as concrete substance, dissipates or

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radiates into the stagnant mass around until there is an equality. The mass has gained what the sown form has lost; the seed is comparatively dead. This is the first necessity of fruitfulness, as the scripture states. This dying is a cause, of which fertility is to be the effect; 'he pours out his soul unto death' — in other words, his life-essence is dissipated, radiated or disseminated upon those things which surround him.

"The saliva, or salivary seminations which are thrown into masticated food, constitute so many inseparable links or bonds which unite the particles of food to the human organism. A subtle rapport becomes at once established, and the essential particles of the food, even in this preliminary stage, are indrawn within the scope and reach of the vital organic circulations. The salivary seed is, as may be palpably perceived, projected into its soil; there it partially dies; that is, 'it pours out its soul' as re-dissemination. It is the same, whether we say the soul is poured out or that seed is disseminated, or that sacrificial blood is shed, or that the activity and heat of protruded, vortically-formed offspring are again being radiated as seminations or concrete forms of super-essential life into surrounding substance.

"The sum of the matter is — divine life comes forth through womb action, clothed in mortal substance, the substance of the comparatively lifeless body of humanity. This life, like heat, dissipates itself; there is thus a dying of the divine form down to the level of the mass; excepting that this form is its nucleus. If the mass was originally a form of sin or transgression, this nucleal form is now one with it by means of a positive life, as disseminations, which has been projected into that mass.

"Now when this divine form first descended as offspring from the Father-soul, it was replete with divine life; but as

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this became appropriated by the mass of cold human soil around, the form not only 'died' through the radiations of its original life, but the very process of thus dying, conjoined and bound to it as a moving sepulcher, the mass which received the living, radiated, positive entities.

"This form must now rise with the mass attached to it, not else; for it is in perfect rapport with that mass, as a heart is in rapport with its surrounding frame. Thus, the dying of the sown seed is a re-distribution of life; and the fruitage is the body, or 'pulp' which this distributed seed life accretes to itself, and bears upwards as 'first fruits,' as abstracted precious things to its original home in the skies. In this brief explanation is involved the birth, ministry, death, resurrection and ascension of the divine incarnated life known as Jesus the Christ.

"But there is a sowing also which is not sin; and that is when our sense or carnal desires go forth as subsidiary to other and higher desires which yearn for the restitution of all things to primal order; thus, by denying our natural degrading propensities the first place, we tend to destroy them and rise upon their ruins: while by gratifying those same propensities in serving self alone, we immerse ourselves more and more, we sow our very souls, in sensualism and carnality. Every act of this kind of sowing is a sin, and, as described, is its essential nature. Sin, in fact, is loving that which is below, and so attaching it to ourselves, from mere sensual motives.

"Love is the moving force of everything, life being the extension of that force; thus, the love of one plane, as a positive, is the life of that receptive plane which is the next below. There is no variation attending this simple force of love and its exterior development, whether we investigate its nature in the heavens above or the earth beneath. The expression so common in scripture, to gird oneself, or, to gird

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up the loins, as preparatory to action, is full of instruction to us respecting the relations of Love and Life.

"Force, seminal force, is the universal form of power, even where space and time have no existence; and indeed, that the same form of force is paramount in the animal nature of all of us too, may be proved by this, that much action of the brain, or of the stomach, or of the exterior muscles, deflects the power and substance which otherwise would flow into the sexual spermatic vessels.

"That God is love, is the Christian's text, and yet no sect hesitates to curtail and modify, in application, its broad, absolute sense. No man ever yet hated his own body, but nourishes and cherishes it, is also a dictum of scripture, as well as the law of Life, corporeal, spiritual and divine. God's love tends, as the soul's instinct tends, to draw the body close. The positive principle derives exquisite enjoyment from the compressive grasp of clinging, passive affections. Whether love be divine and pure, or carnal and impure, there must be delight in it from the sensation alluded to; just as there must necessarily be a yielding bliss experienced by the passive affections when conscious that the yearning male vigor is pouring its affluence, as a strong sustaining arm, through and around all their being.

"In the case of our orb, so fallen off, Love seeks to draw it up, in the execution of his omniscient counsels, and constitute it a new heart, a new center of life to the orbs of universal space; as though the absence of the desired object intensified the heart's longing towards it. Oh! the heart of the heavens is a Man's heart, which reproduces its emotions in our daily lives. It is in this process of drawing up, this clasping of the cold benumbed earth to the ardent bosom of the yearning heavens, that are involved all the changes of dissolving worlds, the scenes of judgment, the agonies and blank despairs of hell, which mythic works depict."

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The foregoing is very deep, and demands more than a superficial reading. In it is to be found succinctly every step of the regenerative process, and the rationale of the whole work of race redemption.

CHAPTER XVII

THE SERPENT AND THE DEVIL

THE serpent has, from the remotest times, been regarded with a singular veneration difficult to understand, especially when we consider what a really repulsive and venomous beast it is. It was held by the ancients to be the embodiment of both evil and good, divine powers were ascribed to it, and it was worshiped as a god.

Moses, the magician, when he saw the serpents biting the people, raised upon a pole a fiery, brazen serpent, and those who had been bitten looked upon this by his command and lived. John alludes to this miracle, saying, "As Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted up." If the Son of Man was the Son of God, *why* must he be "lifted up?"

The natural fact from which the Serpent Symbol is drawn is the Digestive Tube, which bears a striking resemblance to a coiled serpent. It is through this serpentine tube that the physical evolution of the species from worm to man has been brought about. Organic life may be said to consist in one long process of eating and digesting. We see it first illustrated in the tree, wherein the sap is drawn upward, thus revealing a principle or force operating contrary to the force of gravity, inertia and death — a principle of levity, activity and life.

All visible movements in nature conform to the universal movement, the elliptical and spiral, this being the resultant of the original impulse of the "whirling motion" of *ions*

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about a spiritually potential point of energy — a vortical movement which sucks in the surrounding particles of elemental substance, congealing, or crystallizing them into magnetic masses from which is derived the cell, and ultimately the multi-cellular organism. This spiral movement resembles the coiled serpent; Spirit and Soul, the bi-une life-force, abide eternally at the center — the *Sun-Center* of the life of the sphere, and the magnetic energy radiating from this point manifests as desire or hunger, and results in nutrition, accretion and growth. This, in brief, is the history of all life-phenomena.

Ophiolatry, or serpent worship, was anciently connected with sex, probably from an association of ideas, the erect serpent naturally symbolizing priapus, the apparent source of life emanation. It is little wonder the ancients worshiped this emblem of the life-principle. Jesus, or Jesod, is, if the truth were known, but the personification of it. He represents the very same thing that Moses "raised" in the wilderness, whereby a deadly object (generation) was transformed into something that is healing and life-giving (regeneration).

This symbolic "raised serpent" is wonderfully suggestive and instructive. It shows that this foundational Christ-principle may be changed *voluntarily*, that its sting or poison may be removed, and itself be converted into a remedial agency. All this is part and parcel of the New Way, the new truth, the new life. To come into this understanding, is to come into the **LIGHT OF LIFE**.

According to the orthodox creed, the Devil exists as a spiritual personality antagonistic to God. This conception of a personal Devil is to be traced to the aborigines, who were accustomed to personify all the good and bad elements as gods or demons. Those which affected them beneficently, like the elements producing seed-time and harvest, were

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"good" spirits, while those which appeared malefic, like the hurricane causing devastation and loss, were accounted "evil" spirits. From these undoubtedly have been evolved the modern "God and Devil."

All this, though apparently pure superstition, is nevertheless based upon certain occult facts connected with nature and life. I will again quote from *Upa Sastra*, which gives the clearest and most satisfactory explanation of the Devil that I have yet seen:

"Some ethnologists modify their classification of the human races by the test of having a devil in their religious systems or otherwise; not knowing that where there is a Deity, there must be a devil, in every system, under some form or other, so long as an opposite principle to good exists. Through the transformation of 'being lifted up,' as shown in the Bible, the serpent, that is the devil or satanic principle, becomes a savior; for it is the intellectual-sensual principle in its spiritual degrees which is called 'devil' and 'Satan.' Evil would never feel repugnance to good if they existed entirely apart. Why should it? We feel repugnance only to that which injures us. If hell were the necessity of a fate unconnected with the divine will, those suffering its tortures, even Satan himself, could call forth or exercise no resentment against Heaven; but it is the pangs which evil suffers on the conscious approach of a higher life, which beget that intense hatred, which, according to scripture, characterizes the fiend.

"All pain is the result of an extra inflow of life; or, in the case of the body, of an extra *inflow of blood* and vital activity to any part. Thus pain, every kind of pain that can afflict man bodily or spiritually, is from the same cause, increase of circulating life. In the progress of the regenerative life downwards from the heavens, it brings first to the spiritual plane touched such an increase of life or disintegra-

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tive action as to dissolve or decompose gradually its original formation.

"In the progression of the new life, one part of the serpent-form is first elevated and purified, say the head; and then, this elevated portion proceeds to eat or draw up, by assimilation, the next part. The Christ says, in substance — If I, the serpent, be lifted up, I will draw all up after me. This principle of action is represented by the well-known emblem of a serpent eating its tail — meaning that the members of its body, which are already elevated, will in turn eat up or elevate the inferior members.

"The gods are often represented in statues or pictures, with their inferior members or legs taken up or turned up. So, 'Jacob gathered up his feet into the bed,' or place of rest. Ananta is the feminine principle redeemed, and becomes the victor's wreath; and whether it be figuratively shown as a laurel-crown, after the manner of the Greeks; or, as the many-headed serpent; or, as a choral concourse of glorious gopi-forms wrought into a garment of beauty, the one great truth is taught — **THE MAN HAS WON HIS MANIFORM WIFE!**"

CHAPTER XVIII

THE GOLD FISH

SOME very important light is thrown upon this subject by a study of the fish. We have shown how the spirit moves upon the waters in creation. The first free-moving, vertebrate form, is the fish. This primitive form of life still persists in the germinal life of the higher species. Even the lower types begin life as a minute fish-form. For example, the spat of the oyster, and other molluscs, are born as little creatures with a tail for propulsion, moving about freely for a time before they attach themselves to the rock and grow their mature shell. So also the young of the frog begins as the tadpole which swims about as a fish, attaining quite a size, until finally it drops its tail, grows legs, and merges into frog-hood. Even man begins life as a little fish, the spermatozoon being born in water, bred in water, and coming forth to breathe the higher element, air, after a series of aquatic, foetal developments.

The reputed life of Jesus is singularly associated with water and with fish. He chose his disciples from fishermen, and made them "fishers of men." He taught his disciples how to cast their nets so as to draw fish successfully. He fed the multitudes with a few fishes which were miraculously multiplied. He taught Peter the art of taking gold from the fish. The first food eaten after his resurrection was a piece of broiled fish. The great mystic sign given to show approximately the time of the Regenerative Cycle is embodied in the tale of Jonah and the Whale.

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On some old tombs an inscription relating to Jesus will be found and under it the figure of a fish, or the word *Ichthus*, the Greek word for fish. Jesus is sometimes called "Ichthus." The letters IHS placed over the head in figures of Jesus *might* mean "Ichthus, hominum salvator" (a Fish, the savior of men), for the Redeeming Principle of the race considered either generatively or regeneratively has its *origin* in the Fish-form.

Jesus is the potency derived physically from the heart, spiritually from the soul of man. The various organs of the body represent his disciples — not the organs particularly so much as the transmuting essences, or secretions expressed by and through them.

They, in co-operation with this Jesus potentiality, become "fishers of men" and fishers of fish at the same time. for the "fish" and the "men" are really one and the same thing occultly — the seed-germs, or spermatozoa. These are they which are caught in regenerative "nets," the net-work of capillaries, and blood vessels, and drawn up. The Seven Loaves are "seven bakings" of the divine Bread of Heaven, which Jesus declares himself to be. This, with a "few small fishes," is so "broken" in the process of redemption that they feed a great multitude — of the body-cells, and it is true also that there are "fragments left over."

It is a scientific fact, unknown to modern science, that this Solar Essence symbolized by the Son of God, or Jesus incarnate, contains the *Seed of Gold* — not metaphysical or symbolic gold, but *actual* gold, such as is in use commercially. And this fact is the basis of the miracle that the followers of Hermes, the alchemists of the middle ages, performed, the miracle of transmutation. Peter, the chief disciple of Jesus (identical with *Petros*, the Stone), is the foundation-principle of this philosophy. He represents the visible expression (the "spokesman") of the unseen Christ-principle. It was,

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as before mentioned, Peter who caught the fish which contained the "coin" with which Jesus paid his taxes. It was Peter who "went fishing" and discovered Jesus after his resurrection. It was Peter who drew the great draft of fishes. To Peter, after the fish had been "broiled and eaten," Jesus repeats three times that mystically significant admonition, "*Feed my sheep!*" Much is told in the sentence which follows: "Verily, verily I say unto thee, When thou wast young thou *girdedst thyself*, and walkedst whither thou wouldst; but when thou shalt be old, thou shalt stretch forth thy hand and *another shall gird thee.*"

The "man" referred to in the text is no individual man, but the essential life-principle of man. In youth, this begets its own body (girds itself) from the external elements, but in old age, it must "reach forth its hands" — its desires — and ANOTHER (ever the redeeming Christ-power) will give it a new body ("another shall gird it"). The thought in this passage bears a close analogy in significance to that in the Nicodemus-Jesus controversy, where the former inquires whether a man can be re-born when he is old. "*Another shall gird thee.*" This other is the *Mother* — the Divine-Feminine form encompassing.

This thought is very difficult to grasp until every wheel in the mechanism and its proper movement is understood. It is impossible to understand *any* machine without setting to work and practically running it, and thus studying it day by day. No one can understand the simplest mathematical problem unless he works it out. All disquisition on a subject of this kind will sound vague and abstruse until one sets to work to prove things, and to apply principles to his own practice.

It is my aim first of all to bring the student down from the skies of imagination where for ages of incarnations he has been roaming about in search of heaven and happiness —

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down to the one place where heaven actually is, the one place where true happiness may be found, and that is here on this earth, now, in this life, and in this body. All outside and beyond this is pure, metaphysical moonshine, which the LIGHT OF LIFE, once perceived, will dissipate. All scriptural texts and symbols are to point us to this Light, and give us assurance that we are not the first who have beheld it.

Jesus says a very significant thing to Peter concerning John, the "beloved" disciple, if we can but construe it. He says, "If I will that *he tarry* till I come, what is that to thee?" Now what is the meaning of this? Surely it cannot mean that John was to *live* till Jesus came again, a thousand years perhaps thereafter. Remember, this was said *after* the resurrection, as Jesus was about to "ascend into heaven." John, we must recollect, represents the organism and potential energy of generation, and is, as has been shown, the forerunner. He is the FIRST EXPRESSED, and must "tarry" TILL the "coming of the Lord," because the Lord's mission on earth (in the body) can only begin *with* John's baptism. That is to say, *The administration of this rite gives him the needed power to go forth and conquer death!*

I am aware that my clerical critics will say that John the Evangelist, was a different person from John the Baptist, but we are not dealing here with *historical* characters. There is only ONE John principle, and that is presented under different aspects AS different persons.

CHAPTER XIX

LUZ, THE RESURRECTION BONE

THE ancient Hebrew writers declare that there is a bone called "Luz," which is the nucleus from which the body is reconstructed at the resurrection.

Many marvelous stories are told concerning this bone, which was said to be indestructible — incapable of being destroyed by fire, water or any other agency. The Emperor Hadrian once asked Rabbi Joshua how man was to be resurrected in the world to come, and the Rabbi replied, "From the bone, *Luz*, in the spinal column." To verify this, the Rabbi is said to have produced the bone so that the emperor might see it. When placed in water it was not softened; it was not destroyed by fire, nor crushed by any weight; when placed on an anvil and struck with a sledge hammer, the anvil was broken, but the bone remained intact.

All this sounds like a fairy tale and is, no doubt, legendary; and yet, learned men in all times have been led to pay heed to it, and many have actually endeavored to locate this bone. Some have thought it to be near the base of the skull, others have identified it with the coccyx, or end of the spine, while others still have located it in the great toe!

This search for the bone, "Luz" well illustrates the prevailing scientific method and the agreement of scientific theories. But let us run this legend down by the occult method, and see what is to be gotten out of it.

The Scripture is full of allusions to bones and there is

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always a hint or suggestion involved of some mystic and hidden potency connected therewith. Eve was first created from a *bone* of Adam. The *bones* of Elisha restored a dead man to life. In Proverbs, we read that, "The fear of the Lord shall be marrow (watering) to thy *bones*" — "Envy is rottenness of the *bones*" — "A good report maketh the *bones* fat" — "A broken spirit drieth the *bones*." Ezekiel's vision of the Valley of Dry Bones that were "breathed upon" by the Lord so that they stood upon their feet is most significant. Job speaks of the perfect man with "breasts full of milk and his *bones* moistened with marrow." The Word of the Lord is compared to a "two edged sword that pierceth even to the dividing asunder the joints and marrow." And this phrase also has a deep significance, "Take the **HELMET** of salvation, and the **SWORD** of the spirit which is the **WORD**." Here we see salvation depending on the "word," which is the "sword." Job says, "Yea, the glittering sword cometh out of his *gall*." Moses says, "The Word is nigh to thee, even in thy *mouth*."

All these passages certainly suggest *some* occult physiological *secret*. There will be those of my readers who will remember of having heard that the Word was "lost," but that a "substituted" word is given. The literal meaning of that word is "Great Bone." And I may say to you, brethren of the Rosy Cross, who alone perhaps will understand me, that this is identical with the bone, "Luz," *lux*, **LIGHT**. It is the "light shining in darkness," *the Word*, declared by the Holy Saint John to be "in the beginning" — to be "God."

What is the "beginning" of man? A Primitive Streak in the embryonal area, appearing about the twelfth day of gestation, marking out, like the finger of divinity upon the trestle-board, the line of the Spinal Column, that wonderful living center of illumination, that transformer of the

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divine magnetic ray into the light of human life, to lighten him that is to come forth.

Herein lies *The Word*. Its "substitute," or covering, or vehicle of expression, is the **BONE**, in which are formed and created the blood-corpuscles. Physiologists are united in believing that the Red Marrow of the bones is the principal *source* of the red corpuscles of the blood. In the foetus and the infant, the marrow of nearly all bones is *red*. In the adult it becomes *yellow*, the red marrow being confined to the cancellated structure of the short or flat bones. As is well known, the red corpuscles cause the absorption of oxygen from the air as it is drawn into the lungs by respiration, thus becoming the magnet to draw the "steel," which makes the "sword" which is the Word of God, hidden in the darkness of "Luz," the **LIGHT**!

Thus we may understand why instinctively all people have had some superstitious reverence for "bones," and have continued to this day to preserve them sacredly in the belief that they would yet be resurrected and re clothed miraculously by some spiritual process, so that they might live again. This superstition may be shown scientifically to have a strong leg to stand upon, for the bones are *actually* the vehicle of the spiritualized protoplasm from which the physical expressment, the body, and its vitality proceed.

Could this vitality be replenished in some manner from some source it would mean **THE PERMANENT EXPRESSION OF LIFE IN THE BODY**. The fact that it is abundant in infancy and youth and less abundant in old age, as attested by the coincident phenomena of the red marrow which becomes gradually yellow in more advanced life, has opened our eyes to the point of being able to place our finger upon the vulnerable spot of Achilles.

The connection existing between the mind and the marrow

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was perceived by the Psalmist, who thus showed himself to be a more scientific scientist even than Mrs. Eddy or any of her followers — that is, he was a keener analyst. But we must admit that Christian Science and Mental Science with all their shortcomings have been the great pioneers to this later unfoldment, inasmuch as they were the first in these later times to bring to notice and emphasize the importance of the mind's influence over matter. We will not here stop to argue whether there is any "matter" or not — it does not matter!

But this much has been revealed to us in the new Light of Life, that it is *not* the cold, "mental" affirmation that brings "health to the bones" and "watering to the marrow." It is the soul-joy, the heart-satisfaction, it is LOVE EXPRESSED IN THE LIFE that does this!

But, as has already been shown, this joy is but transient and ephemeral in the life living on the plane of generation — it is there a joy followed by grief — pleasure mixed with pain — and the whole eventually turned to bitterness and gall. It can only become PERFECT JOY in the Regeneration. In that state shall the marrow of the bones be infused with the true spiritual essence, the Word of God, which will go forth continually as a "glittering sword," not at first to bring peace, but warfare and subjugation of the sin-soaked tissues of the degenerate physical body. For this has to be *thoroughly reconstructed* and the process involves both a tearing down and a rebuilding. New Wine *cannot* be put into old bottles. These results are strictly physiological, but they are perceivable mentally. The process of breaking down old planes and creating in their stead a "new heaven and a new earth" is graphically described in the Apocalypse of St. John. When all is fulfilled, the River of Life, now foul and muddy, flows out pure from the Throne of God and the Lamb, the Red and the White uniting in one blessed

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Fountain of Life, from which man drinks at will and lives on and on into the ages.

"Hoi every one that thirsteth, come ye to the waters, and he that hath no money, come ye, buy and eat; come buy wine and milk without money and without price!"

CHAPTER XX

THE FOOD OF REGENERATION

"Out of the mouths of babes and sucklings hast thou ordained Strength, saith the Lord."

MILK is mythically mentioned as one of the principal foods of the regenerate race. The Israelites were promised a "land flowing with milk and honey," — milk being the visible expressment of the mystic manna. That promise belongs to us, for *we are the Chosen People*.

There are a number of very mystical passages in the Bible pointing to this symbol. Job says, "Hast thou not poured me out as *milk* and curdled me as cheese? Thou hast clothed me with skin and flesh, and hast fenced me with bones and sinews," — really a very graphic description and not wholly metaphorical. It was the woman Jael who gave *milk* to Sisera, the captain of the enemy's hosts, whereupon he slept and was killed so that the enemy could be routed. For this act her praises were sung and she was declared to be "blessed above women in the tent!" When Abraham entertained three angels he set before them soured and sweet *milk*. Moses enumerates among the foods that Jehovah had given the people, that of "soured *milk* of kine and goat's *milk*."

The curdled milk, or *Leben* — "Leben Raib" it is called in Egypt — is still offered the traveler by the Bedouin Arabs as one of their chief delicacies. It is made of the soured milk of buffalos and goats. In Russia they use a form of soured milk boiled with yeast, called "prostokwacha."

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The Tartars use "kephir," cow's milk, and "koumiss," mare's milk fermented. In tropical Africa the chief diet of certain tribes is soured milk. All these people who use milk in this form enjoy excellent health and often live to an advanced age. This is particularly noticeable in Bulgaria, where the food of the peasant-class consists principally of black bread and "yarhouth," a form of soured milk. Here we find the people to be very robust, many instances of extreme old age being reached. One old lady was found there 158 years of age, and a man also who had reached the age of 111 years.

Prof. Metchnikow, from whose excellent work, "The Prolongation of Life," the above examples are cited, made some very extended experiments with lactic acid, which is the active principle of sour milk, and found it most efficacious in arresting and counteracting bacterial growths, which he alleges to be one of the chief reasons for the health-bestowing qualities of milk, as an article of diet.

The most ordinary reason should teach one that milk is normally the purest and most natural of foods. It is the direct product of the most nutritious elements of the blood, prepared by nature in her own alembic, by her own secret alchemic process, for the purpose of supplying to the tender, growing infant the most perfect food possible. The growth produced in infancy during the nursing period is marvelous as compared with the growth in later years, when the young animal or the child is put on a diet of common, coarse foods. A calf, a little over one year old, was recently exhibited which weighed 1,000 pounds — more, in fact, than its mother. The calf had been left to run with the cow, and derived all or nearly all its food from that source. All observations seem to bear out the theory of Metchnikow and others that milk is the most natural food of man, and this will be especially true of the "re-born man," the man

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who through re-generation has returned to the "childlike state" spoken of by Christ.

"In mother milk there is a three-fold life;
An angel-essence, like the morning beam
In clearness, mingles with the tranquil stream.
The elements that make the souls of doves
Flow through her being to the infant's heart."

It is well known that the milk of the mother is much affected by her physical condition and especially by her state of mind, and that the child imbibes this along with the milk, becoming fretful and peevish, or happy and contented, accordingly.

If it can be shown that milk is the proper food for the regenerate man, then it is apparent that means must be devised to ensure the milk's being pure. When we realize that the milk from the cow may and often does contain tuberculosis or other deadly germs, and that diseases even may be contracted by the child at the mother's breast, we see that the purification of this essential food-product becomes a most vital matter. Goat's milk is superior to cow's milk, being always pure and most nearly like human milk.

We have seen that the trend of nature is towards purification and perfection, since she contains within herself the means for attaining this end. The *Elixir Naturæ*, or Vital Ambrosia, prepared in the secret Vase of Art, and there properly concocted, is potent to purify and perfect the quality of all secretions, including the milk. As the Scripture says, "For with thee is a Fountain of Life; and in thy light we shall see Light."

There is no way to renew the natural body except to feed it. All growth is by accretion. A great deal of argument and controversy has been and is being indulged in

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concerning the comparative nutritive value of foods, and very diverse conclusions have been reached. Some believe that a strictly vegetable diet is best, some believe in a diet of flesh, while others advocate a mixed diet. However, the question of diet, like morality, does not appear to seriously affect longevity. You find some centenarians who have all their lives indulged in tea, coffee, tobacco, and whiskey, who have eaten everything indiscriminately from raw turnips to pickled tripe, having broken nearly all the commandments of the decalogue with impunity, while you also find plenty of good, moral, abstemious people, sickly, or dying off before the half-century mark.

It seems that the question of food consumption comes under the head of "doubtful disputations." Paul says, "For one believeth he may eat all things, another, *who is weak*, eateth herbs. Let not him that eateth, despise him that eateth not, and let not him which eateth not judge him that eateth. LET EVERY MAN BE FULLY PERSUADED IN HIS OWN MIND . . . unto the pure all things are pure, unto them defiled, nothing is pure!" Jesus also said that it was not what went into the mouth but that which came out that defiled the man. And this, too, may have a much deeper meaning than appears on the surface.

One of the best written, and most sensible articles I have ever read on this subject is entitled "Problems of Dietetics," published in *Life and Action* for November, 1910 (The Indo-American Magazine Co., Chicago). In this article the writer, Henry Lindhahr, M.D., states that "In the animal food problem is involved the 'proteid question.' For many years there has been waged a battle royal not only among vegetarians, but also among medical authorities, over the amount of proteid materials desirable in a normal diet. Some advocate the use of a large quantity of proteids, not only in the diet of the healthy, but as a means

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of cure, and for 'building up' invalids, especially in the treatment of tuberculosis."

The doctor goes on to show that this orthodox notion is entirely wrong, since animals in freedom build up splendid bodies mainly on nutritious grasses, poor in proteids. "Milk also," he says, "the perfect food prepared by nature for the growing animal and infant, contains only 2 to 4 per cent. of proteids."

"Protein being essentially a tissue-building material, it would be thought," says the writer, "that the young and growing animal would require more proteid than the adult. The latest revelations of chemical analysis and physiological experiments show that in the adult only 4 per cent. of the daily food is tissue-building, while 96 per cent. is required for the production of heat and energy."

"Therefore, instead of being the most desirable element, proteids are a danger food, since in the digestive processes, they produce the poisonous acids and alkaloids which are the underlying causes of the majority of human diseases."

"The authorities of the German School of natural dietetics claim that the streams of energy which the sun sends to our earth are transmuted into chemical energy; food, then, is sun-energy, and living beings are indeed Children of the Sun. In the vegetable kingdom only, the springs are wound which drive the mechanism of life. Vegetarians derive their energy direct from Nature, while meat-eaters obtain energy in a weakened form."

In opposition to this, Dr. Lindhahr says: "All this reasoning seems plausible and has served well the advocates of a strictly vegetarian diet, but unfortunately their arguments are based on false premises and therefore untenable."

"The fallacy of their reasoning is due to the fact that the energies at work in the vegetable kingdom are not, by any means, the highest force on this planet. . . . There is a quality of

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energy in animal food which cannot be derived from vegetable food, and this something is the animal life-principle, *animal magnetism*, or in other words, a higher and more refined range of vibratory activity than those animating the lower kingdoms."

Both sides of this argument contain part of the truth and a part only. All the contestants, I am sure, are looking for light — the Light of Life. This is, indeed, to be found in sunlight, and, so far as its incorporation into organic matter is concerned, it has its evolution, expressible as grades of vitality or vibrational force, as Dr. Lindhahr senses. But in the practice of the Great Art which modern chemistry does not know, I have discovered something new, and that is that inorganic matter may be so manipulated by art as to awaken within it a slumbering force which, once liberated and set in action, produces a certain spontaneous evolution in or of the original matter — an evolution that involves the successive dissolutions and recombinations of the elements through a line of ever progressive phenomena in which the matter assumes a variety of states and forms analogous to those perceived in exterior nature. And that, finally, when the ultimate has been reached in the re-organization of the inorganic or mineral elements, we have at last a Substance evolved actually to the same plane of "vibratory motion" or vibrational potentiality as man himself — and one found to be *congenial to his organism*, having power to reconstruct him molecularly.

Working from this discovery, I have made another which I believe to be wholly original, and this is that man contains *within himself* the same potential natural elements which may be combined sexually in a similar manner to produce even a *higher* degree of perfecting metabolism in the bodily tissues and structures than that which it is possible to produce even by the "Medicine of the Wise," as under-

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stood and taught by the early alchemists, like Paracelsus, Lully, Sendivogius, Philalethes and others.

By the exercise of this *natural art*, man is able to create within himself an "animal magnetism" which becomes the real, vital nutrient, infusing into himself new life, and restoring impaired bodily functions and conditions. In plain words, regardless of what man eats and assimilates on the first, natural plane, he is able on the higher plane of Regeneration to practically "eat himself over," thus raising the vibratory scale of his organism and being, *at will*.

The whole principle and secret of the matter lies, after all, in nutrition. The German School is right in declaring that sun-energy is converted into vitality. So it is. But the *highest potential* of the sun-energy is stored within the earth, or the physical body derived from the earth, ready at the signal from the "wand of Moses" to spring forth and afford new life to the famishing desert-dwellers — the cells of the mortal body.

The proper use of milk, as an article of diet, will unquestionably give to this "Sun Warrior" a more ethereal, more refined, more delicate, and more sensitive vehicle for expression — one more easily "torn and distributed" among the "Centurions of Caesar," — the physical organs under control of the Will. This, indeed, is the "seamless robe" of the Christ, which, like the coat of Joseph, is woven of many colors.

CHAPTER XXI

THE SUN - CLOTHED WOMAN

"And there appeared a Great Wonder in Heaven; A Woman clothed with the Sun, and the Moon under her Feet, and upon her Head a Crown of Twelve Stars."

The Woman of the Apocalypse is represented as being "with child," and about to bring forth a man-child who is to rule all nations with a rod of iron. Another "wonder," is then shown in the shape of a "great red dragon" which stands ready to devour the child when it shall be born. The dragon "persecutes" the woman by casting out of his mouth WATER as a flood to carry her away. But the Earth helps the woman by swallowing up the Dragon's flood, and the Woman is given great wings with which she escapes from the serpent's persecution.

In this wonderful allegory, we again have the whole story of Regeneration repeated. The Woman is "clothed with the sun" when she has become imbued with the divine Solar Ray and its potency — when the womb of every cell in her body has become impregnated with the Light of Life through regenerative interaction — something which requires a definite period of time, "a time and times and half a time," depending altogether upon the perfection of existing conditions. When so crowned, she has the "moon" curse under foot, having mastered it, and is *then* able to bring forth within the body of man a perfect offspring. The wife becomes the mother, the husband the son, who is the true "Son of Man" — the Son of God!

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The description of St. John in Revelations relates not solely to the finished realization, but depicts the several steps thereto. The "Great Red Dragon" is the blood. The pain that results from the extra inflow of life consequent on the regenerative action, which passes from plane to plane downwards, as has been explained, dissolving the original formation that it may build anew, all this is mythically described as the "war in heaven" between Michael and the Dragon. It is, however, through these very so-called "persecutions" of the serpent that the Woman is crowned, and rendered competent to *become* the Mother of God.

"And I heard a loud voice saying in heaven, Now is come salvation and strength and the kingdom of our God"—all of which comes about through the crowning of the woman, by which she is enabled to bring forth this wondrous "man-child."

This, the period of the Full Moon, is the time in nature when the air is laden with ozone and all vegetation grows apace; it is the period of high tides. The moon is the ruler of woman in generation, but in the Regeneration, woman rules the moon, controlling the "tides," and causing them to wash upon her shores golden sands, rich jewels, beautiful corals!

It is during this sub-lunar Feast in the time of the Full Moon that the Serpent or Ananta-principle, is "raised," and the Christ ascends to the Father, and rules the "nations," and all things are in a state of joy.

This period corresponds to the Three Days that Jonah remains in the Whale's belly, similarly as the Son of Man lies in the Heart of the Earth, at the close of which comes the Resurrection, taking place on *the morn after the third day*.
* * * Glory to God in the highest! Peace on earth, good will to men!

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A thousand questions will spring to the lips concerning *how* all this is to be accomplished, and a thousand singular, and differing ideas will doubtless be conjured up. But really, if we get down to the natural, physical plane, there need be no confusion or ambiguity. The simple rule of Jesus is quite sufficient to be followed: "Plant the seed, sleep, trust!" or that of Paul is more definite: "I have planted, Apollos watered, but God giveth the increase."

The Qabbalah says when Matronitha, the mother, is joined to the King in the excellence of the *Sabbath*, then all the universe is in a state of joy. This is that ideal state promised the Saints of the Most High. In this state they are above and beyond all terrestrial laws. "He giveth his angels charge concerning them lest at any time they dash their foot against a stone." Thus they are protected from all accidents, and *every petition which in that state they lay before the throne will be answered!* This is the condition for true "demonstration," that which our New Thought friends perceive from the promises of Jesus to be logically possible, without, however, having discovered the real, secret science of **HOW IT BECOMES POSSIBLE**.

Mrs. Eddy sensed a great truth, and one for which really the whole world is famishing, and on her conception of this truth she has erected a beautiful arch admired and revered by many who pass beneath it, but the arch lacks one thing — the **KEY-STONE**, the same that the original builders rejected and threw out amid the refuse. Without this, the arch must eventually fall, like every other existing church institution — fall and crumble into dust, to be scattered by the four winds of heaven.

The very greatest thing that Christian Science, or its founder, has done for the human race is to help re-establish Woman in her rightful place on a throne of equality with man, as she was placed in the beginning, but from which

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a sensual and vicious priesthood dragged her down into a position worse than slavery and left her helpless, the prey and plaything of a race of bigots worshipping a Male Deity whose attributes devoid of femininity were those of a fiend — a god of hate, jealousy, murder and rapine!

But in her new position, adored by men as the newly discovered Queen of Life, let not woman become inflated with the same vainglorious delusion that for so many ages has dominated her Lord and Master, man, and placed her in subjection. Let her not be swayed by the adulation and flattery which she receives into imagining herself the Whole Thing of life and existence. She is simply half the world, and as much dependent on the other half as ever she was. She has her place — a beautiful place — a vastly different place from what she has occupied in the past. Let her learn that place and fill it!

Woman is the feeder, the creator, the savior of man, yet apart from her creation, she is as a soul without a body, a spirit without life. She can never set up a kingdom independent of man, for without his support, his life, and the redeeming *influx* of his vital spirit, she is lost and sinks to perdition.

Her true mission is a most wonderful one, and she should become exactly conscious of it and make no mistakes. Her responsibility is also great. She leads, the man follows. He ascends or descends socially and morally, physically and intellectually to her level. She is the magnet which draws and determines his place. His destiny is in her hands.

When two of opposite sex are inharmoniously related, and physically bound by the inexorable and insensate law, everything that makes life worth living for either fails. If she be the lower, or less unfolded of the two, she blunts his intuition and destroys his initiative, so that he runs about

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from this to that like a rudderless bark. If she have no aspirations beyond ensuring her own maintenance, her own personal comfort, as so many have not, she will devote her entire thought to ways and means for "holding" the man, or keeping him "safe" to herself, simply in order to remain the recipient of his benefactions. This, of course, is but an exemplification of the primitive law of self-preservation, but the idea of "woman's dependency" operates here to make a race of apathetic slaves of those who, by virtue of their inherent qualities, *should* be the Queens of the Earth.

Ignorant of all thought and idea of Regeneration, woman on this plane lives a purely narrow, selfish life, enlarged only a little by the advent of children coming to her, but even these usually serve to widen the breach existing between the man and woman, adding another rivet to the manacles of their united fate.

By this I do not mean that a certain affection may not survive the coming of children, nor that children are not frequently desired and welcome. What I do mean is that children, instead of being the "bond of affection" they are presumed to be, virtually weaken the love-force that primarily exists between the sexes, so that generation is *always* to be regarded in the light of a sacrifice — of the higher for the lower.

And if parents are inharmoniously related and attempt to bring children into the world under those conditions, that is, indeed, a crime, and no place where such a tragedy is enacted is *worthy* to be called "home." On the contrary, if man and woman *are* harmoniously related on all planes of their being, their thoughts become *creative*, all their aspirations and hopes come into fruition, success crowns their every effort.

It is really suicidal, and society will yet wake up to the

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fact, for any person to feel himself or herself *compelled* by law or otherwise to associate intimately with one of the opposite sex whom he or she dislikes or despises. If the two natures are incompatible for any cause, and the personalities mutually repugnant, it is disgraceful, and should be accounted disreputable, for such persons to live together in the relation of man and wife. And if they continue to do so, no matter how skilfully they may conceal the true condition from the world, they but "sow to the devil" and will eventually reap hell — the more hell the longer they sow.

There are many instances, where, after a time, one party or the other becomes conscious of an existing incompatibility — with a sort of growing repugnance and horror — until finally the relationship becomes unbearable. At the same time, the other party may be asleep, or apathetic — unable to sense the condition, or, for selfish reasons, ignoring it. In that case, as when Potiphar's wife clung to Joseph, it is his duty to flee, leaving his garment behind, if necessary, *but to escape at all hazards!* The end justifies the means, self-preservation the precipitancy.

Society at large in its hypocritical self-righteousness, affects to ignore the fact of sexual antipathies, and points the finger of scorn and condemnation at the man or woman who has the moral stamina to slip from under the galling yoke of humiliated pride and wounded self-respect endured in an inharmonious marital relation — the courage to stand for personal freedom, truth and honor. But society does this on the same principle that the burglar jumps into the crowd and cries, "Stop thief!" — simply to divert attention from himself. Verily, it were better *not* to raise the mantle that hides the realness of this carping, critical world!

There are some notable and noble instances of individuals

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willingly surrendering their claims to another, for whom it became manifest that the companion had a greater affinity. Thus Ruskin gave up his wife to Millet. Instances have come to notice where two people who had lived together for years became conscious of their physical inharmoniousness and mental incompatibility, and mutually decided to separate amicably and seek their proper mates. Such people are beginning to recognize the higher truth as manifested by their willingness to follow its leadings.

And so it will be when people generally come into the Regeneration, beholding in all its glory the Light of Life. There will then be an end to all this marital wrangling and bickering, this fighting for supposed "rights" and recognitions — all of which belong to the lower, primitive plane where property and children come in for adjustment.

And this you call "free love?" I call it FREEDOM IN LOVE, a condition which must obtain if humanity is to accelerate its progress towards the goal of the ideal beyond a snail's pace. Christ said, "I came not to send peace, but a sword!" Peace can only result on the lower planes from a vigorous use of the sword of truth. So let the sword do its work, "dividing asunder the soul and spirit." *Let the truth become manifest and let it prevail!*

Why do people desire to live a lie, and continue on living it? Why do they wilfully sacrifice to pretension and sham a life that should be devoted to the attainment of the ideals of truth and nobility? It is because they are slaves to pride and trucklers to public opinion. From the cradle to the grave they do nothing but the lock-step with the social gang to which they are morally handcuffed and chained. They wear the same hair-cut, the same stripes — eat the same foods, drink the same drinks, make the same grimaces and genuflexions — in fact, perform all the antics necessary to complete the demonstration of their simian extraction

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prior to their evolution into real manhood and womanhood, which after incarnations of inane conformity may happen. "Whoever," said Emerson, "would be a MAN must be a non-conformist."

The people of the Regeneration will break loose from such bondages. These people are the natural product of the free air of our glorious Republic which has evolved them as a superior race of beings. Although starting at Plymouth with the most inerant and prudish ancestry that ever the sun shone upon, by reason of which many of us are still streaked with prurient blood, yet the ideals of freedom and liberty that we have so long fought to establish politically have proved our conversion to quite an extent socially, and today we dare to think and to speak as a hundred years ago we would by no means have dared.

However, the advancing minority needs beware lest the apish flukes and flunkies of effete monarchism together with the ignominious sycophants of autocratic ecclesiasticism do not snatch from them the torch of progress and trample it under foot. They will try hard in every way to do this — by subtle political intrigue, by unholy capitalistic combination — but in the end they will not succeed, for we are entering the Age of Regeneration, and Freedom.

Do not, dear reader, get the notion from this Declaration of Independence that the Regeneration Movement is at all likely to upset society by causing any general upheaval, to the end that that people now in the enjoyment (?) of distasteful domesticity or corroding conjugality will forthwith suddenly proceed to separate and look up new affinities, for nothing of the kind is likely to happen — not for a thousand years!

The very people that Regeneration would really benefit most, are the very ones who from their inherited prejudices are least likely to investigate or adopt it. Such is the per-

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versity of human nature, and the prime cause of its eternal stagnation and misery.

It is really a fearful fact to contemplate that in the present society, living as people live, probably ninety per cent. of them are unhappy, and a great many of them utterly miserable and wretched in the marital relation; and, were it not for conditions that appear to bind them inexorably to their fate, they would indeed be glad to escape it all and be free.

I know, if you put it to open vote, you will get no such response from people generally, for it is a part of their misery, and often the hardest part, that they dare not confess it openly. But there are private confessions enough on record to prove the proposition without great controversy.

It is also true that, taking these same unhappy ones, had they understood and practised Regeneration from the first days of their married lives, conditions might be exactly reversed, and a large majority of them be now contented and happy in their relations. And even today, were the practice of the Immortalizing Principle understood, those that have become disgruntled and dyspeptic through eating for many long years of the bitter fruit of generation and inhaling its noxious perfumes and vitiated exhalations through dissipation and sexual excesses might, a goodly number of them, be restored to conditions of health and happiness.

So that the introduction of Regeneration at *any* given time *anywhere* is bound to be ameliorative and productive of reform in the present condition of things; and this, of course, just in proportion as the idea is successfully grasped and faithfully worked out in the lives of individuals. Even if taken up by only a very few, as is likely to be the case at first, since it is practically a New Thing in the world of

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thought and action, it will, in time, prove to be the leave to leaven the entire lump of humanity.

It is the only principle ever discovered which has in it the possibility of bringing to pass the long expected Millennium, and the actual realization of that glorious prophecy of Isaiah:

“For, behold, I create new heavens, and a new earth: and the former shall not be remembered, nor come into mind. But be ye glad and rejoice forever in that which I create: for, behold, I create Jerusalem a rejoicing, and her people a joy. And I will rejoice in Jerusalem, and joy in my people: and the voice of weeping shall be *no more heard* in her, nor the voice of crying.

“There shall be no more thence an infant of days, nor an old man that hath not *filled* his days: for the child shall die *an hundred years old*; but the sinner being an hundred years old shall be accursed. And they shall build houses and inhabit them; and they shall plant vineyards, and eat the fruit of them. They shall not build, and another inhabit; they shall not plant, and another eat: for *as the days of a tree are the days of my people*, and mine elect shall *long enjoy* the work of their hands. They shall *not labor in vain*, nor bring forth for trouble; for they are the seed of the blessed of the Lord, and their offspring with them.

“And it shall come to pass that before they call, *I will answer*; and while they are yet speaking, *I will hear*. The wolf and the lamb shall feed together, and the lion shall eat straw like the bullock: and dust shall be the serpent's meat. **THEY SHALL NOT HURT NOR DESTROY IN ALL MY HOLY MOUNTAIN, saith the Lord!**”

This prophecy is not one that man need wait aeons to realize. It can be realized *now* by any who **WILL**. In the life of the Regeneration, there is promised longevity and fecundity — the attainment of desire, the abolition of fear and want,

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an end of destruction and an era of re-construction — of peace and joy and rejoicing! Is not this something worth contemplating? It is indeed no idle dream, no fabled Utopia, no fairy tale — it is a **FACT**, as much a fact as that the sun shines, or that the tree comes into leaf, flower and fruitage.

“He that overcometh and *keepeth my works* unto the end, to him I will give **POWER OVER THE NATIONS**: and he shall rule them with a rod of iron; as the vessels of a potter shall they be broken to shivers: even as I received of my Father. And I will give him the **MORNING STAR**.” He that overcometh what? — **GENERATION!**

CHAPTER XXII

THE BEAST AND ITS IMAGE

"And I stood upon the sand of the sea and saw a Beast rise up out of the Sea. . . . And behold another Beast coming up out of the Earth — saying to them that dwell on the earth that they should make an image to the Beast."

In the old days when the evangelist came round to the country church and exhorted through a series of "protracted meetings," every one in the neighborhood felt the "power" and got converted, went forward, were prayed for, and if it "stuck," were baptized and taken into the fold. Nearly every one has been through that experience, and no one at the time but what felt something tugging away at him inside and inciting him to make the move.

The Old Toper, the morally derelict, whom everybody in the neighborhood had given up for a bad lot long ago, came also. The preacher got his eye on the hardened old sinner and at last "fetched him" too, and there was general rejoicing over the great outpouring of the Lord's spirit.

Now, what did we, including the Old Toper, set about doing after we "got religion?" We began to *reform*, to change our habits. The cardinal sins, chewing, smoking and drinking, which through the oft-repeated, virulent denunciations of the circuit preachers had grown in our consciousness since childhood, until they appeared as enormous crimes — these had to go first.

It was hard on the Old Toper, but he manfully smashed

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his last bottle and laid up his pipe on the mantel, though somewhat mournfully. Some of us who had not arrived at the extreme limit of moral obliquity where we so much as knew the taste of tobacco or whiskey, proceeded to "break off" tea and coffee, as the greatest sacrifice which we could think of to offer the Lord upon the altar of a contrite heart!

And so the wave of reform sweeps on. Enemies become reconciled. Jim Smith goes over and pays his neighbor, Sam Henderson, four dollars for the fence which his (Jim's) hogs broke down when they got into Sam's corn, and which they had been at law and loggerheads over for the past two years. Maria Jenkins goes and asks Sally Snodgrass' pardon for the mean things she had been a-saying about her.

I need not draw the picture beyond the spasmodic, emotional outpouring to the point where the "backsliding" begins. The illustration suffices to show that the awakening conscience manifests itself naturally in an impulse towards reform. When the mind is brought into subjection and made still by the exercise of the emotions, the soul begins the restoration of the physical harmony by the correcting of bad habits. Despite the dogma of religion that ignores "good works" in its plan of salvation, we note that the very first impulse one has in coming under the influence of the religious emotion is to do some good thing, to atone for some wrong done, to begin a personal reformation, in fact.

But the old religion which features morality as an exhibit merely, is based fundamentally on voluntary renunciation, on the force of the will, on prohibition, on the thou-shalt-not, on the Devil-Mind. Thus morality as the world understands it today is one long continued struggle and fight against unnatural appetites and their gratification. In the New Religion there is no necessity for any such renunciation or prohibition. We rise through an understanding of this

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truth from the plane of negation to that of pure affirmation. The transformation of the life is effected by LOVE, which is demonstrated to be the *fulfilling of the whole law*, as Jesus declared.

By yielding fully and freely to the higher impulses of the Divine Soul, we satisfy even the Devil-Mind, and beget no opposition or struggle. No battle is necessary to be waged with any of the many "evils" which now harass the individual and perplex society under the reign of coercion, since the inner desire for the things creating the evil drops away and disappears naturally.

Thus Regeneration marks the end of the reign of force and ushers in the reign of peace. As long as the W. C. T. U.'s and the Y. M. C. A.'s, the churches and the Law and Order societies, the police and the courts, *materia medica* and the standing army, have to constantly array themselves against this gigantic "dragon of Evil" that appears stalking about on all sides, spitting forth broods of lesser dragons, from infinitesimal microbes to armored dreadnaughts — as long as we are compelled to maintain this vast armament of opposition to evil, it means that there is something "rotten in Denmark," which we are *not* going about sanely to smell out, but continue barking away at like a blind puppy.

So long as we chop off the heads of this hydra, we may continue to chop them off, and they will grow two in place of one. The trouble is, we never do get at the *real* root of the matter, and shall not, probably, till some valiant St. George comes along, who, knowing the vulnerable spot in the Beast's anatomy, has courage and strength enough to dispatch it.

The cause of all the "evil" in this world — the very life, breath, and sustenance of the Dragon itself — is SEX. It was said of the fabled Dragon of old that it required a fresh maiden daily to satisfy its voracious maw. The maw of the

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old sex-dragon requires not one, but a hundred maidens — not daily, but every hour, and as many youths — all sacrificed at the shrine of Moloch, fed to the Dragon of Sex!

Near the giant figures of the stone gods on Easter Island, explorers have unearthed catacombs containing the skeletons of thousands of females, all of whom bear evidence of having been strangled by some ancient, barbaric people as sacrifices to these gods. We civilized people look upon a thing like that with horror, not stopping to consider that we virtually do the same thing right along in another way. Our way seems perfectly righteous to us, sanctified as it is by our religion, but so undoubtedly seemed the way of the Island-dwellers to them.

What do I mean by this strange comparison? I mean just this. Collect all the skeletons of females sacrificed to the god of Lust in any one country or state during one year, and you would have a most uncanny heap. Collect them for a century from the whole land and they would form a Caesar's Column higher than modern engineering could hoist them!

Nor need you make up your collection from those comparatively few strewn along the Great White Way. You may look for them in respectable cemeteries, finding them among the married as among the single — in fact, when you are done, if you have done your work thoroughly, you will have well depopulated the Field of Death, since there will be few, very few, of the death's heads that fall into your hands that will not bear the mark of the Beast, or its Image.

One may possibly think, not having thought very much on the subject, that all this is gross exaggeration; but I tell you, if the secret annals of the stage, of business, of society, of the church even could be written out, it would be seen that the chief, ulterior occupation of humanity

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today, as it ever has been, is the quest of sexual gratification, heedless of the wreck and ruin it entails. Nor is this occupation by any means confined to the demi-monde or the so-called "profesh" — these are but the dregs after the glass has been drained.

If I take you to where the glass is being filled for the first time, where the bubbles and froth and foam of intoxication rise to burn into the soul and awaken delusive desires, you will, I am sure, be shocked and horrified to find how many respectables — judges, merchants, politicians, priests and pedagogues — sit at the feast of Bacchante, lobster and terrapin, and pursue this agreeable and exciting nocturnal pastime, while tomorrow, sitting in their respective seats of influence, they pronounce sentence, mete out condemnation, preach long sermons or exude pious homilies on the "evils of temptation" and the fatal consequences of yielding thereto.

If medical men, who from their position it would seem *ought* to be the priests of the people's health, would speak out openly from the abundance of their observation and experience, they might be the evangelists of enlightenment to the populace, and thus become a mighty factor in the reform of these common abuses. But unfortunately, either from apathy or from fear of becoming unpopular with their clients and colleagues, they seem to prefer to remain silent and reap a harvest from the mending of broken vessels.

There are, to be sure, many noble exceptions to this rule. One that comes to mind is William H. Walling, M. D., professor in several Philadelphia medical institutions, who has recently published a little book, entitled "Sexology" (Puritan Pub. Co., Phila.), in which this subject is handled without gloves but purely, of course, from the medical practitioner's standpoint. The prevalence of the evil of solitary abuse in the young of both sexes, as well as the enor-

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mity of the crime of marital ignorance, is graphically and strongly set forth. After reading such a book, one wonders no longer why the jails and sanitariums and asylums are full, or why the divorce courts are worked over time.

Prof. Walling shows how that the fondest love may be changed to loathing, and the romance of a life shrivel into a horrible nightmare in a single day, thus blighting the hopes and happiness of a loving heart forever — and all to gratify the desire of a very ignorant and brutal human who may, withal, be a very genteel, amiable and thoroughly respectable individual in the social and business world, but, through ignorance, wholly unconscious of the real enormity of the crime against nature which he has committed, or of the death knell that he has already sounded to his own future happiness. He shows further how that the growing passions of adolescence lead to the development of pernicious habits destructive to health and mentality, ending frequently in paralysis, insanity and death.

These facts are known to every physician. They are observable by any one who studies people and faces. But parents usually are as blissfully unconscious of the ravages which unsatiated sex-passion is making upon their children as they are that their own example frequently becomes the incentive and justification to the children for their practices — that is to say, they are as unconscious of the sins of their children as of their own.

After all, *would* the dissemination of warning literature on this subject do very much towards accomplishing a reformation of existing evils, even supposing that such literature should be generally circulated, which it is not likely to be with the present prevalence of prurient notions and prurient laws? Really, to point out an evil by calling attention to it openly in press, pulpit or on the stage appears

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to have the effect of augmenting it, *unless* at the same time a satisfactory remedy be suggested for the evil.

And what *can* be the remedy for the universal abuse and misuse of this holiest of functions? Henry Ward Beecher suggested early marriage. Many are under the illusion that moral and spiritual education is the only means of mitigating the evil, yet among the morally educated we find perhaps the most frequent lapses from virtue.

The truth is this, that in this as in all our moral tinkering we persistently ignore nature and endeavor to set aside her laws, or force them into harmony with our own preconceived notions of things, while nature quietly goes ahead to demonstrate her dominance, and in the end we have our trouble for our pains.

With all possible enlightenment, and the exercise of the most ideal discretion, the expression of sex on the ordinary plane is *bound* to have its evil consequences and all efforts to correct these by teaching, preaching or legislating will fall short of accomplishing anything more than enforced repression — a spasmodic reform, or checking up, in certain quarters for awhile, when the pent-up evil will again explode and scatter its contagion broadcast so that the work of the reformers has to be all done over. And here we are, still at the same old task, lopping off the Dragon's heads that the Dragon may propagate *more* heads. The labor of *such* reform is the labor of Sisyphus or the Danaïdes.

There is only one possible, *positive* remedy for the whole evil of sex, and that is THE TEACHING AND PRACTICE OF REGENERATION. To be sure, to make this of *universal* benefit, some new laws would need to be enacted, but such enactment will follow naturally whenever inherent prejudices and educated beliefs shall have been outgrown or laid aside in the interest of the higher truth, as they *must* be before any great progress in this direction can be made. If conditions were

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made right and nature's laws respected, there would be an end to sex-abuse of every sort — an end to that awful line of venereal diseases, and sexual disorders, which sweep thousands annually into untimely graves, and taint and accurse other thousands living or unborn — an end to innumerable and unnamable crimes resulting from sex perversion.

With Regeneration comes an end to the taste for alcohol, tobacco, and other stimulants — a taste which in nearly every case as has been intimated is caused by some abnormality connected with sex and its expression by which the system is depleted and thrown out of order and has to be "braced." And right here let me say this, that, under the present conditions, it would be as great a cruelty to deprive the working man of stimulants as the soldier of the canteen. It would be as impossible for a race of sexual generators and dissipators to do the world's work without stimulation as for worn and rusty machinery to work without lubrication and repair. All enforced reform along this line leads but to greater deformity.

In fact, Regeneration, rightly understood and practised, is the only divinely designed, normally expressed life on this plane of existence. It is above all sciences, above all arts, because it re-creates the creator of all these, who, thus potentialized, possesses still greater power to re-create both science and art and bring them up to vastly higher planes of expression.

CHAPTER XXIII

SIN AND ITS REMEDY

"In that day there shall be a fountain opened to the House of David, and to the Inhabitants of Jerusalem, for Sin and for Uncleanness."

I DESIRE to make it very clear as to WHAT constitutes "sin." The fundamental idea of sin has reference entirely to the physical nature, for nowhere else can sin become manifest. To be sure, it is the action of the mind which primarily causes the manifestation. Anything done wilfully which injures the normal action of any physical function is sin.

Thus, it is apparent that sex-abuse is not the only sin. Gluttony is a sin, over-work is a sin, violent exercise is a sin — excess of any sort is a sin. The sin may always be recognized by paying heed to the voice of the soul which protests against it in tones of pain and discomfort. The same protest is heard if the body be submitted to the other extreme, starvation, inactivity, indolence, which are all to be classed as "sinful" conditions.

In all things there must be established a mean between extremes, in order to secure balance, equilibrium, poise. To acquire this happy medium demands constant thought and attention. Here is where the mind comes into its legitimate field of action. Through this action, the "fallen" mind begins its rise towards the Father of Lights, the soul. It does this by means of mento-psychic sexation through which WILL is developed. The will may partake more of

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the attributes of the mind or of the soul, just as any offspring may resemble either parent; but with the mind placed constantly upon higher ideals, the soul's reflections, the Will comes more and more into accord with the divine, and *this* is true, spiritual progress.

The knowledge and practice of Regeneration greatly assists in this "return passage" of the degenerate, or unregenerate, mind, making it a *journey of joy* straight home, rather than a forced and weary march with many a detour and retreat. And this for the reason that the sex-nature, being the physical expressment of the creative potentiality, is at the foundation of all. If this be allowed to have its legitimate, *divine expression*, the whole being becomes transfused with Light, and the soul sings a song of thanksgiving and happiness. Poise is attained at a bound, without any severe or strenuous effort, because the conditions of poise are already created and present through this very expression.

Nearly every one may recall instances in his or her experience to verify this fact, and yet no one can have had more than a glimpse of the *possible* beatitudes of this harmonious relation, the full influx of divine ecstasy resulting in health and wholeness being something that can be known and realized only in the truly regenerate life.

As before stated, all abnormal appetities which are wont to become vile and disgusting habits in themselves — habits which men frequently fight to overcome, and often fail in the fight from lack of sufficient will-power — all these drop away naturally when the CAUSE for their existence is removed, which cause is invariably traceable to some unnatural sex-condition — either enforced abstinence or abnormal excess.

The yielding to the passional impulse in the ordinary way leads always to the same result — physical exhaustion, enervation and finally disease and death. It is just as much

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a "sin" from nature's standpoint in one case as another. No human law can condone, no prayer consecrate it. But passion *per se* is simply Soul Hunger — the voice of the soul calling for a certain form of nutriment, exactly as ordinary hunger for food is the voice of the same soul calling for another kind of sustenance. If this passion be obeyed *in the right way* the soul will be satisfied.

And this way is the way of Regeneration of which much has already been spoken. If the soul be truly satisfied, if it has received the Divine Ambrosia for which it was calling, the whole body is filled with joy and satisfaction, simply because this "nectar of the gods" has been created and distributed to every famishing little Sol at the center of every cell. As a matter of fact and truth, it is the combined cry of these famishing cells which constitutes the "cry" of passion itself.

In the ordinary generative act, which is from the highest standpoint wholly incomplete, the ambrosia or spiritual cell-food for which the soul hungers and thirsts fails ever to materialize, and therefore the cells starve and die; and it is exactly this, as I have explained, which creates a craving for strong drink and tobacco, for opium and hasheesh, and for the many other stimulants that men and women indulge in.

In addition to this, the sex-passion itself becomes more and more abnormal and debased in its expression because the cells continue to hunger and the voice of passion becomes at last a mad, wild cry, and then you have the insanity of passion which has driven many a poor wretch to an untimely noose or the stake.

Men and women too, though none are free from the "sins of sex," are as merciless fiends when it comes to meting out punishment to another for an overt transgression of the arbitrary laws of sex; but Almighty God appears at last

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more implacable in *his* punishment of the universal infraction of the great law of life, for his penalty is DEATH, and every "sinner" is doomed to meet the punishment. "*Vengeance is mine, I will repay, saith the Lord!*"

What, then, is this "fountain opened in the House of David?" To understand this, we need to know the significance of the word, "David," and go somewhat into its history. David is from an old root-word, DAD, meaning "the root." It is the same as the Sanskrit, TAT, or the Egyptian, THOTH, which appears in our language as "THOUGHT."

Isaiah says, "In that day there shall be a root of Jesse, which shall stand for an ensign of the people; to it shall the Gentiles seek; and HIS REST SHALL BE GLORIOUS." This is presumed to be prophetic of Christ's coming, and so it is. Jesse was the father of David, who represents the "old root" (Jesus, the foundation) out of which later on the Christ branch springs.

Out of David comes Solomon, whose birth, if it be accepted as literal history, might put an ineffaceable stain upon David's character. David is represented in the story as having become enamoured of Bath-sheba, whom he first spied in the bath, and whom he had brought to him in his harem, afterwards causing her husband, Uriah, to be placed in the hottest part of the battle so that he should be slain and David might possess himself permanently of his wife. The Lord is said to have been displeased with this action of David's, so that the child of the liaison was born dead. But David having repented of his wickedness, begat as his second son by Bath-sheba, Solomon, the wisest and richest of men — a type of the perfect Sun-man.

In this allegory, if we can but understand it, we again have the entire regenerative process set forth, though very occultly. Even the names of the characters assist in the

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solution. David means the "ROOT-SUBSTANCE," which of course is the generative substance. Bath-sheba means "HOUSE OF SEVEN" indicating the seven astral potencies in the redeeming Life-Fluid, which is to be considered as feminine. Uriah means "LIGHT," and is the illuminating principle itself, which has to be "slain" before the real REDEEMER, the *Sun-Man*, can be brought forth—similarly as John was beheaded that Jesus might follow and fulfil the Divine Mission.

Observe here that the first child dies. THAT is the "child of sin" or generation, which in the present allegory, however, is *not* to be considered a bodily "child," but rather a substantial entity, forming the "root" or basis of the redeeming, soular potency. And THIS is the "Fountain opened in the House of David," later expressed through the regenerative process as SOL-OM-ON, the Great, the BUILDER of the Perfect, Human-Divine Temple!

CHAPTER XXIV

THE SAINTLY IMAGE

"The Son of Man is come eating and drinking: and ye say, Behold a gluttonous man and a wine-bibber, a friend of publicans and sinners."

IN front of one of the fashionable churches of Boston there stands a shrine and in the shrine a statue of Phillips Brooks, the famous preacher. Behind the robust and vital form of preacher Brooks, stands a gaunt and spectral figure of Christ, represented as the spiritual, or inspirational, genius of the preacher.

I stood and looked long at these figures, and recalled other similar figures and paintings of the Christ executed by the old masters of art, and I asked myself the question, "Whatever gave these artists, imbued as they were with the spirit of Christianity, any such conception of the Master?" Surely the conception portrayed could never have been gained from the recorded history of Christ, for it is said of him that he came eating and drinking, that he created wine at feasts, and that he mingled with all sorts of people. He was neither an ascetic nor a recluse. He associated with women and sinners. He was neither meek nor mild, but bold of speech, with the courage of his convictions. For, note how he drove out the money changers from the synagogue and denounced the clerical hypocrites!

That Christ did not in his teachings advocate celibacy has already been shown. Indeed he could not have solved the problem of Regeneration as a celibate, nor as such could

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he have been a Master. If he really was the meek and humble personage he is portrayed to have been, an ascetic addicted to continence and fasting, and living the life of a hermit or vagrant, why do not consistent Christians follow his example? Did you ever see a Catholic priest who in any way resembled the figures or pictures of the Master, Jesus Christ?

The truth of the matter is, the representations of the Christ which the church painters and sculptors of the middle ages and some of modern times also have given us, are more mystical and misleading even than the historical character of Jesus, and are far, very far, from presenting the real truth of the character.

If we had to "eat the body and drink the blood" of a man, we certainly would not pick for the purpose any such cadaverous, anæmic specimen of humanity as Christ is shown to be, yet he admonishes us to do this very thing — to eat his body and drink his blood!

Jesus came to earth evidently a joyous babe. He was the recipient of royal gifts, the homage of the wisest men. He grew up a humble carpenter. He never courted the class of society that has today idolized him and deified him. He chose for his companions rough fishermen, becoming noted as the friend of publicans and harlots.

At an early age he is shown teaching in the temple and confounding the old religious moss-backs of the time, whom he scathingly denounced for their hypocrisy and dogmatism. *He still teaches* in the same temple, and the same elders are confounded and reproved by his doctrine. *He still builds* for his Father, Joseph, mansions in the skies. *He is still eating and drinking*, and is to be found more often in the company of the morally tabu than elsewhere. To vengeful and vindictive humanity he continues to lift a warning finger, crying: "*He that is without sin let him cast the first stone!*"

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whereupon, one part of humanity slinks away condemned, while the other cries out, "Away with him! crucify him!"

The Church has succeeded in exactly reversing the image, and inverting the doctrines of Christ. The things he taught them to do they do not, but pretend to do, while the things he taught them not to do, they do and declare they do not! And the more they tinker and reform the fundamental and original doctrine of Christ, the further they get from the true conception of it, and the more the idea becomes obscured in the minds of the people generally. After all, the ceremonialism and pomp of the Catholic Church, with its obese priesthood and luxurious estates, comes vastly nearer expressing the real Christ-ideal than the informality and barrenness of primitive Protestantism with its lean clergy, and heavily encumbered churches.

For in the ceremonials of the Mother Church we are able to trace out the beautiful symbolism, derived from remote paganism, which is therein largely preserved, and which, *rightly* interpreted, leads the mind to a true understanding of the Christ-principle; while in the abundance which surrounds this same religion we have a *model* of the temporal conditions which a knowledge of the true Christ *should* bring to every man.

In its revolt from the erstwhile gross misusages of ecclesiastic power, Protestantism went to the extreme of divesting religion of all its significance and attractiveness. It destroyed the emblems of fecundity and affluence, and substituted instead the ideal of morbidity and penury.

But nature sits by and smiles, and takes her own time and her own way to correct blunders of this sort. The New Protestantism is slowly and unconsciously threading its way back to the old path again. It has its richly endowed and luxuriously appointed places of worship, and much of the old ceremonialism is being re-established. And at last,

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we have witnessed the accession of a Female Pope on a Protestant throne! Thus does history repeat itself in remarkable ways.

All this is as it should be. Religion, if it stands for anything, stands for joy and opulence. The promises of Christ, taken seriously, and rightly understood, lead *exactly* to such a state. The Church has merely to work out of the Jesuitical errors and misconceptions with which formerly the Christ-ideal was clothed, making of the saintly figure a caricature — a target for the jest of the impious, and the scorn of the thoughtful.

Let us then strip the figure bare of its priestly habiliments, its funeral shroud! Let us, if need be, burn the old effigy of the Christ, and relegate the pierced mummy of "him crucified" to the museum of monasticism! Then let us take the LIVING WORD revealed to the world by a mighty spiritual avatar two thousand years ago, and from this WORD, let us re-construct a New Christ, living, breathing, pulsating in the heart of humanity — a priest after the order of Melchizedek, a "prince of peace," who will go forth to meet Abraham coming from the land of Ur, and impart to him the secret of the Altar, of the Fire, and of the Sacrifice — who will teach him how to bring forth Isaac, a "child of laughter," in his old age, and how to number his immortal children as the stars in heaven!

CHAPTER XXV

THE UNBORN SOULS

ALTHOUGH it may be stated as a law that the cessation of death would mean the cessation of birth, because generation ceases before regeneration begins, yet this does not mean that the law will come into force suddenly or universally. There need be no fear of the world's coming to an end through any possible decrease in the birth-rate among the higher orders of humanity, because the teeming multitudes of the lower order are forever coming up through generation and birth.

Although we have but practically just entered the regenerative era of the race, the operation of the regenerative law may be already noted. 1st, In the growing disregard of the old marital law governing generation, and 2d, In the almost universal denial of offspring and the shirking of parental responsibilities.

That which under the old law was termed "illicit" intercourse is becoming more and more general and is extending constantly to embrace the youth, who have become "wise as serpents and harmless as doves." This is evidenced by the revelations of the medical men and the press, but more especially by the intense note of alarm being sounded by the conservators of the old regime, the moralists and the clergy.

We hear men of the Rooseveltian type haranguing the mothers to produce more sons and daughters to be "the pride and glory of the nation," but instead of the looked-

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for applause, there is only ominous silence or bitter repartee. Even the mothers have awakened. You may garland the head of a beast as you will — may cover the ass with the lion's skin, but the protruding horns, or the blatant roar will reveal its true character.

It may take generations of generations, eras of rebirth, to awaken the soul of man to the truth of Regeneration, but once the Light breaks, and the Law becomes manifest, it is equivalent to being born into an entirely new sphere or world. And the experience is much the same, it may be imagined, as if a fish suddenly acquired feet and lungs, enabling it to walk forth a breathing animal upon the land.

But there comes in evolution always an intervening, amphibian period. And it is this we are about entering. People will see the glimmer of this Light and will reach out for it, but the old life with its environments, its habits and traditions, will still hold them back. They will only rise to the surface or crawl out upon the banks at intervals. They will bask in the New Light, breathe the New Air and learn to love it, and finally, through higher aspiration, will acquire organs enabling them to survive continuously in the new atmosphere. Then and then only will they drop their fins and tails.

It is to the amphibians, for the time being, that I address myself, to assure them that they run no risk in thus seeking the Higher Spheres, to assure them that when they have experienced something of the Regeneration, have felt something of its wondrous transfiguration, if their heart still inclines them to the propagation of Little Fishes, these will be far more *remarkable* fishes than the Sea has heretofore seen.

To drop the figure, if people living the regenerate life, after they have become truly polarized and wedded together, desire to unite their forces intelligently in the re-clothing of

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some pure white, waiting soul, they will have power to usher it into an environment more beautiful and grand than anything ever known on the normal, generative plane.

It is an undeniable fact, proven by the self-confession of nearly all now living on the generative plane today, that, with few exceptions, birth is an accident, and very often a most unwelcome accident. What the effect of such adverse thought held over the coming offspring may be, it is difficult to know, but it is reasonable to suppose that it must be very pernicious; however, it is strangely ignored by the propagating masses.

The Eugenists have taken up the defense of the unborn in their slogan: "The right of a child to be well born," and it is a truly noble work that they are endeavoring to institute, but I fear the results of their well-intentioned crusade will be meager, inasmuch as those who should heed it are often quite too ignorant or apathetic to do so, and those who are intelligent enough to make a satisfactory application of the Eugenist principles in their own lives have already been touched by the Regenerative Ray and desire *something above* generation.

The only way I can conceive that any great reform in generation can be effected is to first introduce the principle of regeneration. Parents living in the Regeneration, who have a love of children, may bear them under the most ideal conditions possible. Such parents will be physically *fit* to bear children, and they will understand that they have no right to bring children into the world unless they can provide for them properly and devote themselves to their education and training. Such a work involves sacrifice — great personal sacrifice, but there are those who love to render it, and *they* are the proper ones to father and mother the forthcoming generation.

Woman is now clamoring for a place at the polls. Her

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instinct is leading her aright. She HAS a place there. But she has an infinitely higher place, — I am speaking now to her on the generative plane — and that is to produce a son, or a daughter, who can and will vote more intelligently and honestly. I do not think that the purification of politics will be appreciably affected by the enfranchisement of women — not directly so, any more than that the result of an equation will be changed by equally augmenting the factors on both sides.

The idea is not to poll more Democratic or more Republican votes. The idea is to gain the higher conception of truth and of life, so that the lower laws may be amended in conformity with the higher and ever progressive ideals of the race. And think you that this can ever be done when into the balance against the intelligent and aspiring few there is ever thrown the ignorant, illiterate and groveling mass?

I see woman's work — the work of the advanced woman — to lie along regenerative lines. The work will be spiritual, intellectual and physical — depending on conditions; but whatever it is, it will ever be educative and refining. For it is woman's influence which eventually elevates the race. Let her study to know the wisest way.

CHAPTER XXVI

THE PRAYER THAT PREVAILS

"If two of you shall agree on earth as touching anything that they shall ask, it shall be done for them by my Father which is in heaven. For where two (or three) are gathered together in my name, there am I in the midst of them."

THE reader should by this time be in position to apprehend something of the real meaning of this wonderful statement. Herein we have the assurance that if two are united in the NAME of Jesus, they are thereby able to invoke his presence potentially, which means that the united DESIRE of two souls thus *en rapport*, will be brought to pass. And *this*, then, is the secret of the efficacy of prayer.

Jesus has already taught us how to pray: "Enter into thy CLOSET and when thou hast shut the DOOR, pray to thy Father which is in SECRET and thy Father which seeth in secret shall reward thee OPENLY."

The secret of this prayer lies in the "closet" and the "door," as well as in the "word," by which the Father-soul is invoked and caused to answer. And the prayer itself, the Word, is:

"Give us this day our daily bread." What bread? Jesus says, "I AM THE BREAD which came down from heaven." This prayer is to Heaven to send this bread, and if two unite, under conditions of PERFECT love and trust, this "bread" is sent to them, and there stands Jesus, "the door being shut!" *This* is the bread which if "cast on the waters" returns an hundred fold.

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Notice the text says, "two or three." There are, as I have endeavored to explain, two distinct principles operative in this work, both of which may be said to emanate directly from the masculine sphere. These might outwardly be regarded as material, though inwardly they contain a purely spiritual germ. But the third principle, that completing the Divine Trinity of occult forces, is something quite mysterious, capable of being apprehended only through the psychic sense. It is the *Ignis Dei*, or Fire of God of which mention has been made, proceeding from the heart of Woman. It is the spark that unites and sets a-flame the dual elemental substance, causing a mystic metempsychosis — a passing of the soul of the mixed from a low material to a highly spiritualized body.

This Fire is the most sacred thing in the world. It is the Fire which the priestesses of Vesta kept burning perpetually. The penalty for letting the fire go out was death, symbolically showing it to be the fire of life. It is the light which the five wise virgins prepare for by filling their lamps before entering the wedding chamber, while the foolish without oil are excluded.

This fire is symbolized by Oil — the oil that Mary Magdalene broke over the head of Jesus. It is physically expressed as a subtle oil that creates, so to speak, the fuel of the transmutive flame.

But the great error of the world has been in the application of this Fire to base purposes — to the burning of Earth, leaving it a charred and blackened (sick and despairing) mass. Even the name it is known by in the world, "Passion," has come to be a hissing and a by-word. The word passion means "suffering" (from Lat. *patior*, I suffer), and expresses the *exact realization* that the world has experienced from it.

Fire is a terribly destructive agent when it becomes the

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master. However, for that reason, men do not condemn fire, but set to work to find a way to *control* it, and then it becomes a wonder-worker for them. Likewise men condemn Passion because it sweeps over humanity with its scorching and blighting flame. Men condemn it because they have not yet learned *how* to control it, and consequently have *no conception* of its marvelous potency when under control. When they *learn* this, they will no longer condemn, but extol it as the highest, and most beautiful gift of God to man.

Passion is the voice of the Soul, the voice of God. It is the cry of the separated divinities calling for their own. In the beginning the Elohim, the Gods, the male and female deities, united to create man and woman and "*in their image created they them.*" In man there is placed one divinity, in woman another. In the ideal creation in Eden, the creatures or bodies of the Divine One were as "one flesh," and the gods ABODE TOGETHER in the beautiful garden. But then came the serpent, generation, and the gods were forthwith isolated, the man and woman were separated, which meant banishment and labor and death.

Only one thing they retained, and that was the power of perpetuating life in the species — in conformity with the great law of nature, "*As one sows so he shall reap.*" But the harvest was gained through great labor and pain because the perfect law was not apprehended. This law is revealed in Jesus, who comes to perfectly unite the lost and wandering souls of earth, and to create, after all these ages, an angelic race.

I trust the reader will not forget that Jesus, as I refer to it, is no person, or personal spirit — no mystery, but a *living force* apprehensible alike to every bodily sense. It is the KEY to the Door — the rejected Corner Stone of the Temple. "*Behold I stand at the door and knock; if any*

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man hear my voice, and OPEN THE DOOR, I will come in to him and will sup with him and he with me."

Thus, as in many other figures, Jesus comes "eating and drinking," showing himself to be some superior, nutritive element. But the grandest fact of all to contemplate is that through his coming into the "MIDST," all things, on all planes, become possible of attainment—by the united thought of the united.

Here we see the ideal realizable in and through a perfectly harmonious and reciprocal relation. And what is this but the bursting of the sweet flower of optimistic faith, through the clouds of pessimism and doubt—out into the glorious sunlight of the Joy-World?

CHAPTER XXVII

THE FUTURE OF THE REGENERATE RACE

"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."

To look forward and see what is to happen in the future of the race can only be done through prophetic inspiration. Yet, reasoning from cause to effect, we may easily predict some things that will occur.

I believe in the on-march of the human race and its triumph over all conditions inimical to its perfect expression. The many blotches that are now to be seen upon the escutcheon of the noble warrior, Man, in the form of pain, disease and death, shall all be wiped away.

The form of the present body will gradually be changed, and be entirely different from what it is today. With the change in the physical structure, will come corresponding changes in the mentality. One of the first distinctive mental acquirements will be the power of thought-projection. We are on the eve of this development today—a development that is paralleled by, and keeping pace with, that of electricity.

One of the things to follow in the regenerate era will be the control of bodily vibration, whereby, by thought and aspiration, man will be able to render his body lighter than air. That he may yet grow wings like a bird is also not unreasonable, thus verifying the actual picture, or mental concept, of the "angel," so long held by the race.

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It is easy to conceive of the Redeemed Twain having the power to form a perfect dynamo at any time, so as to be able to rise at will in the air. This vision has been coming to me for many years, and I expect to be on earth when it happens, and to be myself among the aviators.

A great adept, Thomas Vaughan, says, "God minds not the restitution of man alone, but of all nature." Man cannot rise in the scale of progression without causing nature to rise with him. This is to be accomplished through a mastery of the law of transmutation. Man will learn how to resolve all substances into the primal matter out of which they were created, and thus be able to re-create them at will. By this he will be able to change clay into precious stones; from coal he will get diamonds, from certain base metals, gold and silver. This has already been done, but the art will one day be more universally known.

Best of all, man will be able in the Era of the Regeneration to create his food direct from the air. The law, "Thou shalt not kill," will then as sacredly apply to vegetation as to animals, and as sentiment is now gradually unfolding it in the race.

All that lives and has in it the Divine Spirit, that struggles through generation to perfect the vehicle of manifestation and come into the Light of Life, will be aided by its highest perfected manifestation, Man, who will indeed stand for the true vicegerent of the Almighty, even as popes pretentiously do today, foreshadowing by this the state to be realized in the Age of Regeneration.

This glorious age into which the race is moving may be called the Age of Freedom. No one will be bound, all will be free — physically, mentally, spiritually — and this will be accomplished by the mastery of want, effected by the understanding of the law governing supply. No one will want for anything; and, emancipated from the haunting

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fears of poverty, disease and death, man will for the first time in the history of the race be free to follow his aspirations and his ideals along creative lines, in which now, alas! he is hampered and handicapped at every step by false conditions and environment.

In the age of the Regeneration, there will be but one law, the law of love, operative in human society, and that law will set all free, govern all, and produce in all a state of peace and progression which exists today only as an Utopian dream.

Being free from the tyranny of generation, which alone is productive of sin and discord, we shall naturally rise into the higher atmosphere of liberty — the *ideal* state, wherein truth abides and happiness is to be realized.

It has long been contended by certain philosophers, who have endeavored to reconcile conditions to life as it exists, that man rises in the scale of life only by reason of opposing forces. But the truth is, rather, that he rises in spite of such opposition. The potato which awakens in spring to find itself immured in a dark cellar sends out a long tendril to reach the crack of light streaming through the wall, but is not that a loss of vitality, a needless expenditure of its forces? Is the life of such a vine anything more than a vast struggle against unconquerable odds? Can it ever become productive or fulfil its normal destiny?

There is nothing in the philosophy of freedom to be afraid of — nothing to bring men to the "dead social level" — it is rather in the present state of bondage that they are brought to such a level through enforced conformity to arbitrary laws and customs. There is nothing in freedom to cause the fear of social chaos, or "anarchy" as it is understood today. Every intelligent observer can see that society is now in exactly such a state. The more coercion, the more chaos, — the greater prohibition, the greater

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transgression. *Freedom is the remedy for all!* Freedom implies a state of *metarchy* (above the law) rather than anarchy (without the law).

Men are not, and never will be "created equal" in point of mental or physical ability, but the soul of each is alike capable of being filled or of becoming empty, and the life of each individual in consequence will be full of joy or of misery. In the life of liberty, attainable through Regeneration, wherein the individual awakens from the nightmare of sin and sorrow to behold the dawn of the Light of Life, the Soul of each and every one shall be filled with perfect satisfaction and joy, and each will be in position and able to attain the highest and noblest conceived ideal.

The perfect law of love, founded on mutuality and justice, will displace the present false concept of the law which is based on selfishness or personal sacrifice. This law is working itself out, and into human consciousness, through the natural activities of business exchange and economic development generally, and will finally be realized in all its fulness simply as mutual exchange of joys.

Money is the symbol of desire, more interiorly of understanding; indeed, it may be called the visible expression of Love itself. Money is the power which regenerates desire and unfolds the understanding, bringing into ultimate expression the perfect love, embodying freedom and justice. When such love is established, there will be the realization of perfect faith, perfect honor, perfect truth, and the coining of money may then cease.

The love now experienced in the magnetic, or electric, attraction of the sexes, which appears to be only physical, though it contains recognizably a germ of divine happiness, and in its brief moments of exaltation gains glimpses of heaven itself, will in the Regeneration become something sublime and transcendently wonderful.

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The expression of love which now appears as base and ignoble will be more and more uplifted and refined. As the lily which starts from the slime at the bottom grows upward, spreading its beautiful blossom on the face of the placid pool, so love will grow upward into the LIGHT OF LIFE and put forth upon the face of humanity an efflorescence, a sublimation of the passional impulse, so ecstatically beautiful that it will be adored by the pure in spirit as the Goddess of the World — the embodiment of the Holy Spirit, working in and through this vehicle of Love for the illumination and transfiguration of humanity.