

EVOLUTION OF IMMORTALITY

BY

ROSICRUCIÆ

*Author of "The Rosy Cross," "Principles of
Nature and of Life," etc.*

Frederick B. Rothwell

We are haunted by an ideal life, and it is because we have within
us the beginning and the possibility of it. — *Phillips Brooks.*

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DEDICATION :

TO THE

QUEEN OF THE ROSY CROSS,

“SHE WHO IS NAMELESS,”

WHOSE SYMBOL IS O—THE MYSTIC GUARDIAN OF THE

“SACRED SEVEN,”

ARE THE FOLLOWING PAGES MOST RESPECTFULLY

DEDICATED BY

THE AUTHOR.

PREFACE.

THE following pages have been written primarily for the benefit of the free-thinking, fearless members of the Rosy Cross, who despise the world's way of hiring its thinking done for it ; and secondly, for those who would think for themselves if the impetus to do so were once given. As for the great mass of non-thinking cowards who form the *débris* of mankind, out of which comes the bloody work of war, the festering crimes, and the diseases of the present age — for them there is no present hope for immortality.

There are good and noble souls who, still matter-bound, will claim that I am “dancing in the air,” which opinion I shall receive as a compliment, since he who can dance in air is dancing in spirit, and is nearer to freedom than they who, tree-like, are rooted in the solid earth.

To such I commend the consideration of the soul as a seed enveloped in matter, the fruit of which is immortality.

We have not eaten freely of this fruit because the way to the tree of life has been, and is still, guarded by the “flaming sword” of fear, which sends forth forked tongues of the flame of divine wrath from every conventicle, church, mosque, and cathedral throughout the whole wide world.

In much love,

THE AUTHOR.

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EVOLUTION OF IMMORTALITY.

CHAPTER I.

THE DIVINITY OF ENERGY.

THE human mind is bounded by itself. It cannot transcend itself, or work outside its own energies.

The continually changing forms of things gives rise in the mind to ideas of a beginning, and in speculating on nature's activities, a beginning is always predicated of her work.

As all works of man have a maker, we childlike predicate a maker for this wonderful timepiece, the universe, in which intelligence is so manifest and in which we appear, to ourselves, to be an important factor.

It is folly to assume an external or foreign power as creative, when there is everywhere manifest in nature a living force which permeates all

things, being within and of them instead of outside of them.

The existence of energy is self-evident, and its duration is eternal, "from everlasting to everlasting," for in its fullness it is the Great God himself. It is complete, and contains within itself all qualities, powers, parts, and attributes of things, aye, even the whole of things.

We do not say a wise or good energy as we say a wise or good man, but man without energy can be neither wise nor good. It is self-existent and omnipresent, and no conception of inactivity exists or can exist in relation to it.

The vast, boundless, fathomless expanse of space is pervaded by this incomprehensible and formless spirit, or energy. Although incomprehensible, we live by contact with it and partake of it in all living functions, as in breathing, eating and drinking, thinking and speaking, sleeping and waking, living or dying, we are one with it. We can only know of its methods of action, of its creative processes by careful study of the only book it has given us, — the Word, the voice of nature.

Time was forever. It has no beginning and

no end ; and while it may divide into past, present, and future, it still remains the present one and now. The present has no beginning nor end ; the past is not lost ; and the future is never here, although continually beginning. The eternal *now* is always here for contemplation and criticism.

Observation of the working of nature shows a division of powers, principles, and forces, demonstrating that a great law of existence is dependent on division, or the separation of the concrete into the individual. It is not a division of time when things were not, for such a state is inconceivable. The past is as inconceivable as the future ; it is brought forward and objectified in the living present, and we are in and of it.

Energy was never inactive ; there was never a place nor time where and when things were not. It divides itself into life and death, but life is first in order of appearance, since things must live before they can die. Energy abounds more in the former than in the latter condition, demonstrating that the first principle in any division is fuller of energy than those that come later. For example, the manifestation of life is due to the attraction and repulsion of energy, but attraction is first and

the principal force in its development. To attraction is due the mating of the sexes and the growth of the fœtus in the womb, nor does repulsion manifest until the child is fully matured. The inference is logical that the first manifestation of energy is a drawing together, a suction, the concentrative and accumulative force, the female principle of life. To that negative female principle is due the contraction of diffusive energy into centers, as worlds, suns, stars, and souls of all animate life.

The formless and apparently lifeless space in which worlds float like atoms in a sunbeam, which surrounds all worlds and all atoms, holding them tenderly but firmly in place, is an infinite womb, in which the powers of energy are divided into the opposing elements of life and death, day and night, body and mind, male and female, and all opposites. Between them, enthroned in unapproachable mystery and glory of conscious living fire, sits the Energy, which says, "*I am that I am.*"

This division of energy must not be considered as absolute, but more in the nature of differentiation, since absolute division would admit of only the two opposing principles, which would instantly fuse and become one, if some balancing force

were not between them. Water may be used in illustration. If divided it must be held apart by some other substance than itself, although all substance has water in itself as a component element. But there is another kind of division, qualified, impermanent, as when the waters of the ocean are divided into waves by the wind. The waves are still water in the form of waves. It is thus with energy. Divided into motion and inertia it is still energy, although not the great unfathomable deep where motion is unknown.

Out of the bosom of energy comes the spirit which moves on the face of the waters, as the breath of life, foreshadowed in the story of creation. All known forms of life gestate in water, and the waters referred to in Genesis on the face of which the spirit moved are that incomprehensible energy out of which odic force emanated, a magnetic current instinct with life.

The soul in man is his firmament dividing the upper waters of intelligence from the lower waters of impulse, passion, and lust, a center in being from which is derived the sense of above and below, or of the opposing elements in all nature. Without the soul, standing between good and

evil, or opposing forces, man could not be a progressive being. It is through the soul that energy enters, and from it exhales the spirit which reveals the quality of the man. This firmament, this soul, declared to be the "heavens," is not in the skies, but is where the great Master located it when he affirmed that "the kingdom of heaven is within you."

Truth, the soul of action, lies hidden beneath the rubbish of all human life. Around it clusters the best thought of the race and toward it all life tends as to "the Father's house," when it shall have "shuffled off this mortal coil."

What more beautiful symbol of love than "the Father's house"; the beginning of family; a center in which the Father dwells; an object lesson in creation; a center of love from which go forth the inhabitants of worlds, and the truth of love and its demonstrations of power? It is in the Father's house that the human soul finds rest, if there is any for it on earth. In this incubator of life, warmed by the fires of parental love, truth is born, the light of intelligence is kindled and fanned to a blaze which may become the light of the world.

The Father's house is the soul of civilization, the nerve center of the body politic. From it radiates society, nations, governments, literature, art, and religion.

All power draws to centers. Wealth seeks cities and banks; governments center in kings or parliaments; parties have their conventions and managers; religion its head center in an idea and its nerve centers in its clergy. These centers are all souls from which radiate life and the energy to fashion, to mold, to bind together, and to break in sunder. There is no power which does not develop a center of influence, and such centers are souls of the elements so drawn to a focus. To put it briefly: the concentrated energies that combine to form an organization is its soul. The soul of a manufactory is the executive genius who works only through thought. He sits in his office while the agents of his intelligence rush here and there, rays of his thought, and the roaring machinery is instinct with the music he makes. The force of the entire plant centers in him; the effort of toil, steam, and machinery centers in the unknown and incomprehensible mind of the executive, which silently stands between and controls

the play of forces, and the inertia born of silence and rest. There is a point in the soul which moves not, a point out of which a fire rises whose light is intellect and whose heat is love. From this central point all soul activities rise, irradiating the mind and manifesting power through all the machinery of life.

The soul is but a bubble on the ocean of energy, "the waters" of Genesis, and out of this bubble the spirit, heat (love), issues and moves upon the waters, but this heat does not immediately evolve fire, or the light of mind. Love and the involuntary powers precede the evolution of intellect and the voluntary powers. Thus man is by nature a feeling and impulsive being before he is an emotional and reasoning soul; but he is neither body, soul, nor mind, but an undying energy which stands between and manifests as the third element in all dual relations, or what to the senses seem so.

The senses of the soul form a sort of timepiece which registers the effects which follow the passing to and fro of the pendulum of energy, from life to death, from consciousness to unconsciousness. Consciousness may be regarded as a wheel in this

timepiece which man must adjust from time to time as he adjusts the alarm in a clock, that the report of time may be accurate and compel attention. Unconsciousness may be likened to a dark closet below the clock into which the soul descends, and, closing the door, shuts out all sensation as one excludes the light, leaving a room in darkness.

Man is aware of himself and of all things external through the mind; and as mind is dependent on energy for existence and consciousness, the way to life and immortality must lie along the development of fuller power to receive and radiate energy. The power to radiate energy is as necessary as the capacity to receive, for the man who holds within himself all that he receives of life, love, and power can have little consciousness of anything but himself. To such persons much suffering and countless crucifixions are necessary to enlarge their sympathy with suffering and bring to flower the seeds of love planted in every soul. The soul is feeling, emotion; the mind is thought and the storehouse of knowledge. The small soul and mind cannot contain much and they attract little, for attraction is in proportion to receptivity.

The ancients worshiped the stars as gods, ascribing certain qualities to them and the control of certain human activities. The idea had its inception in a great truth, viz., that man has within himself the greatest potency, the fullest degree of energy of any creation, and thus they naturally associated him with the most perfect forms, and embodied him in the stars. Have we any loftier conceptions of deity than the ancients? Which is preferable, an infinitude of gods, or two, one of which is good and the other evil, as the Persians conceived, or our own one God, always at war with the universe he has created? The ancients taught that the stars were once human souls which had so far evolved and perfected themselves as to have attained oneness of energy wherein all power may be exercised by the will. They taught that to reach this condition man must pass the gate open only to pairs; the divided energy, in male and female, must become again one. Antagonisms of thought must be indrawn so that the mind might become a receptacle of spirit, the mind being the male principle, while form, the female principle, must lose its angularities and be rounded to a sphere. Energy, no longer divided,

became one in mind and form, blended with truth as a creative force, never to be sundered.

Marriage is only a symbol of this perfect blending of form and mind, when each shall have reached the acme of dual progression.

Energy contains within itself every conceivable object, emotion, and thought. The process of creation is simply projection into time and space of that which is indrawn. Thus man in a spiritual state of being can take any form he desires, from that of a worm to that of a star. The two, which have become one, may draw forms, souls, minds, ideas, circumstances, and events from that infinite storehouse of energy which our angular, harsh word God but feebly symbolizes.

The earth is a soul in which the male and female principles have combined or flowed together as the waves subside into the still waters of the great deep. This perfect union attracts and receives the infinite energy in a continuous flowing current of force.

When the perfected soul whose earth name was Jesus came to humanity out of the soul world, he declared that he was the Light of Life and the Way to immortality. Why? Because he could

affirm from positive knowledge, "I and the Father are *one*."

Mastery over bodily sensations is gained by union of mind and soul in one positive will. Sensation may be drawn from one part and concentrated in another, or it may be entirely suspended. Between every two principles there is a third, the point where action and reaction touch, and that third factor, without which the two could not manifest, is energy. There is no absolute duality; the triune is the form of all manifestation; although the third factor may elude investigation, it is always present.

When soul and mind are perfectly blended man becomes the arbiter of his own destiny in a conscious and voluntary exercise of his powers. The present physical body is corruptible and the withdrawal of the astral body leaves it to disintegrate; but in the higher stages of progress when man has become *one*, by the union of the perfected spiritual nature with his feminine counterpart, thus completing the quaternary + of existence, the blending of two perfected souls into one elongated sphere or fire body, it is not subject to decay or corrupting change. This fire body may take to

itself any form the soul chooses to superinduce about it, and in appearance may walk the earth in the form of ordinary manhood; but as this body is projected from the real self of being it may at any time be again indrawn and never "see corruption." This is the body in which Jesus dwelt on the earth, which could die in appearance but could not see corruption.

There is no impossibility to the being filled with divine energy and at one with its spirit and power. Jesus is "the Way, the Truth and the Life," not so much by what he is reported to have said as by the testimony of his life, death, and resurrection. It was no phantom body which he subjected to the test of taking food and being touched and handled, but that which by virtue of his spiritual advance beyond the ordinary man he could project or indraw at will.

CHAPTER II.

THE EVOLUTION OF CONSCIOUSNESS.

IN the study of nature a variety of natures attract attention. Why should human nature claim precedence over all others? "Who knoweth the spirit of man that it goeth upward and the spirit of a beast that it goeth downward?" The same law operates in both, for all life is one; the form that it manifests is of value only as showing the station at which the life has arrived on its evolutionary journey.

What is evolution? Is it *something* coming out of *nothing*? Whither is it bound? Life comes in and goes out of matter as the breath comes and goes; but whither? If evolved from matter it must in the last evolvement be free from matter.

In a burning pile heat, light, and smoke escape, leaving at last only cold ashes, but these ashes are no more lifeless than was the wood before burning. The phenomenon of fire is the motion that

the life of the wood makes in its escape, or in its evolution from inertia to — what?

Does it return again to inertia? By no means. It divides itself into flame, smoke, heat, sound, and ashes, and in each is more of life than the wood held prior to the conflagration.

We cannot, however, measure or weigh life. It is spirit, of which light, heat, and vapor are elements of various degrees of density and of motion.

The spirit of man is perceived as white light.

Life is active and inactive, conscious and unconscious, mind and matter. In passing from one form of life to another motion is evolved, and hence to understand nature and life we must study the laws of motion. All motion describes a circle; there is no such thing as a straight line. In combustion the motion is analogous to breathing, and the outgoing of hot and the ingoing of the cool air, like the inspiration and expiration of the breath, describe an ellipse. The original cause of the motion is not easily perceived, for living as we do in a series of effects which are also causes, it is difficult to retrace the series and find the origin of any motion. When we think

we have reached the cause of phenomena, further investigation proves that we have at best only another effect of some precedent cause. Every effect is in itself a cause of further effects, and we may conclude that life also comes under the same law, being both cause and effect. If this is true we need not *look outside of the life within us for the cause of what we are, or of what we do, neither for the cause of that which we may become.*

Causes are perceived when we understand the combination of their effects, for nothing exists in complete isolation, all are interwoven and interdependent. The motion of one disturbs the entire economy, and on analysis the cause of the motion will be found in a series, or combination of effects centered in that which moves.

There is a trinity of which each member is so interdependent that neither can exist without the other, viz., space, matter, and motion.

Nothing can exist without motion and space to move in, nor can there be motion without something to move, and that object forms a center in space from which *arises the perception of a circumference.* The mind takes cognizance

only of the limited; the unlimited is beyond thought.

To discover the origin or cause of this self-existent trinity is beyond our power. To assume that this trinity is self-existent and eternal is as logical as to assume an uncreated deity outside of this trinity who has the same self-existence and endless duration.

Motion is necessary to the development of life, whether in animate or inanimate nature, and is most apparent in the sensitive and volatile parts of things. Space itself is motionless, but it is a component of everything that moves. It is between every organ of all bodies and every atom of matter, and while each atom moves in space, that remains motionless.

All energy draws into centers. Worlds are centers of energy and they are living beings, with souls which are inert, silent, and motionless, but which hold with unyielding grasp to the universe of souls which surround them, and with which an exchange of energy or spirit is effected, as the air gives itself to fire.

Motion causes heat, and inversely heat causes motion. One must precede the other, but if life

is latent where there is no apparent motion, by observation we may perceive the beginning of its manifestation.

Heat is evolved from matter by pressure. The center of gravity is the soul of the earth; and as the earth revolves on its axis all the fluids and gases are forced toward the center, crowded together with such pressure as to develop intense heat, which, occasionally finding vent, bursts forth in volcanoes.

If a bucket of water is swung swiftly in the air over the head, as long as the circular motion is kept up not a drop will be spilled. So gases and volatile substances, flung into space, form vortices, or rush to a center, cooling and hardening into a circumference as the rotary motion is continued, and worlds are evolved.

We discover, therefore, that the third law of motion is revolution, the form of motion that holds every atom in place.

The revolution of the earth on its axis causes attraction, suction, a centering of force the ultimate of which is inertia. Matter becomes of great density toward the center of the earth; its specific gravity is greatly increased and more intense heat is developed.

To get a conception of the enormous weight pressing on the earth's center it is only necessary to know that there is a pressure of fifteen pounds on every square inch of its surface. The increasing ratio of pressure on the center produces an almost inconceivable degree of heat and density, which arrests all motion. If the pressure were withdrawn for an instant from the surface of the earth it would vanish like smoke, leaving no trace behind.

Professor Milne estimates the increase of weight per square inch of the earth's surface, two hundred miles toward its center, at six hundred tons instead of fifteen pounds as on the surface. The atoms of the earth's surface move around its axis at the rate of over one thousand miles per hour, but as the center is approached the velocity grows less and less, until at the central point of its mass rotation ceases. There is another motion, however, that of the whole mass of the earth around the sun,—an equal revolution of every atom around the great luminary, which causes the outward or centrifugal motion. This motion is the expiration of the earth, its outgoing breath of life, and is a positive electric force as it goes out, re-

turning as a negative magnetic current. The outgoing breath is flame from the central fire of energy and scatters sparks, that gradually cool as they recede from the center. Those deposited at the circumference form the crust of the earth, or become the bodies of animate nature.

Thus evolution and revolution carry on the work of creation. Study that work as it goes on in the formation of an egg and the evolution of a chick. In the dark and secret chamber of the mother body the same methods and laws are operative as in the creation and evolution of worlds.

First, attraction of the male germ to the vacant procreative cell, which is the soul of the future living being. This cell is globular in form and motionless, as the point in a magnet where the positive and negative forces separate, or the point of perfect equilibrium in the lungs where the in-drawn breath deposits its accretion of life and turns back, as the outgoing breath, to the atmosphere again. The nuclear point in the cell is matter and spirit in union, undivided energy, the one. The cell is a womb which attracts the impregnating atom as the soul attracts the vivifying energy by its emptiness, inviting to fullness and

expansion. The nature of attraction is to press together, to clasp, to embrace, generating heat, which disintegrates the matter in which the seed is imprisoned, causing division and separation of the atoms of matter in which it is held. With the freedom thus obtained the living spark begins to burn, to breathe from itself, and two forces begin to play instead of one alone, viz., attraction and repulsion. Attraction has made the center for the germ of the new being; repulsion carries the coarser matter to the circumference to form the shell, the finer to form the body of the chick, each atom finding its place through *attraction*.

“Behold, I show you a mystery.” The chick exists in *still life*, or negative spirit, long prior to the impregnation of the cell. Its phantom form, silent, intangible, takes its place in the perfect egg, drawn thither by attraction, and in motionless rest awaits the pressure of heat from the body of the mother to kindle the fire of life at the center, from which matter is evolved to clothe the phantom form.

Note that the germ in the egg is at rest until heat from another body rouses motion, and that the motion is dual, attraction and repulsion, or

involution and evolution. But neither of these motions can exist without revolution. These motions are first on the interior or spirit plane, for every cell has an aura, or spirit atmosphere, surrounding it in which the motions described are continually playing; and when a cell is sufficiently developed to be self-poised, or centered, its atoms move in the same manner.

The law is one, and the methods are the same in the building of a cell or the evolution of a world. Energy, in order to manifest, centers a portion of itself, and out of this division are evolved all forms of motion.

The heat which is constantly exhaling from the earth is matter dissolved by fire, the kindling point of which is at the center of gravity, where motion is not. Energy, the inbreathing force, is discharged, and, rushing again to the surface, the breath of the earth comes laden with devitalized spirit.

The vital point in an object is that where force culminates; when all ways unite to produce the crowning effect, the striking of fire from a substance hard as granite or solid as steel, or, in a spiritual sense, electrifying into life and intel-

ligence a soul as dense as the center of the earth.

It was the warm breath of God breathed into Adam that caused him to become a living soul, when that center within was illuminated by the fire of living energy borne on the magnetic current to the center of being.

It has been demonstrated that air can by pressure be liquefied, and by greater pressure can be converted into a solid, as water may be converted into ice by the pressure of intense cold.

Air can also by expansion be rarefied and expanded into volatile gases by heat. Expansion of the atmosphere is greatest at the equator, where the earth's exhalations are then most vigorous, while at the poles inhalation is so powerful that the whirling atmosphere becomes liquid and then solid in its fearful rush for the center of the earth, where the pressure is so great that motion ceases and even fire itself is quenched, or *indrawn*.

How intelligent, how enduring, how perfect are these self-supporting beings which we name suns, stars, and worlds! They suggest infinity and the eternal, while we poor crawling insects on the surface of one of them doubt and deny the intelli-

gence of this mother who has borne us, and of that divine energy whose eyes of light and power are on us by night and by day. By suns and moons and stars humanity has been invited through countless ages to look up and learn from them the lesson of the self-sphered, self-supporting units of the universe.

The small powers that man now has suggest the possibility of infinite acquisition. Why do I feel in all my being that *I am*? Because nature is truth and affirms that the great I AM who is in and of this and all other worlds is the same as *I am* in essence, although infinite in degree. The spark within man is the same as that which blazes in the sun, and he is exhorted to use every effort to increase its brilliancy, working with, rather than against, the evolutionary forces for that end.

Self-supporting power, self-poise is the acme of all attainment, the rounding out and perfection of being, which is completeness of evolution, for evolution is not *from* but *in* the nature to be perfected.

The mere evolution of families, nations, or worlds is not the perfecting of anything. The

race is no stronger than when it built the pyramids, nor wiser as the ages increase.

Strength is not increased by division, or by unequal development of parts. (Nothing is made in vain, and all that is in human nature is needed in complete development to form the perfect man. One part of his nature cannot be perfected at the expense of another part.)

There is evolution of form as well as of mind and morals. Excision will not rid us of angularities or abnormal development of parts. The forces playing around and through us will return to us, *for evolution*; everything so excised, and the good which is in all evil must be evolved, by putting it to its legitimate use.

From *division* of energy comes the only fall of man. Death ensues from the weakness which is unknown in the one; evil exists only after the division of energy, and the only antidote for the "fall" is to be found in the evolution of the good, or oneness, in man, which disintegrates, supersedes, and scatters the evil. As we cannot get outside ourselves, evolution for us must begin and end within the nature we call human. Being is both tangible and intangible, seen and unseen.

Man is not merely a form; he consists of acts which are spirit and flow out of him as the breath flows—his oversoul which he creates. These acts are the circumstances of his life, from which he cannot escape. They make him what he is, and by them he is judged. Acts are the real man in motion,—involuntary motion, like the motions of worlds.

Life grand and beautiful is in all things, waiting to be evolved into consciousness. This inherent life can only move, or come under the laws of motion, in its entirety, in form. No form is perfect which adheres to or vegetates on the surface of the earth. We say of "this straddling biped man," that he is the epitome of form. Alas for our conception of the perfect even in form!

A perfect form adjusts itself readily and naturally to the laws of motion, which are circular. Such form must be globular, which cannot be for a being who depends on the earth for a standing-place. Life as a whole is perfect, but it manifests in all kinds of imperfect forms, and evolution deals, not with the life, but the forms of its manifestation.

The essential life-sustaining motions of the body are the same as those of the earth swinging in

space. Expansion and contraction, the out and in of attraction and repulsion, are analogous to breathing.

There is not a throb of the heart or a muscular movement which does not operate in obedience to these laws. If man were perfect, the body would be free, without angles to prevent perfect revolution. Angular forms move slowly, but the perfect form, the globular, is capable of inconceivably rapid motion, and has also immense power of resistance.

Life divides into four primal forms of manifestation — animal, mental, spirit, and soul life.

On the physical side, animal life includes all the forms of life in earth, air, and water ; spiritually, it includes the passions, or purely animal nature of man, which acts from instinct, or involuntarily. Man develops to a certain plane of life without conscious volition.

On the animal plane he is more brutal than the beast of the field, because of his greater intelligence. Those on the animal plane are of two classes—the animal in act and the animal in thought. Those whose idea of justice is founded on retaliation, “an eye for an eye,” blood for

blood, are not just, but vindictive, and have not evolved from the mental plane of the ravening wolf. Even those who have reached a higher mentality, professing to be governed by laws of right and justice, do not scruple to kill and eat of the flesh of animals.

When conduct is regulated by legal enactments and the fear of punishment, life is mechanical, run by machinery of church or state, a condition of barter and sale when all work for wages and each one has his price. The system of church machinery is one of credit, pay day in some uncertain future after death, where God is the bookkeeper. The service is largely a system of prayer, song, and praise, the mainspring of which is duty and gain; *i.e.*, laying up of treasure in a future kingdom of heaven. The few who have grown out of forms into true spiritual life are strangers among men, are ostracized as fanatics, poisoned like Socrates, or crucified like Jesus. The life of Jesus, his apparent death and triumph over the grave, is an example of the evolution of the spiritual nature into power and splendor.

The phenomena of spiritualism have established as a fact the continuous life of man. Death

changes him only from the visible material plane to the invisible material plane. In himself there is no change.

Some of the so-called dead have the power to make themselves visible and tangible for a brief space of time, showing that there are degrees of knowledge and power the other side of death, just as there are on this side.

We are spirits in this clay form just as surely as we shall be in any other form or condition, and being dead, we shall be in the same life we are now in ; if spiritual, a spiritual life ; if animal, an animal life. There is a distinction between having *spiritual life within*, and *being in spiritual life*. Spiritual life may burn within, while the outward life is in the animal plane, where death rules.

There are two states of being, the visible and the invisible, the seen and the unseen worlds ; but both are in reality one, although divided. *I, myself*, stand between the two as the dividing factor, and I also am that which is divided. I live only in part and am alternately in and of each state. I am visible and also invisible, for I inhabit a visible body and am myself invisible and intangible.

These angular bodies we inhabit belong to the

animal life, but the astral, the invisible body is mental, evolved from our thought and action, and is of and in an invisible world. This mental body is an exact reproduction of the physical body, but differs from it in mobility and rapidity of motion, those which vibrate most rapidly being nearest to the spiritual state.

These visible and invisible states are only separable as *I* stand between them, being alternately in either until by *will* and increased motion an other state is evolved into conscious existence, first as an idea, a seed, around which all energy and thought revolve, expanding it so that the *I* can enter into it as into another life.

Growth is toward freedom, and perfect freedom is spirituality. The mind which is untrammelled by tradition, or the opinions of others; which is free from the dominion of the senses, from fear, care, or ambition, or pride, trembles on the verge of that creative power which speaks a new world into being. To create or to renew is as simple as to destroy. If a force exists which can instantly destroy the growth of centuries, the same power can in like manner produce any desired change.

But in the weak nature of man power grows

slowly because there is a lack of appropriation of energy. That which is complete in body and mind is all energy, and can defy the lightning's flash and the earthquake's shock.

To *know* is one form of power; *to be* is quite another. Those possessed of the latter power may enter the soul world at will, in any form desired, or in no form at all. To spirit time has no duration, space no limitation, and form no existence. It is unity, the all in one.

This oneness can only be reached by the perfect in form and in mind. The perfect form is a sphere; the perfect mind is the union in one harmonious whole of all its discordant faculties and powers.

CHAPTER III.

THE INCARNATION OF LIFE.

WHERE there is progression there must be retrogression, or at the least, the possibility of it.

Persons who hold strongly to the idea of eternal progress are generally skeptical as regards reincarnation, some of them regarding it with positive disgust.

That the ruler of beasts, aye, and of men, should be compelled to enter in the form of an animal and thus pass another life period on the earth shocks the sensibilities and arouses the most determined dissent.

But there is no compulsion about it. A man *is* what he delights in, no matter what his form; and he who delights in doing what gratifies the animal is already fashioning within himself the brute body he will enter and live in with pleasure, when the fullness of time frees him from the human body.

Beasts devour each other, the little fish are the

prey of the big ones. Men take advantage of the weakness of their fellows to rob and slay them, and doubtless would devour them bodily if the helpless animals were not more easily kept and fattened. If progression were the only law, then some men — shall I say many men? — would certainly show forth its truth if *elevated* into the body and life of the brute creation.

Retrogression is as much a truth as progression, and the words are interchangeable with evolution and involution. If man by his own acts and thought involves himself in a network of circumstances which prove his ruin, the law operates just as surely as it does in the case of the one whose network of circumstances are the evolution of noble thought and action. One destroys while the other creates. One retrogrades while the other progresses. To create pain, sorrow, loss, and humiliation is retrogressive, becoming involved in that which disintegrates and destroys, and whose ultimate is change into inferior forms.

It is no punishment for one who is already in the life of a dog to take on the form of a dog, nor would a lamb or a dove be spiritually elevated

by taking on the form of man. Slaves can only exhibit and use the degree of freedom attained, and the highest degree of freedom is forfeited by a violation of the great law of love. When man abuses this law of his spiritual nature his soul trembles, arrested in its upward progress, and slowly turns toward descent by gradual loss of the power of thought and the germination of ideas.

In evolution the horizon of the mind continually expands, the light flows in in greater volume and brilliancy as the heavens roll away as a scroll, revealing new worlds, new natures, and new powers, of which the animal man cannot so much as conceive. These are for him who hath eyes to see the things of the spirit.

No one can get out of himself, nor be other than his thought makes him; he may get out of his human body and still be in his own life, and that life creates a body corresponding to its nature.

It does not follow that when a soul begins to retrograde it will go to the lowest deep, or that it must continue to descend, for a man may change the quality of his thought as he may his acts, and this change may be quickly or slowly made, in

accordance with his orbit and velocity of revolution.

To think, with some, is the same as to act, so far as the spiritual nature is concerned ; with the coarser, slower nature a change of thought and its corresponding act is more difficult and laborious. Thought moves the will, but the will is feebly connected with gross forms of matter and slowly vibrating motions of mind.

Reincarnation is not demonstrable by material facts, or testimony, for memory of previous conditions of being dies away from the soul, in a manner similar to the decay and death of the body. No one remembers the events of infancy. Yet all have been babies, and the form as then inhabited is not that in which the mature man manifests. So that the fact that we have no recollection of a previous incarnation proves nothing against its probability.

There is no sharp distinction between the human and animal kingdom such as the "missing link" of Darwin suggests. Man has a survival in his nature of all the animal instincts, habits, and passions, and to suppose retrogression along those lines until submerged in the animal king-

dom is surely more in accord with the justice and love which we name Divine than to suppose that creative power is exercised in a way to make eternally wretched a large majority of the human family. The degenerates so well known in criminal jurisprudence are in the vortex of retrogression, and are being rapidly whirled downward to the animal kingdom, where alone they are at home and wholly satisfied. What is the purpose of the creeping, crawling, swimming, walking, and flying life of the planet? These creatures of such transient being are all sentient, capable of pain and of bliss; they exist for a brief season, multiply their kind, and disappear in the vortex of change.

The purpose of the existence of these sparks of life is, on the whole, progression; their goal is perfection. The perfect includes the all, and the spark of life can become perfect only when associated with all life, when each separate being contains within itself all that is. If man has evolved through all grades of being from the mineral atom to the human plane, he must hold in his composition the spirit or residuum of knowledge thus gained. Being thus a combination of energies, it behooves him to hold fast to his gains nor pause

in the ascent lest retrogression set in, soul forces scatter, and he become again involved in all the elements of animal life, forced to climb again, slowly and laboriously, the ladder which leads to the stars.

Freedom is of choice and will. It begins in an idea, around which the being revolves persistently throughout æons of time and in countless forms, gaining little by little the freedom it seeks, freedom to choose and will to execute.

Man is a creator in proportion to his freedom of choice and power to execute, for energy flows swiftly and strongly in the union of these principles.

The incomplete, the angular, the unnatural man cannot escape the indrawing force of incarnation if he would, for could he emerge into a sphere where all motion is rapid and powerful as the revolving world's, where violence is unknown, where all is order and harmony of motion, legs, arms, and all useless appendages, all angularities of form would be whirled away, leaving nothing but the spherical head to show that an undeveloped man had prematurely entered that sphere.

One revolution would be sufficient, for use de-

termines the organs of form, and with no earth on which to stand, no need for food, no desire to grasp, no opposition to arouse, of what use are arms, legs, hands, fists, stomachs, and bowels? When the diplomat and the politician find their occupation gone, the part of the mind engaged in the arts or tricks of statecraft is decayed and useless. The so-called great would find themselves out of balance and gladly return to the angular form in which their angularities of mind can best be accommodated.

They who hunger for wealth, or worldly place and power, will naturally and inevitably return to their treasures, which are of and on the earth.

Swedenborg saw into the astral world, or invisible life of this angular nature, but he did not see beyond the present form of man, when he declared that "the whole universe is in the form of man." His eyes were not opened to the eternal progression of forms until the perfect form, the sphere was reached. The all of nature is divided into parts. In one it crawls, in another it flies, in another it swims. There is a nature which takes root in the ground and is stationary, moving only with the revolution of the earth which breeds it,

and another, although fast at the roots, sways with each passing breeze and indraws the spirit of life in its own peculiar manner, as it vibrates with life.

The nature of man differs from all these, but it is by no means certain that he is of the highest nature of all. The earth which gives birth to and supports these varied products is of quite a different nature. Spherical in form, she moves in her orbit without wings, she swings through space without shudder, she breathes without lungs, she digests without a stomach. She has absorbed, indrawn all angularities of form and is in perfect harmony with her environment. Can she come under the laws of retrogression or has she evolved beyond their action? She has reached perfection of form, and the harmonious adjustment of her forces points to a condition of eternal progression, but what finite mind can grasp and measure the destiny of worlds!

A seed planted in the soil is *involved* in it, and the process of growth is carried on by the inward drawing, or attraction, exerted by the seed on the elements in which it is involved.

The evolutionary force which pushes the plant out of the soil is not as strong as the forces in

the seed which attract moisture and nourishment. The tiny plant stands erect, boldly stretching forth its arms and clutching as with hands the vital energy it needs for development.

The earth, air, water, sunlight are the conditions in which plant life is involved, and from which it extracts nourishment and perfects itself. If it bear fruit the spherical is the more common form, indicating the tendency toward perfection.

Man differs little from vegetable life save in his power of freedom. The conditions surrounding him are soil, moisture, and heat, from which he reaches out with thought which lays hold on the stars, which lift him up among them, and he becomes a god. The conditions which surround him are his horizon, above which rise the constellations of hope, ambition, pride, or despair, as lights to cheer or shadows to depress.

Man has been called the child of circumstance, the plaything of fate ; but the truth is that man owns himself, and the circumstances which surround and enfold him shift and change as the wind blows. The man who *governs himself* shapes and fashions the conditions which are about him, through which his journey leads. Every motion

he makes is a new event evolved from himself, which makes another point of light in some constellation glowing in the firmament of his life.

Energy does not enter from without except it be attracted by something within, even if that something be only a vacuum. The conditions surrounding a man are parts of his organization; they were present at his birth as a body awaiting the entrance of a soul, but they are not fixed.

We change bodies, but the change is first within ourselves, rather than in the external conditions. The attractive force is changed, so that the elements we do not desire no longer hover around and enter in the secret places of our loves and our will. We are more involved in our own acts and the conditions they create than in the acts of others, because we have begotten them.

The experiences of life are all the store of real knowledge we have, and this knowledge involved in the consciousness becomes our spiritual life, thus entering into and becoming part and parcel of ourselves. We grow physically by the indrawing of air in the lungs and the essence of food in the body, and we grow mentally by indrawing thought, which is given birth by our acts.

The spirit of man is of similar nature and quality as his thought. He is not made of foreign substances, but of that to which he is closely related and with which he is in thorough accord, viz., that which he thinks about most constantly.

He is involved in the things of his thought, and his only way of escape from that which he recognizes as evil is by becoming friends with it, by forgiving it, thus indrawing the force which attracts evil by putting it to sleep, or hypnotizing it. To indraw a passion, or a faculty of mind, is not to destroy it, but to render it inert, innocuous.

Everything is of use if rightly placed. Legs are useful on the earth, but in the spiritual state where the will is the means of locomotion the legs, being useless, are indrawn. So it is with all irregularities of mind and character; they are not lopped off, excised, but are indrawn, transmuted into the sphere, which is the form of the perfect man.

In its proper place, performing its function of sentinel, fear is good; but when it becomes a hypnotic power, injurious to health and happiness, the wise ruler of his house will silence

it, and by putting it to sleep indraw it. Next to love, fear has the greatest influence over the souls of men. Love is life, joy, warmth; fear chills, paralyzes, destroys, and is in league with death itself. It is a fearful bondage, the exact opposite of that freedom of spirit which is of God. It has no place in the kingdom of heaven, and hence its transmutation is essential to the evolution of the perfect symmetrical man.

Fear closes the door to that inner kingdom of heaven which no one has ever been *scared* into. The influence of fear may make more law-abiding citizens, but in proportion as the soul is apprehensive of the wrath of God does it take hold on death, the very thing that it fears.

The force which alone can indraw fear is love.

The moral nature is the training-school of the spirit, and fear is the sentinel at the door to debar the wild beast nature from entering there. It restrains the untamed animal nature, but when that nature is thoroughly regenerated, not cast out but indrawn or transmuted, it disappears between the "lamb and the lion" which "lie down together."

Violence is sometimes necessary to repel vio-

lence, but anger and cruelty are never necessary. They are abnormal or inflamed activities of force, and are the result of torpid justice and charity. The awakening of the love element absorbs or indraws the fierceness of the animal in man and arouses the charity which subdues and transmutes it. Love projected from the soul is replaced by that peace "which passeth all understanding."

Difficulties are overcome by the evolution of energy into the conditions which surround us, thus improving our environments, but it is by the soul that *feels* rather than by any other agency that the change is effected. Ambition to be and to become more and more nerves us to effort and improvement.

Love is the great equalizer, the universal solvent, a reservoir which is never full, a fire which devours all lesser forces, passions, and desires. He who is capable of evolving love from himself need fear no evil, for he is involved in good which is the germinating principle of immortality.

The expansion and rounding out of being must be accomplished from within. It is not an external work except by the reactions of external conditions, for action affects less than reaction.

We are involved in the reactions of previous lives. We find conditions already prepared when we are born into this physical world. Tendencies to disease or crime we call heredity, thereby removing something of the sting by putting the responsibility on our ancestors—and on the Creator, as is the way of the fatalist. This is cowardly if we consider on whom we place the burden, and it is also a mistake if we fancy we derive our being from something foreign to ourselves.

There is nothing foreign to infinitude, and we are infinite being. Time never began and can never end. The soul is always in time, has always been, and will be forever. Sometimes it is inert in rock or mineral. Sometimes in the life of the vegetable or the animal kingdom; it may be a sunbeam has held it, or the dewdrop on a flower, or some wild beast of the jungle, or some glad bird whose native element is air. To and fro, out and in, has the soul passed throughout æons of time, ignorant of whence it came or whither it was bound.

Beginning and end there is none, and of the experiences of this eternity of being, of living and

dying we know nothing, although we are in it and of it, and cannot escape from its enfoldment.

Out of himself the Great God creates, and what he creates is within him, for he is the Boundless, the All, and we are limited reflections of him. So alternately in rest and motion, rising and falling, spirit and matter, visible and invisible, but always within ourselves, we revolve, we evolve, and as certainly involve the being we *are*, in the spirit of the acts we commit. As vapor becomes steam, steam becomes water, and water becomes ice, so does spirit, passing through experiences of which we are ignorant, by unknown processes become thought and action, and by the same process inertia becomes motion, and matter is transmuted into spirit. Whether active or inactive, conscious or unconscious, in the transmutation of all force *I am* between the opposing elements, superintending and controlling all manifestations.

Thus *I am* connected with everything living or dead; they are mine and I am theirs; I have made them and their reactions have made me. Jesus was crucified for a statement of this truth,

“If ye have seen ME at any time, ye have seen the Father. I and my Father are One.”

The idea of blood relationship is the falsehood of the ages, — a falsehood in which man has been involved throughout all historical time.

Out of it has sprung the divine right of kings, the superiority of the firstborn, the bondage of aristocracies and of caste. It has set man against man, and involved the race in animosities and bloody warfare. The intrinsic idea in the hereditaries of “blue blood” is, “I am first, therefore better than you, and entitled to all that is best.”

Transmission of qualities from ancestry is true, but it is a partial truth only, for the secret of good blood, as of any good, lies in the love of good, not in pride of ancestry. The best inheritance of blood can be vitiated by evil actions. Blood does not make the man, but the man makes the blood. Because a man comes into this existence by the way of a certain man's blood does not condemn him to be involved in it all his life. Each man is here because he chooses to be here; he impels his parents to the act which made his advent possible. “The thought is father to the act,”

The thought and will of the incarnating germ is the moving force of its manifestation, but the parents did not hold that eternal ego in mind until they became associated with it in physical life. Association is the greater part of blood relationship.

The race is involved in blood until the very heavens are lurid with war. The orthodox atonement is one of blood, but the only purifier of blood is love, which evolves the Christ spirit into *our* environment, in which he who loves is involved, as in the kingdom of God, which is peace and good will. This is the work of every man, and his only way of salvation.

We are involved in self-sufficiency, which holds at arm's length each one of us,—a thick darkness in which nothing is visible to each one but himself. To ourselves we appear immense,—so immense as to imagine we can influence the Great God by prayers. To own, to hold large possessions of material things, to be at the head of the procession of society, is the grand aim. Thrones are established and palaces built, from which to rule, not ourselves, but others, for our own satisfaction and glory. This spirit prevails in halls of

legislation, on the bench of justice, in the pulpit, and in the courts alike.

To strive for equality is manly and laudable. To be free, self-poised, and self-supporting is evidence of spiritual life evolving within us ; but to aim to rule another involves us in perpetual strife. Great wealth is apt to involve one in the spirit of pride and domination, with the acts which flow from that spirit. Lust for money is degrading and destructive.

To think kindly of others, to mingle with them in fellowship and friendly appreciation and forbearance, to grieve with those who mourn, to give of our strength to the weak, — this is to involve ourselves in the spirit and acts which evolve true and noble manhood and womanhood. Although this spirit will build no thrones and erect no palaces, it will so equalize conditions that the whole earth may become a paradise, when all false distinctions would cease forever. Freedom, which is the native air of the soul, is found in the *whole*, not in isolation or the separation of parts ; but this *oneness* must exist first in each individual before it can be perfected in the mass.

All worlds are free in the universal ether, for

each moves in its orbit of its own volition, without restraint or constraint. Man is free only when he has the good of every other human being at heart and evolves that good into the universal life. He is only self-poised and free in the good in which he is involved. Good action affects the universal spirit, and affects every man in accord with his conditions, but each may be affected differently by the same influx. That which is a great good for one may be a lesser good for another, and an evil to a third; for the power of receiving and appropriating virtue is always and everywhere an individual possession. Every one is free to appropriate that only which appeals to him.

There is no real freedom on the animal plane of development, only a love of it; and this love does not include freedom for others, not even for the wife of a man's bosom.

CHAPTER IV.

THE POWER OF LOVE.

Love is threefold in expression, — a Δ , animal, mental, and spiritual.

Animal and mental love are physical in manifestation. These loves are in the attraction which prompts birds to flock together, animals to gather into herds, and men to combine in society.

The same attraction draws wealth to a center in syndicates, power in corporations and governments; and it is the factor which unites the sexes in pairs.

Love is always love on every plane, however obscure its manifestations may be. It is a kind of protoplasmic cement, which causes the soul to adhere to anything and everything it touches in its onward march and blind search after the greatest good. It attaches man to things, to ideas, to wealth and the means of gaining it, to food and drink, and even to the habit of drunkenness. Its attachments are strong and weak. In some cases

the love is more for an act than for an object, as in the spending or gaining of a fortune rather than for the fortune itself.

Men seek brothels for the love of an act, since they have no love for the women whom they meet in such places.

Man rises and falls on the animal plane through the exercise of sexual love. Alone he can only fall, and he is alone unless woman unites with her whole heart in the sex union. Its effect is to build up or to tear down. Union is strength; division, weakness here as elsewhere.

Every individual is male and female, mind and soul; and the action and reaction of these principles causes all the motions of the body and the emotions of the soul. The peculiar office of the male is to beget; of the female, to conceive. The mind begets; the soul conceives. So mind is the positive projective principle of energy, or the male; and the soul is the magnetic receptive principle, or female. The active mind projects its thought, its *vir*, to the soul, wherein that which is most positively and continuously thought is conceived, gestated, and is finally born into the body as atomic matter, to work its way out into

acts which are good or evil. Thus is generated in ourselves all that we are, and all that we do is our thought objectified in actions, which are our children, whose parentage we cannot deny.

Conjunction is the foundation of all manifestation. We exist by and through the conjunction of the positive and negative forces. All acts spring from love, which is the Father so often referred to by Jesus. Vice and morality are offspring of the same forces, positive and negative, male and female, begotten of that "Love which lieth at the foundation." Some offspring are begotten in love of good, others in love of evil; and each bears fruit in accord with its nature and quality.

Conjunction of the sexes begets other offspring than physical children, which are rarely begotten in promiscuous sex indulgence. Disgust, the enemy of health and happiness, is conceived, and the woman brings forth a loathsome progeny to fester in, pollute, and poison the social atmosphere, and ultimate in sores, ulcers, and physical degeneration.

Who can estimate the malignancy, the fatal power of disgust? Dissatisfaction, which is con-

tinually begotten in wedlock and out of it, soon culminates in disgust, which in its turn breeds crime and disease. It is fed by every act when the prompting is not mutual love.

The learning of the schools, the gossip of the world, the knowledge of law, finance, political economy, — all, in fact, which relates to this outer life, are mere pastimes for this world and must pass away; but the knowledge gained through the reactions of love takes hold on immortal energy and abides. This knowledge does not come through mental experience alone, but through the union of truth and mind, or the male and female potencies.

When two of opposite sex come together, an experience is begotten which is denominated in the Scriptures *knowledge*; “and Adam *knew* his wife Eve.”

Infinite happiness is in oneness, unity, not in division; and the nearer two approach to oneness the higher the happiness and the greater the creative energy evolved.

Infinite wisdom has fixed an impassable barrier to the complete fusion of two into one, and at this limit pain begins. If absolute fusion were

possible, all forms and objects would be united in one, and creation would cease. But energy has not divided itself wholly into male and female; the undivided, or unconditioned, remains to separate their activities, as time and space. Conditions divide these activities also, and the separation produces an interchange of spirit, of action, and reaction varying in rapidity of vibration corresponding to the nature of the dividing substance.

Vibrations are both pleasurable and painful, those which reach the soul producing joy and satisfaction, while those which end in the body result in pain and unrest.

True pleasure is of the soul, and the divine body is evolved from knowledge which we feel to be true by the peace and joy which is in and of it. We do not think out such knowledge; we feel in it the pulsations of immortality, and in it there is neither fear nor shame nor guilt.

Immortality is begotten in the conjugal love of souls, but on the animal plane of conjugality we beget only physical children and disease unwittingly. Children take advantage of us, and steal into our lives unbidden and often unwelcomed. Sometimes deformed, hideous, or idiotic guests

join us at the feast, when the invitation is general.

Men and women embrace, having sensual pleasure only as an object, not realizing that the monsters of the human species are begotten of the extinguished fires of lust, falling like ashes and smoke, involving the devotees of pleasure in shame and ruin.

Ah, woman, fragile and beautiful as a flower in bloom! Can she realize that she holds within her nature the balm of healing for sick bodies and minds, the power that can build anew the wasted atoms of the old and worn-out structures in which life is housed? She is created to increase life, not to degrade and destroy it by selling herself for fashion, gold, display, or honors. That which she too often accepts in exchange for herself is not the love which her regal nature demands. Although the shows of life pass in splendor, the colors fade as the cheek fades, never to be renewed.

She listens to another voice than that of love, and through a weary life she hungers for companionship, vainly trying to fill the loneliness with other interests, only to be devoured with

ennui and repelled from him whom she has promised to love and honor, with disgust. She enters into a world of pretense and conceives a family of lies, which consume life as worms devour a corpse.

To create life and love is woman's mission. She is love's tabernacle, and without the presence of the god how empty are its chambers! Dust is on its floors; the decorations of its walls are faded; its gorgeous vases are filled only with withered flowers. The dim corridors echo to no coming feet; the silence of the grave is in its inner chambers.

The unloved, unloving woman hungers and thirsts for love. Men experiment with her in passion and wantonness, but she is unfed except she eat her own heart. The soul of woman is filled with phantoms, dreams of the perfect union with *one*; perhaps it is a faint memory of a true conjunctive love known in some past and otherwise forgotten age, when man was more worthy, less a trifle than in the present time. But whether phantom, dream, or memory, it shadows forth complete manhood, the perfect counterpart. This is ideal conjugal love, and nothing

will satisfy woman except the man who has the same phantom image in himself. He is her counterpart ; they are twin souls.

Few men are ever conscious of this phantom of love. It is buried too deeply under the desire of possession, and can never manifest without the aid of woman, who in giving herself increases the fire until desire is ashes and the image in man is revealed. Then they twain are one, and being interblended become one song of worship in an eternity of immortal life.

The genius of love is freedom. It is not purchasable ; *it gives itself*. The most alluring fascinations cannot attract it ; they may attract its outward symbols, drawing two bodies together, while the souls are forever disjoined. All priestly rites and legal enactments are vain and void unless love calls souls together, and no divorce is possible when the true marriage is consummated.

Most marriages are of the body and of the mind, and what wonder that when the novelty of the relation wears off the souls shrink openly from each other, having no part in the incestuous union ? Woman is a mystery, and man knows her

only in conjugal love. Passion does not reveal her, nor can she know man through passion. Under its sway he lies silent and unknown, with power only to beget the lie he is acting in the holy name of love.

The spirit which descends from woman to man to make him an immortal being is halted at the door of creation by the intruding of passion, and instead of being incorporated into his body as immortal substance, combines with passion and becomes a mortal being. Thus was Cain begotten and conceived, and thus violence and crime are ushered into being to flourish for a season and then vanish away.

He who truly knows woman until his soul is filled with her spirit has her phantom in himself, and thus perfected in one, they are eternally wed ; they are in God and he is in them.

Thou searcher after the deep things of life, what experience lingers longest in memory? What vanished good is most sacred and holy? It is "Love's young dream," which bathed in rosy light life's early morning, before the fire of passion burned fiercely, or the heart was hardened by the attritions of selfish desires.

That ray of divine light was the glow of heavenly warmth quickening into life the divine within, which is beyond and above "the changes and chances of this mortal world."

Other experiences have stolen between then and now ; innocence and trust have withered with evil knowledge and doubt, and the light and joy of life are a dream, dear, well-remembered, but vanished forever.

Thus does man die spiritually by losing his sensitiveness to love, and because of this loss he must reincarnate in the mold of this world until the first love of his nature permeates all his being and life, and he becomes wise, with innocence, sensitive, with all experience, and trustful as the little child whom the Great Master made the exemplar of fitness for the kingdom of heaven. The Rosicrucian aphorism, "Love lieth at the foundation," is the gospel for all life and for all time. Fully comprehended, it includes all that makes man divine. It is the foundation of family, races, nations, governments, progress, order, peace, justice, and purity ; in fact, it gives all that truly enriches man. Love is the first cause of soul sensation when the fire of life is kindled. It is

the inmost of soul life, the cherished and most sacred emotion.

Our tenderest love is not exploited abroad. It is too sacred for public exhibition. We love in secret, as Jesus commanded his followers to worship, and love and adoration are alike an ecstasy of the soul.

There is no life without heat and consequently no growth, and love is the heat from which light evolves. Love is the inmost of mind, and to it the mind owes all its creative power. It is the secret attraction which draws truth from darkness and twilight into the sunlight of recognition.

The mind barren of love is a sterile waste, where nothing grows to please or gratify. It is void of creative power. Love is a well of living water out of which flows peace and the bliss of the angels. It is rest for the weary; it is sleep in which passion ceases its ravages, a soul slumber where nothing intrudes to disturb or distract.

With the first vibrations of the soul of love, the mind falls at the feet of some ideal being in complete surrender, asking only "to lay the throbbing head on the beloved bosom and breathe life out sweetly there." This ideal being is the spiritual

or love body, something divine born of the truth, a breath of the Great God made flesh, in which is the spirit of love and worship.

In the evolution of life truth is wedded to an idea, and this conjunction is conjugal love, the union of male and female, or true marriage.

Ideas are born of love; they lead the world; they are in the van of progress and are always arriving; they are the *vir* of thought.

Spiritual marriage takes place in each one of us and brings forth the powers, faculties, and attributes of mind, even as children are born of physical marriage. The first fruit of this conjunction is the evolution of a center of energy which is known as executive force. This gives the spirit of resistance, of aggression, and of self-preservation. It is the head center of the animal, and from its manifestation has come the idea of the kingship, or supremacy, of the firstborn.

The next in order of formation is the domestic or social center, where tenderness and sympathy predominate and love rules the mind. Here society germinates and the first impulse of justice is given. Man cannot become a moral being alone; he must be associated with others in order to

know the right from the wrong; he must meet pain in order to feel pity. His sense of justice is born from resistance to aggression and wrongs inflicted by brute, unfeeling force.

Love and truth are *one*! infinite, unlimited freedom, but being divided in the soul, love is hungry for truth or in love with it; and searching for what it desires, the soul sends out from itself only force, as a telegram goes in the form of questions.

In order to receive an answer to its quest the soul opens a receiver in the mind, a cell or womb, into which the answer comes as thought which germinates into ideas. This empty reservoir, which opens as a flower into which the universe may deposit itself, may be called the ideal center, the center which evolves ideas. We are fed with truth from this center which makes us wiser and better. Here is where telegrams from the Infinite meet the listening ear, and intellect and perception are born of the light it radiates.

This ideal center is the point where the animal instinct culminates and reason begins, for ideality, or imagination, is creative and it is the beginning of immortality.

It is generally believed that man is what he is

forced by environment and heredity to become, which is partly true, but not unavoidably and altogether so. There is an alchemy of soul which transmutes these elements into atoms of flesh, bone, nerve, thought, and spirit peculiar to each person, at the same time rejecting the undesirable material. Thus the soul has a choice of elements, and this power of choice is in its loves.

The universe of matter, spirit, and circumstances which infringe on man as if to overwhelm and destroy him simply enfold and feed the physical, the spirit of them entering into the soul by the way of the mind to be transmuted into that which man loves best. The true man towers above the conditions which surround and would enthrall him, and that which destroys the false becomes power to overcome in the true. Each element has its place in the economy of being, and, rightly used, works out the salvation of the soul.

This ideal center is the soul's mirror in which the unknown good is reflected, and thus reflected illuminates and changes the entire nature. Man rises thus above nature, which he desires to improve.

Originality in art, science, religion, and litera-

ture issues from this center, which also is infringed upon by the lower world of falsehood, deception, and vain imaginings which give birth to superstition and obsession.

It is dawning on the world that disease, apparently incurable, can be healed by mental treatment. Diseased tissue can be reorganized, recreated into health, by focusing thought and desire on the patient to that end. But in this, as in all successful mental operations, the desire must precede, or at least must unite with the mental act.

Too much stress is laid on diet and other external means for perfecting the body and keeping physical functions in healthful activity. It should be known and recognized that the mental and love natures are as important factors in the nourishment of the body and the building of its atoms as the food we eat.

If life is desirable at all, it is just as much so here as in any other state, or world.

There is no question about the ability of man to change things outside of himself, or to create them, as the telegraph, machinery, etc.; but that he can alter vitally and effectually *himself* has heretofore been considered an impossibility. It

has been held that any change within himself for the better is a gift from God, or some power other than himself; but it is slowly dawning on the world that, as he can change or remake the atoms of his body, he can as well change, regulate, and control his inner man; that, in fact, salvation is of the whole being, animal, mental, spiritual, and that on all planes man is the architect of his own fortunes.

In love the animal nature sleeps and man lives an ideal life, the Christ-life, wherein the soul respires as the lungs do, in breathing new life and being from infinite energy, which is love. In this ideal life, love builds new atoms of spiritual force, which change magically the sluggish physical into the fire body, which is divine.

Thus shall "this mortal put on immortality"; the idea is the seed of it. To conceive of a thing is proof of its existence in some form or condition, here or elsewhere. The universe is infinite, and it would fail of being so if man's thought could transcend it.

Paul in the ecstasy of inspiration declared that "this mortal shall put on immortality," "in a moment, in the twinkling of an eye," but he seems

to have conceived it as taking place on some resurrection, or general judgment day, as if the soul's experiences are marked by sections of time. Perhaps we misunderstand Paul, or possibly he did not fully understand the Christ idea, that there need be no such change as we call death.

The story of Shadrach, Meshach, and Abednego, fable though it may be, shows that the idea of man's ability to put on immortality in a moment is not new. It is a well-established fact that the astral body can be detached from the physical and appear at any distance to those still in the physical body; but the soul, or fire body, is quite a different structure, in substance and vibration. It gestates in the soul, being begotten of truth and nurtured in wisdom. It connects with every atom of the body and with every faculty of the mind, to control, to project, to indraw, to change, to divide, to cause to appear and to disappear at will. These are some of the powers of an immortal being. Possibly Paul meant that some should conquer death when he said, "We shall not all sleep."

The idea of a day of universal resurrection and

judgment is out of harmony with infinite wisdom and justice. To the soul there are no days or years, but one eternal *now*, and God is all the time within us in judgment.

When a man's sins overtake him is the day of judgment for him; when his misdeeds come thronging back into his consciousness, demanding recognition and reward, the God within judges, separates, and punishes, and the soul is the great white throne of deity.

When a man forsakes his evil ways and turns his back on wrong-doing, his sins turn also and follow him. They are his, the angularities of his nature, the atoms of which he is made. Let him receive them as a father his wayward children.

Their home is the love of evil that gave them being, and there they have a right to return to die, to be indrawn and forgotten, or *forgiven*, being received in love and recognized by wisdom, their work having been accomplished according to the law of their existence.

This is the at-one-ment, the indrawing of evil to its source. Jesus said, "Resist not evil." If the evil instinct be indrawn and transmuted into good,

no outward evil can harm us. Love is the universal absorbent in whose infinite bosom evil disappears.

The consequences of our evil actions come home to the source of the actions; their death throes are painful, but all regrets cease and tears are wiped away when we succeed in *forgiving ourselves*.

There can be no salvation of the race until each individual of it is cemented to all by brotherly love. There can be no salvation of the individual so long as the different faculties of the mind are at war with each other. Salvation is in harmonious union, or perfect moral and physical health.

Salvation cannot be perfected in a diseased body, and it is to teach this truth that Jesus healed the sick. His religion is physical and spiritual, but the first work is with the body. Disease and pain make the mind opaque; the light cannot shine through it. Pain is only the froth and foam of being, in too great agitation. It is the result of the jar and friction of opposing elements of mind and body. If the atoms of the body be true one to another, and the elements of mind are in

harmony, all is peace in the outer and inner man. Truth, peace, and joy descend into the minutest atom of being, as the body is built or rebuilt by the quality of our thought.

CHAPTER V.

THE FORCE OF TRUTH.

“WHAT is truth?” was the pertinent question of Pilate when Jesus said, “Every one that is of the truth heareth my voice.”

Truth is the inmost reality, or substance, of thought, the stable element in all things. It is a *fixed* principle, and forms of thought or conduct are permanent or otherwise in accordance with the proportion of truth embodied in them. There is a modicum of truth in all forms, else they could not exist. Unadulterated error is negative, nothing.

Love is spirit. Like the wind, it bloweth where it listeth and attaches itself where it will. Love is feminine, magnetic, and in union with the positive force of truth brings forth immortality.

The law of creation is the same in all, begetting and conceiving ; positive and negative forces in action and reaction. Love, in itself, is not light,

but the union with truth begets light, the rays of which are thought.

The mind of man perceives truth vaguely, gropes after it, and asks with Pilate what it is, feeling within himself hints of its stable quality and its glorious splendor. It is well that he perceives it only in fractions; its full body would blast him with excess of light.

We are, in truth, what we think and what we love. These are our realities, the one masculine and the other feminine, the male and female in each one of us, whose union or conjunction develops the germ of immortality. This process is aided and fostered by the physical sex union, where the love of two souls coalesces in the union of two bodies.

Good, true, healthful thought develops into good action, and, working outward through the body, builds healthy vital atoms for its construction and renewal. But it is only in part that truth can manifest in thought. We are environed by a world of images which mirror forth with more or less accuracy some reality; the mind perceives the image, but can only surmise what is the truth concealed in it.

Man thinks, and the thought takes form in inventions outside of his body, which are at best clumsy images of the reality he endeavored to embody or portray, and the image is never divorced from this inner reality, which is the truth of it. That this weak image of immortality, and its way of attainment, can be set forth in words is proof of its reality in the inner world of the ego. There is no absolute falsehood ; every lie has something true in it or it could not be expressed, truth and its negative falsehood being intimately blended, although always at war. The absolute unconditioned truth cannot be expressed. We behold its radiant shadow, or image, in the beauty, grandeur, and sublimity of nature, in the perfection of form, and in everything which is or can be of *use* in the physical, mental, or moral world.

But if we worship simply the image and do not perceive its inner significance, stability, or reality, the soul soon falls back on itself empty and hungry, for the soul can never be filled or satisfied with fleeting shadows.

All men have an instinctive love of truth ; even the lowest scoundrel has a subtle undercurrent of

respect for it, which gets expression in his best moments, toward another scoundrel who is a chosen pal.

“ Perfect love casteth out fear,” the distinguishing mark of the slave, and in it he stands a free man; but truth makes him steadfast, firm, in the new-found freedom of love. Man’s love is under the dominion of his will and reason if he honestly and diligently seeks for its right use, for in the final analysis *use* determines the quality and value of any possession.

Idle, useless action is demoralizing and destructive, not only to those who indulge in it, but to the whole interdependent structure of society. The perfect system and order of the heavenly bodies, each in its appointed orbit, true to its time and place, moving, not entirely each for its own well-being, but for the harmonious adjustment of the whole starry system, have no idle, irrelevant, useless motions to destroy the universal harmony.

The universe is a mighty orchestra, evolving grand melodies with infinite variations. Its intricate mechanism suggests wheels within wheels, moving in perfect order and harmony in the development of that grand diapason whose theme is *use*.

In the material world all is order, system, and harmonious action, but an ascent into the world of mind reveals another condition. Love ceases to be wholly an attraction of matter, and education, taste, choice enter into its affinities. Passion is no longer under the brute law of condition, times, or the demands of the female, but is free to express itself at any time, unless under the law of the higher nature of reason and right.

Thus man gets out of time and becomes a discordant note in nature's anthem, and who shall correct the false note and set the singer in his true place? Only himself can do this, when he shall pause, correct his errors, watch for the true beat, and begin again his orderly march in the evolution of life.

To love God, according to Jesus, is the first and greatest commandment, and God is that spirit in man which creates. It is his love nature, and he should strive to perfect it in the stable element of truth, by thinking, speaking, and living the truth in all ways and to the uttermost.

"God is Love," that is, the creative or formative power of the universe. But the God that is Love is not that great Infinite Energy in which and of which are all things created.

In the story of Genesis this Love God was outwitted by the serpent who pointed man to a higher condition than that of the slavish obedience of ignorance. The finite character of that God is further shown in the declaration that he "repented that he had made man," and throughout the Old Testament we find him engaged in more or less successful struggles with the stiff-necked and rebellious Jews.

Jesus says, "God is a spirit, and those who worship him must worship him in spirit and in truth." The "spirit and the truth" you are enjoined to worship in are your own love and the reality of your own soul. The spirit of God entering in impregnates the soul, and this is worship in its fullest sense. To know truth one must worship it, not with song or words or ceremonies, however charming or esthetically satisfying, but in the secret recesses of being, when "thou hast entered into thy closet and shut to the door, that nothing may distract or disturb the calm of spirit."

In that silence and utter calm the search for truth and its worship are to be prosecuted. From the soul, the center of being, a spark may shine

out illuminating the darkness within, and giving evidence of the birth of the soul into immortality. But if all is dark when the boisterous outer nature is calmed, the force of will, love, and desire, the mind, the energy of the entire being, should be focused, drawn to a central point in the solar plexus (the great ganglia of nerves back of and a little above the pit of the stomach), which is the central station of the soul. Be patient, earnest, longing for the light, and fix thought and imagination on this center where love and truth unite, and it may be that a flicker of flame, a gentle warmth may give evidence that the fire is lighted which will consume all error and weakness. Love and truth unite to bring forth the priceless offspring of immortality.

The vibrations of spirit give pleasure, but to insure that result, spirit must be organized into a form. Too rapid vibrations disintegrate forms, as coal or wood is disintegrated by fire. The more complete and perfect the love spirit, the more rapid the vibrations; and if in a form the attractions of whose atoms is powerful enough to hold it together, the greater the pleasure derived from the vibrations.

Truth, or reality, is the stable center, even

of the pleasures derived from the vibrations of love, which constructs forms by the coöperation of truth, and destroys that which it builds by excess of itself.

Truth fixes the granite mountains in their immovable bases, but it is love which howls around them in storm and rain, or smiles on them in the sunshine, dissolving and disintegrating them into soil and mists and vapors. With slower vibrations these again solidify to preserve the mountain form, strength, and beauty.

So truth and love are one, in union, producing that fire body which is immortal and which they who are truly wedded shall become. What is this which evolves slowly, laboriously, from mineral to vegetable, from vegetable to animal, from animal to man, who, looking up at the sun and the stars, questions the existence of God, while the same mystery is consciously within himself?

We have many names for this force which we cannot wholly explain, this something which breathes, digests food, walks, moves, uses our bodies, sleeps when we are weary, wakens in the morning, grows flesh and bones, and heals the wounds of the bodies we abuse. It is a tire-

less energy, not limited by objects nor their laws of being; centered in man it is SOUL. Science has sought to capture and define it, laboring with microscope and telescope, with scalpel and crucible, but in vain, for even protoplasm refuses to yield up the secret, to that which denies the existence of it in the very self which seeks to discover it elsewhere.

Scientific research has established the fact that the cell is the beginning of forms, which, however complex they may become, are built to completeness by an aggregation of cells.

The belief that the first cell of any series is masculine is very ancient, and probably arises from the fact that the fire of being resides in the male. From this fact doubtless comes the Buddhistic conception that the energy of creation is a seminal rain which continually descends from the Brahma Lokas (God-worlds), and it is probably from the same fact that all religions have a male deity at the head of the pantheon, whether it be filled with a multitude of gods or is tenanted nominally by only one.

The leadership of the race is vested in Adam from the same cause, and herein is also to be found

the reason why the whole race is collectively called "man."

This question of cell growth, its activities and its meaning as related to man and woman, is embodied in an address before a Federation of Women's Clubs, held in Michigan in 1895. The address is here reproduced by consent of the author. It is entitled: —

HIGHER THOUGHT OF SEX.

Science halts in its last analysis of matter, baffled by a principle which eludes investigation, presenting everywhere its sphinx-like presence, the principle of life. We cannot delve deeply enough into matter to reach, much less define that principle, but we can follow scientific research far enough to learn that its first intelligent activities are sexual in character. Everything in nature is male and female, and the creative principles are the principles of generation. The negative female principle gathers together and concentrates; the positive male principle scatters, casts abroad. Through this positive and negative action currents of electricity pass from pole to pole to bind, enfold, maintain all things in their

appointed places. All forms are generated through this positive and negative interchange, and these are the principles of sex.

Growth, evolution, are the fruit of sex activities, and the progressive changes take place through the feminine principle, or form. In the lowest animal and plant life the best nourished cells develop females, the smaller, underfed ones males. Female-ness is quiescent satisfaction ; male-ness is hungry activity. Protozoa are single protoplasmic cells with a nucleus or center of reproductive matter. They are microscopic infusoria and their universe is a tiny drop of water. Yet they live, love, and propagate their kind after the universal law of sex, and in one regard they may seem to have an advantage over more highly organized creatures ; they are potentially immortal. In "Evolution of Sex," by Geddes and Thomson, occurs the following statement : "Protozoa not too highly differentiated, living in conditions where conjugation is possible, have a freedom from natural death." Alfred Binet says : "In ciliate infusorians, conjugation, which means an exchange of nuclear elements, is the necessary condition of eternal youth and immortality."

These nuclear elements are the reproductive cells; these creatures multiply by fission, or cell division, but they live through conjugation, the sex union in which their elements mingle and again reform, without which union the divided cells soon waste away and die. The simple elements of their being are mingled, fused; nothing is withheld, and the result is "eternal youth and immortality." That fact is worth making a note of; in it is contained a hint on which humanity may well ponder. Here love is born, in this lowest phase of life, in the form of satisfaction of protoplasmic hunger, and thus at the very bottom of the ladder of sentient existence we get the lesson that love is stronger than death.

A grade higher true sexual attraction is developed with free promiscuous association, and from this point selective sexuality arises, the swarming hordes of insect life associating in pairs after a brief courtship. Farther on among the birds and mammals true psychic love is evolved. Coöperation exists, partnerships are formed, and the tenderest affection prevails far beyond the breeding period. They have their standard of morality and of manners; they admire, love, and hate; they are

jealous, frank, suspicious, or confident. The vague attraction of the nuclear cell has become a settled reproductive impulse, out of which blossom all the amenities of animal life.

The same general evolvement takes place in the vegetable world from the lowest to the highest organism, the business of nature being the creation of new forms of life through the sex activities, and these creative activities are everywhere the outcome of the vivifying principle of love. Erasmus Darwin's "*Loves of the Flowers*" furnishes some charming pictures of the variety and beauty of reproductive plant life, and the author affirms that "the whole of nature is a hymn of love."

This is the genesis of sex. As the psychic or emotional nature is evolved sex attraction expands into all the phases of the domestic affections. The tiger and his mate are a unit against the world in the protection of their offspring; the higher apes pay their mates and offspring the tenderest attention; even the blind mole grieves itself to death over its dead companion. In their native state harmony reigns in the domestic life of animals, for they are obedient to the laws of their being. Among them, from the lowest to the

highest, the female is free. She calls the male or dismisses him at her pleasure. This is an invariable law of undomesticated animal life, but when we come to the human animal plane we find a total lapse from nature's methods, a complete reversal of her order, with a consequent degradation of the sex functions. This may well be one of those things that the angels desire to look into. If the supreme architect of the universe, before whose wisdom every head must bow, selected the sex principles as the foundation of His stupendous structure of life, what part do we play who have reversed their progressive order and thrust them down among the shameful indecencies of thought? When the psychic and spiritual natures are capable of the highest development we should expect to find the most reverent treatment of the subject, together with the greatest wisdom and knowledge concerning its manifold activities, powers, and uses. For sex is of the soul and of the spirit as well as of the body, for the God from whom we derive our spiritual being is our father and our mother. In this higher range of being, we might hope for the flower of a free and glorious womanhood and a noble, self-poised, aspiring manhood, the per-

fect chord and rhythm of life, beings truly only a little lower than the angels. But alas for human progress ! The legal enactments of our higher civilization do not hesitate to degrade the physical sex functions below the level of the brutes, by making refusal to cohabit by either party in marriage a ground for divorce. Why does this frightful degradation exist, this lapse from love to the monstrous perversions of lust ? Because the womanhood of the world is not free, and because we are not free, — we think the thought of slaves. Our ideals are perverted ; instead of taking counsel of the higher nature, we are cheated of our birthright by the maxims of policy and tremble before the rod of the world's censure, when it rests with us to remodel society and to elevate life to the plane of the divine order and harmony.

Nothing can exist in external form which is not first thought. No condition is possible but has its genesis in the world of idea. Thought shapes the world ; it is what we think it to be ; we put into it such quality as we will by the quality of our thought.

A magnificent elm stands in a meadow, sound, sturdy, full of sap, with the life of a century in

its veins. A poet dreams in its shadow. He hears all the winds that blow sing in its leafy branches; the carol of the happy birds that reared their young in its shelter before he was born; the chatter of active squirrels fills a pause; and the echo of the laughter of boys who swarmed up its trunk a century ago. He rejoices in its glowing, palpitating life experiences, its green head towering heavenward, ringed round with sunshine and the light of all the stars. "These and much more than these the poet sees," and so some new interpreter of nature, some Keats or Wordsworth, may make the elm immortal by revealings of its complex life. But the owner of the soil where it is rooted regards it with other eyes. He measures it critically. It is so many feet of lumber, worth so much per foot. That is all there is of the tree. He will use it in building a saloon on the corner of the village street. It is the same tree, but each makes of it according to his quality, and the thought of the one lifts us to the stars, while the other thought casts us down to hell. As whatever we think tends to become externalized, so the poem in the heart of the poet will get itself written, and the saloon in the heart

of the churl will get itself built, and out of one will be the issues of life and out of the other the issues of death.

We are what we think. The eternal verities take no note of our affectations and hypocrisies of speech and manner. We may prate of the freedom and dignity of the "new woman," but as long as we are simple echoes of conventional popular opinions on the subject before us we have neither freedom nor dignity.

Liberty is first of the soul. She only is the free woman who has thought herself out into the light of absolute truth and can dispassionately consider and accept the positive right. A bold heart is required for free thought, and the courage and enthusiasm that inspire the martyr will alone induce us to accept the consequence of such thinking, when it is applied to the relation of the sexes. By it

The balance beam of fate is bent,
The bounds of good and ill are rent.

The collective thought of communities forms conditions, and it is this collective thought of sex which makes it almost questionable for a woman

to speak to women on matters pertaining to it, while free discussion before the two sexes which make the one whole is impossible, except, possibly, in some scientific gathering. But even the scientist handles it with reserve. Its physiology is fenced off as if it belonged to a department of nature separate and distinct from the whole being, and scientific prudery puts a premium on ignorance.

If there is anything impure in sex activities it is in the mind of the thinker. We may make legitimate war on improper habits and perverted instincts, but the functions of nature are of God's planning, and the wise will seek to understand and use them according to His idea.

While we drift hither and thither on the bosom of the world's hoary conventions, marriage is becoming a problem that humanity is afraid of trying to solve. Its ideals are almost wholly material, and men and women are bought and sold in the world's matrimonial market, and always to the increased degradation of unprotected womanhood, for where legitimate marriage is a matter of bargain and sale, illegitimate passion will reward itself with some defenseless prey.

Childless marriage is fast becoming the ideal with both sexes, the prostitution of sex to the indulgence of physical appetite and passion. Vibrate this thought with sufficient force and activity and we get a generation of women physically diseased before puberty, and if not incapable of motherhood the function is exercised through such suffering and danger as must react most unfavorably on offspring. What is the meaning of the frightful increase in child immorality but this prostitution of sex? Low, licentious, selfish thought (for such thought is not cast out by the form of words which make the legal union), in the conception, during gestation, and throughout the plastic period of infancy and early childhood, brings forth its deadly fruit. The child breathes the very air of lewdness. An undisciplined father, an outraged mother; no animal save man, the crown of creation, will seek to cohabit with a pregnant female, and no female animal but woman invites her male companion during the period of gestation. Nature protects the new life, but we outrage nature and must suffer from her reprisals. The animal expression of union which is all there is of love in too many marriages; the angry re-

volt against motherhood; the shams, concealments, and mysteries which mark the higher order of homes — all these vibrations wake corresponding vibrations in the sex centers of the child, and the side of the nature which should slumber throughout a tranquil youth is roused to a premature and disastrous activity.

What does the increasing prevalence of uterine disease in the last half-century mean? It means that we are dragging the angel we have almost become back into the slime from which we have evolved — the protozoan quiescent satisfaction on the animal plane; while the other half of humanity furls his wings and reverts to the primal state of hungry male activity!

The reactions of abnormal sexuality are even more disastrous on man than they are on woman, because they vibrate almost wholly on the plane of the soul. There is a subtle subjective side to the sex relation where the silent, unseen, occult forces operate, and right here may be found the key to the spiritual inertness of men. To this sexual retrogression may also be ascribed the selfishness and materiality of the age, the decay of brotherly love, and the prevalent doubt of immor-

talities and of God. Leave the surface, look into the heart of life, the secret councils in which the truth reveals itself, and we shall find that it is a prostituted womanhood which makes a debased manhood. This is the plague spot on life, the prolific mother of many sorrows, and the idlest question which can be mooted is which sex is most blamable. We live and die together, and whether we will or not we are bound to the same destiny.

We have clubs, societies, associations in the interest of every subject under the sun but the vital one we are considering. We are familiar with the ethics of ancient religions, but the ethics of the most ancient of all relations is an unknown quantity. We know the rationale of crumbling civilizations, but the causes of social decay in modern life get only a superficial examination.

We have dominated the subtle physical elements of our planet by careful and protracted study and effort, but who has investigated the tremendous forces concealed in the mystery of sex? Fence round the purity of woman and the sanctity of home with all the protective legal enactments that are possible; there cannot be too

many, nor can they be too sweeping and radical, still we only compel an outward respect for the forms of morality. Until the deadly inertia of ignorance is overcome and hypocrisy and animality are destroyed in the secret recesses of hearts and homes, this downward rushing current cannot be arrested, its forces reversed and the uplifting of humanity be accomplished.

The change to higher conditions must come through the female. God will not reverse his order of progress. The heart of womanhood is astir and the bosom of society is heaving with its unrest. The present industrial competition between the sexes has its uses or it could not be. It marks the era when the old dogma of the subjection of woman crumbled to pieces from sheer senility. As a formula, it is no more; as a fact, it still dominates the interior life of woman in the most vital of all relations. Through industrial and intellectual competition we are striving for room for a larger expression of the "eternally feminine," blindly striving, many of us; but let us not mistake the means for the end. Not room for more of the masculine quality, but room among men for women is the goal for effort.

Strife, competition, force, are foreign to feminine activities. The exceptional woman can outtop man in many of the strictly masculine activities, but in so doing she loses hold of the finer feminine element of attraction. Similars repel, is an axiom of physics. Marriage is the law of growth on every plane of being, — body, soul, spirit ; but marriage is the fusing and interblending of opposite forces. In each of us are elements of both sexes, and by abnormal development of latent masculinity it is possible for a woman to unsex herself. Man is the superior animal, woman the superior soul. Man is force, woman is power. Force is generated on the material plane, the domain of the intellectual and animal faculties ; power in the emotional soul nature. If we mistake the source of our strength and our light goes out in darkness, how great will be that darkness !

We cannot force man to higher levels by ranging ourselves alongside of him in his world if by so doing we must forsake our own. Coeducation by all means ; coöperation whenever it is practicable, while we bear in mind that woman is not born to rival man, she is born to rule him through the higher affections, when she has achieved

her ultimate destiny. If woman will climb the heights man will follow, obedient to the force which holds the atoms of the universe together, — the attractive power of sex ; and the name of that attraction is love. He will follow, but he will never take the initial step. The line of progress is through the female. To think nobly, to aspire to higher activities, to reveal the spiritual, to occupy the territory of the finer moralities, to be a pervasive power rather than a dominating force — this is true womanhood, the highest ideal of both sexes.

The legend of creation contained in the Jewish Scripture is worthy of more than a cursory inspection by the searcher after truth. Like all legends or allegories, it requires interpretation according to known laws of language and of nature. When God said, " Let *us* make man," the inference points clearly to a plurality of gods, or intelligences, in conference prior to the creation of man.

This indicates the worship of a plurality of gods, which worship antedated the Jewish race, and was certainly not in conformity to the Hebrew ideal of one God. No matter whence its

origin, in a sense the story is true. It nowhere affirms that creation began with the evolution of this globe which we call the world, but to the denizens of this globe it was the "beginning." The principle of division, the making of many from one, came into play, and He divided the above from the below, the sea from the land, light from darkness, day from night, making, as in the division of cells, the *one life* which was everywhere the same, become two *forms* of life.

These forms are distinct opposites and remain so, from "the beginning," when matter divided, to the subtler divisions in mind which followed as mind evolved. Thus ignorance is divided from knowledge, good from evil, death from life, and this further division is effected by the ego, the self of man, which stands between as the separating or pivotal power.

The ego judges between good and evil, but is neither the one nor the other; it knows light and darkness, but belongs to neither.

In Isaiah God said, "Lo, I am God, and beside me there is none else. I make the light and I make the darkness; I create good and I create evil; I, the Lord, do all these things."

What God does for the universe, that *I*, the EGO, the ESSENTIAL SELF, does in its cosmos. It is the sole judge of what is for itself good or evil, and thus divides the one from the other by judging both.

God divided the waters by the firmament, and in man this firmament is the ego, the dividing principle, which separates the above from the below, the light-spirit from the dark-spirit, the evil from the good. It is the kingdom of heaven which is "within you."

Peace and joy are not in the overarching skies, nor in some far-away heaven, nor in some future time. It is *within you*, here, now, if the true self stands poised, holding the equal balance between all opposing forces.

Man is the image of God, containing in himself close hidden microscopical counterparts of all that God is, or that is contained in Him. He placed the sun in the heavens to rule the day and in man a miniature sun of intelligence to rule his active, waking, intellectual life. Because light is within himself man can see, for without intelligence nothing can be perceived.

Man is the apex of creation, and in the apex of

his humanity is concealed the first cell of another ascending series of evolution toward another higher and better nature, a nature of his own creation and subsequent discovery.

What was that "deep sleep" of Adam in which he divided and became woman and man, a deep sleep in which he was unconscious of the wonderful development taking place within himself? Sleep is called the twin brother of death, but the "deep sleep" of Adam was of another character, —trance, the *sleep of Sialam*, in which the soul overcomes or passes by the boundaries of both sleep and death. The soul has power to render the body torpid and incorruptible while free from it, when it mingles with the universal and infinite in space. The exercise of the same power enables it to return and again inhabit the body, it may be after many days.

The soul can and often does leave the body in normal sleep, at times falling into a realm where the laws which govern the waking consciousness do not exist. The impossible has no existence there, and the astonishing miracles of that realm are not wholly illusory, for they sometimes become the moving impulse to good or evil.

Sleep is a state of joy, and the soul gathers from it vast stores of strength and energy, which it infuses into the body, thus enabling it to perform worthily the work which is its proper share in the mystery of life. In the sleep of Sialam Adam gave birth to the spiritual part of himself, which, on awaking, he found to his surprise and joy materialized at his side as Eve, woman, his wife. It would be well for us too if there could fall on us that "deep sleep" in which we could find and bring back from that realm of spirit the one wholly our own and fully adapted to our spiritual needs.

This story of the "deep sleep" and its consequences in the division of Adam is full of suggestion to the thoughtful mind. In this dual relation lies concealed the secret of another nature, a germ of that higher humanity which we may create, each pair for themselves.

The command not to eat of certain things suggests that the appetites must come under the domination of the instructed and intelligent will. In the exercise of resistance to temptation man becomes master of himself. It is evident that man is not free to abuse himself, to do evil to himself, which creates disease and death.

The concept of the infinite nature of deity is not in this story, but rather the reverse. We find division and antagonism steadily growing in prominence until at last God meets with an antagonist in one of his own creations. The advent of the serpent breaks the silence and peace of Eden. The ignorant innocence of Adam and Eve, their trustful obedience, gives place to tumult, distrust, and deceit, and the far-off sullen roar of the battle of the ages comes to the ears of the God who "repented that he had made man." From this time God and man are at variance, because the truth being presented to Adam by the serpent, the plan of creation is thwarted. How unlike the God of Isaiah, who proclaims, "Lo, I am God! I change not."

Evidently this repentant, changeful, warlike God is not the God whom Jesus reveals as the Father, nor does he anywhere allude to the Edenic story, or the fall of man. It is Paul, the lawyer, who makes the latter a cardinal principle in the new religion of Christianity.

CHAPTER VI.

THE WISDOM OF THE SERPENT.

The serpent is a very ancient symbol of wisdom and was once an object of worship. Hargrave Jennings says, in "The Rosicrucians": —

"Here we have the object of adoration of the Ophites, the female generative power, the destroying and regenerating power among the Ophites, and indeed the Gnostics generally. The serpent was called the Megalistor, or Great Builder of the Universe (Maia, the Buddhistic Illusion)." Even Jesus bears testimony to the wisdom of serpents. "Be ye therefore wise as serpents."

The ancient symbol of a serpent with his tail in his mouth was derived from the appearance of the foetus in the womb at the end of the first month. (See Plate II.) Given a starting point, and force propelling an object into space, the object will describe a circle and return to the starting point.

Line in nature is not found,
Unit and universe are round,

says Emerson.

The serpent in physical form is the only animate being that conforms to the second principle in creation, namely, the boundary line, — circumference, — the moving force of objects, — the circumstances which compel the struggle for existence. The serpent may be said to be the force in the universe and within us that disintegrates, dissolves, throws off matter from the center to the circumference. By his power the solid rock is dissolved, changed into soil and afterwards dissipated as intangible spirit. Through him all forms change, die, pass away and disappear from mundane experience.

A revolving wheel carries an object on its circumference much more rapidly than the same object could be made to move at its axis, and it is this rapidity of motion which tears, disintegrates, and destroys. It is the same motion which is evil in the cyclone, that vibrates in healthful, rhythmic, peaceful activity in a gentle breeze.

Truth is at the center where all is silent, and he who abides near it escapes the storms that

devastate life. He who turns his back on truth and departs from it is approaching the circumference of being, where increasing vibrations of passion will soon destroy him. Evil increases outwardly, but truth and wisdom unite in the temperate zones of man's being, where love grows to completeness. The serpent is the heat, fire, passion of the blood; it is force, violence; but within wisdom is latent, coiled, hidden in the dark recesses of man's great deep, his love nature.

Imagine the human form a sphere with the soul its center, in the region of digestion, in the province of love. This is where the waters of the animal nature are divided from the waters of the human nature, the soul, or ego, being the power which controls and regulates each. The higher, human nature is luminous, and in it are love, truth, and wisdom, while below is an abyss where the Venom Queen of passion reigns, and monsters serpentine and slimy spit venom to corrupt the blood and inflame the mind. In these turbid waters all evil generates and becomes strong and powerful in mankind.

All forms of life generate in water, and from it we ascend, and entering into the blood of our

PLATE I.



THE OVUM AT THREE WEEKS.

parents, fire them with lust to the begetting of ourselves. But the first microscopic form we assume in the dark recesses of our mother's body is the form of a serpent. (See Plate I.)

In illustration of this interesting and suggestive subject the following cuts and descriptions, from the work of Louis Crusius, A.M., M.D., are subjoined. In description of the different appearances of the foetus during pregnancy he says:—

“During the first week the ovum remains in the fallopian tube. . . . Having entered the upper part of the tube and become impregnated, it slowly moves down, in the meantime beginning its process of repeated division or cleavage known as the ‘segmentation of the ovum.’ At about the eighth day the ovum enters the uterus.” (See Plate I.) “Here we have the serpent at three weeks from conception. Fourth week or end of first month the entire ovum is about the size of a pigeon's egg, measuring about three quarters of an inch in its greatest diameter, and weighing in the neighborhood of forty grains. The entire chorion is covered by villi. The umbilical vesicle is fully developed. The embryo measures about one third of an inch in length and resembles a

small, thick worm curled up. While in the previous week the embryo was still erect, it now is flexed to such an extent that the head and tail meet and the outline of the back resembles a circle. The eyes appear as two black dots and the limbs are indicated by two pairs of bud-like processes. The caudal extremity projects as a free tail and upon the back on each side of the median line are mapped out the provertebræ, a series of quadrilateral areas."

Behold him now encircling a globe, the body around the soul, the circumstances of mortal life with which the human being has to contend. Here is the serpent with his tail in his mouth, or near enough to suggest time and consciousness without beginning or end. Thus does nature testify to the truth of the drama of creation. The serpent typifies that third principle which separates duality and becomes one side of the Δ .

Adam and Eve represent duality; ignorance, blindness, incompleteness, but the introduction of the serpent completes the trinity of animate life, adding intellect, which leads man out of the narrow confines of a garden into the boundless ex-



THE OVUM AT ONE MONTH.

panse of a world of possibilities. The suggestion to "become as gods" fires ambition, kindles desire, enlarges the horizon, and increases the light of mind, whereby he scans the universe of which he is center and creator. Human life is enclosed in the circle of necessity, of whose area a slight segment only is dimly perceived. To become immortal is to know it all, and to be able to pass its boundaries and mingle with the supernatural, where necessity is unknown or non-existent.

The analogy between the serpent, or spirit of wisdom, and the Christ Spirit, the Son of Man, the only-begotten of Love, is plainly indicated. Both signify the miraculous powers in man. The serpent exists in the first embryonic form that man assumes, and is constantly transformed in form, feature, and expression as the growth progresses. Moreover, the fact that the serpent was the third actor in the drama of the so-called fall of man, even as Christ is the third Person in the Godhead, shows a still farther connection. Nor does the resemblance cease here; both healed the sick and both were "lifted up," as Jesus testifies, saying, "As Moses lifted up the serpent in

the wilderness, even so shall the Son of Man be lifted up."

Jesus was tempted in "the wilderness," and fiery serpents stung the children of Israel in "the wilderness." This wilderness signifies the arid wastes of passion which produce no living thing. The "fiery serpents" of passion unrestrained by reason are not "lifted up" by the conscious knowledge of their sacredness or use in the human economy. They crawl in the dirt and seek holes and dark places in which to hide from the light. Passion purified and elevated by reason and culture becomes love, a synonym for light, life, and immortality, the kingdom of heaven in man, where dwells the Holy Ghost, the Christ, and the Father. Placed on a standard, "elevated," the serpent healed those bitten by serpents.

The rod of Moses changed the dust into lice, turned the waters of the Nile to blood, and parted the floods of the Red Sea. This rod of Moses, a straight stick, symbol of the ego, the letter *I*, what was it but the numeral one (1), a straight line like those the schoolboy makes as a symbol of the beginning of that long journey of knowl-

edge the end of which, after countless zigzags, results in perfection, the completion of numbers (10), a return to or union with the circle? The ego becomes one with the all, the soul blends with its circumference. This miracle-working rod, cast on the ground, became a serpent before which even Moses fled in fear.

(There is an Arcana of the serpent which is unveiled only to initiates.)

This rod is a small section of that straight line, the first dimension of space, which is changed into a circle in its projection around the universe. Within this circle are limitations of law which the wisdom of the serpent ignores, showing man his power by reason and knowledge to pass beyond the circle in a never-ending progress into the infinite and ineffable wisdom; where he is a law to himself.

Those under external law are wise only in part, and this wisdom is the result of the union of the soul (the center) with the Christ, the all-embracing Circumference. Those who fully rise up to free contact with this elongated rod (O) can work miracles like Moses, and overcome death like Jesus.

Immortality cannot be conferred by any extra-

neous power whatever. It is not a gift, like a garment, but is a transformation of the entire man from the crooked and angular into the orderly, harmonious, and beautiful. This is effected by patience, constant effort, and love; "and the greatest of these is love." This is the work of the man himself, and can be accomplished by no other. Christ is within, and if we are unconscious of his presence it is because of that stupidity which comes when "men love darkness rather than light." Men dislike to think deeply on this subject, but he who loves thought comes to the circumference where true wisdom is to be attained. The ego, that which thinks and knows, is man, and the son of man is begotten by this thinking, knowing principle of the soul, in an ecstasy of bliss and an indescribable increase of mercy and love.

Physically man is a trinity of Adam, Eve, and the serpent, but spiritually transformed he becomes God, the Holy Ghost, and Christ. Paul indicates this truth when he says, "The first man Adam, was a living soul; but Christ, the second man Adam, is a quickening spirit."

Physically the serpent is a venomous reptile,

but spiritually he is the winged seraph, a throng of which Isaiah saw around the throne, shouting, "Holy! Holy!" etc. So the sacred bulls, long worshiped in Egypt as the incarnation of Osiris, representing the *vir* of animal passion, the creative principle of the physical world, are spiritually the winged cherubim of Exodus. Moses, instructed in the magical lore of Egypt, constructed the ark of the covenant to embody in visible form some principles of the Egyptian cult.

The mercy seat was placed in the ark "above the law," suggestive of the superiority of mercy; and at each end of the mercy seat was an image of the sacred bull, the two cherubim, facing each other, their outstretched wings covering the mercy seat, in the shadow of which and between them the God of Abraham and Isaac and Jacob was wont to commune with Moses.

(More of this Arcana is contained in a Rosicrucian manual permitted only to brothers of the Third Degree. I may say that it is entitled "The Mystery of the Serpent, or the Divine Quaternary.")

It is evident that the command to Adam not to eat of the fruit of a certain tree had reference to

sexual acts from the nature of the curse put upon Eve for disobedience. The fall of Adam was a change in the blood from a pure, non-passional condition into an inflamed and lustful one, wherein conception and child-bearing were greatly multiplied, together with its sorrows and pains. Why the Jewish bloody sacrifices as atonement for sin in the old dispensation and the blood of Christ in the new? Blood is a symbol, and in it occurs a divine transformation by the quickening of it, changing it from a passional serpent state into the angelic, where blood is not red with passion.

All physical objects are composed of light. The colors of vegetation, of rock, hills, and floods, of all conceivable things, are precipitated light, and these colors return to light through fire, or the "quickenings" of motion. They are correspondencies of spiritual activities. The sun corresponds to the spiritual sun within, the soul, which radiates ineffable light. This light is the Christ, the life, whose work is the transformation of the blood into a force which corresponds to electricity in power, absence of color, and rapidity of vibration.

What is this that flies more rapidly than light,

from the center to the circumference of creation, from pole to pole, from star to star, and reaches even the throne of God, questioning the great *I am* face to face, even as did Moses? It is mind, typified by the serpent. It derives its strength and power to penetrate all mysteries and search out secret places by the *desire* for knowledge. Desire creates and sustains motion, from which hunger is born, which in turn builds anew by its satisfaction the wasted tissues of the body.

When the freedom of spirit is limited by law the hunger of desire is born. To investigate, to see, to go out into the new and untried, the *forbidden* that lies beyond, are necessary to growth and the evolution and expansion of mind. Under law man is limited to a garden. It may contain all that is necessary to the vegetative life, but the breath of the living soul breathed into man longs for the freedom of the infinite expanse from which it came into the limitations of humanity. It needs only the temptation conveyed in a dream, the flight of a passing bird, any slight suggestion of freedom to tempt him to disregard the law of "Thou shalt not." The beginning of mind is in a question, the desire of knowledge, a motion

that shall never end. Sent out into the void from a tiny center, it makes its serpentine way through chaos, measuring an eternity of time and an infinity of space around which it makes its tortuous way home, laden with the knowledge which is the answer to its questions.

Temptation incites to effort and helps progress. Without hunger food is tasteless, and without taste the stomach would be overfilled. Desire produces taste, and taste is the discriminating power of mind which declares things to be good or evil. Temptation to overeat depends on the taste, but the temperate use of food is regulated by the judgment, which is of the mind and will. This illustrates the fall of the physical man from health into disease, and the birth of mind results from pain, which is caused by a change in the blood, or disease. Pain forces man to think, and this is the force that explores the abyss and discovers the true and the false. The serpent, in giving God credit for knowing the result of disobedience, accuses Him at the same time of deception.

God said, "In the day thou eatest thereof thou shalt surely die"; but the serpent said, "Ye shall

not surely die, for *God doth know* that in the day ye eat thereof your eyes shall be opened and ye shall be as gods, knowing good and evil." After the success of the tempter God said, "Behold the man is become as *one of us*, to know good and evil, and lest he put forth his hand and take also of the tree of life and eat and live forever," etc. Right here is the advent of truth and falsehood, the beginning of a ceaseless warfare, in which man is both field of battle and prize. The soul affirms but the mind denies, challenging investigation and experiment to find the truth. This story, literally understood, is far from complimentary to the character of the God who figures in it. He is represented as working blindly and being angry at His own failures. Man is a plaything, a toy, created for His glory; an automaton whose antics are sufficient to provoke "the inextinguishable laughter of Godhead."

CHAPTER VII.

CHRIST, THE LIGHT OF IMMORTALITY.

LIGHT dawned in man with disobedience. Our physical eyes are merely images of the spiritual forms of perception, as sunlight symbolizes the light of spirit. Imagination is the spiritual eye, and by it are all discoveries made. When man's eyes were opened his horizon enlarged, and the area of the exercise of his powers was limited only by that horizon. He could no longer be limited by "the garden," a child restrained by fear, a slave to any power but that of his own choice. He entered a new and wider life, and is henceforth become his own providence. God no longer clothes him as He does the lilies of the field, nor is he fed like the birds of the air. Unaided and alone, he must produce for himself. This is the price of knowledge and freedom.

Physical slavery is grievous, but it is a slight misfortune compared with mental and spiritual bondage. The mind which gathers truth by ob-

servation and investigation is free, but the mind which reflects only the opinions of others is in bondage to those opinions. He is a creed-bound slave, confined in his little garden by the command "thou shalt not" *think*, for fear of the consequences, who wears his opinions as he does his garments, things which are the work of other hands and brains. Such souls shut the illimitable universe out and bury themselves in the tombs of their forefathers, breathing over and again the mephitic vapors of decay and death, through *fear* of man's greatest boon, freedom of thought. The pure breath of spirit blows over the mountain of thought, the quickening power of the Christ. It cleanses the blood of its sluggish vapors, changes the red lust color, and wafts the soul to the throne of the Great God.

Passion and love of self are fruitful sources of disease, but the serpent of sensuality, lifted up, placed on a standard of high thought and action, something to be looked up to for help, a power having a divine *use* in the world of humanity, is for the healing of the nations. It is no longer the serpent of lust but the holy spirit of love that "casteth out fear," for "fear is torment."

We only know that Christ is within us when we have an experience which demonstrates His presence in the soul. We beget the Son of man by an effort of will in love. He is the light of love and cannot be begotten of fear. That light can never be confounded with the smoke and vapor which is the issue of passional love. If you would have that light lift up your love, set it on a standard above even your powers of attainment, and never let it fall into the dust and degradation of lust. Feed its fires with noble thought and constant efforts to become more and more worthy, merciful, charitable, gentle, and lovely, for this is the Christ begotten in the soul. The light of love illuminates even the physical blood, purifying and permeating it with joy and peace. It is thus we grow wings to the soul. There is neither doubt nor fear in the soul filled with the light of love. It bears healing in its wings and makes man superior to the evils of life and the circumstance of death. In it is the germ of immortality, that instinct which recoils from the presence of death and prophesies of eternal being beyond the change of form.

From the cradle to the grave man's work, as

we perceive it, is the manipulation of matter, but after countless ages of experiences he is still pausing at the first letter of the alphabet, in which is concealed the knowledge how to control the matter of his body. Yet it is here that he must learn the lesson of immortality. To produce a body at will ; to increase or retard the circulation of the blood ; to expand and contract nerves and muscles ; to concentrate vitality at any given point ; to increase or decrease sensation in the whole or any part of the body ; these are some of the evidences of immortality.

Man has no cause to boast of his manhood or the power of his will until he can control more of himself than his muscles and his fists. He must control digestion and the motions of the bowels by thought and will, that non-turbulent, steady, persuasive power of the regenerated will. Those who can accomplish this have already taken a stride on the road of power. Here and there are those who can withdraw the soul from the body, leaving it senseless and inert clay for a time, while the true man wanders abroad over the chartless ocean of spirit. One step further and the physical body shall also be made to pass into the

unseen, to appear and disappear at the will of the one to whom it belongs, and of whom it is a part.

Will controls matter, love controls the will, and the true man controls his love. Immortality is of the whole man; he cannot be saved in pieces, neither can half of a man become immortal. The way to immortality is in the body, but no form remains fixed. The immortal have power to change forms at will. Form limits freedom. Forms of thought imprison the mind as the body holds the spirit. Those who are free in thought think little of forms of thought that are hoary with age. The tendency of form is to lie down, to be prone and quiet, while spirit is vibrating with ascensive buoyancy and motion.

Life-giving, immortalizing, religious thought when formulated soon becomes enwrapped in ceremonies which become automatic, and the ecstasy of individual experience of its exaltation turns to a cold and barren public duty. So it is with the form which we call man. The free soul ignores form, or regards it as a hindrance; and the cults which teach that its power can be lessened by opposing and denying its legitimate demands but seek a way from the soul into freedom. The

body is a sacred edifice, the temple of the living God, and He only may change and dissolve it.

If man were to withdraw himself wholly from the body at death, it would vanish like a vapor. Death is only a partial withdrawal, for as long as the *thought* of the form remains, something of the body will hold together. A partial withdrawal of the man is demonstrated in sleep and in trance.

Jesus possessed the power wholly to withdraw from the body, and it vanished into the invisible world. He passed through the form of death to show the world the dominion of man over the forces of form, both of organization and disorganization. The light of the Christ shone out preëminently in the man Jesus, who affirmed that of himself he could do nothing, that it was the Father working in him, and that those who believe in the Father should do greater works.

The spirit within himself and without he recognized as a creative, loving presence, the Christ, by whom and through whom he worked, suffered, and died. That "he did not many mighty works" in some localities shows the deficiency of the Christ spirit in the aura of those places. His prayer in the garden of Gethsemane, the an-

nouncement, "Thy faith hath made thee whole," his feeling that "virtue had gone out of him" at the touch of the diseased woman, and especially his cry on the cross, "My God! my God! why hast thou forsaken me?" all go to prove that he recognized a power within and without greater than himself, with which he was intimately connected.

Human nature is changeable and cannot furnish a permanent abiding place for the Christ spirit, and in the absence of it Jesus the man "cried out with a loud voice and gave up the ghost." But the Holy One could not see corruption, and when its object was so far accomplished, the Christ spirit again took up the body of the man Jesus, and after exhibiting it to the disciples on several occasions, caused its permanent disappearance.

We of the Rosy Cross hold that the Christ is begotten in us by the union of the soul with that all-embracing energy which ebbs and flows throughout conscious being. We also hold that it is no respecter of persons, but is born in every soul that loves, believes, and wills its presence. The Christ is called the Son of man because it is

begotten by the love of man for God and his brethren.

When Jesus alluded to death it was the physical fact with which we are acquainted. To the Jews he said, "Your fathers did eat manna in the wilderness and they are dead." There is no spiritual death; the breath of God cannot die. The salvation Jesus taught was of this world, being freedom from pain, disease, and death. He affirmed that he would *lay down his life*, but none could take it without his consent.

Christ speaking in Jesus says, "He that believeth on me shall not die; and though he were dead yet shall he live again." To believe with the heart is to do and to be. The fact that Jesus spent thirty years of his life like an ordinary man and then fasted forty days and nights alone on the mountain proves that he was not exempt from the struggle all must know who would evolve within themselves the immortal Christ, the Son of man.



THE ROSY CROSS.

THE origin of the Rosy Cross is known only to the oldest initiates of the order. Its symbols are as ancient as the Egyptian Mysteries and its principles underlie all religions, ancient and modern. In modern times the names of Christian Rosenkrutz, Robert Fludd and Francis Bacon have figured prominently in its literature; but historically, there are few exoteric landmarks of the Order.

Rosicruciaë is spiritual, not material; a Fraternity rather than an Order. Its members are gathered from the East and the West, from among the lofty and the lowly, the learned and the unlearned, wherever there are free souls, and sympathetic and aspiring natures. It embraces all ages, races and climes, and reaches from the visible far into invisible realms of being. Silence, secrecy and unpretending good works are its characteristics, and one member may pass his life next door to

another and neither be aware of the bond between them unless some stress of need draw the curtain aside. The law of Silence is particularly emphasized, obedience to the injunction to "enter into the closet and shut the door" being imperative on all who would have access to the sources of power.

Each age calls for restatements of truth, specially adapted to its understanding and use, and the present age is no exception. That which was hidden from the ignorant and vicious under symbols and figures in the past is emerging from its outgrown shell so that he who runs may read. The veil of Isis has become a misty cloud, destined to disappear in the broader light of the coming century, and while the Rosy Cross has its lodges, passwords and signs, these external forms are regarded with indifference by the genuine Rosicrucian, who is aware that he can become a complete epitome of the Order only through development of its principles within himself.

While the Rosy Cross has no creeds or dogmas to which the initiate must subscribe, there are certain principles which all true Rosicrucians accept. Among them is belief in the impartial

Fatherhood of God and the universal Brotherhood of Man, thus recognizing the Unity of Spirit in all manifestations of Life.

Reincarnation is generally accepted as a truth, and salvation is the freedom of the soul from successive embodiments in earthy forms, wherein pain and pleasure alternate; where the glow of genius is dimmed by the darkened understanding of age, and the flame of passion is quenched by the chill of disease and death.

Humanity desires happiness, but none ever fully attains it, because it is sought in individual conditions and possessions, while it can be gained only through the uplifting of all souls everywhere. Life is homogeneous, and perfect rest will come to the individual soul only when the soul of the race is at rest. Therefore, whatever makes for the kingdom of heaven among men is the way to happiness for the individual. Men and women are born free and equal, but each one comes immediately into conditions destructive of freedom and equality, — conditions which man himself has created in the evolutionary processes of thought and life. He binds himself with creeds, forms and codes of action which divide man from man,

create the iron bondage of caste, and limit freedom of thought by fear.

The recognition of universal brotherhood, and of the truth that all are entitled to equal rights and privileges in the house of the Common Father and Mother, is an important step in the path the soul must travel toward the perfected life.

The cult of the Rosy Cross embraces the culture of the whole man, and this is carried on through vibrations set up in the emotional or soul nature by the Will. These vibrations exalt and expand the energies of the soul, and this culture is the *work of salvation*, which is not freedom from consequences, but deliverance from evil desires and tendencies. That which is recorded cannot be erased, but a new record may be made which will cast the old into the limbo of forgotten things.

The past belongs to God, with all its failures and sins; but the future is man's to mould and fashion as he will, for himself and for the race.

Vibrations may be indefinitely transferred by oral or mental suggestion, and the instructed soul consciously arouses, excites and directs the thoughtless and ignorant through vibrations. Ignorance unguards the soul, furnishing conditions

of receptivity to good and evil suggestions, which uplift or degrade. Mind responds to mind, soul to soul, spirit to spirit, through vibrations in the ether.

The invisible world of spirit is drawing near to the earth-plane, and the souls of men respond wherever they are sensitive to etheric vibrations. The Rosy Cross has long sensed this incoming spiritual tide and confidently expects the breaking away of the clouds of ignorance which have long obscured the light of the inner heavens. The pyramids, the buried cities, the tombs and mountain retreats of the old world are giving up their long hoarded secrets to the push and enterprise of the age; but their wealth of knowledge and wisdom, though grand and wonderful, sinks into insignificance when compared with the treasures of the kingdom concealed in the soul of man ready to be revealed for *use*. This is the Kingdom of Heaven which is taken by force, the force of persistent desire and effort.

Thoughts are not things, — they are greater than things. Thought is the energy, the inherent force of things, and comes from the Primal Intelligence which is above and beyond all things. The

mind is an instrument manipulated by unseen, but not altogether unknown forces. Its energies do not belong to us ; they are lent for use, and the only merit which we can claim because of superior adaptability of the instruments is in the quality of their use.

The power to project this force or energy of the soul is inherent in human nature, and a department of the Rosy Cross culture is devoted to instruction and training in its use. To vibrate the etheric atoms of the body is to set in motion the ether of space ; to exercise the Will in breathing is to connect with the space of Will, charging the body with electricity, power and life ; but the fervent *desire* to attain to any condition sets in vibration the finer essences of spirit that connect with the soul of the universe, the Infinite Love. Every aspiring soul reaches some plane in spirit that corresponds to itself, and which it can absorb and use.

There are Seven Spaces of Spirit corresponding to the Seven Great Powers, — four Mundane and three Spiritual, or psychic. Those corresponding to the Mundane Powers are, — Mineral, Vegetable, Animal, Human ; the Spiritual Spaces are, — Faith,

Will, and Love. All the spaces are filled with Societies, Orders, Associations, Brotherhoods, which correspond to every condition possible to man. Connection with the beings inhabiting these spaces may be attained by systematic training and effort. This is not mediumship, so called, but the entering into and possession of the knowledge and power of the space contacted. Man, body and soul, is the Temple of the Infinite Spirit, and in him are etheric atoms belonging to all spiritual states and spaces; some active, some latent. Those which are active connect the individual with the space with which he has the closest affinity, and the influx from it is largely unconscious. To illustrate: Beethoven was by nature affiliated with the Musical Societies and, being a fine instrument attuned to the inspirations of that space, he holds the world entranced by superhuman melodies. Socrates contacted the Philosophical space, Napoleon, the Strategic; but the full soul of the Prophet of Galilee came forth from and breathed the inspiration of the most interior space, the space of Love.

To aspire is to become, in time and in eternity; for aspiration connects the soul with the spaces of

spirit vibrating with immortal energies. Man makes and unmakes himself; "He fails, sickens and dies through feebleness of will." Physical life is only a series of vibrations whose intensity may be greatly increased by persistent use of spiritual forces.

Degrees of soul-force depend on the rapidity of the vibrations of the flame uniting the three powers which constitute the human ego. This trinity of Intelligence, Will, and Love is a manifestation of the Divine Trinity in Unity, making of man a microcosmic God.

The soul is a glowing spark in an Infinite Flame.

The vibrations of these triune forces develop heat, which is generally diffused throughout the body as a gentle warmth. This heat may be powerfully increased and drawn to a center in the breast, where it burns with a pure and conscious flame. This is the baptism with fire and the Holy Ghost (*Geist*, Spirit) and is typified by the fire kept burning on the altars of the ancient temples. It is also the transmuting fire of the Rosicrucians, which certain of the old alchemists misunderstood and materialized to mean the transmutation of the baser metals into gold.

This flame in the breast is an evidence of the Christ-union, the seal of immortality, and is possible only to the pure in heart. To the impure and unholy, the increase of spirit vibrations fills the soul with an unquenchable thirst and an insatiable hunger, which destroy soul and body by a slow combustion of unrest, impure desires, disease and death. This flame is the point of contact with the source of all power and knowledge, and sometimes it finds a voice. With Moses it objectified in the form of a burning bush, and the "still small voice" of spirit became audible to the external ear.

Referring to this flame the great Persian sage, Zoroaster, says, "When you *see* the fire, listen for the *voice* of the fire."

This inner fire burned with conscious power when the disciples walked with the risen Jesus on the way to Emmaus. "Did not our hearts burn within us, while he spake to us on the way?"

It has well-nigh ceased to burn on the altars of human hearts, but the *Rosy Cross* has preserved a spark of it and now calls to the wise virgins, whose lamps are trimmed and burning, to unveil the light for the illumination of the world.

Love is the only antidote for Evil ; force will suppress, but will not prevent it. The peaceful, gentle, forgiving vibrations of love open the invisible spaces from which descends purifying and regenerative power. Through the vibrations of love, war will cease, crime and its vindictive punishment will pass away, and practical help will supersede sermons, prayers, and the legal restraints with which society now ignorantly strives to protect itself. Crime should be prevented rather than punished, criminal tendencies detected, undermined, and destroyed, and the transmission of criminal instincts rendered impossible. All this may be done through spiritual vibrations, and this is one of the fields of work which specially engages the attention and efforts of the Rosy Cross.

The concentration of effort and the union of many *minds* in one vibration creates societies, sects, governments, on the plane of its action ; in the same way spirit, by *projection*, creates and destroys. Spirit individualized in a human body is no less spirit than when disrobed. There are conclaves in the spaces of spirit in which the souls of men and women who are still of the mundane world take part, equally with those who have cast

off the body. Convocations are held where the interests of earth-life are represented by those in earth-bodies who, in soul projection, are in the spiritual spaces, and questions touching human interests most nearly are considered. Such a convention, giving exclusive attention to the application of the great principles of sex, has long been in session. It has removed the ban of silence from woman, and caused her equality with man to be recognized in many ways; but the projection of this truth into the external world has been difficult, owing to the prejudices and superstitions of men.

ROSICRUCIÆ invites woman's coöperation and has made her eligible to its councils and helpful influences on the same terms as her brothers; it now boldly proclaims the feminine principle as embodied in woman to be the Saviour of the Race. Being the most spiritual, she is the vibratory center between God and man. Through her elevation in the thought, will, and love of man, the influx of crime, lust, and disease from the lowest hells will be checked, and the incarnation of lofty and pure souls will be facilitated. This can only be accomplished by the coöperation of the visible world of souls with the invisible.

Sex is of the body, soul, and spirit, and is as eternal as is the Creative Power, for by and through its principles all things exist. Its activities are always creative, for generation on one plane creates another plane similar but a little higher. Vibrations of the body are the result of vibrations of spirit, which they involve, and all vibrations are creative in accord with their plane of activity. Sound vibrations reach the ear, thought vibrations the mind ; but the powerful and far-reaching vibrations of emotion move the soul, and the motion is infinitely sustained.

Love is the creative center ; and the vibrations that harmonize the conditions, interior or exterior, of each individual, are generated at that center. It is the love of *one*, not of many ; for all sincere and genuine Rosicrucians are monogamists.

Love in the physical has its correspondence in the spiritual nature, — it is one, for Love is Spirit, and all its vibrations are creative. What we name matter is an effect produced by spirit transforming itself through vibratory motion.

Nature makes no mistakes ; she is the word of God to which nothing can be added or taken away by man, except to his own hurt. The separation

of the masculine and feminine in thought, emotion, or physical life, is destructive, not constructive. In their perfect blending on all planes, lies the secret of power, and the Lost Word is unity — *one*.

The natural use of the organs of the body, as of the faculties of the mind and powers of the soul, is an imperative duty to all who would perfect the human nature. The orderly exercise of mind and will is required to preserve the harmonious balance of being, so that life on all planes shall march together in orderly sequence.

To be self-poised and perfect in rhythmic motion, like the worlds swinging in space, is the prerogative of every human being; but only those who have *found the center*, and lighted the flame on that altar, approach that condition. It is not attained by ignoring the selfhood or in disuse of the functions of body or mind.

The ROSY CROSS makes no noise; it loves the Infinite Silence, and works through vibrations of Thought, Will, and Love. It is ready to point out the path and to clasp hands with any who desire to work for the advent of the new civilization. To this end, the fraternity desires *souls*

rather than money; earnest, active, sincere students and workers. Not all who knock can enter. Before one can become a member of the visible Fraternity, he or she is already enrolled among the Invisibles.

“Not every one who saith Lord, Lord, can enter into the kingdom,” saith the Christ, and one before Him affirmed, “Many are the wand-bearers, but few are the true Bacchanals.”

Those who can recall the conditions of life fifty years ago will appreciate the gigantic strides man has made along the lines of progress. The twilight of the stage-coach has broadened into the noonday of steam and electricity; the inspiration of books has largely given place to scientific certainties, to ascertained truths and facts of things, thus widening and deepening the scope of free thought.

Dr. Franklin ushered in a new age, the age of electricity, when he called forth a message from the shadow of God which pronounced the death sentence on the limitations of matter, annihilating time and space by putting “a girdle around the earth in forty minutes,” as prophesied by Shakespeare’s tricky sprite. As the age of crude force

merged into the electrical age, bringing with it everything worth preserving, so the wires and dynamos and circuits, which now witness to the external activities of man's restless intelligence, will give place to the simpler methods of the mental age, when the possibilities of mind will become manifest. The present laborious processes of education will become obsolete, and telepathy will take the place of the old, cumbrous methods of instruction in the imparting of knowledge.

Daguerre pictured the *outside* of things fifty years ago; modern photography reproduces the *inside*, and it is only a question of a little more time and a few more experiments when mental states will be photographed and man's nature will be mapped out, as physical geography maps the surface of the planet. The swamps and lagoons in human nature which send up the malaria that generates crime, disease, death, will be located, as will the life-giving seas and breezy, moral mountain tops. Mind will be generated, rather than adipose tissue, and God will be enthroned in the heart of the world, rather than in some far-off anachronistic City of Gold.

Speed characterizes the electrical age; let us

move quickly to help God save the world. He demands only the sacrifice of meanness, of enmity to our brother man; and this is the only bar to infinite progress.

No one can borrow the light of the Spirit. Each virginal lamp must shine by its own light, and each man stands or falls alone. "God helps those who help themselves." His tables are laden with flowers and fruits which are not *forced* on any one; the command is, "*Help yourself.*"

Recognizing the value of organization for certain work which is before us, the Western Cult of the Rosy Cross has established a bureau of instruction, where those who desire to learn and work with the Fraternity may apply.

ROSICRUCIÆ Δ.

By order of Her who is Nameless.

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