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The Denver Spiritual Community

Home Wisdom of the Ages

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An Exposition of the Ever-Active and Constantly Operation Spiritual Laws, Applicable not only to the REgeneration of Man, changing Morality into Immorality, Transmuting the "son of man into a Son of God," but equally potent in helping Man to achieve Success and Economic Independence; Health, Strength of Body, and the Peace of Mind and Heart called "Heaven."

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Supreme Grand Master of the International The Confederation of Initiates

Supreme Grand Master of the Merged Occult Fraternities comprising:

The Priesthood of AETH The Fraternitatis Rosae Crucis

The Rosicrucian Order Temple of the Rosy Cross

The Secret Schools The Order of the Magi

The Hermetic Brotherhood Sons of Isis and Osiris

Illuminate Americanæ

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## Introduction

Are the Christic teachings effete? Are they no longer applicable to the direction and control of men's thoughts, desires and actions?

Has the Divine Law ceased to operate? Are men free to do as they please, without the necessity of paying their indebtedness "unto the uttermost farthing?"

Are we to wholly disregard the inner, the esoteric teachings of the Masters, and the outer inculcations of the Lawgivers, which have guided and, to a greater or lesser degree, controlled the actions of men in their relationship with other men throughout the ages? Have the gates of Sheol now been opened wide to permit the demons free action in influencing men and women of the present day toward the degradation and destruction not only of their fellow-beings, but THEMSELVES AS WELL?

The answer appears in the affirmative. We emphasize the word "appears" because it is in appearance only; a passing cycle in the history of humanity - a proof that the Apostles and St. John knew what they were writing about - a gradual but certain separation of the "wheat from the chaff" of REVELATION.

Despite all appearance, this is no more than a passing phase in the world's progress.

Man must again begin to direct his efforts toward the constructiveness so clearly indicated in the inculcations found throughout the present work, and away from the dishonor and destructiveness which had its beginning less than fifty years ago. Almost two thousand years ago, the Apostle Paul warned Timothy that the time was coming "when people would no longer seek sound teachings, but with itching ears, would themselves formulate teachings to suit their own liking, turning from truth to wander into myths."

This was a mild statement of present conditions. If humanity simply wandered into "myths," would conditions would not be so serious as they are. Myths alone would never have brought about gangsterism, even in high places, world wars which destroyed towns, villages and cities, countless thousand and which degraded to the lowest levels even a greater number.

Myths alone would not have eliminated from the hearts of men all semblance of manhood and honor; replacing it with utter selfishness; leading men to stoop to the lowest level; selling their friends and their country for a fragment of the "Golden calf" or for so-called "high places." Present-day humanity has all but eliminated from the mind and heart all sense of God and the Divine Law. Many of those in power are steeped in atheism, and not content with that for themselves, compel others to adopt their views under the penalty of death or worse.

No one relishes the all-too-familiar phrase: "I told you so." Yet we did foresee all of this more than forty years ago, when the Church of Illumination was first established. Almost ever line in the present work clearly confirms this. It was hoped that, by establishing this Church, we might turn aside or ward of the evil cloud of destructiveness then gathering. But it was too late. The mass would not listen. The formal religious groups, whatever its denomination, although losing thousands of members, gave no heed. Many things have happened in the past forty years. At least, light is breaking through the clouds of formalism. Men of the church are beginning to

glimpse the truth so clearly pointed out in an earlier work. (1)

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(1) See Interpretation of St. Matthew. Philosophical Publishing Company, Quakertown, Penna.

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An awakening to these conditions seems to be taking place within at least a part of the orthodox church. We therefore feel it pertinent to quote from an article written by The Rev. Albert J. Penner, of the Broadway Tabernacle, New York City. This article, entitled "Preaching to Itching Ears," and published in the Minister's Quarterly, 1950, reads, in part as follows:

There are many who maintain that such a time (that prophesied by Paul) has now come. Charles Clayton Morrison, editorializing in the Christian Century Pulpit for September, 1950, writes as follows:

"The Christian preacher confronts a situation today which is without precedent. He has to present the gospel to a society that once believed it, but believes it no more."

In this one statement - aye, in just two words - is contained the crux of the matter, i.e., the statement which is evidently a conviction, that the minister HAS TO present the gospel to a society that once believed it. The admission reveals a glaring weakness which has been a part of formal religion.

The preachers of today must seemingly preach to the people that which they are pleased to hear. He cajoles and flatters his congregation, meticulously avoiding any direct EXPOSITION OF THE DIVINE LAW BY WHICH MEN BECOME CHRISTIANS (like Christ), not by mere faith, not by accepting the word which to them is dead, and refusing to follow the spirit, but by faith and works.

"Why is this?" you may ask. Because people seemingly dislike the truth when it is first brought home to them and, all too often, arouses a guilty conscience. (2) By teaching the truth, ministers often, but only for a time, lose the greater part of their congregations, since only the few are seeking the Truth, the Way and the Life.

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(2) Those ordained, as well as those who have elected themselves to instruct the people in Religious Concepts, or the Divine Law, MUST become cognizant of the immortal truth that it is a strange "quirk" of human nature that the mass; almost as a whole, have and cringe at the truth when first forced to face it, but at the same time, and in total contradiction, first question the honesty, then distrust, and finally despise those they feel should, but do not, give them the truth, however shocking to them it may be.

At first those who have the courage and hardihood to teach the truth that has a direct bearing on their own physical, mental, and spiritual welfare are damned, defamed, shunned, persecuted and even prosecuted in many ways; then gradually believed, respected and finally followed. Let the reader, priest, minister or layman search within his own inner self and see if he will not, consciously or unconsciously, agree.

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"This statement is an exaggeration, of course, for many do believe, and even among those who do not, there remains a certain residuum of respect for the church and its message.."

Respect is in no wise sufficient for man's salvation, his REgeneration; his second, or REbirth. There must be active faith in the truths taught; faith sufficiently strong to impel the hearer to change his way of life and follow the Law. This alone will bring the desired results and change man's "mortality into Immortality." The Nazarene never hesitated to speak the plain, unembellished truth, whether he had one of a thousand listeners. If modern preachers and leaders followed his example, today's picture of humanity might be far

different.

"But, if you read the sermons of mid-nineteenth-century preachers, you sense an assurance; by and large, their auditors acknowledge the truth of Christianity and needed only to be persuaded to act upon it. This is not the case today. But the modern preacher in Western society has to present the Gospel to a generation which regards it with disillusioned indifference, as something outworn and laid aside."

This is a clear confession of utter failure. Here is a forthright admission that the preacher no longer considers Christ, the Christos, whom he is to bring into manifestation from WITHIN HIMSELF, and the Laws which he is to give to mankind in a manner that impresses these Laws and bring Truth; but that instead of the Truth, the Way, the Life, he must, has to, teach something which is neither true nor logical; does not impress his hearers as truth, and is not acceptable as truth; hence not to be given other than passing attention.

The mass, irrespective of its lack of respect for God and all that is sacred, still respects truth when uttered by the sincere preacher or teacher, even though it will not at once follow through. (3)

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(3) Refer forward to second footnote.

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This "has to" preaching is polite hypocrisy and not a dissertation and exemplification of the truth, the Divine Law. Therefore, and naturally, there is neither respect for the preacher nor for the platitudes he hands out to his listeners. THIS IS WHY millions have left the church and are turning to other sources for hope and consolation.

"The preacher can neither presuppose a fundamental, acknowledge it as truth, nor hope to arrest attention as the bringer of 'good news'."

Why not? He is ordained - that is, "called by God" - to teach religion; to instruct His children in the fundamental Laws, and the truths that will, if followed, change "mortality into Immortality." Yet he confesses that he CANNOT propose a fundamental or acknowledge a truth. Is it not because of petty selfish interest, a fear that he will lose his congregation and his means of livelihood? Yet this is exactly what happens. Is he not betraying the Christ, as certainly as did Judas and Saul? "Ye know the truth, but the truth is not in you," might well be said of these who, blinded by self-interest, cannot see clearly, hence cannot show others the Way.

Paul and St. John did not fear nor hesitate for one moment to teach the truth. They did not hesitate to proclaim the fact that there is a Divine Law, a Law of God, and that those who refused to follow this Law would be among the "chaff" to be burned up - utterly destroyed. They told the truth, whether their hearers liked it or not. Either despite, or because of this, they still live after two thousand years and will continue to live in the hearts of men after the present Dispensation ends and a new one takes its place.

"The gospel, for our society, is no longer 'news' - it is that which will help man always news?"

Why not? The answer is plain and simple. The gospel as taught throughout the ages long before the Christian era and re-worded by the Nazarene and his followers, has NEVER been simply and fully taught. That which will help the people is always new; but this "news" is no longer given to the people, except in a few isolated instances; a substitute was given to them instead. Desperately in need of bread, they received a stone. At last, they have grown tired of this kind of diet and now want - aye, demand - THE BREAD OF LIFE.

"It has been relegated, so to speak, from the front page to an obscure corner in the back part of the newspaper."

This is all too true, but WHO relegated to the background the religion taught by the lowly Nazarene? Was it the people, or has the clergy long since lost the strength and the spirit to give these truths, to interpret the Divine Law to the people? It was not the mission of the people to interpret the teachings of Paul, John, Matthew and REVELATION. It is the duty of the ministers and priests to interpret these Laws. Because they, of THEIR OWN FREE WILL, ASSUMED THIS RESPONSIBILITY AND THEM BECAME, BY FEAR AND SELF-INTEREST, RECREANT TO THEIR DUTY AND OBLIGATION.

"Large sections of the community, including more church members than we like to think, do not take seriously the offer of salvation through Christ, as a realistic answer to the deep needs of the human Soul."

This is all too tragically true. And why? Because they feel, as thousands did before them, that the offer is based on false premises.

They somehow suspect or sense that the interpretation of the Law of God, the Christic inculcations, are grossly misinterpreted. They have come to realize that if the present popular interpretation and application of Divine Law were true, it would dishonor manhood, eliminate personal responsibility, and allow the guilty to shift to others the responsibility of atoning for their guilt. Men who think, men who have a sense of honor, men who are men, expect a Divine Law to be a LAW OF STRICT JUSTICE.

Reason, which God gave to man, no longer allows thinking individuals to accept a God who is Himself unjust. Once the clergy, irrespective of denomination, awakens to this fact, and teaches the Law as the old Prophets and the Nazarene taught it, the multitude will flock back to the church to be instructed in the WAY, the TRUTH and the LIFE. (4)

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(4) Refer forward to second footnote.

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The clergy, throughout the centuries - and this in o sense is a condemnation - failed pathetically in several other ways:

1. Its members have taught, or at least left the mass under the impression, that religion concerned only the welfare or the salvation of the Soul; that it had little or nothing to do with man's physical welfare, or his economic problems.
2. They have consistently taught that man, instead of developing his own manhood by assuming personal responsibility for his acts, and developing his own possibilities and potentialities, can ignore such responsibilities and depend upon others to look after his welfare and his needs. This teaching has reduced its subjects to the welfare state, to subjection and abject slavery.
3. They have failed to teach the people that WITHIN MAN IS INHERENT A DIVINE SPARK, A CHRISTOS, WHICH MUST BE AWAKENED AND DEVELOPED INTO CONSCIOUSNESS. In the simple words of the Nazarene, the KINGDOM OF GOD, or Heaven, MUST BE FOUND WITHIN MAN HIMSELF. No one except man himself can awaken this Christos; fan the Divine spark into a Flame, and establish this Kingdom of God, or Heaven, WITHIN himself. No one, however great or Divine he may be, can do this for another. This is so very clearly pointed out, WITHOUT QUALIFICATION, in the simple statement made by the Master to Nicodemus:

"Except a man be born again, he cannot see the Kingdom of God." \_\_John 3:3

He did emphatically not state: "I will give you rebirth," or, "I will bring you rebirth." He did say in John 3:7: "YE MUST BE BORN AGAIN," if you desire to enter into the kingdom of Heaven; that is, find salvation, i.e., REgeneration of Soul - God Consciousness.

Religion, reduced to its simplest terms, is nothing more or less than an exposition of the Divine Law in a way that the common man can understand and apply in his daily life. Religion is threefold; applying, as it does, to the WHOLE MAN - body, mind and Soul. In its

essence, it is best defined in the Nazarene's simple statement:

"Whatsoever a man soweth, that shall he also reap." \_\_Gal. 6:7

1. Religion teaches the Law - the way of life - a way which makes man aware of the all-important truth that he is, in fact, a child of god and that within him, buried by much debris, is a spark of the Divine. The Divine spark is the CHRISTOS - the unconscious Soul - which may be awakened and brought into consciousness - a second or Rebirth. This is the "talent" entrusted to man and for which he is responsible to his Creator. Neglected, it remains just as it is - a tiny spark. Recognized, aroused, awakened and brought to consciousness, it becomes an inexhaustible source of wisdom achievement. The process that makes all this possible is, in reality, the Second Birth. It is the process of REgeneration - mortality taking on Immortality - the means whereby the son of man actually and literally becomes the Son of God.

2. The second part or phase of Religion is closely linked, and in harmony with, the first. By obedience to the Law already stated, man gradually establishes health - harmony within his being. That is to say, he establishes a condition of wholeness in his life and affairs, and in proportion as this condition is realized, weakness and illness, with their attendant phases of pain, sorrow, depression, personal and financial distress, are eliminated or reduced to a minimum. Reason and experience - which are only other names for WISDOM - teach us that there is a limit to man's life on earth, as it is today. Ultimately, in the natural order of things, the human machine grows both weak and weary. A transition becomes necessary so that the Soul - the Immortal part of man - can relinquish the old, worn-out body in exchange for a new vehicle. Thus a new cycle begins, and the Soul, re-born, resumes its efforts and gets off to a new start, beginning at the point of progress attained in its previous earthly sojourn. Thus is fulfilled the eternal law of change - of PROGRESS - of ever moving forward, according to God's great plan.

3. The third phase of Religion is in harmony with the other two and relates to the more mundane aspect of life. Potentially, man is equipped with all the possibilities and resources necessary to bring him success in any chosen line of endeavor: Provided he is willing to follow the dictates of the Law, make the necessary effort and develop his possibilities and potentialities to the utmost, there is no limit to what he may achieve. It is here that religion - actually lived and put into practice - fulfills the great promise, as expressed by the Nazarene:

"Seek ye first the kingdom of heaven and all these other things [health, happiness, abundance and material success] will be added unto you."

Those who meet the requirements of this Law, putting first things first, find that the "other things" are the natural accompaniments of "living the life" - so seeking first the "kingdom" and its righteousness. It is well to bear in mind that a "kingdom" is something to be governed or ruled over.

True religion, therefore, is three-fold. It embraces the well-being and ultimate perfection of the three-fold man; physically, mentally and spiritually, and includes, as its final culmination, MATERIAL SUCCESS - economical freedom; a freedom self-earned; not conferred. It is here where the church and formal religion has fallen short. Thousands are leaving the church to follow every will 'o the wisp with the hope that the secret of life, the WAY, the TRUTH and the LIFE will be revealed to them.

The present work has in view the inculcation of Divine Law's and their application to life, so that men, by following them, will become MEN; willingly assume personal responsibility; accept the LAW OF JUSTICE, and in so doing, complete the process whereby "mortality takes on Immortality"; while at the same time, eliminating from society "man's inhumanity to man."

There is considerable repetition throughout the present work. This is deliberate in order that every aspect of the spiritual teachings of the Ancient Masters and the simple truths enunciated by the Nazarene may be presented and, at the same time, to forcibly stress the importance of the governing Laws and their application to the affairs of every-day life

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"Beverly Hall"

Quakertown, Penna.

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Chapter 1

The Esoteric Side of Religion

Interpretation of the New Testament Teachings.

"I am come that they might have life, and that they might have it more abundantly." \_\_John 10:10

As there is an outer, orthodox, or every-day Bible interpretation and application with which most of us are familiar, so is there an inner, esoteric or Spiritual interpretation. This inner teaching today, as in the time of the Nazarene and ages before, is rightly known as "The Mysteries."

Inner instruction, throughout all times, was, and now is, given only to those who have an inner desire, or urge, to live the life and attain to Illumination and Soul Consciousness. To accomplish this, the seeker or Neophyte must pass through three degrees or stages of development or growth. These are:

First Stage: Purification of thoughts and habits.

Second Stage: Development of the "Inner" Consciousness.

Third Stage: Initiation or Attainment.

Contrary to the erroneous ideas and impressions so universally and tenaciously held, these developments do not just come to man at his will or by faith, but according to a definite law:

"Ask, and it shall be given you; Seek, and ye shall find; Knock, and it shall be opened unto you." \_\_Matt. 7:7

This quotation indicates that besides faith, a three-fold effort must be made by those who would receive the fruits of the promises made by Biblical writers. This is in full agreement with the Mysteries which stipulate that if man is to enjoy the benefits of Divine Law, he must live according to its dictates.

Had the Books of the New Testament been intended for literal interpretation, then no such admonition would have been given to man by the Master Teacher. Asking, seeking and knocking would not be necessary. Faith, alone, would be all-sufficient. This, in itself, proves the contention that there is both an outer meaning for the masses, and an inner, vital, mysterious or esoteric meaning for the few who are able, willing and ready to accept it. This inner, or Occult sense, is clearly indicated in the following statement:

"And the vision of all is become unto you as the words of a book that is sealed, which men deliver to one that is learned, saying: Read,

this, I pray thee: and he saith, I cannot; for it is sealed." \_\_Isaiah 29:11

To read the inner meaning hidden in these words, it is not enough merely to be wise. Proper interpretation also requires the knowledge and the help of those who have attained; who have become Soul Conscious, or Cosmic Conscious.

The Inner or esoteric meaning has never been taught openly or to the masses. The Nazarene, like Moses before him, was required to go to Egypt, there to be instructed in the Mysteries; the term "Mysteries" designation this inner knowledge. The Nazarene had in mind the Mysteries or inner knowledge, his own experience, when he commanded: "Ask and it shall be given you; seek and ye shall find; knock and it shall be opened unto you."

It was/is the desire of the Infinite that ALL men should seek for the truth and be willing to live in accordance with its dictates. Unfortunately, only a very few are willing to observe Divine Law; but the many do all in their power to secure the benefits of the Law without effort; in modern parlance: to get something for nothing.

If further proof were necessary to establish the fact that there is an inner meaning to the books of the New Testament, or that wisdom is not offered to those who do not seek, this proof is supplied by the question asked of the Nazarene: "Why speak ye in parables?".

That question was propounded to the Nazarene because he had been teaching or preaching to the multitude in parables, instead of speaking in plain language easily understood by all within hearing. Why, if he thought his listeners capable of understanding the truth, did he instruct them by means of allegory and even myths? Can any one believe that he did not want the masses to know the truth? Such a thought is unthinkable and unworthy of an honest mind. The truth is, he knew the masses were but children in wisdom and that, as such, they must be taught accordingly. Meanwhile to the few, such as his disciples, he said:

"It is given unto you to know the mysteries of the kingdom of heaven, but to them it is not given." \_\_Matt. 13:11

There is proof of a double doctrine; one teaching for the few, the other for the many> It was clear to him that the masses were incapable of understanding the spirit hidden within his words, because they were unprepared; while the few, prepared by time and effort, were able to comprehend the Mysteries.

The mass, throughout the ages, has recognized the need of something, but with the exception of a few amongst the multitude, were unwilling to either prepare, or earn, that which they desired. Despite all this and however how unworthy or low in character they may have been, there was present that inner monitor which made them feel, though they were unable to understand, that there was something better and greater than all they had lived or experienced. This something was the nebulous, far away "kingdom of heaven." But where was this much desired "kingdom of heaven?" How was it to be found? The Nazarene answered the question:

"The Kingdom of God is within you." \_\_Luke 17:21

Did they understand? Not at all, and not understanding, they concluded that it was in some far off sphere, at some far off time. Only those who had sought, made effort and attained, could understand.

Again, he answered the question of how to find this kingdom, and the answer was almost as difficult to comprehend:

"Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven." \_\_Matt. 18:3



To be as little children, requires, among other things, to have faith and to be obedient. The normal child has faith in those to whom it goes for help or appeals for guidance. Those who have experienced the "baptism of John" or "of water," have awakened to the fact that there is something in life that is greater, more desirable, and more lasting than the things that are apparent and made of temporal substance. They know that, like the child, they must have full faith in the one who is ready to give them the desired instructions and must display an earnest willingness to obey such guidance until the sought objective is attained.

It has been the work of those who themselves had passed through the Mysteries to instruct and help all who seek to find this "kingdom within themselves." the Neophytes must be willing to so live and labor as to awaken the Christos buried underneath the debris for centuries and through many incarnations, and bring him to resurrection and into life.

Unfortunately, in comparison to the few prepared to lead and teach, there are multitudes who are so steeped in form and erroneous teachings, that they not only will not believe, but they try to discourage all who would seek this inner mystery for themselves. Some of these are merely ignorant, others are purely selfish, while the many think only of their own personal interests and care little for the welfare of the mass. Of one of these last who profess, but do not possess the question was rightly asked:

"Art thou a master of Israel, and knowest not these things?" \_\_John 3:10

This same question can be asked of many who though no longer orthodox and form-bound, ignorantly profess to be able to teach the path to truth and wisdom, and to lead their followers out of the wilderness of error, while they themselves do not possess the slightest inkling of the truths hidden in Biblical legends and parables. They themselves are in total spiritual darkness and in absolute ignorance of the Mysteries. They are, in fact, "blind leaders of the blind."

Ever, the challenge to the seeker is:

"Whoso readeth, let him understand." \_\_Matt. 24:15

It is not too difficult for men who read the letter to understand the meaning of the letter: but to read the letter and be able to understand the hidden meaning, the meaning or spirit hidden within the letter, is beyond those who have not been sufficiently enlightened in both the letter and the spirit.

Those who know the Mysteries maintain, as they always have, that none are capable of unraveling the mysteries hidden in parable and legend, unless and until they have first lived the life, obeyed the law, and have come into the consciousness of the inner self.

There is a deep meaning in this command. If there were not a hidden spiritual meaning in conjunction with the literal meaning, the injunction of the Nazarene, "whoso readeth, let him understand," would have been no more than idle words. Once men accept the truth that there is an underlying spiritual sense in all sacred teachings, then, by means of obedience to this spiritual sense, they will know that this command was limited to those indicated by the promise:

"We speak wisdom among them that are perfect." \_\_I Cor. 2:6

This statement is proof of several things: First: There is a possibility of becoming perfect, and that some are perfect. Second: It is proof that by no means are all perfect.

If there were none perfect then the Nazarene would assuredly not have used such phraseology. If all were perfect, then again there would have been no reason for the statement. Common sense tells us that there would be - there could be - no such thing as perfection.

The statement is assurance that all who so desire, and who are willing to make the effort and pay to the last farthing, may attain to this perfection. No one, it is freely admitted, has a monopoly on truth. It must, however, be admitted that everyone who lived, taught and experienced as did the Nazarene, "knew whereof he spoke," and could be relied upon as a teacher and a leader.

Those who tell you that no man may know more than another, or that some are especially selected or appointed to know the truth, thereby convict themselves either of ignorance or conceit, and contradict all that the Nazarene represented and taught. Moreover, those guilty of making such a statement, only convict themselves of pretending to have a superior judgment and a knowledge not possessed by, or possible to, others.

They set themselves up in judgment; while those who have gained true spiritual knowledge, are all too fully aware that there are others who know much more than they themselves, and that these are the "Ye Masters in Israel."

For anyone to have become a "Master in Israel," means that, first of all, it was necessary to gain mastery of his own internal Israel. To truly become a Master in this day demands that we gain mastery over our lower selves. This is the First Work. It is, in fact, the Great Work of those seeking entrance into the Mysteries and the attainment of Soul or Cosmic Consciousness.

Linked with the command to be "Master in Israel" is the command, given to an earlier age, but applicable alike to all ages: "Man, know Thyself." To actually undertake to know one's self is a gigantic task requiring much time, effort, patience, and above all, self-honesty.

Only after we begin to learn to know and honestly recognize a few things about ourselves, do we begin to understand how very little we really know about ourselves; our weaknesses as well as our possibilities. When you become a "master in Israel," you will then have mastered yourself. Having mastered yourself, you will be able to master the kingdom about yourself and will have learned the "mystery of the kingdom of heaven."

But how and where to begin?

This is answered by one of the most difficult, yet the most imperative of all commands! You must accept and obey:

"Enter ye in at the strait gate...for strait is the gate, and narrow is the way, and few there are who find it." \_\_Matt. 7:14

Is it any wonder that all, or nearly all, who heard this saying, turned away and sought to find, or gain that kingdom by some easier means, but a substitute path, by faith only - without works? Isn't the great mass of mankind doing the same thing today, and isn't "Man's inhumanity to man" largely due to this very human tendency?

Read the statement carefully and you can't escape the implication that to succeed, not only in the search for the 'kingdom,' but in all other efforts, man must be of one mind - must maintain singleness of purpose. To be of one mind, or of single mind, is to select some one thing and devote all effort to it until it has been accomplished.

When this is done, the one so obeying will be believing the concentrated life. The concentrated life is the consecrated life. Such a life, devoted to spiritual development, will gradually bring forth the Christos within, which is not only an inner awakening, but the actual

finding of the "kingdom of heaven" and all this implies.

Straight and narrow - no deviation - is the way or the Path. Let us face the truth. We will not be able to follow every ism, doctrine, dogma and practice; we can't stray from the Path to follow the one crying "here" and the other crying "there" and attain to inner or spiritual consciousness - the "kingdom of heaven."

To try to follow every "ism" is diffusion. Diffusion is weakness. Weakness ever ends in defeat, failure and death. On the contrary, if we follow the narrow, that is, the one path, then we will follow the one only thing to the exclusion of all else. This is concentration. Concentration is the centralization of powers and forces which beget life and ends in Immortalization.

Times have changed greatly. Men have changed but little. Today, as ever, few men become masters. The mass is made up of dabblers. They are not satisfied to choose, and having chosen, to "follow through." It is much easier and, seemingly, less monotonous, to follow one path today, or as long as it is interesting and demands no special effort, another path tomorrow and so on.

Many students, claiming to be seekers, follow one leader today who promises earth and heaven, only to switch to another, with greater claims, tomorrow. This is the path to defeat; to weakness; to failure both material and spiritual; one depending upon the other. "Straight is the fate and narrow is the way," cautioned the Master Teacher. But how few believe? Or believing how many will accept the dictate and "follow through"?

Of all these who dabble and never succeed; never attain; never become; it might truly be said today, as it was said of others long ago.

"For now" - as of the present - "we see through a glass, darkly; but then face to face." \_\_\_ I Cor. 13:12

The man who is wholly of the flesh, the man of the world, the dabbler, the follower of false doctrines, of promises never fulfilled, is able to see only as through a glass darkly. His vision is beclouded because the light within, intended to "light his path through the world," has never been given attention; has never been brought into activity, but is hidden under a bushel" of rubbish. He has failed to choose; he has not concentrated; he has not chosen the "narrow path," not the "way that is straight." He has failed to blazon the way, and so continues to grope in darkness, swayed by the varying opinions of others who may know less than he, and straying farther and farther from the Path. His lower material self is the "bushel" that hides the light which would lead him in the way of all that is desirable in life, and likewise open for him the doors into the "kingdom of heaven."

If, perchance, he awakens from his ignorance, accepts the dictates that "straight is the way," and "narrow is the path," that there can be no deviation; because he must live within the Law, he will then slowly, gradually, begin to live the life of the light, of enlightenment. By thinking, desiring and living on the basis of Divine Law, he will begin to burn up, consume, or transmute - change - the dross of the carnal, gross material self into its spiritual counterpart.

This will light up the fires of the Soul within; the darkness upon the "glass" within will gradually clear away, and when after Illumination or Soul Consciousness is achieved, he then will see truth (that which really exists and not merely appears to be) as it is. Then will he recognize the Soul, his real self. He will be brought face to face with the light upon the altar that light in which God always appeared, and still appears, to those who have been faithful to his laws and have drawn aside the veil wherein, or beyond which, is hidden the "kingdom of heaven," of which it is said "so few there be who find it."

Why is this so? As always, there is an answer. Every Philosophic Initiate and Initiate of the Mysteries knows the answer, but since we are quoting the Bible, let's turn to it for the answer:

"The veil is upon their hears," II Cor. 3:15, "until the times of the Gentiles be fulfilled." \_\_Luke 21:24

This veil is materialism, selfishness, bigotry, self-interest and all of the things that hold men in bondage to both their lower selves and to others of like nature. Materialism and unbelief - even downright disbelief in the very existence of a supreme Being, Supreme Ruler or Supreme Architect of the Universe - have become so great that faith is almost a nonexistent quality in the human heart. Man has lost faith in everything. Worse still, he has lost faith even in himself. He passes through life, tempest-tossed and floundering about, much as the ship upon ocean without a captain or rudder.

But the time of the "Gentile" is passed. Men are beginning to awaken to the fact that nothing can exist without a governing Law, and if there is such a Law, there must be a Lawgiver. His name? What does it matter what we call Him. One name is as good as another. Whatever the name, it is but a symbol of the reality. Once we understand this truth and enter into the spirit of it, we will possess the key to all religion.

Men, one here, one there, are becoming conscious of the fact that there are greater, deeper and more desirable things in life than they are able to imagine, and that they may win possession of these realities without deriving themselves of any of the really good things they already possess.

Are you weary unto death? Tired of doubt and sickness? Do you seek to enter the "straight and narrow gate" to the life more abundant? Then there is the Way. Now is the time, and there are those ready to help you, lead you, guide you. Let the Trinity of God, the Triangle with its point towards heaven, like the Flame upon the altar, point out the path for you.

#### THE TRINITY

God The Father

The Holy Ghost The Mother, Feminine side

The Son The Christos, or Christic principle

The outer Manifestation Man

#### MAN A TRINITY - FOUR SQUARE

Mind The Builder

Spirit The Breath, or Life of man

Soul The Christos within

The Foundation The physical body

The Re-Birth

"My little children, of whom I travail in birth again until Christ be formed in you." \_\_Galatians 4:19

Orthodoxy has claimed and taught the millions throughout the centuries that Christ was an individual, a personal being who lived centuries ago; who taught and healed and did must as other men did, and who is now seated on "the right hand of the throne in heaven." If this is correct, what then of this Christ of Paul (Gal. 4:19) who must be born in travail in you, That is, in every man? Is this

Christ not the Christos of the Gnostics and of the present new church of the Illuminated; the same Christ as the Christ become manifest in the Nazarene as a result of His life and efforts.

If this be not true, then Paul was grossly in error and his statement of the pain and suffering until Christ or Christos be formed, or reborn in you, that is, in all of us, is a falsehood and utterly untrue, misleading, and makes of the New Testament a book unworthy of faith a text unworthy to be followed. "I travail in birth again until Christ be formed (born) in you." \_\_Gal. 4:19. Surely, nothing could be worded more plainly or more positively than this.

The illustration here given exemplifies the threefold, and the four-square being. Here is clearly shown the Trinity, but man must become for-square before the Trinity can manifest in, or through him. The Altar mentioned in Exodus was four-square, symbolizing a perfect manhood in which the Christos had become - been formed - and symbolizes what may take place in all of us:

"A cubit shall be the length thereof, and a cubit the breadth thereof: foursquare shall it be: and two cubits shall be the height thereof: the horns thereof shall be of the same." \_\_Exodus 30:2

Man as a Holy Temple

The components of man; Mind, Spirit and Soul, dwell in a "house" not made with hands and, if he will, this house may be transformed into a replica of the Biblical Temple of Solomon. This kind of a temple was mentioned frequently by the Nazarene:

"Ye are the temple of the living God." \_\_II Cor. 6:16

Such a temple may be brought into reality. In the process, the gross body of man must be refined, reconstructed and properly prepared, and the Christos, the dormant, sleeping Soul within, must be brought into Consciousness. Then, and then only, will it be the /a temple of God.

"Ye are the temple of the living God," but see to it that you do your part in preparing it for so great a guest. The efficient housewife, in preparing for a favored guest, will clean every nook and corner of dirt and rubbish, so that here house will be in perfect order. It is everyone's duty, if it is the desire that the body be God's temple, to follow the example of the good housewife and see to it that the house is in order, lest the desired guest, appearing, will not accept the hospitality offered.

This temple which may become the house of God - His Temple - is man's physical body. Neither God nor man's own Soul can manifest unless there is proper preparation; moreover, because man was created after the image of God, it was intended that in giving him such a body, he would, in turn, keep it in such condition that God might at all times manifest through it, or by means of it, to perform His work.

Paul made it clear that the purity of man is the glory of God:

"Therefore glorify God in your body, and in your spirit, which are God's" \_\_I Cor. 6:20

We are able to glorify God in spirit only as we obey the Laws governing the welfare of the body; refusing to abuse it in any way, and doing all in our power to keep it in perfect condition. This is not only true from a material, physical aspect, but also from the spiritual. The Spirit - our desires - must be active in such effort. It is the desire which is the incentive to bring about this rebuilding of the body into a Solomon's temple.

We glorify God in body and Spirit when we keep the body clean and undefiled; when we do not use the body, or any bodily power of force for ignoble purposes, and when we thank God - not by mere words, but by feeling - and employ our abilities in doing good and useful works; works such as benefit not only ourselves, but others as well.

"But now are they many members, yet but one body." \_\_I Cor. 12:20

The body is composed of many members, many powers, forces, capabilities; all of which may be used for good or ill. Speech is only one member of the body but may be employed for a multitude of purposes. It can bring praise to God and great blessings to others; or it may be the reverse; a curse of the self and a damnation to others. A word may save or condemn. A command may throw the world into chaos; create war and destroy men and nations.

As speech is only one of the members of the body and can do untold evil, so are there countless other "members," all of them capable of good and evil, according to the inclination of the spirit. It therefore behooves us to look after the spirit, exalt it, and then let it direct the members of the body.

Another statement or command, one seldom considered by mankind, is:

"The Lord is in his Holy Temple: let all the earth keep silence before Him." \_\_Hab. 2:20

'All the earth' is the material man; the body of man is the earth and belongs to the earth. This "keeping silence" is to be interpreted that man is to silence evil thoughts, is not to do anything but that which is good in the sight of God, thereby "glorifying Him," while also benefitting himself and all mankind.

The Soul of man, the Christos within him, once it has been awakened and brought into consciousness, is then the "Lord or God in that Temple, dwelling as it does within the Sanctum Sanctorum, even as did Solomon in his own temple. This Soul is then inclined only to that which is good and desirable and will keep silent the evil and destructive desires and inclinations that would otherwise be active and in possession of the temple.

"What? Know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own?" \_\_I Cor. 6:19.

Perhaps he who wrote Corinthians had a deeper knowledge of the esoteric or Arcane of religion than any other writer of the books of the Bible. This God in you, and ye are the temples of the living God, was is the mystery of Mysteries. To build this "temple" and to find this "God" or "Holy Ghost" - Holy Ghost symbolizing the Light or spirit of the Soul - was the work of Initiation throughout all time. It was for this purpose that the child Nazarene was taken into Egypt so that there he might be taught how to develop himself and bring the Soul, the Christos, into consciousness.

If this is contradicted, then many of the books of the Bible become mere fiction of the worst and most misleading kind. If it is admitted, then the work of religion and the church is to teach, to guide and to encourage. This, however, does not include the saving of man's Soul, because man must save himself by his own efforts as clearly indicated throughout all of Corinthians and other books of the Bible. "Ye are the temple of the Living God" refers to the inner kingdom wherein may dwell the Living God.

"My little children, of whom I travail in birth again until Christ be formed in you." \_\_Gal. 4:19.

The Christos is born or brought into consciousness; birth being in pain or travail - "until Christ be formed in you" having the same meaning as when a child is formed in its mother's womb, inside, within her.

All of these statements are do plain and to the point that they cannot be mistaken. In them it is clearly indicated that God, or the Holy Ghost is within, and not in some far-off place, and the Law of Hermes must not for a moment be forgotten. If there is, even though unconscious, a Soul, a Christos, a Holy Ghost, a "God" within man, the "little world," then it follows that in the above or in the great world; there also must be a Lawgiver; one who Created; the Holy spirit which is over all; the God, Father of us all, of which this little Soul within is a mere Spark, capable of becoming the Son of God. This is man's mission on earth; the Great Work of the Mysteries, or Initiation.

"If any man defile the temple of God, him shall God destroy; for the temple of God is holy, which temple ye are." \_\_I Cor. 3:17

If man defiles the body by any means, then is so doing he also defiles or degrades the temple of God; for God created man so that he might be a replica of Himself and represent Him, or be His ambassador on earth. This despite the fact that man has been so poorly instructed, or has been so indolent a scholar, that he paid little or no heed to the commands of the Law.

No one, however illiterate, need remain ignorant of the many and various means for defiling, degrading and destroying this temple. In the little book of Corinthians all these evils are pointed out in simple language, so simple that all may understand. This body of man was created in the image of Him who created it in order that it might be holy, but man ignorantly or deliberately followed the "crooked" instead of the "straight and narrow path." He has made this temple an unholy place; a place of barter and all manner of evils.

The warning is that if this is allowed to continue and restitution is not made, if Regeneration does not take place, then shall the temple be destroyed. There are no provisions for saving it except by not defiling it; or, having defiled it, to cleanse or purify it through Regeneration, restoring it to its original purity.

In all of his ministry, the Nazarene made special efforts to teach these simple laws, but much of his teaching fell on deaf ears - like the "sower casting his seed upon rocky soil." Mankind would not listen and, at last, it was necessary for him to say to the very few:

"To you [only] it is given to know the mysteries of the kingdom of heaven, to them it is not so given." \_\_Matt. 13:11

The writer of Corinthians, in order to impress this all important Law, the only means of "saving" man, and helping him to attain this consciousness as a Son of God, repeats it time and again, in slightly different words, as in":

"Ye are the temple of the living God; as God hath said, I will dwell in them and walk in them." \_\_II Cor. 6:16

#### The Mind

The mind is the architect, the builder of the Immortal Soul, since only mind can think, reason, imagine, plan and then execute or construct that which it has imagined or planned.

The divine within man, whether we call it the Divine Spark, the Christos, or by any other name is, for the time being, unconscious, and unconscious it must remain until the desires and feelings of the heart become awakened and in mind and heart is born the desire for

something better and greater than has been known and experienced in the past.

If this desire is not suppressed, but is encouraged and permitted to gain in strength - and if it become a continuous urge - then it will so influence the mind that the mind will begin to think in harmony with it and plan accordingly. Then will begin the building of that "temple not made with hands."

So long as there is no awakening in man's better nature, his Divine nature, his higher nature - an exaltation - man remains the slave of passion, greed, hatred, anger and all the other degrading emotions which build unto death.

"As he thinketh in his heart, so is he." \_\_Proverbs 23:7.

The writer who wrote this proverb had an insight into the mysterious power of the mind, though we would rewrite the passage to read:

As a man feels in his heart, thinks in his mind and acts accordingly, so will he become.

Once man awakens to something greater than the mere physical being; its passions and weaknesses, and begins to feel in his heart or emotional nature, he will begin to behave and act accordingly. As he feels and acts so will he build. His building will be either a brothel of carnality, or a temple of the Living God. By mere thinking, men cannot be "saved," much less can they become Soul-Conscious or Regenerated, or attain to the status of Sons of God. Actions must follow the thought incited by desire. If this procedure is followed - thought - desire - action - not merely for a fleeting moment, but continuously and faithfully, then will be "erected" the temple wherein dwells God, i.e., the Awakened Christos, the Immortal, Conscious Soul.

Mind is the planner, the architect, the builder. It builds, not of its own accord - for mind is cold, unfeeling, even cruel - but at the bidding of the feelings of the heart, the better inner self.

Once the building is finished, the work consummated, the tenant, the dweller - which in this case is the Christos, The Holy Ghost, or God - "takes over," for now the "Son of man has become the Son of God," and the mind's work is completed.

Soul

The Soul, which men talk so much about, but of which they know so little, belongs not to man, but to the Source, or God, from whence it came. The story of the Talents might well be applied here. To man God gave a part of Himself with an intent of what should be done with that part. Man was also given carefully planned Laws to be followed that this Spark from God might attain its highest degree of perfection.

If man obeys, if he follows the dictates of the Law, then this Divine Spark, which is universally and erroneously called the "Soul," may be developed and awakened into Consciousness. Then, and not until then, it becomes the Soul; while the body, through the same effort and operation of the Law, becomes its Temple.

The Soul, once developed and brought into Consciousness, is a Divine White Fire or Flame and manifests as such. It is because of this that God, whenever appearing to men, did so in Light, a Flame, Lightning, or some form thereof. This Flame in embryo, i.e., as yet undeveloped and unconscious, is resident in all normal men.



In some Initiates this Fire is very large and is constantly burning with a flame of brilliant intensity. To these, the Nazarene said: "To you is given to know the kingdom of heaven." Why? Because they became conscious of this "kingdom" within, the moment they had found the Center wherein the Flame dwells; the Altar upon which it burns; the Sanctum Sanctorum of Solomon. In the carnal man this fire is no more than an infinitely small spark, unconscious even of its own existence and wholly submerged in materiality, much like material gold is buried deep within the mountain of earth.

This Divine Spark, this Flame of Divinity, is not an entity until it is developed, and this must be brought about by the possessor himself. No one can do this for him. Faith alone cannot accomplish the work. Creeds and form have no power over it except as an incentive to personal effort. Man must awaken to the truth that there is something more to himself than the apparent; more than skin and bones; more than a mental machine used chiefly in trying to make money, gain favors or become powerful, perhaps at the expense of others; more than a carnal being satiating the self in carnal pleasures.

When once man recognizes this, he will radically change his thoughts, his desires and his efforts; all to his eternal welfare; he will come into possession of all that is truly desirable and to his welfare, and in addition, in biblical language, receive the "favors of heaven."

In, on the contrary, man continues to live as he has these many thousands of years, he will live only in the personality. The Divine Spark will not be awakened and he will die as he has lived; wholly ignorant of the divine powers, forces and possibilities inherent within himself - his talents buried instead of wisely used. The Divine Spark will then return to the Godhead, whence it came, to undergo another pilgrimage, perhaps under more favorable circumstances and conditions, while he will have returned to the elements of his "fathers" and become at one again with the earth from which the body was formed.

Every man receives this "talent" from God at the moment of birth, when he inbreathes the spirit of life. It then becomes buried in the flesh and will remain there until the time of accounting, when it will be taken from him, unless he has been awakened to the greater life and made an effort to bring into consciousness that which is not of earth, but an inheritance from the Divine.

Men, otherwise sane and sensible, well-balanced and reasonable, are willing to believe that somewhere and at some time, one - no matter what his name - was willing to be crucified so that they might be saved. These same men fail to realize that within themselves is buried - also crucified - the Christos that is awaiting rebirth. They, for the most part, are ignorant of the fact, that they are indeed, and in truth, "temples of the living God." They little realize that within themselves, a Christ is crying to be released from His sleep to be brought into consciousness. Of these it was written:

"The Soul that sinneth, it shall die." \_\_Ezekiel 18:4.

This is an incorrect translation. That which is part of God cannot die. The Soul, or that which might be brought into consciousness as a Soul, cannot die; but the personality, temporarily in possession of this Divine Spark, this "talent" from God, it can and shall die if it fails to make the effort necessary to bring this Divine Spark into the Consciousness of its Divine Inheritance and, in Biblical language, become a Son of God.

Man can no longer plead ignorance. He may not be much of a reader, nor a Bible student - and he need not be. But if he so much as reads the short book of Corinthians, he will find all the knowledge he needs to start him on the Path, and there is literature in abundance to enlighten him along "the Way."

To begin with, let that man be honest with himself. He must make an effort to cleanse the temple that is himself, and make it a fit dwelling place for the Divine. When this is accomplished, there will be born within himself the desire, followed by the urge, to make further and greater effort to learn the truth, and to find the Way. The work will be outlined to him so that he will be able to walk the "straight and Narrow path" and gradually bring into conscious birth the Christos within himself. This, in turn, will be his Saviour and

his immortalization.

Man has a material duty to himself, to his family and to his country. He has a right to success; in fact, it is his duty to succeed and to obtain for himself and those dependent upon him the best of everything to be had, provided this is accomplished in an honest manner. This, however, is only a small part of the obligation placed upon him as a result of his birth on earth. If he succeeds only in all this, he will yet have failed under the dictates of the Law, the greater work having been left undone, because:

"For what is a man profited, if he shall gain the whole world, and lose his own Soul? or what shall a man give in exchange for his Soul?"  
—St. Matt. 16:26.

In this excerpt is couched a clear and uncontradictable statement: the certainty of a Law which provides that we may develop the mind and its powers, and become masters of the world.(2) We may have the powers to reach the heights of intellectual attainment; brilliant as a mind can be; we may develop the body of a Venus or Juno; we may become King or Emperor of the world; but if the Soul is neglected, all of this will avail us nothing and will be worth not a farthing when the roll is called. On the contrary, all of these worldly attainments will be like a millstone around the neck of a drowning man, when we stand before the judgement seat.

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(2) Although this is accepted as a truth, it is not a valid reason for conceit or vanity. Today man may be King or President, or victorious General; tomorrow suffer from severe toothache or acute indigestion and supplicate those lesser than himself for relief; while traitorous subject may undermine him or undo all his good works.

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Here are two quotations from the Bible that find support in all other sacred literature: "The Soul that sinneth, it shall die," and "What does it profit a man if he gain the whole world but lose his own Soul?" Consideration of the Laws implied in these quotations is most vital to man's temporal and eternal welfare. Yet these Laws are the most ignored of all Laws that Sacred literature teaches.

Why? Because man is afraid to face the truth; afraid that these statements will not only accuse him, but condemn him, as in fact they do. It would be well if man would bethink himself, give these two statements careful, honest, minute consideration; analyze himself and then pass judgement upon himself. Doing this would be to his eternal welfare.

The Bible tells us there shall be many false teachers during the last days. This is a mistranslation of the Biblical statements. There have always been many false teachers; many who lead the mass astray, and these have never been so plentiful as at the moment. All of these self-styled teachers appear to have found an easy way for many to reach "salvation."

In most instances the "way is merely to believe - not think - simply obey, and supply these leaders with a means to an easy livelihood. The Nazarene did not hesitate to condemn, in the most severe terms he could think of, those who traded their wares in the temple. This is symbolic of those leaders, "merchants of salvation," who trade human souls in exchange for power, leadership and money.

Those misled can find little consolation in the fact that the leaders who deceived them will find themselves eternally condemned for they, above all others, well 'gain (much) the world, but in exchange will have lost (sold) their Souls." Those who foolishly, perhaps selfishly, follow them, will fare little better.

"The Soul that sinneth," which is also to say, the Soul that refuses to obey, 'shall die." This is the Divine Fiat. It is the Eternal decree. There is no need to experience this spiritual death. The way and the means of salvation are at hand. The Law does not demand a denial

of the things that are of benefit to body, mind and Soul, but only an obedience to the Laws which have the welfare of all in view. Obey the Law and the Law will obey you. That is to say, the Law will guide, provide for, and protect you.

The Soul in most men is no more than a Spark and, by the word and spirit of the Law, it must be brought into consciousness by each individual as a result of his own desires and efforts in obedience to the Law. The Divine Spark is not part of the dust of the earth, is not raised out of the dust of the earth, and is not entrusted to man until that which is formed out of the dust - man's body - has been completed and is prepared and in readiness for its reception.

"And the Lord God formed man of the dust of the ground, and [then] breathed into his nostrils the breath of life; and man became [received] a living Soul." \_\_Gen. 2:7.

#### The Body

The Soul is not given to, or conceived with, the conception of the life-germ that is to be built into a body. It is not until the body is completed, ready for its entrance into the world as a separate being that the embryonic soul takes up its abode within the body. Then, the body, having left the "moulder or its being," draws its first breath, and, at that very instant, inhales the Divine Spark, which may become an Eternal Soul.

The human mother, as a result of the seeds planted, fashions the body, generally unconsciously and without a pattern or design. She could, if she so desired, and possessed the Will to try, fashion it as she willed and could bring forth Gods into the world. This is really the privilege of all mothers and, in time, as women gain knowledge of their ability, it will become their greatest desire to do just this.

In the process of being fashioned, built or constructed, this body represents the "building of a house without the sound of hammer," fearful and mysterious (even to the greatest scientists) to behold. This process takes place regardless of how ignorant the mother-to-be may be.

How shall it be when woman is as well informed of the means and methods of building such a body, as is the architect of a palace or a skyscraper?

She may become so informed; she may so build; she is able, if she will, to become the mother of giants or Gods.<sup>(3)</sup> This is a fact, not a fable. The mother of the Nazarene is an example. She was properly instructed and did build not only a perfect body, but likewise attracted a highly developed Soul. Other mothers-to-be may do likewise. It is within their power and it is their privilege. When mothers, as a whole, begin to comprehend this truth, there will begin a new race; then will be the beginning of the reconstruction of humanity. This is the secret of bringing genius into the world and eliminating madmen, power-mad men, egomaniacs, and despoilers of humanity.

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(3) See Pre-Natal Culture. Philosophical Publishing Company, Quakertown, Penna.

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"Hear, and your Soul shall live." \_\_55:3

It is not sufficient that we hear a truth, or learn and understand a Law. It is necessary that we obey that Law; that we follow this law in thought, desire and act. Only by doing that which the Law teaches can we become that which the Law promises.

The child in the mother's body cannot live unless it is brought forth. The Divine Spark within man is like unto the unborn body of the child in the mother-to-be. It must be brought into reality; it must be brought into manifestation, and it can be brought forth only if it is first Developed, as is the child in the womb; then born into consciousness, and finally brought forth. It is not enough to "hear"; it is necessary to obey; to follow the directions of the Law so that birth of the Soul, like that of the body, is made possible and actually takes place.

Have I a Soul? Have you a Soul? Can we answer this question? The Mother can answer when questioned: Have you a son or daughter? Why should not we be able to do so when questioned regarding the Soul? It is easy to say that we believe we are possessed of a Soul, because we have been told frequently that we do. But - do we?

The self-appointed teachers and leaders who, in all too many instances, do not know as much as you do, will tell you to "believe and you will be saved," but that you cannot know whether or not you possess a Soul: that no man can.

By saying this they display their utter ignorance of things spiritual; they convict themselves. They are the false teachers and prophets who lead flocks into darkness and endless death. Were they to approach the Halls of the Mysteries ( of the "kingdom of heaven") and be questioned: "Where and what is the Soul?" they would answer; they themselves are still of those who must be "taught in parables."

#### The Spirit

Spirit, in the correct usage of the word, is the breath of life. It is that which the newly-born child inhales by the first inhalation of air, and by which it has life of its own, separate from the mother who gave him birth. More than that, it is the life of all animate things, and also the "life" even of inanimate things.

In the breath is life. In the breath is power. In the breath are all the elements which help man to accomplish the things that man has brought, and that he will yet be able to bring, into manifestation. Breath is Life breath is also being. In breath also is the fire that will give Light to the Soul.

Breath is the link which formed the "corporation" which we know as Man; but it is more; because with the first intake of breath was inhaled the Divine Spark. By linking body (the material) with mind (the elusive, yet existing), and this Divine Spark, man became - not a Living Soul, but a being or creature, possessing the wherewithal, the element or substance, the seed, the Spark from which, or of which, the living Soul can be developed.

This spirit which is life, has constantly and universally been confused with the Soul. The Soul is the privilege of man only; only of him has it been said that: "he breathed in the spirit of life and became a living Soul," which should be rendered: "And became a god-like being with the privilege of developing a living Soul." This spirit of life as has been said, is in all living things.

When man dies, when all living things die or disintegrate, this spirit which is life, leaves them; returns to, and again becomes a part of the universal life principle which permeates all things; just as the body, bereft of this spirit or life principle, also dies, disintegrates and returns to earth, or the "dust" from which is came.

The brain, of which the mind is the activating principle, being as material as the body - in fact, a part of the body as are muscles, nerves and bones - returns to earth with the body; then, so far as man is concerned, all that is left of the corporation - the four-square unity; the trinity, less the body - is the Soul, if he made the necessary effort to bring this Soul into Consciousness.

In God, or as part of God, is the Holy Ghost, or the Light which is the life of the Soul. It is also the mother side of the Trinity; it is the fire or light of the universe; the floor of the world, the Sustainer, for without this Light, this fire, i.e., heat or warmth of the fire, where

could be no life either in man, animals, or vegetables.

Mind and spirit united, are the means of building or developing the Soul. Without mind there could be no imagination, no desire, no plan, no construction. Without the spirit there would be no activity of the mind.

God is the Spirit in the sense that He is the principle of Life; the Life-Giver: "In Him are all things, and without Him there is nothing."

Man is not merely a human creature. More properly, man may be infinitely more, for it is written:

"The spirit of man is the candle of the Lord, searching all the inward parts of the belly." \_\_Prov. 20:27.

The correct translation of this would be: "The Soul of man is the Light which illuminates his inner being.."

A candle is for the purpose of giving light; it is a light-giver even in the ordinary sense. This statement, however, is not meant exoterically, but esoterically. The Spirit gives light to the Soul, and the Soul is the Light of the world.

Man, or the Soul of man, is the "candle" of the Lord, or the Light-bringer to the world, after he has succeeded in finding this Light within, bringing it ("from under the bushel") unto manifestation so that others may see it and be guided by it. Hence to be of use to the Lord, or be his candle (Light bearer), man must hearken to the Words of the Lord; this is, obey the Law, so that he may be an exemplar for others to follow.

This means first of all, that man must govern himself; that he must subdue, hold in subjection, and change or transmute the "beast" - the carnal self - uplifting and exalting himself and become as one of the Sons of God. This self-mastery is not an easy matter. It is a Herculean task, but the reward is equally great and of eternal benefit to him who achieves it.

"He that is slow to anger is better than the mighty; and he that ruleth his spirit [is better, greater, mightier] than he that taketh a city." \_\_Prov.16:32.

He that conquers a city may be a great leader but weak of spirit; that is, of the life principle, or the vital forces that give length of days, permitting him to accomplish great things. He who, on the other hand, increases these vital forces will have the power to make full use of all his capabilities.

There is much more in the air we breathe than this single spirit we call "life." There are forces contained in the breath which are capable of bringing to life all the energies and Spiritual possibilities lying dormant within each person. Within this air we breathe is the latent fire which will give Light to the soul itself and help man, in Biblical language to "Become one of the gods."

Man generally absorbs from the air only those forces which keep him physically alive by oxidizing the food he eats. Those who know, however, by an effort of desire and the will, absorb and build into themselves all of the forces, powers and energies latent in the air they breathe: the greatest of these being the aeth fires, which are altogether Spiritual and for the purpose of helping to give life to the Soul - bringing it into consciousness.

It is therefor true, that he who is capable of "ruling his spirit," that is, of consciously separating the various forces contained in the air he breathes, for the purpose of maintaining health, strength, mental alertness and finally Spiritual awakening, is far greater than he

who conquers a city or, for that matter, a nation, or the earth.

Correctly understood, this spirit is, first of all, the life principle. It permeates the entire being; it is essential in the purification of the whole being; it is the "agent" which helps to give Consciousness to the Soul; and in this sense, it helps to bring about Illumination, for the spirit is Light. This Light to the Soul is necessary to awaken the Christos so that the Christ may be revealed. The spirit is the Life of man; it is the Light of the Soul; it is God in active manifestation.

"The letter killeth, but the spirit giveth life." \_\_Cor. 3:6.

To this we have the companion precept: "Faith without works is dead." The letter is the Law, but the Law offers neither value nor protection if not obeyed. Faith is great, but faith without action does not produce results. The letter instructs us what to do and what not to do; it is the Law; but it is dead until we apply it, or make it the rule of our actions; our thoughts, desires and acts. The word is the outer cover. It is exoteric religion as regards man's activity.

The spirit is the mystery; it contains within itself the Arcanum which is the life of religion and of the Soul. Listen to the Word: obey its dictates, then think, feel and act accordingly, and you will know the truth; that is, the life and the power that is hidden in the words. The words are the outer shell; the spirit is the food of life hidden within.

Finally;

"He that refuseth instructions despiseth his own Soul: but he that heareth reproof getteth understanding." \_\_Prov. 15:32.

This, in the language of the Bible, is indeed a hard saying.

Who is thee who is willing, aye, anxious to hear reproof or criticism of his own life and actions? Who is ready and willing that someone hold a mirror before his face that he may see himself as he is and thus learn to know his own weaknesses and errors?

There are few indeed who are strong enough to listen to criticism without a feeling of deep resentment, yet there is no other way in which our weaknesses and our shortcomings can be so quickly and so completely revealed to us, and hence will open the way to eliminate or overcome all that is undesirable in body, mind and Soul.

Truly it is said that he who refuses instructions, a pointing out of the errors of his ways and the means to overcome them, despiseth, that is, has little regard for his own Soul; is of much vanity and little-mindedness. He who is great enough to listen to those who see him as he is, and point out both faults and weaknesses, and in addition, the How to overcome them, will gain the understanding that is wisdom.

Who is there strong enough to accept criticism with a smile and without resentment, in readiness to apply to himself that which he has learned? It is those who, like Solomon, asked for it, who obtain Wisdom and will have "all other things added unto them."

Body, Mind, Spirit and Soul

Man is a three-fold, triplicate, yet four-fold being.

This statement appears to be contradictory and inconsistent. So is man; because it is altogether possible that tomorrow he will be an entirely different creature from what he is today.

It would be a fair question: How can a man be a four-fold being, representing the perfect square; yet be of triplicate, symbolized so perfectly by the triangle; the great pyramid with its capstone perfectly placed?

Seemingly this is impossible; actually, it is possible and may be accomplished by all who are activated by a desire sufficiently strong to induce them to make the necessary effort.

The foundation of man is the body, which is of the earth; earthly, composed of dust and ashes - the residue of "burned-up" things that have previously existed. Upon the body, and both in and from it, must be raised the new structure. All too frequently the seeker after truth and the spiritual life, the things belonging to the Soul, discounts the value and importance of the body. This is due to either ignorance or false teachings, and is a result of the lack of due consideration and analysis of what the body really is. It is on a par with the Nazarene's saying: "the letter is dead, only the spirit liveth."

This is universally interpreted as a command to forget or ignore the letter but give consideration only to the spirit; forgetful of the fact that if we do not understand and obey the letter, it is impossible to know, or come into, the spirit. It is only by obedience to the letter, i.e., the Law, that the spirit can be awakened and we become conscious of it. Hence, the letter is of first importance. This is equally true of the body, because without this body, the spirit and the Soul would lack a dwelling place.

To fully understand these statements we must reason by analogy. Let us suppose we are without a house to live in; therefore, however great we may be, we still are vagabonds. This we seek to correct by building a house for ourselves. Let us say that we have the means at our command to build a house after our ideals. That, then, is necessary?

If we are wise we will not proceed without carefully prepared plans. We may not know how to prepare such plans; therefore we will engage the most competent architect to prepare them for us and above all, be willing to pay the price for that which we want lest we be in debt, and that degree under the dominance of another. After the plans are completed we will proceed to procure the best and most desirable material and workers competent to build the structure which is to be our home.

First of all, the foundation must be prepared and it is well to bear in mind the Master-Teacher's statement: "A house built upon sand will not stand." This building of a house which man - mind, spirit and Soul - is to inhabit, is perfectly analogous to the building of that other structure, "the temple built without hands or the sound of hammer."

If we desire a perfect structure for the spirit, or more properly, the Soul, to inhabit, then our first consideration must be the foundation, and that foundation is the physical body. At the same time we must seek for and find, the most perfect spiritual "architect" who is to instruct, protect and guide us during the building of this structure which is to be the home of the Spiritual being - the Soul - the Son of God.

A house, mansion or palace may be perfectly constructed and all it should be in every detail; nevertheless, that does not prove that the tenant is of the same type and nature. In comparison, we cannot truthfully say that "as is the body, so is the Soul." It is possible for us to develop the body into a perfect condition (for this is the animal man) and then cease our efforts. It is also possible to prepare the body for the greater work of Soul Illumination or Cosmic Consciousness, and stop short of the great goal; possibly not even start that Great Work.

All this being true, it would be correct to say: "as perfect as is the body, do may become, or may be developed, the Soul." Even while the body is being brought into as perfect a condition as possible, functioning normally as it should, it may be accepted as "a sign unto

you," that the Soul, the spiritual man, may likewise be developed into its highest perfection; its greatest Consciousness. Physical development, and a normal animal functioning, insofar as this is possible, is the proper foundation for perfect Soul development.

In some instances, due to defects which cannot be corrected, the health and proper functioning of the body may not be altogether possible, however great the effort or perfect the regime followed. This does not indicate that Soul Development and the attainment of Illumination and Cosmic Consciousness is impossible, but the task is that much greater and so also is the effort required. Such a condition should not discourage anyone. The great Occult Law is: Do the best you can, whatever the circumstances or condition: neither God nor the Law demands more than this.

The Master Teacher inculcated the doctrine or truism, that it is not wise, but foolish, to build one's house on sand, but if a house is needed, and there is no other place to build it upon, then this is better than no house at all. The Law that governs us, is: do the best we can and leave the rest to god and His Law.

Since the beginning of formal religious systems and creeds, emphasis has been placed, not on developing a Soul and bringing it into consciousness, and as a result, gaining salvation, but on salvation by "faith without works is dead."

The preparation of the mind and body for Illumination of Soul and spiritual consciousness, or for any other purpose, for that matter, requires no less careful effort and preparation than that of building a mansion or palace. The wise seeker after such attainment will be most careful in the choice of the system to be followed and will be equally careful in the selection of an instructor. He should be as careful as he would be in the choice of an architect for his house. In doing so, it is most essential for him to bear in mind that, however wise he has been in all of this, it will avail him nothing if he then does not implicitly follow, to the very last detail, the plans prepared.

There is one great difference between the building of a house, palace or mansion, and that of building a body as a fit and proper dwelling place for an Awakened, Illuminated Soul. In the building of a material structure, an architect is the first need; then the constructor or contractor.

When building that mansion or temple "not made with hands," nor with "the sound of a hammer," we cannot employ another to do the work for us, we must do it ourselves from the beginning until the Great Work is finally finished. A wise, carefully-selected teacher is necessary to instruct us; he can guide us and, in many instances, protect us, but it is we who must have the desire and make the effort, and this effort must be continued unceasingly until the task is completed.

We have now given consideration to the body, the physical structure, the foundation of the triplicate building. Next, careful consideration must be given to the mind. The Mind is the architect of the building which is to be the "temple" of the Illuminated Conscious Soul. It is the mind, the reasoning faculty, that must decide the truth or falsity of a statement, or the desirability of a system of development. If the reasoning mind fails to accept or approve a system the individual has no inclination or incentive to follow it and there is no progress.

The reasoning faculty of the mind accepts or rejects a statement or plan, and determines its truth or fallacy, or the plausibility of the ideas, principles or methods to be followed. The mind is that fourth part of the four-square man which exercises freedom of Will and choice. Although we say that desire is from the heart, it is the mind which gives the impetus or directs the inclination or desire in harmony with the decision made.

The mind likewise furnishes the Will-power to execute in accordance with the desire or incentive. In the final analysis the three great departments of effort include the separate functioning of the mind, all of which must be active: Thought, incentive and Will, and, for all ordinary purposes, the mind may be defined as that in man which thinks, Wills and directs.

Every mental state and mood may be reduced to thought or desire, or a feeling and condition of Will; or a combination of thought,



incentive and Will to accomplish, or refuse to make effort. A given desire provokes or stimulates a corresponding desire and degree of Will. The actions of a man's life correspond to man's blending of feeling, desire and Will: the Will actually being the "accomplisher."

It is naturally taken for granted that the individual who has devoted sufficient time to read this, has a conception of, or believes in, the possibility of gaining Soul Consciousness. To be able to believe in the possibility of an achievement or accomplishment, we must know at least enough to give us a basis for such belief. The knowledge which offers such a basis for specific belief may not be wisdom, which is experience, but something which we have read or heard explained and has caused us to think, to question, and then desire.

The thought, attention and interest given the idea is the evidence of a mental activity in a specific direction. The mind, that with which we think and desire, has accepted the principle involved insofar as it can comprehend. The interest and desire to learn and know more, and to more fully understand, with a desire to follow through, is based on the feeling that thought and desire have awakened.

The purpose and the determination to live in harmony with these principles, the force and energy that will enable us to execute our determined course, are the result of Will-power, the incentive of which is the desire to accomplish a/the set purpose. As we become more and more deeply interested in the special accomplishment or attainment, old habits, ideas, ideals, beliefs are automatically and unconsciously discarded to make place for the new ideas, desires and habits.

Admittedly, except in rare instances, the new desires and purposes of life are not sufficiently strong to enable us to at once give up all of the old ideas, desires and habits, without somewhat of a struggle, possibly against doubt and uncertainties. Gradually, however, this change is brought about and we live in the new life as though it had been a part of us from the very beginning of our present existence.

The process of mental activity, especially if sudden and violent, being metaphysical, is difficult to explain. For who can define the almost instant change of hate into love, or love into hate.? We know this is possible; we know it has and does take place, but the how, the mechanism, we do not fully understand. The process of giving up one desire, belief or habit in exchange for another is virtually the same as a change of habits and is based on a change of desire: a different outlook, as a result of a change of mind or desire. In many instances it is the result of association, or of a sudden coming into new ideas.

When such a change is caused by reading or studying, it is the association of ideas instead of persons. Ideas, thoughts, desires and feelings are environments within ourselves, as certainly as are as are persons, conditions and environments outside of ourselves. Once awakened to the existence of something different, irrespective of what it may be, the new outlook changes thought-environments to harmonize with the new association of ideas or persons. The process taking place in the mental world is virtually the same as the change in character as a result of personal association.

In all but the exceptional few who have undergone the "Baptism by Water" of John, the conscious center is in the brain. While it is true that the feelings of the heart frequently influence the thoughts and desires of the mind, nevertheless, the only consciousness is a mental one. During the process of rebuilding the physical self, and the early stages of Regeneration or the development leading to Soul Consciousness, a change takes place, and this change is in exact ratio to the awakening of the Soul Center; the mind consciousness giving way to Soul Consciousness.

The mind is either constructive or destructive in its operations. Its activities are based on the philosophy of life accepted by the individual. Almost universally, men without questioning, accept the common concept the man is born, lives, and dies and, following death, inherits either a state of bliss or damnation, not as a result of how he lived, but according to what he believed and the faith he had.

This is based on a universal and degrading belief that however evil his life may have been, some one other than himself will accept, become responsible for, and pay his debt to society, the state and to God, perhaps never questioning as to the fairness of honorableness of such a proposition. This system is deceptive and spiritually destructive, because it leads the mass to believe and lean,

not on their own God-inherited powers, forces, capabilities and possibilities, but on an event which took place centuries ago.

The Nazarene came to earth, as had others like him before his time, lived according to an exact Law and, as a result, attained to God or Cosmic Consciousness, becoming, by his own efforts, and by making use of his inherent forces, the Son of God. His life was to be an example and an effective illustration that such a life does bring about results; moreover, that any man may, if he is willing and possessed of the desire, live such a life.

What has form-al religion and creedism done? It has misinterpreted the Law. Instead of teaching mankind that this is the life to live. Instead of teaching mankind that this is the life to live; form-al religion teaches that it is something to be believed, and that the belief, not the method of life itself, is the redeeming power. It has taught and continues to teach, that the Nazarene was born and lived his life for the purpose of redeeming or saving those who, however evil their lives, believed in the theory that it is unnecessary to live the perfect life; the honest life; the merciful life, but that if one believes that the Nazarene was the Son of God, and lived for the purpose of manifesting this Sonship and as a means of, in modern phraseology, "white-washing" man's sins, however scarlet, man's evil deeds will be forgotten and forgiven and he will become free from sin. Humanity, throughout the ages, has been guilty of this erroneous belief.

If we are just men, if we really are honor-bound and see as though a glass, clearly, we will recognize the present universal degradation, dishonorableness and human butchery that have come about as the direct result of such belief.

The thought, the idea, the desire itself, that others, or any other, should pay our indebtedness, or suffer for our evils is, in itself, dishonorable and destructive. No man who is honest at heart would ask another to pay his indebtedness, whatever its nature, or assume his obligations.

The concept that we may accept salvation from another, a salvation that has not been honestly and fairly earned, leads to mental illusions and degradation. Those who have attained to even a slight degree of spiritual consciousness, must make every possible effort to counteract the destructive and degrading tendencies of a teaching which is so dishonorable and unfair.

If we do not replace this erroneous teaching with the principles of living a good and just life; a proper conduct toward our fellow men, and a wholesome respect for god and His Laws, then the almost universal destruction now well under way will lead the nations, all nations, to the same fate that befell Egypt, Greece, Rome and lesser nations. Man will lose God's greatest gift - his capability of becoming the Son of god and, instead, will return to what is worse than his original state. - mongrelism.

Up to the present, the vast multitude has accepted this doctrine of the power of "faith without works"; achieving divinity without honestly earning it; entering a heaven of bliss though clothed, nay, saturated, with sins that are scarlet. In addition to this, a worse thing is now taking place. Millions are discarding all semblance of even believing in God, or that man possesses a Soul.

The devastating result of this is clearly apparent in declared wars, and, even more dishonorable, undeclared wars; wars that are destroying young manhood; the very foundation of human advancement and spiritual greatness of a nation. As a result of this, the world is filled with the ideas and works of utterly selfish cunningness and double-dealing; of hatred; of "selling out," better known as the "double cross"; and deeds so foul that our ancient brethren did not even think of them.

The man who is honest at heart, and capable of thinking clearly, cannot deny that at the basis of all this evil is, first of all, man's carnal nature. How can any sane person believe that, during his lifetime, he may be guilty of all that is foul, degrading and damnable; living at the expense of others; profiting by their losses and sufferings and then, finally, when the day of reckoning comes, all of his evils, his brutality, his degradation, well fall off and, as the sun rising in the East lifts the fog from of the earth, so will he enter the haven of bliss, the abode of the blessed, while his victims will suffer the torments of hell.

This conception, so long taught, has become a fixed idea in the minds of men and is accepted as truth and a fact. There never is a

thought that it might be erroneous or destructive. As time passes, many men, mostly unconsciously, seem to sense that the idea itself is debasing and without foundation, and with it, they often discard the belief in God or a just Law.

The Reaction being unconscious or subconscious, they do not stop to realize that this is not a God-concept, but a creed taught by men who were perhaps neither better nor worse than themselves, and who justified themselves in teaching such justification to others.

Certainly, none of the great World teachers, nor the Nazarene, taught any such doctrine, but the contrary: "As ye sow, so shall ye reap." In other words, despite belief or faith, "As ye do unto others so will it be done unto you."

Reason, common sense, honesty - if we are possessed in the slightest degree of these un-common qualities - impress upon our better nature the certainty that each and every one of us is an individual. As individuals, we should realize that we are personally responsible for every thought, desire and act. While faith is essential as an urge to act humanely and spiritually, each one of us must work out his own salvation according to the teachings and the plans laid out for us by such world teachers as the Nazarene.

As individuals, created in the image of the Creator Himself, aye, as men, we dare not lean on the good will, mercy or even weakness, not yet on the merits or strength of another, not even on God Himself. We, of our own accord, desire, or manhood, must become the masters of our thoughts, desires and actions as a result of our thoughts and desires.

We must work out our own regeneration: our own immortality, and in doing this, become the Sons of God.

Like cadets in a Military school - supposedly the most rigid and guarded for honesty - we must solve our own problems. To refuse to do so, and to appropriate the work of another and use it as our own, will assuredly bring with it appropriate punishment; for, according to the Law: "We will reap as we sow."

As we desire, so will we think. If the desire is strong enough, or if we are possessed of sufficient manhood, we will act according to the dictates of the desire. It is only partly true that we will "act as we think." We think of many things, but act seldom. Back of the thought must be the desire strong enough to enforce action. The soldier does not act of his own volition; but at the command of the officer in charge.

The desire is with the officer or commander. Life is action; according to the action so will become the Soul. The mind thinks; but feelings, if strong enough, command action. These feelings may be on the side of love, or the reverse, hate. One is constructive; the other destructive. One builds the soul; the other works to its destruction or degradation. An ancient prophet illustrated this Law in a very few words: "The Soul that sinneth [doeth evil], it shall die." \_\_Ezekiel 18:4.

Sin is just another word for wrong or evil acts. Such acts may be against the self or others - it does not matter which. Sins against the self may be both material and spiritual. More often they are acts which directly affect the physical self, draining it of its vital strength, forces and vitality, which, in turn, has a direct effect on the spiritual self or Soul.

The brain, without which the mind cannot function; the nerves, which give normality and stability to the mind, and the forces which make generation or procreation possible, are all of one and the same substance. A drain, or abuse, of one, directly affects all the others.

There are countless evil acts - sins - which affect one or all of these centers or forces. The spiritual self - the Soul - is directly affected by any act, good or evil, which influences any of these several centers; mind, emotions (heart) and sex, each having a center of its own and all acting in conjunction with or in relation to, the others.

The Soul cannot exist, that is, be brought into consciousness, except by the health, normalcy and activity of these centers. Any act that can drain, degrade or destroy one or all of these centers, has a direct and potent effect on the Soul, and will gradually make impossible its Immortalization - "the Soul that sinneth, it shall die." That is, its individualization becomes impossible.

Hermes, the Great Lawgiver, explained the manner of this effect, in a few words: "As above, so below; as in the inner, so in the outer." Or, in reverse, "As in the outer, so in the inner." that which affects the body, if wilfully or consciously committed, will likewise and directly affect the spiritual part of man, his Soul.

The Law which governs the body, likewise governs the Soul. The food for the body, becomes the fire of the Soul, and this fire is the life or the Light of the Soul. The abuse of the life forces of the body drains the life or Light of the Soul, and to that degree reduces the possibility of its becoming Cosmic or God Conscious.

How terribly destructive the sins of nerve, brain and procreative forces may become is vividly illustrated in the Biblical story of the evils committed by the Jews while Moses was trying to lead them out of (or through) the wilderness (darkness or evils of life). The ravages of such abuses, as well as the remedy for the "healing" of the terrible diseases following in the wake of these evils or sins, are all pointed out in this narrative.

In the mass, in the man of the world, the mind centers in the brain, due to the fact that this is the only conscious center. As the individual gradually changes or transmutes the carnal self and approaches Soul Consciousness, or Immortalization, the seat of the reasoning or thinking faculty changes. As the Soul awakens into consciousness by gradual development, the thinking, reasoning faculties change from the "mortal" mind to the Subconscious, which is now the Soul.

When Illumination or Philosophic Initiation actually takes place, the Soul becomes the activation center instead of the mind. In this manner the seat of the government of the individual moves from the head, or the cold reasoning and unfeeling center, to the Great Center. Reason will be balanced with intuition; while feeling and the Voice of God guides and directs the individual.

The spirit of man being unindividualized and impersonal, is the connecting link which holds, or binds together, the several departments of man's four-fold nature. It is the link between the body and the Soul; between the house and its tenant. When this combination occurs at the first indrawn breath of the infant, the brain begins to function and the quality we call the mind, becomes active, or is called into being.

Because of this coming together of four entirely different elements or forces, the Great Work maintains that man is a triplicate being: an equilateral Triangle when perfected; but also four-fold; a perfect square; all sides balanced, yet graduating to a central point teaching toward "heaven," or a spiritual realm. Man is of body, mind, spirit and Soul; likewise body, mind and Soul, the spirit not being an individual entity; merely a connecting link between the other elements, and again threefold; body, mind and spirit, because Soul may yet be no more than an embryo; wholly unconscious, and as yet not become an active part of man's being.

Spirit, being from God and, constituting, as it does, the living, activation force of all living things, is in reality a part of God; though non-individual and unconscious. Without this spirit nothing would exist because it is life. It is the universal principle of existence. It is not the personal property of anyone. It is loaned to man for a time, then returns to its storehouse to be again taken up by some being or object. The lowest, as well as the most godlike, is possessed of this same spirit.

The word "spirit," the principle or force of life, is misused and misapplied in all sacred literature. In fact, we continue to use it as a substitute word for the "Soul," though it has nothing whatever to do with the Soul.

We use it because there is no other word to take its place. This has led, and continues to lead, to misunderstanding and confusion, and frequently inclines the individual to think of spirit and Soul as one and the same thing. This confusion can in part be avoided if we beat

in mind at all times that spirit is not peculiar to man or animal; that in reality it is not a part of man, but a link holding the other three elements together. Hence, correctly considered, man is a triplicate being, perfectly symbolized by the triangle.

In the perfection of man, special consideration must be given the Soul which is the only reality. Roughly considered, man is neither more nor less than an animal with thinking capacity or capability, and the additional possibility of becoming individualized by means of bringing into consciousness the Subconscious or Divine Spark, the embryonic Soul hidden within himself.

While he is developing individuality, the changing of the personal self into the individual, separate from, yet linked to his fellow men, he is also developing Godward. All men are born as personalities with the privilege of becoming, or developing into, individualities. The "seed," the Soul germ, is within them. The means whereby the transformation may be brought about, is also in them, much as is the possibility of becoming a moth hidden in the silk worm; with this exception: in the moth, Nature brings about the change, while man, having been given free Will, must make conscious effort if he desires the great change to take place.

All normal men are born with Souls, or, more correctly stated, Souls are born into men; but in taking on houses of flesh, the Soul is buried in, or underneath the flesh, much as the acorn is covered up and buried with earth from which it may never emerge because of improper conditions. The acorn is an oak in embryo. Planted in the earth under favorable conditions, the germ of life within it will germinate and ultimately develop into the stately oak, symbolic of both strength and beauty.

In like manner, the body is the ground or soil wherein is hidden or buried the Spark of a Soul. This body is as necessary for the awakening of the Soul into consciousness as is the earth or soil for the germination of the acorn - with this difference: In the case of the acorn, Nature's Laws function and bring it to life, while man must make conscious effort to arouse and bring into manifestation the hidden Soul within.

In man's life various forces are constantly active. The Soul, though unconscious, by means of man's emotional nature - his feelings - longs for better things in life than it receives; but environments, associations, wrong teachings, and even so-called science, are barriers difficult to surmount.

In the vast number of instances, man's ignorance succeeds in further burying the Soul in debris so that, at long last, even the conscious mind, being purely intellectual, accepts life as it is with possibly a complaint now and then, and, at last, weakened by its own misconceptions and misapplications, gives up the ghost.

In the lives of a few, the stifled cry of the Soul for Light and its proper means of manifestation is heeded. When this happens it is because the Baptism by water of John has taken place and the mind has awakened to a realization that there is more to man and to life than is apparent. This may have been brought about by the reading of a book or books; listening to the voice of those who know or some other means. It matters little what the cause of the awakening may have been. The hungering cry of the as yet unconscious Soul acts as a stimulus to the mind to seek further; to find the reason for its own dissatisfaction and uncertainty.

Once the cry of the Soul is heeded and the search begun, there is no possibility of peace until the Soul itself is awakened and brought into consciousness; the personality becomes changed into an individuality; freedom from slavery to environment attained, thus fulfilling the Divine Plan:

"To as many as received him, to them gave he power to become the Sons of God." \_\_John 1:12

The Mind never attains to anything higher than cold intelligence, but it is the judge in the lower court of existence. It is not in touch, cannot be in touch, with things that are Immortal, because it is itself only mortal. It can comprehend and accept only the things that are material; things on the mortal plane; things acceptable and recognized by the spiritually unawakened mass.

As mind, it may become almost all-powerful, dictatorial and commanding, even to the point of sending the mass into perdition, but it cannot become immortalized. Nevertheless, by a strange contradiction, it is the means by which the Soul can be, must be, immortalized.

The Soul, though unconscious, is possessed of an eternal forward and upward urge that has been part of it from its very beginning.

If the mind, by one means or another, is even ever so slightly awakened to the truth of existence, not merely the semblance of life, then this awakening, together with the urge of the Soul, will cause it to question, to doubt, to be dissatisfied, and finally to search along avenues heretofore unrecognized. In its questioning, its dissatisfaction, its search, the Soul will find the avenue of escape from unreality, and toward the "salvation" i.e., the immortalization of the Soul.

In materiality, or density, the mind is second only to physical matter. It is to be classified as a force or an energy, rather than a substance. Like the nerves and forces of generation, it is not of the nature of the spirit; nevertheless, it is not matter, either. It is the link between the two. The soul, on the contrary, is of a far more refined nature than the mind. Its nature is that of fire, i.e., spirit in motion. The purity or grossness of this spiritual fire depends entirely on the purity of man's being.

When man begins to comprehend eternal principles, and begins to live in the spirit (feeling) of them, this fire, or "Light hidden under a bushel," at first completely hidden in material and very gross matter, gradually becomes refined. As it increases in its intensity, due to the deeper desires of the seeker for the "Way of life," it burns away, or transmutes (changes) not only the dross under which it is buried, but all that surrounds it.

It comes forth out of its "tomb" like a Living Fire, a great Light, as did the Nazarene from his tomb. It has then become a part of the Godhead, and henceforth lives within the inner Sanctuary, upon the inner throne, the Sanctum Sanctorum. Where this Throne is, none know but those who, like Moses, see the burning bush and listen to the voice of the fire.

Mind, though material and temporal, is nevertheless of supreme importance, because it is the reasoning, controlling and directing power of man. Once the mind accepts a constructive philosophy as a basis for action, it will gradually bring the entire being into harmony with the philosophy accepted as truth. The more active it becomes by working in harmony with such a concept of life, the quicker will be the awakening and the developing of the Soul itself. As the Soul is brought into consciousness by the mind, it becomes dynamic in its activities and gradually usurps the powers and forces of the mind until, at last, the Soul will rule upon the Throne.

The mind will then assume a secondary place in the scheme of the Divine, becoming the acceptor of the things which belong to the Soul and of that which is eternal. The reign of the "mortal" mind is then at an end. This is illustrated by the story of John the Baptist, who forerunner of the Nazarene, "made way" for him. It is the story of the eternal mother, who, in travail having given birth to the son, gives way to the son.

In resume, Man is composed of body, mind, spirit and the embryo, or Divine spark, of a Soul. The body is material, earthy. Its inclinations are heavy, downward. This tendency must be overcome by the mind powers of man. The effort required in overcoming this inclination is the price man must pay for having become disconnected from the original oneness with God as a result of his desire to know good and evil and by experience, gain Individuality or Immortality. The body possesses only the appetites of the flesh and these are contrary to the desires native to the higher realm. These desires must be changed, and, in the changing and overcoming, is gained the strength necessary to final victory.

The spirit of man, the life of man, is of God; part of God; loaned man during his earthly existence. It is impartial, impersonal and universal; native to all living things. It is in all things, but returns to its original storehouse as things die, or cease to exist. Being impersonal and impartial, the spirit is neither good nor bad, it just is. Yet it is God, because it is the basis, the means of life, and

nothing can exist unless it is possessed of life.

The mind is the thinking, reasoning, governing, ruling power. Mind is given to man, not because it is of God, but because man, alone of all created things, was given free will, the right of choice, and he could not exist as man were he not possessed of the reasoning power which mind confers upon him. Like life, it is neither mortal, not Immortal; neither moral not immoral. The Soul alone belongs to man; is his very own, but only for a limited time. It is a "talent" given him to do with as he pleases, but with the proviso that if he does not use it properly, it will be taken from him, and he, as a personality, will cease to exist, while the "talent" will be given to another who may make better "use" of it.

The Soul, originally, and before its incarnation in the flesh, existed free, spotless, of pristine purity. It became - we know not how - possessed with a desire; a longing to "know both good and evil," and the godhead saw that it was best that it should be given the freedom of this desire so that it might have the opportunity to prove itself, and to become, by means of experience of both sorrow and joy, to learn good and evil, and by overcoming evil and applying the good, change from the son of man, which it had become through its fall, and ascent, into a Son of God.

The Spirit of man is of God, the Soul of man is free from God in that it was given Free Will, with free choice, that it might raise itself back to God, or descend with mortality, into the hades of non-existence.

Which is it to be? Eternity with Freedom; or slavery with limitation?

## Chapter 2

### The Future of Humanity

The future of humanity is the future of the States under the Guidance of prophesies anciently made.

Few Americans of the present day have the slightest idea of how fortunate they are in that they are living in the greatest, freest nation that ever existed, despite its many shortcomings. Neither are they aware that America, "the land overshadowed with wings," is at the crossroads, one leading to greater freedom, both individual and universal, and the other to the most abject and degrading serfdom, as a result of failing to accept full responsibility for the management of their personal and Governmental affairs so that these may harmonize with the ancient prophesies.

A still lessor number are aware that the history of America, from its very beginning, to the end of its days, whether for good or ill, is told in its Seal; while only the very few know that their own destiny is irrevocably interwoven with the destiny of America; America, the last trying chamber for human Souls, and that when this trial is over, either heaven or hell will reign supreme. Few care because they selfishly think only of themselves; they forget the future welfare of their sons and daughters.

An old saying has it that "familiarity breed contempt." As a corollary to this, there should be another maxim: "We are blind to that which we see too frequently." Most Americans, even though the spirit of America dwells within them, are actually only dimly aware that the great Seal of the first actually free country in the world shows an eagle, a constellation of stars, an olive branch, and a set of thirteen arrows. This is the seal we all know. Symbolically, the eagle "overshadows" the land by its protective wings, but only as long as man proves worthy of such overshadowing or protection. Man has the power to destroy the "Eagle" that overshadows or protects him.

The constellation of stars indicates that the founders of America accepted the absolute law that has governed the "drama of heaven" since the beginning of the world and must be accepted and obeyed in this new world. The olive branch is the symbol of peace and friendship held out to all who are willing to forget and completely root out from their consciousness, the degeneration of old worlds

and elect to live in the spirit of the new world.

The thirteen arrows are symbolic of the wars which are part of The drama in the heavens, and the wars that must be waged against all evils, as well as the evil individuals, if man's freedom is to be maintained. It is each and every citizen's personal responsibility to eternally fight against these individual and universal evils. (1)

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(1) For the symbolism of the ages see The Mysteries of Osiris; Ancient Egyptian Initiation. Philosophical Publishing Company, Quakertown, Penna.

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There is the prophetic reverse side of the seal; uncut, because the time is not ready for the prophetic fulfillment, which was known to few others than the Philosophic Initiates, prior to its profane and premature use on the American one-dollar certificate.

Several attempts have been made to cut this reverse side of the seal, but in each instance, an invisible hand or force, restrained the effort. At the time of the Chicago World's Fair, this reverse side was ordered cut together with the familiar obverse side as an object of display, but those in charge, wholly ignorant of its meaning, and (also ignorant) of the spirit of America, questioned: "What a peculiar design! Why are we given this inartistic design?" And this White Stone, symbolic of the nation's destiny, as of the nation's true Souls, was once again rejected.

The Soul of America is betrayed and is in travail. Foreign inimical hordes are given almost unrestrained access into the country without a thought as to whether or not they are ready to throw off the gross, degrading, destructive evils of the old world and invest themselves with the spirit of the new, with a whole-hearted willingness to obey America's fundamental laws.

Nor is that all! They are given high places; usurping the rights and privileges of those more capable, born Americans wholly imbued with the true American spirit.

This helps bring about the gradual degradation of all that is Truly American; so much so that the "eagle whose wings overshadow America," is Gradually Folding Her Wings and Withdrawing Heaven's protection. The time has come when a full knowledge of the two-fold seal and all it stands for shall be made known to the people, so they may accept and be protected (saved); or ignore and be damned (swept into the sea of oblivion) - as have been other nations before America - because they permitted foreign invasion and the adoption of destructive ideas to take the place of the constructive ideas which had made them great.

America must awaken! She must be awakened by one means or another. Her own safety and the welfare of her own people must be protected against all foreign spawned ideologies born as the result of selfishness and defiance of God Himself and all His Laws; Laws which, throughout the eons, have preserved the world and the Drama of Heaven, though the peoples of nations unnumbered have perished as a result of their own disobedience and degradation.

America, its people individually and collectively, must become valiant and now henceforth stand before the world as exemplars. They must be leaders and promulgators of a new and equitable system of ethics, religions inculcations based on sound material and spiritual truths, and a citizenship that is honorable and noble; a justice and generosity to their nations that is unquestioned (but without the weakness of cowardly compromise lacking all honor and fairness to her own people), and emphasize the possibility of brotherhood based on individuality, personal freedom and obedience to laws that apply universally.

To digress, but vital to our thesis: late in the afternoon of July 14, 1776, the New Continental Congress "Resolved, that Dr. Franklin, Mr. J. Adams and Mr. Jefferson, be a committee to prepare a device for a Seal of the United States of America."



The committee was identical with the one that had drawn up the Declaration of Independence, except for the omission of Robert Livingston and Roger Sherman. The Declaration itself had been signed about 2 o'clock in the afternoon, and Congress desired to at once complete the evidence of the independence of the United States and its people, by formally adopting an official sign of sovereignty and National Coat of Arms.

The coat of arms of England, the mother country, illustrated the union of Judah's lion, with the unicorn of "Lost Israel" (2) in accordance with the science governing Heraldry. The young republic, born out of the throes of religious persecution more than as a result of the sufferings of unjust taxation, was through, finished, with thrones and crowns. It was ready to blaze a new path, under the shadow of the eagle's wings, through the forest of the new world in the cause of liberty, which should express her descent from the spirit of the Christian peoples of all nations and open a door for all who sought help and shelter upon her shores.

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(2) This has no reference whatever to the Jewish people either in part or whole.

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In early colonial days, a knowledge of Heraldry was considered an important part of education, just as throughout the ages, it was necessary to have an understanding of symbolism which indicated a knowledge of the governing Law of the Universe and the Drama of the ages and their effect on humanity, individually and collectively. It was through William Barton, son of the rector of St. James Episcopal church of Philadelphia, learned in Heraldry, and Baron Prestwich, of England, that the designs expressive of America's destiny were developed and drawn.

The two sides of America's seal express in Heraldry the countless ages of the evolution of man. This evolution had its beginning even before the time of the so-called or misinterpreted "fall" of man. The seal symbolizes man's progress in Egypt (eagleland - America's actual fatherland) where, for a time, a wondrous race incarnated to build an unexplainable and inconceivable monument as a symbol of, and memorial to, the knowledge imparted to her by the more Ancient Atlantis.

The ancient memorial or altar, the Great Pyramid, unites in a blaze of glory with the later building of King Solomon's temple, as a prophecy of the coming of a master-teacher, the Nazarene. He should be trained, taught and initiated in the "eagleland" and bring into manifestation the human-spiritual temple, perfecting the son of man into the Son of the God, as a fulfillment of ancient prophecy; that in this same Egypt, there should remain an altar where Light should shine in the land of darkness. Another prophecy by Isaiah, in symbolism, connected the land of Egypt (eagleland) with the land overshadowed by the wings of the Eagle" (America), where there is an altar (statue of Liberty) upon which is burning the light of freedom for all who accept the law and are worthy of their freedom.

"In that day [during the life of the Nazarene] there shalt be an altar to the Lord in the midst of the land of Egypt, and a pillar at the border thereof to the Lord. And it shall be for a sign and for a witness unto the Lord." \_\_Isaiah 19:19,20,

This great Pyramid, an altar at the center of the earth (symbolic of man's spiritual or Soul center), recognized as a temple of the highest initiation, was emblematic of the perfect man; four-square, of body, mind, spirit and Soul Its white copestone symbolizes the attainment of Immortality or Cosmic Consciousness. It represents the measure of the earth as well as that of the Universe, as also the evolution of physical man through those countless ages of reincarnation now drawing to a restricted time.

"The last Cumæn Song now comes," wrote Virgil and prophesied that a race should arise which would be the offspring of all races, except those who isolated themselves, and bring about the end of the ages of iron (war); ushering in the Golden Age; an age of honor, personal responsibility, and obedience to the Divine Law.

It was therefore fitting that the mottoes upon the reverse side of our seal, above and below the pyramid, should be taken from Virgil, *Annuit Coeptis* - "Prosper us in our daring," and *Novus Ordo Seclorum* - "a new and select order." It is well to constantly keep in mind

the term Select, because it is only the obedient, hence the "select" that may, or can, reap the benefit of the Reacting Law.

In this immortal concept the day of freedom dawned upon earth and with it, misconception. Few, indeed, recognized that only those are worthy of freedom who hold freedom so dear that they are willing to fight for and give their life for it in order to preserve it. In this spirit, a poet of the American Republic wrote: "And the infinite cycle of ancient Atlantis was (has) begun anew."

In Central America there yet stands a companion pyramid, "key" to the connection of Atlantis, Egypt (eagleland) and America (land of the Eagle), hence Arcane and the Magian knowledge of the past.

The source of the mystical teachings of the New testament could offer no other interpretation of the symbolism of the young republic, than the ancient pyramid, its copestone and glory, significant of the descent of the New Jerusalem, for the one side; and the eagle, and the ever-repeating thirteen of Manasseh, thirteenth (lost, "torn away") tribe of Israel, and the son of Joseph "the Britons," who was separated from his brethren in Egypt, in the "parting asunder" of northern Israel from southern Judah, never again to become part of Judah, and the first to cross Europe in the search of the legendary "isles afar off," to re-establish the ancient Gentile throne of "Israel" at Tava in Ireland.

The hitherto rejected reverse side of our great seal is now in full view of these United States. It is to remind the people that from the beginning they were called to a Great Work, as offspring of a mighty Manasseh, whose history began in Genesis and will culminate in America, and by whose stripes the world must be "healed," and will be "healed," despite the many and inglorious betrayals of those who have set themselves up as the leaders of our/the peculiar people of the Eagle.

The legend tells us that Joseph, betrayed as we have often been, and cast off by his own people, married the daughter of the Priest of the temple of On, in Egypt. Today, as an eternal symbol until the time of the placing of the copestone upon the pyramid, one pillar of that ancient Temple stands in London, while its mate stands in New York. These are vivid, and should be constant reminders to us, of our unbreakable connections with ancient Egypt, and with Europe, and our father Joseph, as an Anglo-Saxon culmination. As a result of this union, and between these two pillars, must al the world - in Biblical language - pass into Ephraim or Shiloh.

Professor Tutttton, an eminent symbologist, understood these ancient mysteries fully and indicated this in his statement: "The whole Bible is written in the stars; both the Law and the Gospel, while esoterically the entire story of man is set forth upon the sea of Manasseh. The obverse side is Israel (3) under the New Covenant, as the hope and outcome (victory) of Christianity. The two sides reflect each other and cannot be separated."

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(3) This has no reference to the Jews or new state of Israel.

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There is a possibility of England's betrayal and by forces within, in which event, America would be compelled to stand alone. This possibility, aye, probability, was clearly indicated in the poem ascribed to Merlin, King Arthur's Court, on the constellation of the thirteen stars:

"When the cock (France) shall woo the Dove (America)  
mother and child shall cease to love (Rebellion of her colonies)  
When the cock (France) shall guard (France's aid) the eagle's nest  
The Stars (our constellation of 13) shall rise in the West  
Then seven and sex shall make but one (E Pluribus Unum)

The Lion's might shall be undone."

This prophecy has been rapidly coming to pass since the second world war. The English, the Anglo-Saxons, have permitted enemies within her borders, many of her own race, to gain control of her finances and institutions and replace what might be correctly termed Druidic Christianity by a Godless atheism. Unless the English wake up, the "lion's might" will certainly be undone, and the old saying: "There always will be an England," will be proven unfounded.

The stars upon our seal are set in the form of a six-pointed star or the double triangle, symbolic of the perfectly balanced man. After the downfall of Egypt, this was called Solomon's seal; but ages before that it had its place in the temples of the Greater Mysteries, indicating that the physical man and the spiritual man had attained equilibrium, and that the "son of man had indeed become the Son of God."

At each point of the star was placed the symbol of an Order which symbolized Arcane wisdom, and because of the presence upon the altar within, no man might enter into the Holy of Holies, or innermost chamber, with safety to himself, save he who had attained to Philosophic Initiation.

The special or spiritual symbol of America, aside from the pyramid and eagle, is the white rose, identical on its meaning to the white stone of legend and primitive Masonry. The constellation of thirteen stars was in early drawings set in a wreath of white roses, showing that the early designers were fully aware of future American individual spiritual development.

The design is now drawn in white clouds, showing that this spiritual nature of America is beclouded, or under a cloud, for the moment. These clouds or shadows, symbolizing the confusion of the present era, will gradually be replaced by bright sunshine; symbol of Light; enlightenment, clear perception and understanding.

Solomon's Temple was the design of the perfect man. Perfection is the ultimate of every man, unless he chooses ignoble defeat. The Bible, like the Arcane teachings of the Greater Mysteries, tells us of the three-cornered copestone which was prepared to finish the pyramid and the temple, but was rejected, and later became the headstone of the corner. Genesis tells us of one Joseph, the keeper of the "stone of Israel."

It was because of the Mafian or Holy Grail teachings that the Britons crossed Europe to Ansareth, Land of Betrothal (Esdras 13-11) in search of a land where they might keep God's worship pure and undefiled. Hence, through Joseph, who was separated (cast out, sold) by his brethren, we inherited the White stone of all Israel; the copestone of the pyramid, and of Solomon's temple, that rock upon which the Initiate Nazarene reminded Peter he should build God's church; the rock or foundation of spiritual unfoldment within each individual, and against which in the ultimate, the gates of hell should not prevail. What this true church really is, is made plain in:

"My little children, of whom I travail in birth again until Christ [the Christos] be formed [awakened] in you." \_\_Gal. 4:19

The one single word offers us the key to the entire mystery of "the Church" and of man's ultimate goal. "To travail" is to suffer in giving birth. This birth is "in" or within us. It is the "unless ye are born of the spirit as ye have been of your mother's womb," you shall in no wise be able to enter the "kingdom of heaven" of Biblical and mystical lore.

This being the Law which governs the universe as it governs the Drama of Heaven, it was in keeping that an Englishman, a Master of Heraldry, should give to the young republic, during its struggle to separate from the mother country, as does the child from its mortal mother, the design for not only the "work" of the true Christic or Christos church, but also the design for the Great Seal which would express the whole future of the new country's work as a world leader and exponent of the teachings of the new church and of the Holy Grail.

The All Seeing Eye looking down upon the ancient pyramid symbolizes America, the Eagle of "eagleland," and all she is to mean to the world, if she does not permit herself to be betrayed by the degrading and destructive ideologies of decadent European and Asiatic countries and utterly selfish traitorous leadership in our own country. This emblem, the eye, is as ancient as man's appearance upon the earth, being found upon the Egyptian, Greek and Chaldean monuments, while the Arabians looked upon it and named it the "Highest and Holiest 'name' of God," and with hushed voices, whispered: 'I am that I am.'

The triangle about the eye stood, from the most ancient days, as the emblem of the Trinity: Osiris, Isis and Horus, progenitors of humanity; Father Mother (Holy Ghost) and Don. It is the seal of the eternal Law of The Three; of the Universe and the watchful guide to those who awaken and walk in the Light:

"I will instruct thee and teach thee in the Way which thou shalt go: I will guide thee with mine eye."

\_\_Psalms 32:8

The legend symbolized by the pyramid is esoteric, given in numbers, measures and weights. In these may be read the history of ages already completed, and the prophecy of those yet to come. Throughout all past ages, each with its leader, runs the legend of the "stone Kingdom cut out without hands," the inner kingdom of heaven. The last and greatest of all, might have been the Master Nazarene, had he not been betrayed by his own people, as is England, the "land of Joseph" and the Grail, being betrayed today. Unless Americans, in rapidly-increasing numbers, become imbued with the spirit of America, and awakened to the Christic church, a similar fate may also befall America.

Ancient architecture, heraldry, and the Drama of Heaven, are all telling the people of America of their possible destiny - material and spiritual - no less than their responsibility. As the head, body and limbs of the great image, made of different metals, represented each Messianic age - a new interpretation of truth, and an empire directly relating to some manifestation of that truth - so must America represent the White stone, and be a nation fashioning itself according to the Divine Pattern, until it shall have attained to the Messiahship (spiritual leadership) over all nations, overshadowing all that has proceeded it.

This cannot be accomplished until each citizen shall throw aside the veil of ignorance and superstition, and see no longer as through a glass darkly, but face to face; when Judah shall no more be permitted to vex Israel: nor Israel envy Judah, but labor in harmony that the Lord's Law be fulfilled. If this be not done, both may be destroyed as have been many nations before them.

The time spoken of by Isaiah, the prophet, has come. It is a time when the learned (intellectual) cannot read the "book" because it is sealed - as Greek - to them; nor the unlearned because he is unlettered. Yet shall the "book" be undealed, because the ancient "Arcane" wisdom applies to the individual who is willing to work in obedience to the Christic Law in his personal quest of the Holy Grail; in drinking of the cup of unselfishness; in his love for his neighbor and the stranger within his gates; in his loyalty to his family and his country, and his stubborn, but holy, insistence that destiny's prophecy shall not be set aside.

Each and every one may be the fortunate heir to this glorious inheritance, but must seek the white stone which crowns the pyramid, within himself, by the full development of his body, mind, spirit and Soul; the holy Trinity of each one of man who has become the Son of God.

It is in this manner that America will realize her destiny as "the city set upon a hill," a "star that shall never set," but become the Light that shall light the world; because the true church of the eternal Christos - the Christ within man - for whom there is "travel in birth until Christ be formed in you" (man), shall have become established and be the sanctuary for all her people.

If the Church be Destroyed, the State Must Fall

The State is the edifice; the church must be the spirit.

The rise and fall of nations and people has been in exact ratio to their acceptance of the Laws interpreted by their great spiritual leaders, or their efforts to think, desire and act, in attempted defiance of them. We use the term "attempted" for the reason that though uncountable millions have made every effort to live outside of the Law, none have thus far succeeded and all have passed into the "limbo of things forgotten." This illustrates the trite, well-known old saying: "The mills of the gods grind slowly, but they grind exceedingly fine."

Nearly two thousand years ago the world as a whole had come to a sorry pass. Selfishness was rampant. God was all but forgotten. Men lived by greed and at the expense of one another. The few were the masters, spiritual and material, of the many, and only a few were able to recognize the light of God. It was a time, very much like our own today, when selfishness and desire for conquests were the ruling passions.

Then, as always happens in exemplification of the eternal Law, there came one who was to walk upon the shores of Galilee; a just and honorable Man; one without selfish motive; one who did not seek to establish an earthly kingdom, but instead, a heavenly kingdom on earth in which all who so desired and were willing to make the effort, might enjoy the good things of earth.

He talked of God as none other had before him. He proclaimed God to be the Father of all creation; the supreme Being of the Universe; the Maker of heaven and earth, and of man in His own image. This young man, this native of Galilee, the Nazarene, preached the Fatherhood of God, and the possibility, not the certainty, of the Brotherhood of Man and the immortalization of the Soul of Man.

This Master-teacher manifested greater love, more wisdom and courage than had ever before been found embodied in the body of any man. He possessed the desire to serve mankind as had none other before him. He taught the simplest, grandest and most sublime doctrine, or concept of life, that ever fell from human lips. Yet, despite the services he was ready and willing to render to his fellow men, and the soul-inspiring doctrine he taught, the people of his day, except for a very few, misconstrued His teaching; ridiculed his concepts and finally crucified Him.

The great Galilean was wise! His wisdom and understanding were beyond the comprehension of the men of his day; because then, as now, simplicity had no power to excite or incite. Only the complex holds men enthralled, foreseeing the things that were to come, he prepared the way so that, should his ministry and teachings be rejected, they would be preserved and passed on to a succeeding age, the Age now upon us.

To St. John Was Confided the Mystery

Guided by that rare foresight with which he was peculiarly gifted, he placed his "Mantle" upon St. John, his beloved disciple who, in unselfishness and mystic foresight, had followed the Master along the path to his own Regeneration. After the passing of the Nazarene, St. John became the spiritual leader.

Recognizing the abominations of the day and seeing that the people were far from ready, far from showing a willingness to follow the Exalted Life as taught by the Nazarene, he was grieved so deeply that he returned to the Island of Patmos. There the beloved Disciple visioned the future and prepared for the people of future centuries the most soul-inspiring, most arcane of all books of the New Testament - Revelation.

The Book of Today and of the Ages

This book, Revelation, was bound by seven seals and commanded not to be opened, that is, fully understood, until the beginning of the next New Age - the Age now upon us. This book, filled with prophecies already coming to pass, and with spiritual knowledge which the people, because of personal selfishness, are not yet willing to accept, has been the mystery of past centuries.

Both the laity and the clergy have attempted to break the seals of this great book and reveal its hidden secrets; interpret its prophecies, messages and remedies for the many evils rampant, but have failed because they have not been willing to accept the Law; that of strict personal responsibility; or, as so simply stated by the Nazarene:

"Whatsoever a man soweth, that shall [must] he also reap." \_\_Gal. 6:7.

Men have always sought the easy way; still seek it; a back way into the kingdom of heaven; the abode of righteousness - rightness.

The book of Revelation is the book of the Law of the new World for its government. Being the book of the New Age, it is hardly possible for those who hold fast to the erroneous beliefs of the old age and its corrupting interpretations of the Law, to see clearly and be able to interpret it correctly.

It was because of these false concepts, these misleading teachings, that God permitted St. John to glimpse behind the veil and see the things which were to come to pass as a result of defiance of clearly worded Laws for man's behavior toward both God and his fellow men. St. John went even further and told, in simple language, what man must do to save himself. Reduced to the simplest terms, his Revelation concerned the attainment of Soul or Cosmic Consciousness, and the final accomplishment whereby the son of man becomes the/a Son of God.

Behold the Horrors, the Degradation, the Dishonorableness of the Present Day

Whether or not man believes in god or a Divine Law, the fact remains, and cannot be denied, that the prophecies made so many centuries ago are being fulfilled. The die is cast; the great work of cleansing the world and chastising man has been in progress for some time. Our works, our exemplification of religious teachings, or system of education, our relations one with another, and, especially, the moral behavior and religious culture: in short, our entire outward demeanor as a civilized people has been:

"Weighed in the balances, and found wanting." \_\_Daniel 5:27.

Many who are making every effort to be just ans within the Law, are watching, with broken hearts, the Law's fulfillment. The "unjust," the decadent - and their number is legion - are "running to and fro" to find a way of escape from the wrath of God; that is; the Reaction of their own actions; the "reaping of their own sowing." Their frenzied efforts are of no avail, since they can find no place to hide.

The wrath of God is within their own being, and from this no one can escape. This is part of the great tribulation spoken of by the lowly Galilean, the Nazarene.

"For then shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be." \_\_St. Matt. 24:21 (4)

It is further written:

"And the kings of the earth, and the great men, and the rich men, and the chief captains, and the mighty men, and every bondman, and every free man, hid themselves in the dens and in the rocks of the mountain;

"And said to the mountains and rocks, fall on us, and hide us from the face of him that sitteth on the throne, and from the wrath of the Lamb:

"For the great day of his wrath is come; and who shall be able to stand?" \_\_Rev. 6:15, 16, 17.

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(4) See The Spiritual Interpretation of St. Matthew. Philosophical Publishing Company, Quakertown, Pa.

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The word "wrath" which contains within itself the element of destruction, could readily be construed to envisage the atom bomb. The destructiveness of this bomb is not as great as that of the evils present within man himself. If man is destroyed, such destruction will be brought about by the internal "wrath" or Reaction of personal evils. The atom bomb will be merely the instrument by which the destruction is accomplished. There is nothing for the just to fear; these will be protected by the identical Law of Reaction which will destroy the unjust.

The "Wrath of God" is Now upon the Earth

God is not a destroyer. God does no hate. God does no seek to revenge Himself upon even the most wicked of those created by Him. God is not in wrath. A liberal translation of the term means that God, in the beginning, set into operation a Law which, by its Reaction, punishes or destroys the evil - all that is evil; while it "blesses" or saves the just by this same reaction.

Those who have permitted themselves to become decadent, whether individuals or nations, are under this "wrath" or Law, and simply "reap according to their sowing." Those who have truly made effort, or are making effort to be just, to live "within" the Law, will not feel this reaction of justice unto destruction, but instead, the blessings contained in, or part of, the Reaction or sowing.

Religion, which is a combination of teaching moral, natural and Spiritual Law, cannot be separated from the government of individuals and nations. Church and State can be separated, and should be, but religion and State cannot, because the Spiritual Law is the complement of statutory law; one supplements the other. The debasement or abuse of one will destroy the other. Love of God, love of family, love of country and obedience to Law, are one and the same thing. Abuse the one and we degrade the other. The end is destruction - reaping the Reaction of our acts, or the "wrath" of God.

"Woe to the inhabitants of the earth and of the sea! For the devil [universal evil] is come down unto you, having great wrath, because he knoweth that he hath but a short time." \_\_Rev. 12:12.

At first thought it would appear unjust that the inhabitants of the earth should all be under to dominion of the devil, but when we remember that "man is not sufficient unto himself," but is related in one manner or another to the whole, we are also made aware that "the innocent are made to suffer with the guilty," because they cannot immediately be separated.

This explains why the people of an entire nation may be made to suffer as a result of the acts of foolish, weak or criminally inclined so-called statesmen. The people are guilty to the degree that they allow these selfish, self-centered and often criminal leaders to continue

in office. They are under the same Law that informs us that the sins of the father shall be visited upon the children unto the third generation. Evil permitted is as great, and brings the same penalty, as evil committed. This is a Law we all too frequently forget.

How accurately St. John described the times and conditions of our day! Truly the "devil," or more correctly, personified evil, is loose upon the earth. All who have watched the passing of earthly kingdoms and have given serious thought to the conditions universally prevailing throughout the world today, cannot help but recognize that this condition prevails in most instances because the nations themselves are decadent, while in others it is due to lack of statesmanship and fealty and loyalty to the country.

We repeat: Religion, which should be a manifestation of the church, and loyalty to, or love of country, are interwoven and inseparable. The freedom of man is impossible in a subjugated country, whether such subjugation to a foreign country or traitors within the country. Where there is lack of personal freedom, man is a slave, and a slave, indicating a weakling, is never a man, hence cannot become the Son of God. The church - churches of all denominations - should recognize this fact and instruct the people in God's Law without bias, without favor and without fear.

These are truly the "last" days of the old dispensation; They are the days of the death struggle; not because they will mean the end of the world - men destroy themselves and their fellow men, not the world - but because the olden times are passing, and since no man, Biblically speaking, should "put new wine into old bottles," certainly God cannot be expected to do so.

The New Age with its dispensation is progressing as so fully and clearly indicated by the destruction taking place, as well as by the advancement of science which as yet is purely material and mostly for the benefit of selfish interests. Those of us who have attained to the age of fifty or more years, through having witnessed all the changes, find it almost impossible to reconcile that which was and that which now is.

Despite man's evil or selfish intent, the change of the age grows apace, while the "devil" is busier than ever, destroying and trying to save something for himself. Decadence and personal dishonor, or lack of honor, are his weapons in trying to accomplish and destruction of the entire human race. The bow and arrow as a fighting weapon has passed away.

The old wooden fighting vessels have been replaced by "monsters" of steel; and puny, arrogant, self-willed, and therefore, easily led man, influenced by the spirit of the "beast," has perfected every conceivable weapon to annihilate the human race by killing, starving and poisoning, and, unfortunately, seldom solely with the intent to save and protect the righteous, wherein he would be justified.

Under the new Dispensation, everything possible shall be done to save the elect, i.e., the just and righteous - those who obey, or who are in the spirit of trying to fulfil the Law.

"And except those days should be shortened, there should no flesh be saved; but for the elect's sake those days shall be shortened."  
\_\_St. Matt. 24:22.

This is authority for the use of any means necessary for the protection of the just; that is to say, for those in the right. In order that the days of destruction be shortened, men's minds have been capable of devising instruments for the purpose. To be sure, the "devil" and his cohorts will have copied these instruments, but to lesser degree and belatedly, so that in the hands of the "righteous" or "elect," these weapons will prove most successful.

It has always been the tenet of the Church of Illumination that God does not destroy anything, however evil it may be. Man destroys himself, as does all evil, by a Reaction of the Law. Effect follows cause, and this effect is the nature of the cause. This Law was frequently mentioned by the great teacher, the Nazarene:



"Whatsoever a man soweth, that shall he also reap." \_\_Gal. 6:7.

In no wise does this quotation even suggest that God does the sowing or harvesting for man, but that man sows and, as he sows, so will he reap - be his sowing good or ill. Let us no longer be the "blind leading the blind," but let us open our eyes to truth and fact, and act accordingly.

That the truly innocent, and the righteous are protected by the Law, is made so clear that all may understand:

"Remember, I pray thee, who ever perished, being innocent: or where were the righteous cut off?

"Even as I have seen, they that plow iniquity and sow wickedness, reap the same." \_\_Job 4:7,8.

This emphasizes the exactness of the Law. It is the duty of the church to teach this Law as it affects every man, woman and child in the world. Not by faith alone, not by prayer alone, is man saved, but by the manner of his sowing. Faith is necessary to incite action; prayer is necessary because it reconciles the spirit with God, but to work according to the faith and the prayer, is the Law.

All who are foolish enough to believe otherwise will find when too late that the reaping is in truth of the nature of the sowing. Job knew only too well that man suffers for his ill will and his mis-deeds. He also knew that there could be not Law if the truly innocent, and the truly righteous lacked protection. Why, then, does most, if not all, of mankind suffer in some manner and to some degree?

The answer is readily understood and very plain, if we are honest with ourselves. How many times during each day do we think, desire and commit deeds we know to be unjust, unfair or unrighteous? Let us answer ourselves honestly and frankly.

For centuries uncounted, man, as a direct result of his own acts of selfishness, greed, vice, weakness, self-exaltation and arrogance, has violated the Divine Law. He has enslaved his weaker brethren; whereas he should have helped them to freedom. He has crushed his fellow-man down into the dust, whereas he should have raised him up. He has starved him whereas he should have fed him...He has murdered where he might have preserved life. He has attacked his brethren instead of defending them. This has set man against man, not in just competition, but by every foul means at his command; his every act motivated by greed, selfishness, greed and vice.

Man's Debt Must Be Paid

Throughout the centuries, man, with the exception of a few, has danced the "dance of death." He has danced to the music of defiance of all Laws possible for for him to evade by one means or another. How he is called upon to pay the price, and what a price it is! The indebtedness is almost greater than most can pay and the most guilty pay the heaviest penalty.

The price of the "tribulation" will demand their health, their wealth, their success, their fame, their pride, and in the paying, they will not place the blame where it rightly belongs, upon themselves, but on all and sundry; being unjust even to the last. Whether they will accept the truth and fact, or deny it, none shall come out of the "tribulation" until he

"Has paid the uttermost farthing." \_\_St. Matt. 5:26.

This is the Law. Were it otherwise, then the Law could be set at variance and it would not be Law.

## Chapter 3

### The Prophetised "Last Days"

#### The Self-Destruction of Those Who are Evil - The Rewarding of Those Who Accept and Observe the Law

The modern conflict of the "devil" in the guise of what was Nazi-ism and now Communism should be known as Godless-ism and atheism. It is a return to herdism and animalism; an egoism of the few, an abject servility of the mass; all symptoms of decadence ending in a death which knows no resurrection, and was clearly foreseen by St. John.

"And there went out another horse that was red: and power was given to him that sat thereon to take peace from the earth, and that they should kill one another: and there was given unto him a great sword." \_\_ Rev. 6:4.

In a sense this is the story of the "talents," "Power was given to him...to take peace from the earth." Why should such power be permitted the evil ones? It is all within the Law. The Law of freedom is eternal vigilance. He who is not jealous of his freedom, ever ready to fight for it, shall soon lose it. He who is given talents and does not use them, shall be denuded of them. The unrighteous shall be punished. Who is to punish them?

The Law, or call it God, requires instruments for such punishment, hence uses evil men as the instruments, giving them the power, or the opportunity, to bring about such punishment or destruction. In this manner is the Law fulfilled.

"And I looked, and beheld a pale horse: and his name that sat on him was death, and Hell followed with him. And power was given unto them over the fourth part of the earth to kill with sword, and with hunger, and with death, and with the beasts of the earth." \_\_ Rev.6:8.

This is not the battle of Armageddon, but a part of it; the beginning. It is the end of the old Dispensation with its misinterpretation of the Divine Law for selfish purposes; for personal power; for the aggrandizement of a class.

Between those who ride the red horse and the pale horse, will be destroyed the ungodly and their regime, and also those who would compromise with, or appease them; the latter being equally, if not more guilty, because they know better and they have the power to resist and destroy evil.

Out of this battle, this struggle which was foreseen by the builders of the Constitution of the New World, will come greater freedom. It will eliminate those who would, and do, sell their inheritance or position and power for a "mess of pottage," or temporal glory and self-exaltation. A rugged individualism will be born; one such as was manifested by a Franklin, Jefferson, Washington, Paine and other truly great leaders.

There will be established the Law of personal responsibility in the daily life of men, in their dealings with their fellow men, and a return to the old love of country, which will admit neither deviation nor compromise.

Then the eagle will fly with outstretched wings over a free country. Her scream will be turned into song - the song of individual freedom as ordained for those who deserve it, and of the whole of a glorious heritage honestly won. Then, truly, men will reap their must reward:

"Whatsoever a man soweth, that shall he also reap." \_\_Gal. 6:7.

This Law teaches the fundamental behavior of man toward his fellow man. It is positive because it warns man that whatever he does, that must he expect to receive in return; not directly from the person or source that he deals with unjustly; but from the reaction of the Divine Law. This Law is absolute and irrevocable. It does not set one man or one nation against another. Rather, it requires assumption by each and every man of full responsibility for his acts, with the provision that the more willingly he accepts this responsibility, the greater will be his return, interest or reward.

This was one of the fundamentals on the minds of the founders - all of them Philosophical Initiates - of this great Republic in the New World. The spirit of this great Law was written into the Constitution, but in late years has been relegated into the background by edicts instead of Law. The purpose was to make positive that all men were born with equal opportunities and in acceptance, have unlimited (with justice) rights and privileges to take advantage thereof and become the Biblical "giants of those (their) days."

In the actual regulation of all their activities, all imbued with the true American spirit, members of this great Nation differ from those of other nations. Theirs would not be an ism for mass obedience which would equalize all but the select - the governing few.

They could have no part in any system of government which permitted the dregs of society, who have never performed a worthy deed or overcome a single weakness, to be recognized as equal to those who had elevated themselves by effort, through trials and tribulations. Any such indiscriminate form of government degrades the highest to the level of the lowest; it offers as much, if not more, to the drone as is left to the most willing, obliging, loyal, frugal workman. It supports the moral, spiritual pauper at the expense of the self-respecting, spiritually inclined, responsible citizen.

Unfortunately, for America, there are literally millions in this country today who are seeking to tear down everything that the founders of our Republic labored so hard to establish. These destroyers of men, and certainly destroyers of the American spirit, mostly aliens by birth, seek to make every man a mere cog in a huge, unthinking machine that, without choice, would reduce man, by a gradual process, to the basest in decadent nations or to the status of the beasts of the field, so that the profit of their labor could be used to the glorification of the few in power. All of this is, of course, wholly contrary to the God-given promise.

"Whatsoever a man soweth [earneth], that shall he also reap [compensated or paid for]." \_\_Gal. 6:7.

Without this assurance, man has nothing whatever to rely upon. He is reduced to mental, material and spiritual beggary - to the level of the lowest of those anciently captured in war, or the serfs once so numerous in foreign lands.

Such is not the destiny of man as written into the Divine Law. As a free being, man has the right and privilege to accept the Laws set into motion by God, his Creator, and by working in obedience to them, become one with the privileged of the New age. His destiny is to be free from all unjust dominion, exploitation and weakness; Free from the debasing passions and injustices of his own nature; free from domination of all men; a master of conditions and circumstances, an Illuminee and a Son of God.

Those who refuse to bend the knee to any man (few in number now, but gradually increasing) are the men and women who follow the middle course. Adamant against conforming to the isms of foreign invention now rapidly poisoning the New World's saving philosophy, these are the Elect who are to become heirs of the New Jerusalem:

"And I saw a new heaven and a new earth: for the first heaven and the first earth were passed away; and there was no more sea.

"And I John saw the holy city, ne Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband.

"And I heard a great voice out of heaven saying, Behold, the tabernacle of God is with men, and he will dwell with them and they shall be his people, and god himself shall be with them, and be their God." \_\_ Rev. 21:1-3.

This is the promise given to all who will accept and obey the law and refuse to subjugate themselves. This does not suggest that the world will be destroyed, but that the earth will be renovated, and that only those within the Law, will save themselves by their efforts - "by their works shall ye know them" \_ while the evil-minded will have destroyed themselves in the reaction of the Law - their sowing.

As in the birth of all things, there is travail, so there must be sorrow and suffering; destruction by the wicked; the subjugation and exploitation of the weak and ignorant. There will be, new is, the contest between the "cohorts of hell," i.e., the unholy and unregenerate; wars for temporal power and glory, and the cruel destruction of the mass that the few may retain their power. All of these things are necessary to bring about the great change to clarify the understanding of men, just as fermentation and agitation precede the clarification of new wine.

Behind all this is the operation of the Law, the preparation of those who shall live and benefit by the Law, and while the wicked fight over the "garment of Joseph" and then find themselves without sustenance, those who "love god and keep His Law" (His commandments) will inherit the new Heaven and the New earth as promised by the Revelator John:

"He that overcometh shall inherit all things; and I will be his God, and he shall be my son." \_\_ Rev. 21:7.

When you listen to those who represent themselves to be, and who should be, the servants of god, and hear them proclaim that there was but on Son of God, the man of Galilee, the Nazarene, recall to your mind this positive statement:

"He that overcometh shall inherit all things; ...and he shall be my son." \_\_ Rev.21:7

The New Interpretation of the Law to Harmonize With the Spiritual Vision of John

"Ane he shewed me a pure river of water of life, clear as crustal, proceeding out of the throne of God and of the Lamb." \_\_ Rev. 22:1.

Revelation is a book of prophecy telling all who well read of the things to come to pass in the New Age, so as to prepare man for this Age. "The pure river of water of Life" is readily understood as having reference to the teachings which are free (pure) from all creeds and isms which do not have the welfare of man, material and spiritual, as their aim. Only such teachings will help man to attain to the new life, the spiritual birth which the Nazarene tried to teach and which is possible here and now, without waiting for the future, and which all must undergo if they wish to live in the future New Age or dispensation. These are the teachings of Manisis, Seventh Messenger, to prepare the Way.

The Interpretation of the Law for the Immediate Present and New Age

These Arcane teachings are not new. They formed part of the Greater Mysteries of all ages. They were taught to the Nazarene and he, in turn, taught them to all who would listen. They were the teachings of the Gnostic Christians and were gradually lost to the church as it became steeped in creeds and descended into materialism.

The teachings of the past ages, plus their spiritual interpretation, constitute the inculcations of the New Age and show the way to man's freedom from the dominion of his own weaknesses and the will of others. In them is found the mystery of man's creation by God: of man's "fall": of his "sin" which is disobedience to Law and Order and the direct cause of all his sorrows.

The new interpretation, the Manistic inculcations, emphasize:

The Law of Personal Responsibility

The Law of Regeneration

The Possibility of the Immortalization of the Soul

The Attainment of Personal Freedom

#### Chapter 4

Personal Responsibility

The Means to Man's Salvation

"And, behold, I come quickly; and my reward is with me, to give every man according as his work shall be." \_\_ Rev. 22:12.

Here we have the positive, the incontrovertible assurance that every man, all men, will be rewarded, not as has so long been taught, according to his faith, but according to his works; the fulfillment of the Divine Law.

"According to his works" means not alone what man thinks, feels, and desires, but actually does. Although Revelation is written for the New Age, this Law, has always been in operation, and whether men were conscious of it or not, their "reward," whether good or ill, favorable or unfavorable, was in Payment of what they were, and what they did.

Here is the absolute assurance to each and every one that whatever he desires, whatever he feels, for whatever he makes effort, that shall be; for "I come quickly," that is: The fulfillment of the Law - the reward, the payment - follows in the wake of the effort made.

This doctrine of "work and reward" contradicts the creed of "salvation by faith," which has led an untold number of honestly-inclined, thinking, well-wishing men and women to become atheists.

As reasonable beings, they could not conceive, or accept that type of justice which would permit a man, or men, to do anything, regardless of how adversely it affected others or what evil, degrading, destructive influence it had on individuals or nations, and then, merely by feeling contrite, as a result of an awakened conscience, by praying and having "faith," be relieved of all responsibility for their misdeeds.

The church of the New age cannot accept such an unjust, unfair, un-Godlike doctrine. I believe that the man who repudiates his honest indebtedness, or permits another to pay it for him, is not an honest man, and could not squarely face either God or his own Soul.

This belief of "justification by faith." or the "forgiveness of sin" as it is universally understood, is directly opposite to that of personal responsibility, the honest man's creed, and cannot be acceptable to the man who is truly a man.(6)

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(6) this is not written in condemnation of the teachings of any church. We have not come "with a sword, but to bring peace." Churches must teach that which they conscientiously believe, even though, according to the Bible itself, is in contrary to reason and justice. We, on our part, must teach that which has been given to the advance guards of the New Age and the New Dispensation, however contrary to all up-to-the-present creeds and inculcations it may be.

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It is freely conceded that prayer for forgiveness is essential to religious devotion. But the doctrine of personal responsibility teaches that man personally is responsible for his every act and must himself pay the debt, and that in no way can he free himself, nor be made free, except by the payment of the debt created by an act, or lack of action.

Prayer, alone, however sincere it may be, is not in itself sufficient for the moral and spiritual cleansing and the achievement of freedom from the result or Reaction of sin or wrong-doing. In addition to prayers for forgiveness, the one guilty must first make the proper restitution to the person wronged or, that being impossible, or impractical, to some other unfortunate. Whatever the problem, the debt must be paid and this followed by supplication for forgiveness.

If this tenet is accepted in good-will and full faith and applied so far as is humanly possible in the daily affairs of life, then injustice and inhumanity must gradually cease, since each individual will ultimately recognize that anything gained at the expense and to the injustice of another, is not a profit, but a liability, an indebtedness which must ultimately be repaid with heavy interest and is therefore an actual loss.

The doctrine taught by the Master of Galilee, the Nazarene, in his edict: "As ye sow, so shall ye reap," is, in a harsher sense, the eternal decree of "an eye for an eye," which Justice, not God or man, demands.

"Faith without works is Dead." \_\_James 2:20.

This statement is actually on a par, and in harmony with, "As ye sow, so shall ye reap," because it teaches the Law that, though we have faith, and do not work - make effort - or sow - the faith is dead, i.e., of no power or influence; no help or benefit whatsoever. No man living is capable of setting aside a Law, and whoever is foolish enough to try, will reap the reaction of the greatest of all Laws, that of personal responsibility.

The Church of the New Dispensation has warned mankind repeatedly that man cannot live by "faith alone," and that immortalization, the second or spiritual birth, is to be gained only by personal effort based on faith.

The doctrine of "salvation by faith" alone is demoralizing and is causative of profound spiritual misunderstanding. This doctrine, leading man to believe that he can escape the punishment for his injustices, is all too frequently a direct cause of the crimes now committed in a wholesale manner.

It is only as mankind becomes conscious of the truth of the doctrine of Personal Responsibility that he will gradually change his ways of wickedness and be ready to so live as to receive the Biblical "mark of God on his forehead," instead of that of Cain, and be included in that "certain number" which are among those to be "saved." Those who are so counted are among the "elect"; "sealed" as the "servants of God," i.e., those doing God's Will - keeping His Law.

Mankind as a whole has violated this Law of Personal Responsibility for so many eons that it is now feeling the impact of the reaction of this Law in its full force. Because of mankind's sin, we have the present cycle of the reaction and no man, or number of men guilty, can stem or retard the tide in the least, until the storm has spent its force; and unless man - individually and collectively - harmonizes himself with the Law, he will not be able to pass through the "great tribulation" which is now in increasingly active force.

This Law of Personal Responsibility is the Law of the Prophets; it is the Law of Immortalization. Any individual, Church or Nation attempting and evasion of this Law will continue as in the past "returning to the dust, to rise no more.

He That Keepeth the Law Will Overcome

It is by accepting the Law of Personal Responsibility that we will gradually gain the strength to meet all challenges in life and gain all that will be to our benefit. He who has the courage to accept responsibility for all of his acts, be they what they may, is he who also develops strength of character and the ability to meet all conditions; changing the unfavorable to his benefit, and will be among those of whom St. John wrote:

"He that overcometh shall inherit all things; and I will be his God, and he shall be my son." \_\_ Rev. 21:7.

Punishment and the Fatherhood of God

The Fatherhood of God, without respect to person or race, must be accepted as a fact, as also that God is just to all men and, through His Laws, punishes the Unjust. The Concept of the New Dispensation inculcates a God of love; one free from hatred, malice, and revenge; free from any desire to see any of His creatures suffer, even though they do evil; but impartial to the punishment they bring upon themselves as a result of an infraction of his laws; laws which cannot be changed to favor anyone.

This concept exalts the idea that God, as such, does not punish any of His creatures, but that He, in the beginning of time, concurrent with the creation of man, established a Law of Absolute, Unchanging Justice for man's behavior, that as a result of the operation of this Law, the reaction of the deed or Act, brings about its own punishment.

The Law of Justice is the counterpart of the Law of Personal Responsibility. Once men fully realize that every act, whatever its nature, by, and of itself, sets into motion an unchangeable Law which will bring about retribution, they will gradually cease to do evil. They will recognize their own responsibilities and their debts to the Law for what they are, and not what they would like them to be.

Truth is forever the same. Truth is a part of the Divine Law and has remained unchanged since the beginning of time; nor has there been any change in its application to the activities of man. The world of thought advances and with new thoughts, ideas and ideals, are brought into action new forces which demand a new understanding and a different interpretation of Laws that apply to the new conditions.

Each outgoing cycle requires a laying aside of the old cloak (the old bottle) so that the incoming cycle (new wine) may be "clothed upon" with new garments better suited to its immediate needs. The texture, design and coloring of this cloak of thought are determined by the particular emphasis that a given age employs in the interpretation of truth as it relates to the action and welfare of the whole. To enrich the human race by all the varied aspects that truth and its realization may assume, it is necessary for the cloak of interpretation to be donned and doffed again and again from time to time, in accordance with the law of progress and greater need.

Service is the key to the highest attainment in life. By means of service we develop and perfect every possibility of our nature and, in doing so, arouse within ourselves a higher consciousness. This development leads us, step by step, to a deliberate transmutation of the gross - so much a part of us - into that which is finer and higher, and of which we have so great a need. Man must come into a conscious

realization of the spirit of the Law through service, and by applying the ideals of a sane love and sympathy toward all men.

Through a masterly direction of an exalted Will, by the constant influence of a thought atmosphere characterized by the qualities of kindness, compassion and justice - by the Illumination of the individual Soul so that it will radiate and diffuse its own Light of understanding and its warmth of Love with impartial tenderness - man attains to his highest estate in a world beset by sorrow and misery, heedlessness and cruelty, and becomes a shining light to those as yet in darkness and unable to help themselves.

Gradually, it is becoming a settled conviction among those who are sincere in their search for truth that it is possible, and necessary, for man to come into an understanding of the aim and end of life in order that he may intelligently obey the Law and live in harmony with it an, in so doing, become, by a natural, orderly process, all that he may be.

The Immortalization of the Soul of the individual is attainable here and now. This is a fundamental tenet of the Church of the New Dispensation as it was for ages past of those who had entered the Greater or Inner Mysteries. This truth was taught by the Nazarene throughout his ministry.

Immortalization, however, is not to be thought of as something thrust upon all alike, regardless of their desire or active seeking. It is not an inevitable factor of man's existence on earth. It is the result of awakening to the realization that when the great teacher of Galilee spoke to men of becoming the Sons of God, he meant just that.

As so often stated by those who have awakened to a deeper, higher-than-mortal consciousness, there is a Spark, a germ of the Divine Nature or OverSoul in each normal, rational human being. This Spark is the potential Christos, i.e., the "buried treasure" which, brought into life and manifestation, culminates in the Individualization of the Soul. It is then the "Light that lighted all the world" of man's Consciousness, as well as a light to others by means of which they also may come into Consciousness.

When man attains the Consciousness of this Light within his own being, and recognizes and obeys the "still small voice," he has reached a state of consciousness bordering on the Illumination of the Soul (a phase of being from which the New Church takes its name) and is well on the path to His own Immortalization.

This Divine Spark buried deep within each individual may, by consciously-made effort, be developed into a center of that Living Fire of which the Nazarene spoke so frequently. Man in toto is a nucleus of Light, a Temple of the Living, radiating Christ. He is, or must become, the great architect of that legendary Temple of Solomon, a spiritual structure wherein the spiritual sun will continuously shine; a shrine symbolized in ancient religious practices by the Vestal Virgins and their ever-burning light.

The purified and exalted love dwelling within the heart, and the enlightened understanding of his Soul furnish the means whereby man saves himself and, in turn, lifts other men to a higher estate. This is not a denial of Christ; but instead the Christos made manifest.

Man is said to be made in the image of his Creator; in the form of the highest concept of what man should be. He is a material reflection of the Divine, possessing in part the powers and attributes of the Infinite.

In different personalities, These Divine qualities are in various degrees of development. In one person they may be wholly latent and buried beneath the crust (the tomb) of a wholly selfish personality, but unless gradually destroyed by the fires of persistent, Sou-destroying acts, they none the less remain a potential possibility awaiting the awakening and unfolding process of development. In another person they may be in the incipient stage of active goodness. In this environment they are indicated by an active, wholesome conscience, although the spirit itself may be entangled painfully and hampered greatly by a thoroughly selfish personality.

In yet another person these qualities may have become a dynamic, vital expression of individualized life so that the Soul has become



conscious of its inseparable contact with the Infinite.

These potentialities may be concentrated into a center of radiation; into a perfect pyramidal flame, "the light of the world," that clothes the desire-nature with love and illumines the understanding with wisdom; a guide that all may safely and profitably follow. In this state the Divine qualities of love, wisdom, kindness, compassion and helpfulness (service) unconsciously radiate the blessings of their inherent goodness upon all who come within the sphere of its influence and open themselves to receive it.

Creation is the manifestation of the Creative power of the OverSoul. All things having been created by God, they are in themselves good; but man, through the exercise of his free Will, and because of other than constructive application of the Law, has perverted many of the things inherently good. As a result of his action, and manner of application, he has brought evil not only upon himself, but also upon his fellow man.

In his four-fold nature of body, mind, spirit and Soul, man is an epitome of the universe. Potentially, he is a Divine creature in miniature; termed the Microcosm or little world. Man was the climax, the culmination of forces which for untold ages were seeking for expression. How to develop these forces, bring hidden potentialities into activity or expression, and do so harmoniously with the law, is the problem of every human creature, and it is the duty, the responsibility of the Church of the New Dispensation, to teach, guide and encourage man to do just this.

The ideal man must first understand and then decide for himself how he will employ his forces constructively as intended by the Divine plan, and in the service of, and to the welfare of mankind. To first develop and then engage his potentialities and use his powers and forces in obedience to constructive Law will result in the upliftment of his entire being. Conversely, if he permits his forces to divert these potentialities and possibilities into channels of error and wastefulness, i.e., wrong use and destructive action, he will suffer loss and if continued, ultimate destruction.

God could not by any means or possibility have placed a higher degree of trust and mark of honor on man than He did by giving man the right of choice; the power of decision and the ability to direct his Will and his forces in the execution of plans in accordance with his own desire. Every power is, in itself, good, although it admits of a two-fold direction of expression: positive and negative; good and evil; constructive or destructive. Every Law of man's nature is in itself good or constructive; but is also permits of a two-fold functioning: constructively and, in reverse, destructively. The application which man makes of a force or power alone determines its primary effect as well as its reaction. Every virtue is offset by a possible corresponding vice:

Wherever God builds His Chapel

The Devil opens his charnel house.

The ultimate result of man's every act depends entirely on its tendency or direction. Every force, every energy and every potentiality placed under man's control is intended to fulfill beneficent ends. Every organ of man's body, every activity of his mind, is intended to serve a noble purpose. When the direction is in harmony with the Laws, the result must be, and is good. It is therefore essential that every human being be instructed fully in the Law of individual constructiveness as well as in his Individual Responsibility so that he, personally, is the arbiter of his own ultimate fate.

Freedom Under the Law of Personal Responsibility

Esperience, throughout the centuries, taught mankind that religious liberty, the right to think, plan and worship as the conscience dictates, wasw utterly impossibloe unless, concurrently, there was liberty of action. This experience culminated when the Father of the American Republic prepared the new world for the freedom of man, and this freedom was written into the Constitution of the United States - the grandest document ever conceived by the minds of man for the government of a people.

This liberty and freedom we, the last free people, are at the moment in great danger of losing for two reasons: the apathy of the people, both civil and religious, and the many of foreign birth whose every thought and effort is to sell us and our country into foreign domination and atheism or worse.

This problem concerns the whole of man and threatens not merely his civil rights, but his religious liberty as well. Christianity as seen through the eyes of St. John is at the crossroad and the danger to it is most grave.

The Constitution of the United States was written to forever eliminate even the possibility of the usurpation of human rights, whether by king, emperor or dictator. The Fathers of the New Republic did not foresee, nor could they realize the possibility that those elected to office might betray their trust, and the trust the people had in them.

It was not conceived possible that any elected American would ignore the Constitution, come under the dominion of the "Red" and "White Horse" and rule by edict instead of by law; ignoring the civil rights of the people and endangering religious rights by giving great and far-reaching power into the hands of inimical minorities whose most innermost desire is to destroy the spirit itself of what we know as Christianity, whether this be of the Gnostic Christos, or the Christ of Galilee - the Nazarene.

The men responsible for the Constitution originally so arranged the Government under the Law of Personal Responsibility. To whom responsible? To the people themselves. As a result of their ideals and farsightedness, we have had greater freedom in America than was ever dreamed of by any other people and we prospered mightily - so greatly that the viciously selfish of other countries gradually became greedy and prepared their plans to take from us not only our freedom, religious and civil but also all that we had built up and, lastly, the country itself.

All of this may yet come about because our great freedom has lulled us to sleep; a sleep of illusion from which the masses have not as yet awakened - the illusion that liberty is an inheritance and not the result of eternal vigilance.

The American people have had great freedom. Every religious faith, however small, insignificant and unorganized, has had the same rights and privileges as the most powerful denominations. In civil life we have prospered and achieved more in a short span of time than any other people in the history of the world. Now, at last, the people seemingly are so inert and so actionless, so heedless of their danger, the danger right within our gates, that all the rights and privileges we enjoy as a free people may be swept away and the most free of all people become the most degraded slaves.

In the past America has had a full taste of religious and civil freedom and found it worth both living and dying for. Is it not worth while to awaken and seek even greater freedom by adopting, not merely as part of our philosophy and religion, but as a guide for our action in every-day life, the full Law of Personal, Individual Responsibility?

Be on the alert! Make up your mind now that you will assume your full responsibility to man and God for your every deed. If you have a debt, whatever its nature, see that it is paid. If you commit a wrong, make restitution. If you have harmed your fellow man by word, act or deed, see that you correct the wrong done and compensate him for any harm that befell him as a result of your misdeed.

On the other hand, and to bring about a balance, insofar as lies within your power, permit no one to defraud you, betray your interests, or do harm to those you love. Fight justly, without fear, hatred or malice, for all that is good and all that rightly belongs to you. In doing this you will fulfill the Law of the New Dispensation and you will retain your rights and liberties as a truly free being.

If you will adopt this plan of thinking, desiring and acting, you will live more and more under the Law, and the Law will be in your favor and be your protection. As this "light now under a bushel" begins to manifest itself, you will exert a tremendous influence for good on all who come into contact with you and they will turn about and follow in your footsteps. Your life will be one of purpose, and you will "overcome and inherit all things," and God will be your God, and you "shall be His Son." Such is the promise and in it is the

fulfillment of the Law.

#### Regeneration a Cardinal Principle of Religion

"Then answered Peter and said unto him, Behold, we have forsaken all, and followed thee; what shall we have therefore?"

"Verily, I say unto you," said the Master, "That ye which have followed me, in the Regeneration...shall sit upon twelve thrones." \_\_St. Matt. 19:27,28.

This phase, in the regeneration, is in itself conclusive evidence that the Nazarene not alone taught the life of Regeneration, but that he practiced it, and that at least some of his disciples did likewise, because he stated, without qualification. "That ye which have followed me, in the regeneration," should have a certain reward - the highest possible - sit upon the thrones.

The church of the New Dispensation holds, without holds, that the doctrine - method for obedience on the path - of Regeneration, is the "key" to Immortality - to the becoming of a Son of God. It maintains, as a cardinal truth, that the second birth, the spiritual birth, is possible only through, or results from Regeneration, It is the power of religious teachings and faith that none can enter "the kingdom of heaven," not know the mysteries of the kingdom of heaven" unless they have become Regenerated, i.e., passed through the "second" or spiritual birth.

It is in Regeneration that one assumes full responsibility for all acts, whether good or evil; that determines to correct all faults; pay all debts assumed; to live in peace and harmony with his brethren, and to discharge his full duty to his community, his State, his Country. He strives unceasingly to overcome all tendencies of hate, jealousy, malice, deceit, envy and every other form of physical, mental and moral weakness. In their stead he develops the opposite qualities of love, wisdom, peace and understanding, that he may be of greater service to those near and dear to him, to his fellow man, his country and his God.

#### The Congregation of the Righteous

The Church of the New Dispensation is, like Revelation, religious-spiritual, rather than formal-religious; it is non-sectarian, wholly non-political. It has refrained insofar as possible from all forms of publicity. It has silently spread its spiritual knowledge and wisdom, and silent worship. It accepted as truth and fact, the Nazarene's admonition:

"And when thou prayest, thou shalt not be as the hypocrites are: for they love to pray standing in the synagogues and in the corners of the streets, that they may be seen of men. Verily I say unto you, they have their reward.

"But thou [those who follow me], when thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret; and thy Father which seeth in secret shall reward thee openly." \_\_St. Matt. 6:5,6.

Believing in this silent communion, the Church of the New Dispensation has built its "mansions," not of stone and costly metals, with towers reaching high into the sky that all may see them, but in the minds and hearts of men and women as the great Galilean would have them.

Because of this inculcation the Church of the New Dispensation and its organization has never in the past proselyted, or has it sought to convert a single adherent of any other church away from that church.

Moreover, this Church does not plan to do so in the future, because it holds to the fundamental principle that all men and women must be allowed to act in all religious matters solely in the light of their own understanding and spiritual growth. All who seek to connect with us, whether publicly or privately, do so because they hunger for the deeper Spiritual truth taught and not as a matter of

association or membership.

#### God Made Man Free, Giving Him Free Will

God created man, like Himself, a free agent. Therefore the Church of the New Dispensation cannot uphold a doctrine or tenet which would submerge the individual in form or creed. Instead, it strongly advocates that Individualism be developed to the highest degree of perfection; thereby bringing the development of all mankind to the highest standard, so that all of man's forces, qualities and capabilities can be effectively directed toward constructive achievement.

#### Regeneration - An Individual Process

The procedure for Regeneration is spiritual and individual, but never collectivism. Individual instructions and guidance, demonstrably, constitute the only successful method, because no two persons are alike. They are different in temperament; their problems are widely different; Their weaknesses vary; their goals of attainment are seldom alike. They are personalities who must be guided into Individualism. Separate, yet all for the welfare of one, and one for all.

The Nazarene, St. John's leader, guide and teacher, preached the Law to the masses, but never did he reveal to them the innermost secrets, those of spiritual rebirth or Regeneration. To the masses, as he himself confessed, he preached and taught the Law in parables, as when speaking to them of the "Mysteries of the Kingdom of God." To his disciples, however, he taught these inner mysteries, in accordance with their degree of understanding and spiritual growth. When questioned why he spoke to the multitudes in parable, he answered:

"Because it is given to you [the few] to know the mysteries of the kingdom of heaven, but to them it is not given." \_\_St. Matt. 13:11.

But these disciples were not the only ones he instructed in the mysteries and the spiritual rebirth and this he openly admitted:

"...other sheep I have, which are not of this fold." St. John 10:16.

It is therefore clear that in the spirit of religion there are classes, not because he, or we, would have it so, but because it is necessary that each must be met on his or her own basis and according to his or her own needs. This is impossible en masse.

#### The Church Must Uphold the Law and Protect the Rights and Privileges of the Congregation

It is the inalienable right - and duty - of every person to work out his own salvation in the light of his own consciousness without the interference of others, whoever they may be, or whatever their authority. Any adherent of this congregation or of any other church, whether large or small, weak or powerful, has a God-given, God-inherent right to be known, or remain unknown, and no one, whatever his power or authority, has a right to infringe upon it.

If the Member of any church, fearing ridicule or persecution from friends, family or enemies, desires that his identity remain unknown, that is his right and privilege. The Congregation of the New age recognizes this as a civil and spiritual right and protects its adherents in this respect. It maintains that the exploitation of any member, or number of members, is a cardinal sin.

It is for this reason, among others, that this church never permits its ministers, priests or lay-brethren to reveal the identity, by name,

address or in any other manner, of any of its adherents, unless such members specifically request otherwise .

There are numerous followers who come and go, in and out of the Esoteric church in various parts of the country, and none but their instructors, guides or teachers recognize them. These are the "other sheep" of which the members "know nothing." they are quietly and in secret working out their own salvation; do not want any interference, and request help only when they are unable to help themselves. They are never subject to ridicule because they are unknown, and these, each and every one, with God, are a majority.

#### Freedom from Obligation, Under the Law

The Esoteric church is free. It is free of dogma; free from politics; free of imposed financial obligations, except such as demanded by the Divine Law itself. The enlightened member or adherent understands the absolute Law of giving and receiving. That nothing in life is free. That "the laborer [he who or serves] is worthy of his hire" and must be compensated, otherwise a debt is created and indebtedness is slavery.

He who accepts something of value, be it whatever it may, and does not compensate for it, is subsidized. He who is subsidized is no longer his own master, but is a slave, and his freedom is limited to the degree of his obligation or bondage. This is a Law which should be fully recognized by all men who wish to retain their civil and religious freedom.

The wise of all ages understood this Law and observed it, beginning with Abraham, who fulfilled the Law when he donated, i.e., tithed, to the High Priest Melchizedek, a tenth of all he - Abraham - earned. \_\_Heb. 7:2.

It was the Law of the Prophets of old that a tenth part of all they earned belonged to the Lord - those who served them spiritually. This law is still observed by many of the lesser congregations and strange as it may seem, all who live under obedience to this Law seem to prosper and live happily.

Laws never change. If they did, they would not be laws, but the edicts of men. These ancient Laws, co-existent with man, were fully understood by all the Lawgivers, the prophets, and the Nazarene. The Laws were taught by the Nazarene and accepted by his disciples:

"Give, and it shall be given unto you; good measure, pressed down, and shaken together and running over.... For with the same measure that ye mete withall it shall be measured to you again." \_\_St. Luke 6:38.

The Congregation of the new Dispensation, offers no new Laws; its duty is to fairly and justly interpret those in existence throughout time and explain the manner of their application that men may attain to the highest and their best, and that peace may come upon earth.

#### Immortality: Not a Free Gift but a Prize To Be Earned Individually

It has been the universal but erroneous belief of countless millions that Immortality, commonly known as "salvation of the Soul," is a "gift from heaven," and that God offers it to all who "believe in Him."

Belief in God without obedience to His commandments or Laws is on a par with "faith without works." Many believe yet continue in their wickedness. The "devil" so familiar throughout the ages, is one of those who believes"

"The devils also believe, and tremble." \_\_James 2:19.

The end of all evil is death; a discontinuance of existence. A return to the dust; a freedom of the spirit.

The attainment of Immortality is not unlike any other worthwhile objective in life. To attain success, wealth, power or fame in this world one must work for it; one must make the effort; one must honestly earn it. There are an uncounted number of "good" people in this world who never committed a crime; never seriously violated the law; never knowingly harmed their neighbor. These attend church regularly; in their hearts they believe in God; yet remain poor, sickly, depressed, lacking success, fame, power and oftentimes even the necessities of life. Why? Because of inertness; they fail to work according to their faith; they do not put forth the active effort necessary to obtain the things they would like to have; or attain to the station in life where they wish to be. They have "likes" and "wants" but neither the Will nor the incentive to work, and work unceasingly, with brawn and Will, to succeed in life.

They are "good people. They are respected. Their friends think highly of them. Their church and community is proud of them, but they remain of the lower rungs of the ladder and on one thinks of setting them up as examples to follow.

The laws which govern man's progress on earth are the same Laws which govern his spiritual welfare. This is known as the Hermetic Law:

"Man may sincerely believe in God, with all his mind and all his heart, but lack the incentive, the deep down desire to achieve or become, and as a result of this inertia, fail to make the effort necessary for spiritual attainment, hence will not awaken the Christos within himself, will not attain to soul Consciousness which is Immortalization hence that son of man will fail to become the Son of God, the reward assured only those who "overcome."

Bringing the Sleeping Christos Consciousness Into Life Is the Path to Immortality or Life Eternal

So long as man remains in spiritual darkness and in ignorance of his spiritual potentialities, there can be no hope of his attaining Immortality, perhaps better recognized as Life Everlasting. This spiritual darkness and ignorance is in reality "si," because man came to earth for the express purpose of gaining knowledge of both "good and evil" It is written:

"Ye shall be as gods, knowing good and evil," \_\_Gen. 3:5.

The sins of the past, combined with the sins of the present, often known as the "heavy load of Karma," keep the Soul buried under its debris. The weight of sin keeps the Soul in a state of unconsciousness. This state of unconsciousness is spiritual death to the Soul, because Immortality cannot be attained while the Soul is permitted to remain in this state of unconsciousness, in darkness or ignorance of the Soul's possible inheritance.

If man is to attain the status of this spiritual consciousness, and awaken to the possibility of Eternal Life, he must make the necessary effort to awaken the Christos, the embryonic Soul within himself and bring it into Consciousness. This process of soul awakening has been known throughout the ages as Initiation, or the Great Work.

It is in truth and fact the greatest work any man can perform; so great that if this is accomplished, as in the instance of Solomon and others, all other things will be added to him who so overcomes, or succeeds in it, and all who truly try and continue to try, can succeed. There never was, never will be, a Work more ennobling; no purpose greater or grander, and to help man in this Work must be the mission of the Church of the New Dispensation.

Every Master, every prophet of old and of God, every Messenger from heaven and every true disciple who followed such messengers and prophets, taught the need for Regeneration, as the only way to Salvation. Yet it is the one essential that has been overlooked by almost all churches throughout the ages and this despite the simple inculcations of the Nazarene and his disciples in the past Dispensation.

One may be possessed of sufficient "faith" to be saved from total destruction, and because of such "faith," God, or the eternal operating Law, may give him another opportunity to live a life on earth to enable him to Regenerate his being. Such "faith," however, does no more than permit him the opportunity to show his good faith by making the necessary effort to obtain for himself and by his work, the good things prepared for man since the "foundation of the world was laid."

#### The Division of Mankind in the Last Days

Mankind may be divided into four parts or divisions, if we accept the concepts of Revelation as prophecy based on truth:

The first Division: Those who have awakened to the possibility of passing through the New or Spiritual Birth, and after Regeneration, be counted among the Biblical "elect." these are those who, as a result of their own efforts, have been "sealed" by God, and carry the "mark of God on their forehead."

The second Division: Those who are good of heart and well intentioned, but who have as yet not entered the Path leading to the new or spiritual birth. They have made no effort toward Regeneration because it has not been understandingly presented to them. These are the ones who follow the tenets of the Nazarene as presented to them by the church. They live by faith, not works, because the path has not been explained to them and they have not able to obtain the correct and necessary instructions for the Great Work; the things they must do to obtain or become.

The third Division: Those who, by their riotous living, their dissipation and evil ways, and total or almost total disregard for others, have strayed so far away from the "fold" that there is little chance for their return. These are the ones who cannot at this late day receive the "mark of God." They are those who, according to Revelation, will be destroyed, being "led like cattle to the slaughter."

The fourth Division: Those who become partly awakened to the truth and the spirit of the New dispensation, accepted the concepts, took upon themselves the obligation to be obedient to the Laws, and then, for one reason or another, fell by the wayside.

The first Division have their "kingdom" assured, and to these it was promised:

"Behold, I come quickly: hold that fast which thou has, that no man take thy crown." \_\_Rev. 3:11.

Some of these may become weakened and discouraged and fall by the wayside, hence the warning: "hold that fast which thou hast, that no man take thy crown." This recalls to mind that when the Nazarene himself attained Regeneration and was called to the mountain for the final test, he prayed for strength that he would no fall (fail). We must also recall that the mighty Lucifer, who stood next to God, failed and was cast out of the kingdom of which he had been a part.

For the third Division there is little hope, and these are the many. They have so greatly violated the Law by evil doing that there is little hope for them. Except for quick decision and complete reversal of thought, desire and action, they are doomed to die:

"By these three [fire, smoke and brimstone] was [is being, will be] the third part of men killed." \_\_Rev. 9:18.

This is nor man's concept; it is not a philosophy of fear; it is not propoganda for membership in any church; not even that of the Church of the New Dispensation. It is the word of Revelation.

Those of the fourth Division have fallen by the wayside after awakening to their own possibilities and opportunities. They have yielded to the temptation of inertia; or of greed, selfishness and vice; or they have compromised, agreed to appeasement - the almost universal weakness and mark of decadence among mankind today - with the "powers of darkness" and become part of the army of the followers of the darness that leads to death of body, and Soul. Their suffering and death shall be worse than that of those of the third part, because their guilt is greater:

"No man, having put his hand to the plough, and looking back, is fit for the kingdom of God." \_\_Luke 9:62.

## Chapter 5

### Reincarnation Part One

Many millions - more than one-third of the earth's population - believe in Reincarnation, the Soul's return to earth again and again, much as the child returns to school time and again- year after year - in order to complete its education. Despite this fact, the people of the Western world, with few exceptions, have given little or no thought to this all-important subject. The church of the Western world, has not approved of this tenet in religious thought and education.

Much of the Eastern world, beginning ages ago, made this tenet part of their religious teachings. The churches of the Western world, however, have eliminated this belief from their religious teachings. This Law was discarded because it contradicted the doctrine of Vicarious Atonement, even though it taught the Law of Personal Responsibility, or: "As ye sow, so shall ye reap." The Nazarene, educated and trained in Egypt, repeated this Law again and again and made it a fundamental of his teachings.

As the sun rises in the East, so from the East came all of the true prophets, teachers and Messiahs. Man has accepted all true religious thought and spiritual philosophy, at least to the extent of belief in these Eastern teachings. In time, he will also accept the Doctrine of Reincarnation; recognizing that the Soul returns to earth again and again, until it reaches a state of perfection which is called Christlike, or, in other words, Godhood.

If we accept the legend of the birth of the Nazarene as a fact; his descent, entering into Mary, passing through gestation and the first birth, we will have the greatest story of Reincarnation known to man.

In the beginning, the Soul which is now part of man, was with God. As a result of its desire to know and to experience both good and evil, it was drawn, by its desire, into the world of matter and flesh. Here it had the opportunity to lean and to know; to experience and to overcome the undesirable, to be tried and tempted by the passions of the flesh and the carnality of the animal self. Born in conjunction with, or as a part of the Soul both as its protector and judge<sup>3</sup>, was the great Law sent forth by God. This is the Law of Justice, known as Karma; "Whatsoever a man soweth, that shall he also reap." \_\_Gal. 6:7.

We can accept and permit ourselves to be guided by this great all-pervading Law. Each Soul, throughout the ages, has gone forth from the Father of all to come down to earth into the very depths of materiality and "sin," so that here, by experience, the carnal self and, finally, through self-mastery, return to the Father as a conscious Soul, His Son.



By overcoming evil with good, and thereby gaining knowledge of good and evil, the Soul proves its divine right to return, as the true Son, back to the "house" or source from whence it came.

In the light of this understanding, our earthly life may well be compared to a properly-equipped and correctly-systematized school, where we must creditably pass through many grades before we can hope to attain the necessary knowledge with which to meet the earthly conditions that confront us. What are the lessons to be learned, unless they are experiences through which we must pass? If we are to learn our lessons well, to profit by our experiences, then we must be studious and apply ourselves, and as a result, pass on to higher grades where still other lessons, other experiences, teach still greater truths and supply us with a fuller knowledge of those things which are necessary for our spiritual perfection.

If we are indolent, inert, negative and irresponsible, if we refuse to study and learn, if we fail to apply the knowledge gained from our experiences, how can we expect to pass into the higher grades of knowledge and truth?

Each one must, as it were, furnish his own motive. Each one has his own special mission to fulfill and none but he can do this work. The mundane school is part of life's school.

If during our short term of life we have failed to learn our lessons as we should, if we have neglected to study and profit by our experience, we must expect to return to the same lessons, and pass through like experiences, until finally we become conscious of our neglect and enter seriously into life's study and our duty, and by mastering them, become eligible to higher grades. The question is: how is it possible, aye, permissible, to make up our deficiencies, other than by means of a return to school, i.e., through Reincarnation?

As dissatisfied Souls but with a desire to learn, we placed ourselves into God's great mundane school, or earthly school of life. In doing this, we have learned, or must learn that the Soul can only experience and learn life's lessons while in the material, or body of flesh. Governing this universal school of mankind, is the one all-sufficient and all-embracing Law; the Law of Justice: "as ye sow so shall ye reap."

All flesh, all that belongs to the material realm, is subject to change. Change is the law of progress. Should the change which we know as "death" come upon us before we have made use of our opportunities to comply with the requirement of the great Law, we cannot be permitted to permanently remain away from this school which we call life. We must return again; gain additional experience and the knowledge of good and evil before we can graduate and, as a result of our efforts, advance from our status as sons of men, to become the Sons of God. No man "graduates" honorably from any "school" until he has met its full requirements and has learned all of its lessons.

In His Love and Mercy, and so fulfill the requirement of the Law, God permits each and every one to again and again take on an earthly body; a physical habitation; repeatedly passing through the state of physical birth, and reentering life's school; reaping the experience of past sowings; both good and bad; gaining, as a result, greater and deeper experience; acquiring a broader understanding until, finally, he graduates "with honors" and enters greater and higher realms of service.

Considered in this light, the Law governing Reincarnation, or man's return to earth's school, is neither an absurdity nor an injustice. On the contrary, it offers a fair and just solution of life's numerous and mystifying problems; "squaring" life's many injustices. Are we not taught that God is just, that He is love and mercy; that not even a sparrow falls, but within the working of the Law?

Without accepting Reincarnation, what explanation is there for the conditions as they exist among men of today? What other means is there for exacting payment for debts incurred? If it were not for such a law, who could honestly believe in justice? Is it just that, apparently without reason, one should be born into a squallor of poverty, misery and disease, while another, without any apparent worthiness on his part, is offered freely all that life has in store in the form of health, wealth, success and happiness?

Is it justice, that without prior reason one should be born a genius; gifted with unlimited talent; while apparently god sees fit to send another Soul into life with not a single means of attaining the desired goal in life? Can we witness the innocent and pure in heart wronged and degraded by veritable demons in the flesh without an explanation of the wrongs committed against them, without just punishment to the wrong-doer, and still believe in a Father who is all-merciful, all-loving and absolutely just?

To do so is to irrationally hold to a blind belief. No one, truly alert to the unhappy, sinful, evil conditions existing among mankind today, can refrain from crying aloud to God in response to the anguish within his Soul: "Where, Oh Lord, is justice?" Man must become conscious of the fact that there is a just cause for it all; that man is "the captain of his soul;" that men are "reaping as they have sown" at one time or another, and that they will continue to so reap until they become wise and change their "seed" or the manner of sowing.

To the man of deeply sorrowing heart, the man filled with love and compassion for his fellow man, as was the heart of the Nazarene, and as is the heart of every one who has attained to the Soul's Consciousness, there is but one answer: man works out his destiny through the working out of the Law of Karma by means of reincarnation- through rebirth in the body that he may be reborn in the Spirit.

Experience teaches us that in this world of ours there are many Souls, widely varying in their respective stages of growth and experience. Some Souls are buried deep in the depths of materiality, sowing seeds of hate, malice, licentiousness and every form of destructiveness. These Souls, at some time or another, must, like other Souls here, reap the results of their vil sowing; suffering seeming injustice and undeserved punishment in one form or another. Some Souls sow the seeds of labor and effort, the fruits of which are not to be enjoyed here and now, but in lives yet to come. Or, conversely, they may experience what seems to be unearned success, but which actually is a reward for efforts made in the past.

With such an understanding, man can look upon a world of peace and happiness for some; misery and degradation to others, and yet know that despite all appearances, God is, in truth, a just, loving and merciful father. No one is punished unjustly without compensation and no one escapes the punishment due him. Divine Law regulates all things so that the sower of wheat shall have bread to eat; while he who sows tares must suffer the "hunger" of his guilt.

Under this Law it is understandable why one individual comes upon earth and in due course and with seemingly little effort on his part, attains to the heights of success and fame. As an example, we might consider Edison who, at an early age, became one of the world's greatest inventors and benefactors. We must not overlook the fact, moreover, that in Edison's youth there was everything to discourage him; experiences which could or would have wholly discourage millions who were mentally, morally and spiritually weaker than he.

Does any reasoning person believe that Edison's ability was developed during this one life and in so short a time? In the light of Justice it is reasonable to assume that, in past lives such as one labored, suffered and deprived himself of the pleasures and luxuries, in order to gain the mastery of the Laws which he must obey in bringing into manifestation the ideas for which he labored. As a result of earnest, heart-whole desire and hard work, long and laborious hours in a past life, or past lives, he reaped, in this life, the results and the rewards of this past "sowing."

In all of this, there naturally arises the question: If Reincarnation is a Law and a fact, if we have lived before, why have we no memory of our past life or lives? In a sense, this was answered by the Nazarene: Let the dead bury the dead. That is, let the past be forgotten. The past belongs to God, our is today and tomorrow. However, once we fulfill the law and, as a result, are strong enough to look back, then will we be able to read that past, if we are desirous of doing so. When that time arrives, however, there will be no desire to look backward as nothing would be gained in the process.

All efforts will be, must be, forward - ever forward - to greater things than have been experienced in the past. As it is, we are mostly weaklings. If we were able to look back and actually see our evil deeds of the past, our failures, our lack of honor and morality, we would probably lose all courage; even lose the desire to press forward and work toward a nobler end; a destiny of honor and achieved perfection.

As it now is, man spends altogether too much time and energy in reviewing the events of the immediate past. In this manner he retards, rather than furthers, his progress. On the other hand, could he remember only the lessons learned from his past errors and forget all else he would be measurably better able to advance.

This being admittedly true, what would happen if the incidents, blunders and misdeeds of the past were suddenly revealed to us? For the most part, we would not only be restrained from making sufficient effort to regain our lost heritage, but without doubt, would feel it of little use to make such effort in the present life.

In this we again see God's justice and His wisdom. It is the desire of the Most Wise Creator that His creatures look to the present and into the future, and not, like Lot's wife, backwards. To look backward is retrogression. Progression - looking forward - is the Law of life and attainment.

In the process of time, through the gradual building up of the Soul's power and vision, man may in time become sufficiently strong to gaze upon the record of his past and there read the experiences of past lives without being adversely affected.

For the immediate present, this is neither desirable nor of any advantage or benefit. It is wisdom to forget the past in all respects except the lessons learned. We can profit best if, at this very hour, we begin life anew as of the immediate present and, by means of new ideas, higher ideals, a keen desire to work toward amending the errors of the past - irrespective of what these may have been - build toward perfection, peace, and a higher standard of living and being.

Reincarnation is by no means a novel or newly-advanced idea. Rebirth of the Soul, or return of the Soul to the earth sphere and renewal of effort was not unknown to the Nazarene; not denied by him; but, on the contrary, accepted and taught by him. Speaking of John, the Baptist, he said:

"And if ye will receive it, this is Elias, which was for to come." \_\_Matt. 11:14.

In this manner he indicated as plainly as words could convey, the idea that John was a return of Elias. Elias was one of the prophets who had lived some five hundred years before the birth of John. Today, as in the past, there are few who realize the full meaning of the teachings of the Nazarene. There are those, however, and the number is steadily increasing, who are beginning to see the inner, the esoteric meaning of his parables and becoming conscious of their real truth.

No Master-teacher, Initiate or Priest of the Mysteries - the esoteric meaning of Religious teachings - ever taught more clearly the Law of being, the Law of Justice, and the need of satisfying Justice, than did the Nazarene. His wording of the Golden Rule: "Do unto others as you would that they do unto you," is but another way of expressing the Law: "As ye sow, so shall ye reap." Both of these laws are do plain and so simple that it seems incredible that anyone could misunderstand or misinterpret them.

The Nazarene, in the foregoing and other statements, taught the Law of absolute Personal Responsibility of the Soul' that each and every individual must, as the result of his own sowing of deeds, reap the results or reactions ( the returns) of his sowing, whether these be good or evil, pleasant or unpleasant. Nowhere did he teach that he came to release anyone from the effects of their evils as a result of their faith in him. This is most clearly indicated in his statement:

"Faith without works is dead." \_\_James 2:20.

The Nazarene, as had other Avatars before him, came as a teacher, a leader, a "shower of the Way," so that all who would, might follow

in his footsteps. His mission, as should be that of the church today, was to teach mankind how to sow, so as to avoid undesirable reaping. Never did he teach that simple belief or full faith in itself would cancel past debts. The Nazarene taught a full manhood in order that Christhood may follow in its wake.

The false doctrine of Vicarious Atonement, i.e., faith without works, has today come into full fruition. It is no longer commendable to the frugal in order to be self-supporting and free from obligation of others. Instead, the beggar is coddled, while the self-supporting and frugal are penalized and compelled to support him, by one means or another now all too familiar to everyone.

It seems likely that in the near future, mankind, with few exceptions, will be subsidized, i.e., under the control of those subsidizing them, hence slaves or serfs to a degree and manner never before known. This must necessarily follow, since no man can be indebted to another, to an institution or to the state and be free. The Soul of man cannot free itself if the body is enslaved. This is a spiritual and religious problem no less than it is a political problem, and it is the responsibility of ministers, priests and church to explain the true facts.

The Nazarene came to help men to become free; free from every form of bondage. To be really and truly free, man must free himself from both sin and indebtedness to other men. The Nazarene never taught a doctrine of Vicarious Atonement, but instead, freedom through good deeds. Viewed in the light of justice, it will be clearly perceived that any other belief is based on an entirely false premise; one wholly contrary to the Divine Law, as well as to every human, individual right.

If the Nazarene, on the one hand, taught the Law that "as we sow so shall we reap: and, on the other hand, contradicted his own inculcations, we must throw aside the entire new testament as a forgery. Does it seem reasonable to believe that he would have deliberately contradicted this Law and his oft-repeated statements, by teaching, or endorsing, the doctrine of Vicarious atonement? Could he conceivably have been able to teach individual responsibility for every thought, desire and deed, and then in the next breath, contradict this statement of the Divine Law by offering to atone for sins committed upon the mere profession of faith or statement of regret on the part of the sinner?

The true mission of the Nazarene was to teach man his relation to his fellow man and to God, as well as man's duties to himself. He came to teach man how to think, desire and live, that he might attain to a better understanding of himself; become fully conscious of his purpose on earth, and be brought into a realization of his own individual responsibility in shaping his own life and destiny.

At the time of his ministry there were only a few who accepted his teachings in the sense intended and who applied them in their own lives. The few who did, became true masters and leaders of men. By far the greater majority were unwilling to apply the Master's teachings in thought, desire and action.

They preferred to interpret his teachings to their own liking and proceeded to set up false standards of religion. They made an idol of the Nazarene, the Man, to be worshiped and adored by men, rather than the Christos of the heart; the Soul to be brought into the second, or Spiritual birth; the state recognized as Soul Consciousness.

The majority then, as now, were like moral and spiritual cowards seeking to hide behind the Nazarene's merits and good deeds by pretending to be what they only believed. They, in their blindness, glorified his life and claimed it as their own. These, then and now, would try to reach Eternal life, "by some other way" - not by earning it, but by allowing another to bear their sins, while they escaped free of all punishment. By means of cunning and deceit they sought then, as many do today, to evade even defy, the absolute Law of Justice and think to defraud God, by accepting the man instead of his Law; by mere faith instead of manifesting that faith by good works.

Time has changed neither man nor his desires. Man still seeks to evade, by every means humanly possible, the payment of his just debts, whether these be moral, physical, financial or spiritual. There are those on earth today who would gladly teach man the Law - the reaction of every word, desire and deed. These men would, if given the opportunity, teach man that his Soul was sent forth from God to gain knowledge and wisdom enabling him to become a man in truth and in fact; evading no responsibility; paying every debt,

and through desire and effort, winning his Divine Sonship and acceptance into the realm of light. There are those whose understanding of the Divine Laws, governing the growth and development of man's spiritual nature qualify them to help the individual to a knowledge of his own Soul - but always by means of living in accordance with the Laws taught by the Nazarene. Unfortunately, even today, only a few are ready to accept such a responsibility.

These masters and teachers of the Divine Law are earnestly striving to bring mankind to an understanding of the Divine truth, that man may know and understand the workings of the inimitable law of justice and be able to shape his life and actions in harmony with the law. These teachers fully realize that only through recognition and understanding of the law governing Reincarnation is it possible to understand the workings of the Law of Justice. Only such an understanding will bring to man the realization that everything about him - his conditions, his environments, his failures and his successes are his exact due, and come to him as rewards or penalties for what he has done, or failed to do, in times past.

Such an inculcation discloses the fallacy and injustice of any ceremonial doctrine, creed or form of faith, that leads man into the erroneous belief that he is able to gain anything and everything, even Eternal life, Through the efforts, or at the expense, of another. It teaches clearly and without evasion or qualification, that each individual is a separate entity, apart from his fellow man, and is absolutely and solely accountable to God for his own soul and its development into conscious Sonship with the Father.

The religious inculcation of the New (present) Dispensation has as its basic, fundamental principle, the law of absolute justice, "as ye sow, so shall ye reap." This is not a mere statement, but a constantly-active Law, expressing the certainty and the necessity of repeated Reincarnations to complete the Soul's destiny. It recognizes that the one is not complete without the other, for without Reincarnation there could be no Justice. Reincarnation is the only means whereby the Law of Justice can be fulfilled in the life of each and every individual.

This new interpretation does not demand that those sincere in their search for truth must accept Reincarnation as a fact, but that they must accept the Law: "As ye sow, so shall ye reap." By accepting this Law, they will become conscious of the truth of Reincarnation as a means to the fulfillment of the Law.

Reincarnation explains why a certain condition, an unforeseen event, or an "accident" is brought about. Without such explanation, man must indeed look upon the conditions and scenes of misery about him as being the capricious pranks of an unmerciful God who plays with the deepest feelings of man much like the ferocious beast of the jungle with its prey.

This interpretation is comparable to, and in harmony with, the teachings of the Nazarene and indicates clearly how man may sow so that he can reap according to his desires, both in the present and the future. Such an interpretation instructs and guides man in the school of life, teaching him to be a man; to stand upon his own merits; to honestly pass his own self-examination with satisfaction and honor. It clearly illustrates how utterly foolish is the wasting of leisure hours in idleness and mischief, vainly hoping in the final examination, that the efforts, suffering and sacrifice of another will assure one's own Soul salvation.

The interpretation of the New Dispensation displays to the seekers after Truth and the Light the one standard: that of love and honor; helping him to feel for his neighbor as he does for himself. This is made possible only through an understanding of the law of Reincarnation. In seeking justice when others prosecute or persecute him he will be able, as did the Nazarene, to say: "Father, forgive them; for they know not what they do." \_\_Luke 23:34.

Such a man will be able to defend himself and his rights without harboring any feeling of malice or hate, and with the sole purpose that exact justice may be brought about. He will realize that all men are brother Souls, who act according to their understanding and spiritual development and that, in truth, very few know that they are about.

He is able to look beyond their deeds and to show impartiality, compassion and tolerance toward them; understanding full well that the Law will make certain they reap as they have sown and that, in this reaping, each will receive his full punishment. In the light of this understanding, an individual will realize that it is both foolish and unprofitable to hold ill-will or malice against his fellow man;

that justice must be sought in complete impartiality.

This was the life that the Nazarene, like others before him, tried to teach the people. Is it any wonder that the forces of evil and self-interest tried, by every means in their power, to frustrate his every plan and effort? How was this done? By inducing the people to suspect him and to help persecute him. Well they knew - these evil-doers - that there is no easier way to destroy than to instill suspicion of motive, and to create the impression that every effort is for self-interest.

This method is as old as the world and was never more flagrantly active than at the present moment when it is being used assiduously by those who see to destroy nations and Christianity. These perverters of truth and justice actually charge those who labor in the interests of humanity and true religion with all of the evils in which they, themselves, are engaged; and now as in ages past, the mass is blinded and misled into accepting what appears to be the easier way.

How successful the ever-operating forces of evil have been in blinding the people throughout the ages, including the present, is easily recognized in our materialistic sciences, our religious observances and blind faith, and the willful, wholesale destruction of men and property.

These evil forces have cunningly appealed to the selfishness of men, making them more and more conscious of the exterior, materialistic, unimportant issues of life. At the same time, they have blinded man to the importance of developing his own manhood, assuming his responsibilities and awakening the Soul within. They have lulled mankind into a sense of complacency and have minimized the importance of establishing responsibility and justice on earth - not for a few men, but for all men.

These selfish leaders are motivated only by their own desires; desires that are born of an unearthly fire of selfishness and brutality within themselves. They have built up a fetish, a God outside of themselves and apart from them; one to be feared and dreaded, instead of a God gently leading them to know the Divinity that dwells within; a god who would be their guide, strength and protector against all evils, within and without.

Let any great teacher or leader come among men to teach them the truth so as to free them from error and the evils that beset men and see how quickly, and with what cunning, these self-appointed leaders snatch the kernel of truth from the mouths of hungry men and give them chaff instead - the empty husks of doctrines, creeds, ceremonies and ease of life. While not essentially evil in themselves, these contain nothing of sustenance in themselves upon which the starving Soul may feed.

The forces of evil are no different today than at the time of the Nazarene. By working through evilly-minded and egotistical men, these forces center the attention of the people upon the artificialities of existence rather than on the realities of life. Holding before their eyes the dazzling picture of sensual pleasures or ill-gotten gains, they - the evil forces working through human agencies - lead thousands to their doom.

The evil leaders know, only too well, that once man awakens to the real truth - once he is brought to a realization of the existence of a Soul within himself and its close affinity with God - the allurements of evil will no longer tempt him. Well they realize that once man discovers the strength of the Soul within himself, he will become the master and no longer be enslaved by any man, thing or condition.

Knowing these truths, which appear to be self-evident, should we be surprised that the forces of evil permeate our materialistic science, our philosophies and our religions? Can we wonder that religion and belief in God are being outlawed to millions, and may soon be non-existent among the most enlightened people on earth - unless man bethinks himself and is made to realize the dangers ahead?

Should we wonder that our sciences embody and support such false ideas as belief in the element of chance; of fate not based on justice; of destiny without reason? Should we assume that man's success is measured wholly by his cunning ability to outwit his

fellowman? Our present-day interpretation of religious inculcations teach everything but Truth and Divine Law. All manner of false beliefs are held before the people to enslave them, to prevent them from thinking for themselves and recognizing the true self within, and their divine possibilities.

There is both safety and hope in the fact that whenever a people have been wholly misled and hope is all but lost, when conditions in life become so unjust as to be almost unbearable, there is born within man a desire so strong and undeniable that a new Messiah, a new Interpreter of the Law, comes to earth, and through his birth, the evil forces themselves are destroyed. This has been so throughout the ages; it was so at the time of the birth of the Nazarene, and such a time has now again come upon us.

## Chapter 6

### Reincarnation Part Two

Ever since the creature known as man attained to consciousness, and acquired the associated ability to reason and think - by virtue of which he is a man and not a mere animal creature - there have been thousands of perplexing problems confronting him and absorbing his attention. Whether he would or not, man has mentally wrestled with the possible solution for the problems and the mysteries of life.

What and whence is God, or the primary Creating Power? What is sleep? What are dreams? What is breath? What is life and - above all - what is death? What is the mystery that veils the power hidden in the almost invisible germ which, in the right environment, springs into life and brings forth - man?

These and countless other questions have baffled mankind through the ages and he has racked his brain in an effort to find the answers. To a large extent, these queries have been confined to the thinkers of the ages; those who have set aside a period in the busy, work-a-day world, as a time to retire from the hustle and bustle and question the why of existence.

The common mass of men either have not had the time to think about and ponder on these things, or have accepted them as a matter of course; content to eke out their more or less meager and unsatisfactory existence, not knowing or caring whence they came or whither they will go. This has been their curse throughout the ages. Lacking initiative and interest, they have been as dumb, driven cattle. It has been easy to foist false ideas upon them and, as a result, fasten the slave's yoke bot their necks.

Life and death are two phases of human existence which do thrust themselves pre-eminently upon each thinking individual irrespective of who or where they are; whether poor or rich; ignorant or highly intellectual; or whether black, red or white of skin. Where does one begin and where does it end? Is death the beginning of life; or is life the beginning of death? What door opens at death, or is closed with the beginning of life?

At some period in the life of every Soul on earth, these two opposite poles of the problem of life thrust themselves forward and demand consideration. Man cannot escape the problem unless he is wholly lacking in love and affection. The birth of a Soul proposes the question: From whence? Why? Whither?

Birth - beginning with the creation of the spermatozoon, its transference and implantation into the ovum, gestation and final birth of the human creature - or any creature for that matter - is still a mystery, even to the most learned. How is it possible for a protein cell to become a "living" something which, under proper condition, develops into the species of its kind? The ordinary man looks upon birth as a matter of fact without any attempt to explain it. Except perhaps surreptitiously and superstitiously.

The physician and scientist is able to trace the progress of the "seed" of things from its beginning to its material manifestation. But the mystery as to how an object so small as to require a microscope to see it, can contain within itself, and gradually develop after, the pattern of its forebears, is unexplainable. Whence its life? When does it change from a mere protein cell to a cell of reproduction wherein is contained the pattern of its species?

Death is recognized as the natural end of life, but is in itself as mysterious as life. Whence? Whither? Creeds try to explain but do not make plain. We watch the birth, the growth of the body, the unfolding of intelligence and faculties, and then what? That which has brought the joy of Companionship, the fulfillment of love, ceases to breathe, to move, and suddenly no longer anything more than the earth from which it sprang. What has become of that which we know as companionship, affection, love? It has not really ceased to exist, since nothing is ever actually destroyed. That which appears so, only changed.

The change strikes terror, sorrow, loss and dismay into the human heart, because man has continued in "darkness" and has no perception as to whether this change spells the end of all things for the one so loved, or that perhaps there is a new life beyond the veil which his eyes cannot penetrate.

In his sorrow and uncertainty man, throughout the ages, has turned to religion; not so much for a solution of the problem as for consolation. Religion has offered him the hope that, having been served from life on earth, there awaits him a different phase of existence. Notwithstanding the hope religion offers, man has continued in constant rebellion against that phase of existence called birth, but has not been willing to accept or look upon death in its true light. Could man evaluate Life's experiences in their proper perspective, he would see death not purely as a matter of fact, as inevitable, but as a necessity to the renewal of life upon a higher plane; a greater or deeper phase, and correctly understood, to his every advantage.

If men feared less and thought more, they might question with Hamlet:

"To die, to sleep; to sleep, perchance to dream,  
Ah, there's the rub! For in that sleep of death,  
What dream might come, when we have shuffled off  
this mortal coil, must give us pause."

This pause might cause men to think. Thinking might induce investigation and investigation reveal the mystery that death is no less, no more, than the beginning of a new life; another opportunity. On this basis, we can come to realize that death, indeed, is neither more nor less than a sleep, and that from this sleep we awaken free of the aging, tottering, limiting mortal coil to begin a new phase of life.

Basically, perhaps, the solution of eternal life has been the aim and effort of most men. Man's search for longevity, his desire to solve the riddle of the universe, has been responsible, no doubt, for the development of the wise men and sages. These wise men, sensing the limitations of material science, delved into the spiritual side of life, perceiving that where materiality ends, spirituality man begins.

Such men, though few in number, have endeavored to bring the light of understanding of wisdom and illumination, to the masses. In all ages, however, they have met with a wall of resistance from those they sought to serve. The retarding influence of superstition and bigotry, the adherence to preconceived beliefs, and the engrossment of every-day material activities, have prevented the common lot of men from accepting new ideas. They thereby actually refused and rejected a knowledge of the operating Laws which would have gradually brought them light and the means of finding the "way" out of the darkness of ignorance into the light of reality.

Despite the unwillingness of the masses to accept anything which the majority do not believe, or belong to, a few Souls have sufficiently awakened from their mortal slumber to look beyond the appearance of things, to seek the Laws that govern creation,



thereby finding that death, being a rebirth into a new life, is part of creation itself. These have found that the mystery was not so deep as commonly thought; that the identical Laws which apply in the mental and spiritual realm also manifest in the material. This is the oft-quoted Law of the Thrice Great Hermes:

"As in the Above, so in the Below,

As in the Inner, so in the Outer.

All Law is based on cause and effect. This, a Law in itself, has been stated time and again. It must be repeated many more times before men will accept it and be guided by it. Then, and only then, will it be recognized as the simple and easily understood statement of the Nazarene:

"Whatsoever a man soweth, that shall he also reap." \_\_Gal.6:7.

This, one of the great Laws of the Universe, has for centuries been known in Eastern countries as the Law of Karma, but, in the West, has been wholly ignored. It is the Divine Decree that like produces like, whether this be in the species or in the actions of men. Every cause produces a definite result. This Law, ever-active and unswayable, is at once the hope of the spiritually awakened, and the death-knell to the desires and efforts of those who refuse to work in harmony with it.

Even in defiance of this Law, man has, on the physical plane of manifestation, discovered another Law - the Law of the conservation of energy; that is, that every particle of matter that has ever existed, exists now, and will continue to exist, though in changed form. Nothing is lost; nothing can be lost. All creation has but one intent and purpose: to build on an ever-upward trend. Those who refuse to keep in step with the activity of this Law are "cast by the wayside."

The impulse of Nature is forever onward and upward and although often interfered with or retarded, is never actually stopped. Nature does not favor or countenance devolution, or "progress in reverse." Her law is evolution, and evidences of this Law may be seen everywhere.

The old tree which no longer brings forth fruit is, like the Biblical fig-tree, accursed. It dies, rots and is resolved back into the original elements. Whatever ceases to grow, go forward, expand and evolve, is under the ban of Nature who issues the edict: "I have no further use for you; you must give way to that which is willing and ready to manifest my exuberance, my spontaneity, my youth, my beauty, the thrills of my life, the love of my heart, the ideal of my sense of perfection, thus expressing the highest in me; that which manifests the newest and loftiest impulse; that which will develop and become the embodiment of the highest concept in its particular kingdom," Man, although having been graciously given free Will, is under this same Law.

Nature takes the substance of the old, refines it by means of her Alchemy, and offers it to the new plant. The wonders of the new creation merely reflect the old in a new combination, perhaps with greater beauty and more pleasing symmetry of form.

Is it possible for the thinking, reasoning mind to escape the conclusion that if this Law is operative in the plant, the animal, the rock, it must likewise govern what was destined to be the greatest of all of God's creation - Man? Is it conceivable that God neglected to provide for the evolution of the one creature made in His own image and likeness? Hardly! Yet man, possessing free Will, may refuse to accept the order of the Law; may refuse to cooperate with his Creator and, in his defiance, bring destruction upon himself for it is written:

"The Soul that sinneth, it shall die." \_\_Ezekiel 18:4.

Is it not written that God will destroy the Soul; but that man, as a result of setting destructive Laws into operation, thereby destroys himself.

Man, alone, of all creatures in the Universe, has the ability and the privilege to be a co-worker with God. As a being capable of thinking, reasoning and expressing himself, man can become an instrument in the hands of God and may, by means of his Intuitive powers, once developed, help in controlling the affairs of the Universe.

If new trees and plants may, and do continually absorb, for their subsistence, the substances which were formerly part of the old, why does Nature thus continually reproduce the same creations, if it is not under the Law of "Like produces Like?" then one production of the oak, the wheat stalk or the animal, would end the existence of that species forever. Since we witness action or reproduction continuously, does this not explode the theory that there can be cessation on any plane, whether this be in the vegetable, animal or human kingdom? What has been and is, must continue to be, though perhaps in a changed form, because all is a manifestation of creative activity.

This is an unceasing activity, and since man is included, his rebirth or reactivation is part of the Law, god is being. He operates under a Law as do all things. Any interference or cessation of the activity of the Law would throw all things into confusion or chaos, and result in destruction. God could no more set at naught one of His own Laws than He could destroy Himself.

Man, being under the Law, is likewise compelled to obey or harmonize himself with the Law, or gradually, individually or collectively, degenerate to a mere animal state and cease to exist as man. To obey is to live, not only momentarily, but eternally. To consistently disobey is to gradually bring about self-destruction, and that, alone, means death in the real sense of the word.

Birth and death are the two opposite poles of man's experience on earth; his is the opportunity to learn and to know. Between these two poles or portals is found all the hope and all the discouragement, all of faith and doubt, all of the love and hate, success and failure, conjecture and theory, religion and loss of anchorage which go to make up a lifetime on earth. All of these things are essential to man's welfare, because through them, he is finally awakened to a point where he is led to think, to seek, and to ultimately find the door through the veil or, failing in this, to face the cessation of all activity, which is actual death.

By the sowing, man places the grain of wheat into the ground; he sees it apparently disintegrate and seemingly die. The old form changes, and, to all appearances, deteriorates into the original elements. But lo! - out of the invisible germ hidden within the godly springs forth a tender shoot. By appropriating the elements at its command, the sunshine, warmth, moisture, the nourishment furnished by the soil, this tender shoot or sprout gradually takes form and, in time and proper order, reproduces itself a hundred-fold.

Is it possible that man, who usually considers himself a "lord of creation," possesses less resurrective power within himself than the little grain of wheat? If so, then the Creator who "made man in His image," did not think very highly of Himself or His highest creation.

Actually and logically, man should, in his every-day experience, gain a two-fold lesson: He should recognize that everything repeats itself and evolves. Nature commands: "Grow or die; evolve or deteriorate; produce, i.e., create, or pass into oblivion; lastly, awaken and bring into manifestation the seed of resurrection, or cease to exist as a separate being.

#### The Consciousness of a Continual Reproduction and Recurrence

The which once was, continues to be, or may continue to be. If the grain of wheat "dies" as such, only to reproduce itself, dividing its life many-fold, then the desire of Nature, the incentive of Nature, the Law of Nature must be reproduction or repetition; Nature being unwilling that any creation shall cease to exist.

Here the hope in the heart of man awakens to simple logic. If Nature ordains that the smallest of grains, the Biblical "mustard," shall reproduce itself, then it must certainly be the intent of Nature that man - still the highest form of creation, debased as he has become - shall pass through life, reproduce himself, pass on and return again by means of the process of Reincarnation, until, perhaps through eons of time, he reaches the perfection intended by Nature as the Ideal.

As intelligence, the sane, sensible, logical reasoning power in man - not the superficial intellect of the intelligencia - develops, there comes to man an inner or spiritual awakening. At the same time, contemplation and realization of a higher form of creative ability fills the heart, an ability which he now knows he may consciously direct.

Man has for centuries witnessed blindly, unthinkingly and apathetically, a most realistic example of resurrection in the change of one form into another. He has seen the caterpillar spin its cocoon about itself while attached to the branch of a tree; implant therein the seed of itself to develop and remain dormant through the long winter months, perhaps covered with snow and ice; and then, re-activated by the warmth and sunshine of Spring, come forth and emerge in a form beautiful and resplendent beyond words.

Either as worm or butterfly, this creature has no concept of what it is or what it is to be. It follows blindly, but obediently, the Laws of its nature; satisfied to do the Will of the Law or the Being that called it into creation.

If man were less blind, less self-satisfied with his own superiority, he would deeply bethink himself, and draw a lasting lesson from the life of this lowly, but beautiful butterfly. Most significant of the implications to be drawn from this lesson would be the continuity and perpetuity of life when the Law itself is obeyed.

Seeing that the caterpillar can evolve into such a beautiful embodiment, return again into a worm, and reincarnate time and again, is it possible for any thinking, reasoning being to doubt that life, for man, can be any less? Does not this humble illustration lead us to the obvious conclusion that Reincarnation and re-embodiment are one and the same thing, and that man has, at least, the same opportunity and privileges as the lower forms of creation?

Passing on to the great mystery which is life and the continuation of existence on the material, as well as the spiritual plane, man witnesses, from the single speck of protoplasm, the development, and birth of the human creature, possessing a mind capable of thinking, creating, loving and hating.

Is it possible for the thinking, reasoning mind, while witnessing this process, to doubt the perpetuity of re-creation? Is man foolish enough to believe that, as a result of the marital relationship, he really creates a mind and Soul?

Man sows the seed, but man is only the sower; woman the receptacle and the crucible wherein that wonderful artistry then takes place. Woman is the laboratory where in Nature, not she, performs the miracle. The operators, or manifestors, both being the same, can we explain why several children of a family are so totally different one from another? Why some members of the same family may be thin, some robust; some blue-eyed, some with eyes of gray; some large and dark, others small or light; some after the father or mother; others entirely different.

In this we are brought face to face with the mystery of Reincarnation. If we bear in mind that the family is merely the "collector of persons," our understanding of the Law becomes easier. All operating Laws in or of the Universe work in harmony. The Spiritual Law is a counterpart of the mental, or the emotional, each manifesting that which takes place on the material plane of the universe.

If we refuse to believe in Reincarnation, then we are confronted by this problem: If all the human beings that ever lived were on earth today, then the universe would be inconceivably cramped and overcrowded. This poses the question: Where could all these Souls exist? There is only one logical answer. Reincarnation alone, offers the solution.

There are only so many Souls. Most of these return time and again in order to work out their perfection in time, as "sons of men, become the Sons of God."

This statement offers another challenge: Are there any men living, do we know of any who could by any stretch of the imagination, be considered, or qualify, as sons of God? If not, and if we do not accept Reincarnation as a certainty, where could men develop onto Sons of God, i.e., perfection, since according to the Biblical statement, this must be accomplished on earth.

The orthodox will not accept this explanation of pre-existence, existence and re-existence, mainly because it demands that man must reach a certain degree of perfection before he will be relieved of repeatedly returning to the earthly school for further instruction and experience. They forget that the Master-teacher of their religion was most positive in his various statements that man must be born again: in the spirit as he was of the flesh. Only a few, those so reborn, can know the mysteries of the kingdom of heaven, i.e., enter therein. It is also a fact that man must in the ultimate, be changed from a son of man into a Son of god, before his return is acceptable, and his earthly labors, hence is earthly existence, is ended.

Perhaps the greatest orthodox objection to Reincarnation on the basis that, if this is a Law, a must, then loved ones will not meet again. This idea is basically false. Under the Law, Love draws loved ones together, irrespective of where they are; love being the only Law. Moreover, how many, or how few, right here and now, in any given family, love each other so affectionately that they actually desire to be constantly associated? How many make actual efforts to remain together?

The concept itself is in error. According to the creed, those who accept in faith and become "concerned": are saved and enter "heaven," the abode of the blessed, hence are together. Those who do not accept are eternally damned, are separated from the others, irrespective of how deep the love between them. The decree is final.

If reincarnation is a fact, then however grievous our sins, unless they be "unto destruction," the Soul has opportunity after opportunity to free itself and at last be again with those who earlier achieved the prized possession of the "mysteries of the kingdom of heaven." Under this Law, each Soul is given opportunity after opportunity and no soul "dies," is condemned, damned or lost unless, or until, it ceases in its efforts before it has retrieved its past.

If man ponders the problem of existence, he will recognize in the world about him the counterpart of what he himself is expected to be and he becomes conscious of the command to perfect himself. He begins to recognize that his very existence is dependent upon his growth into spiritual consciousness. He realizes that he must develop and unfold in order to progress, and that his body is the caterpillar, while his Soul is - may become - the beautiful butterfly.

Reincarnation is the medium the creative God has provided for man so that he may gain knowledge and experience and with unlimited time, perfect himself. Reincarnation does not, by any stretch of the imagination, imply that the Soul returns to, or into, the same old resurrected body.

We have noted how, in nature, in the plant world, the old and outworn is resolved back into the original element and therein and thereby renews itself through its own new plant seed. It is almost identically the same with the Soul. The old body returns to the element from which it came, is there renewed and becomes the medium for new life.

In a sense, the old, useless, worn-out material is made use of time and again, but not until it has renewed, or fully rejuvenated itself. "Dust to dust, ashes to ashes," - yes; but no sooner has this return been accomplished when the material so released again becomes new, rejuvenated, revitalized substance, or "body," offering the new spirit another vehicle through which to manifest.

Man's return to earth is necessitated by the fact that here only does he possess Mind; the governor, the builder, the constructor, the

thinker, the director, and at the same time, the tool with which to shape his destiny toward continued life, or destruction. Opportunity after opportunity is offered to him - opportunities which in past lives he rejected and which, if he were limited to one earthly existence, would not be his.

If man thinks positively, he may ultimately desire to rise above his purely material existence, and if the desire is strong enough, he will begin the effort to create and bring into existence his own spiritual self through the medium of Soul development. If despite his knowledge of the Law, and the love in his heart, he should fail by some misadventure, to achieve perfection, he would, by means of the privilege of Reincarnation, be given another opportunity to achieve that objective. As a result of his desires, which are part of the Soul, he will be drawn to parents, and into environments, which will permit his bringing these Soul desires into manifestation and becoming that which the Law, in the beginning of time, ordained him to be.

Let us recall to mind the question which the Nazarene propounded to his disciples: "Whom do men say that I am? Some answered Elisha, while others gave a different answer. But when he asked his disciples whom they really believed him to be, the answer was different, though perhaps no more true: "Thou art (who has become) the Christ, the Son of the Living God." - Matt. 16:16. This is a counterpart of the Divine statement: "As many as received him, to them gave he power to become the sons of God." - John 1:12. Certainly, the Nazarene had gained his knowledge, and attained to his Christhood, as a result of experiencing both good and evil as must every Soul.

The problem of reaching ultimate perfection is one which each individual must solve for himself by working out his own destiny. Instructions, guidance and encouragement all have their place of course. Suggestions may be offered, the way pointed out, the means indicated; but first, last and always, it is for the individual to accept and apply what is taught.

No one can think our thoughts for us. No one can instill in us the necessary desires or make for us the required efforts. We must build our own cocoon, place therein the Soul's Spark, and, by effort, bring to life the beautiful butterfly - the soul in its flight upward.

Reincarnation is a Law co-existent with the creation of man, or of man in the process of becoming a reasonable being. It is a Law, perforce, which gives every Soul another opportunity whether he will or not. It is a process of living and "dying," of coming to earth and leaving it again. This process must necessarily continue until the individual awakens to his own possibilities, his possible destiny, and decides what his aim and end is to be - Soul Consciousness or annihilation- (eternal oblivion). This all-important decision is left to man and he alone is responsible for the outcome.

How soon, or how long delayed, or exactly when the final incarnation shall be completed is also left to individual decision. There is no need for delay. Endless Reincarnations are the result of procrastination. Procrastination is not only the "thief of time," but also the underlying cause of most failures. There is no need of passing through endless Reincarnations. He who has learned the Law may at once begin to build into eternity, to erect the Temple "not built with hands," to bring the Soul's Light into manifestation and transmute the son of Man, the mortal being into Immortality. In this process is fulfilled and made real the experience of Immortalization, "mortality having put on Immortality."

Man, created in the image of his Creator, is in possession of a mind. Within him, also, is the Soul. His is the ability of the Architect - the builder. When ever he is willing to listen, God reminds him: "Son, all that I have is thine; thou in me and I in thee. Follow my Laws and all things shall be thine. Great things shalt thou do. Nothing is impossible to my Son."

The Master-teacher, the Nazarene, by precept and example, has clearly shows man the possibility of achieving Godhood, slowly, step by step. As the great exemplar, he has demonstrated how man, by means of his every thought, desire and act, may build an imperishable spiritual body, a Christic Soul. All this comes about as a result of listening to the Soul's admonition and following the Path.

Reincarnation offers man the means of gradual growth, with its attendant possibilities, Spiritual awakening as a result of experiencing the joys and sorrows of life, building the Immortal, spiritual body; awakening the Soul and bringing it into consciousness and

manifestation - these are the fruits of repeated life experiences. Reincarnation offers time and opportunity to transmute that which is base in man into the pure and holy; the grossest desires into the highest ideals; changing, transforming, by the constant effort and gradual growth, the mortal son of man into the Immortal Son of God.

God's universal ideal is perfection. It was not ordained that man should live in sorrow, in sickness, in suffering and defeat. Man has brought these reverses upon himself by his own disobedience to Laws which are evident in the lives of the lesser creatures. It was God's plan that men should live as His Sons; eating of the good fruits of the earth; partaking of the blessings everywhere so abundant. So generous was He in the establishment of His Laws that, though man disregard them all - unless he commits the sin which is beyond redemption or finally rejects all Law - he is given opportunity after opportunity to finally achieve Sonship with the Father and, in truth and fact, become His Son.

## Chapter 7

### A Code of Ethics to Govern All Activities

The worst possible waste of time and money, is to spend them off the line of your career." \_\_Emerson.

The most important work which God delegated to His co-worker, man, is the instruction, guidance and moulding, by example, of human Souls for a better, higher life here, and the Soul's immortalization for the hereafter.

There is no greater opportunity for this service than in the home. You are familiar with Alexander Pope's maxim: "As the twig is bent, so the tree's inclined." This twig is the child. The lessons of life and behaviour, learned at the mother's knee in the home, by the conversation, teachings and especially the behaviour of the parents, make an indelible impression that is ineffaceable and will consciously or unconsciously guide the child throughout life.

Conditions, circumstances and environments may be changed, perhaps very much for the worse, and it is possible that in later life the person may be led astray; nevertheless, it will be only temporarily; the man or woman correctly taught and moulded by example, will usually fall back into the grooves made in early life.

All the legislative enactments, all the police powers ever administered, all the Courts in existence, all the mundane forces at the command of man are impotent to fully correct the erroneous, degrading, false impressions made on the impressionable mind during childhood. A comparatively few of those raised in undesirable family environments retrieve themselves because of some conscious awakening experiences, but the vast majority will follow the "bend of the twig," the inclinations and predilections implanted in childhood.

Very often we hear the common complaint of parents: "I tried so hard to teach my child, or my children, correctly, the proper thing to do, the right way to behave, and now - look at the result!" Yes, but what was your actual behaviour in the presence of these children? Did your actions belie your inculcation?

A thousand most wise precepts may be utterly destroyed in the mind of the child by a single contradictory act. The child may not think or reason, but is impressed subconsciously. Its unconscious thought is: "If mother and father do these things despite what they say or teach, they cannot be so far wrong, so why may I not follow their example." the groove of action for the child's future behaviour is cut, not by words, but by the acts of parents, teachers, officials.

The blame for today's rising tide of misbehaviour, dishonorableness, degrading practices and crimes among adolescents must be

placed where it belongs: at the doorsteps of the parents and their failure to be all that parents should be.

In the list of contributing factors, we must also consider the ineptness, ignorance and irresponsibility of teachers in public schools and institutions. Last, but by no means least, we must not overlook the perfidy of public officials whose irresponsibility and dishonorableness are of universal knowledge. The misdeeds, the treachery and downright wickedness of those in high position as broadcast through the daily newspapers, the magazines, the radio and television, present a shocking example to impressionable teenagers whose moral fibre is in the critical, formative stage.

The groove of misbehaviour, disobedience and degrading practices having been cut, and cut deeply throughout childhood, it is a foregone conclusion that the coming generation will follow the path established by the parents: thus "the sins (habits) of the fathers shall be visited upon the children unto the third and fourth generation." Numbers 14:18.

#### Reverence and Responsibility for the Child

The child is a Soul enrolled in God's great school of life. The child is the responsibility of the parents who called it into being. Try to evade this Law as they will, and under whatever excuse they may conjure up, they are still held responsible under God's Law.

The Soul that in past lives was defective, criminal or immoral and is reborn under unfortunate, but fitting circumstances, into adverse conditions, is forced to fight blindly toward a far gleam of light, using whatever spiritual instinct is still left. Although hampered by poverty, squalor, unfortunate environments and criminal examples, he is, nevertheless, as precious to the giver of Life as the daintily-cared-for-darling welcomed by birth into refined, luxurious surroundings. Heaven cannot be complete until the last Soul, no less than the first, has fulfilled its destiny.

The new concept, or concept of the New Dispensation, recognizes that in each child there is a part of god, the eternal Being of Existence. While each child is necessarily born with the sin of previous incarnations, it is not equally true that it is born in sin. Here is the Nazarene's statement, spoken for all time: "Of such as these is the kingdom of heaven." \_\_Matt. 19 :14.

We must become conscious of the fact that within each normal child is hidden the Divine Spark or Light of a Soul, and that this may be kindled into a Flaming Fire by love of the parent or the Divinely Guiding Spirit that all true teachers possess. If this love and essential quality be lacking in the instructors, then this Light, this Spark given the child at birth, may be more deeply covered over or be turned into a deadly destructive force.

In this sense the child is as clay in the hands of parents and instructors, and may be modeled or moulded according to their own nature, their desire, or their ignorance. In this same light we must recognize that, with rare exception, parents and instructors are responsible for the ultimate nature of the child and predetermines, to an incalculable degree, whether it is to become an "angel of goodness and mercy," or a "demon of evil and destructiveness." The Law of the New Dispensation places this responsibility squarely upon the parents and those employed to teach children.

Reason, sound judgment, patience, affection and love must guide authority in commanding the respect and obedience of the child. Sternness may be necessary, but this must be modified by reason and a recognition of the child's welfare. Punishment for deliberate infractions of the rule of right is as essential as is reward for obedience and faithfulness. One is the positive of the other negative. The pendulum of the clock swings as far to the left as it does to the right. This is the Law of Action, and in turn of Reaction; Likewise of exact Justice.

Awakening within themselves a consciousness to prize as jewels the innate qualities hidden within the bodies of the little faces that look up to them with confidence and expectation, parents and teachers should, aye, must, cultivate within themselves actual reverence for each small personality placed in their care. Unless they have a proper appreciation, love and reverence for the children

placed in their care, prizing each of them as a gift from God, a valuable addition to the state and nation, parents and teachers are not fitted for the position they have assumed.

The child is never a chattel, never one of a mass, a cog in a machine, but an individual, inherently with possibilities as great as that of any man or woman who ever lived. Each and every child is the possible heir to freedom; the good things of life; the privilege of Immortality. If they fail to achieve these ends, the responsibility, aye, the damnation, is not upon the child, but upon those who guided, or failed to guide, their childhood and youth. This is the edict of the New Dispensation. All who fail to accept and adhere to it, constitute the "chaff to be burned" of Revelation.

In all instances, and under all conditions, parents and teachers must appeal to the child's higher instincts and deeper impulses and, with confidence, expect the response to be of like nature. If the desired response is not forthcoming at once, patience must be exercised. If the child is told, or commanded to do a certain thing, the reason for doing should be carefully explained. If punishment is meted out for infractions, the it is even more essential to explain why punishment is necessary.

Subconsciously, a child is a reasoning being. It knows by instinct whether a reward is earned or is offered as a bribe, and whether or not punishment is justified. It resents and despises bribes and unjustified punishment, as it should, and as do all reasonable beings.

Love is the foundation of the Throne of the Universe. Love must be the ethical guide of all action, if such action is to be constructive. No one is fitted for parenthood whose basic action is not founded in love or affection. The teacher who does not love her work, is unfitted for such a position. She brings heaven's condemnation, instead of heaven's blessings, to those entrusted into her care. This is the prime cause for present-day juvenile delinquency. This condition must be corrected if the present race is not to follow in the wake of all precious races.

The inner light of those who have attained and know is lighted from the throne of love. It is our duty to keep this light burning so that it will illuminate the path of those who follow. The Nazarene, and John in revelations, gave warnings of the most positive nature to parents, teachers, and all those into whose care children are entrusted. If these warnings are unheeded, then the punishment assured in the teachings of the Illuminated are certain to be realized.

These warnings are actually commands, not mere requests. It is the will of the Law that not one of these little ones be permitted to go astray. If all else fails in guiding children, then the rod of punishment is not to be spared, lest the child lose it way, but justice is to be tempered with mercy; the sense of justice being strong in the child's nature, even while it resents direction and even punishment for disobedience or wrongs of which it knows itself guilty.

All spiritual teachings are positive in their statements that to wantonly lead astray one of these little one, or to permit them to be led astray, when preventable, is to bring upon our heads a punishment so severe that it were better a millstone were hung about our necks and we be cast into the sea; for "their angels do always behold the face of the Father.

Thus far these commands have been heard but not heeded. They have made little impression upon the parents, teachers and those into whose care children have been entrusted. Now, however, the time of reaping is at hand and it were well indeed for all concerned, to take careful heed of the instructions and warnings given by those who know.

#### Higher Ideals In Teachers

At no time in the history of the world were the ideals of teachers so high, or the good accomplished by them so lasting, as during that period known for its "little red school house." This was a period when the teacher's moral - his religious faith, love for, and price in his profession - and the hickory rod, went together. Parents did not interfere with the teacher's idea of discipline and, as a result, statesmen, leaders and literary geniuses, not cheap politicians and gangsters, were the finished products.



Consolidated Schools, colleges of higher learning and all the educational institutions combined are wholly incapable of producing men of the caliber of that period. Today's lack of sound training is proven by the present irreligion, irreverence, lack of respect for authority in the home, the church, and the state. The once high ideals of reaching statesmanship and sound education - all passed into oblivion with the interference of politics in the school, in conjunction with the authority over teachers to forbid the punishment of pupils of infractions.

Today our schools, colleges, and institutions of learning are little less than hotbeds for insubordination, atheism, immorality, dope and alcoholism, and communism, all combined with wholesale disregard for property rights. Basically, the fault lies with the parents who have ceased to guard the proper education, guidance and protection of their children.

The church, or the ministry of the church, which once exercised jealous care over the "little flock," religiously visited the schools and took good care that all was in order, ceased its vigilance with the consolidation of the schools. Except for a few rare instances, there is a complete lack of moral courage among the religious leaders of today to strongly voice their disapproval of that which is not to the welfare of the youth.

In all too many instances the educational leaders have become converts to the foreign idea that children should be given free rein to express their "natural" emotions and inclinations, no matter where this will lead to, and that the rod should be safely hidden from view. This has resulted in universal juvenile delinquency; youthful vices; disrespect for parents, for all authority and property rights.

The teachers during the period of the "little red school house": were as different from those of today as is night from day. In their eyes their thoughts and their hearts, teaching was a profession; it was a position of honor; it was a holy duty. What is more, they took up exactly where the parents left off when the children left for school. Proper behavior on the part of the scholars was a "must." Unseemly behavior on the part of the boys and girls was unthinkable. The parents frequently "looked in" unexpectedly and the teachers prided themselves on having the scholars prepared to be at their best both in behavior and examination on all subjects studied. The teachers belonged to church and upheld the principles taught, although they never or rarely referred to them as religion. They followed teaching as their greatest love - and only secondarily as a means of earning a livelihood.

These men, and later women, accepted as a truth and fact that the foundation fathers of America considered the educational system as a sacred duty to prepare the youths for sound citizenship on the one hand, and statesmanship of the other. They recognized that the parents were responsible for the training of all children before school age, and that this training was continued in school to the end of youth.

This was the very foundation of good and sound government. Teaching school therefore was a noble work; a holy work; a work having the blessing of God; not lightly undertaken and uninterfered with by inter-school and college intrigue, politics and union gangsterism, or the domination of foreign destructive and disruptive ideologies.

The parents of those "little red school house" day were firm in their thought and belief that the school was sacred to the younger generation, even though it did not teach religion as such. The conduct of the teacher, the language he used, his tone in speaking and teaching, set the example for his pupils. The parents saw to it that his conduct out of school was in keeping with his actions during the hours of teaching.

Teachers and parents formerly worked together. The parents upheld the authority of the teacher, even though at times it was severe. Many now living who "graduated" from this little corner school are still aware of the "light touch" of the hickory stick. At the time there may have been resentment, but there also was the inner feeling that the punishment was deserved and was "good medicine."

If America is to remain the land of freedom, of manhood and womanhood, of statesmanship and the clean government our foundation fathers dreamed of, if we are to fulfill the vision of John in Revelation, we must return, at least in principle, to that system which

produced such great statesmen, orators and authors. If we change our ideals and follow in the path of all decadent nations, we are doomed, because there will be no other great, rich and powerful nations to help us by pulling us out of the mire.

#### Good Neighborhood Centers

In cities, due to the immense population, it may not be practical or feasible for parents to visit schools and fraternize with the teachers as was the custom when "teaching school" was really considered as an honored profession and not as now all too frequently, a means of earning a livelihood with as little effort and responsibility as possible. Good neighborhood centers, the present parent-teacher associations (as free from politics as possible), the Mothers' Clubs can be formed and, correctly governed, will be of inestimable help in bringing together those interested in the proper education of children. At such meetings they can discuss the problems confronting both parents and teachers; bring parents and teachers together, consult on ways and means to accomplish objectives, and above all, bring about a close cooperation between teachers and parents.

From such meetings of parents and teachers can come the organization of Little Mothers' Clubs; classes to be held after school where girls are instructed in the knowledge that so vitally concerns them, with instructive talks by nurses and physicians who have their well-being at heart. This is especially desirable in the crowded districts of large cities, where poverty and ignorance go hand in hand.

Such instructions should include cleanliness of every description; proper dress for health and social well-being; proper food correctly prepared; bodily care and physical functions; hygiene; behavior at all times and discussions between themselves and with others. These instructions should be simple but fundamental, and designed to constantly instill, within the children, respect for themselves as well as others.

Classes should be formed and maintained in which courtesy and good breeding are emphasized and constantly illustrated, so that these become a habit. With such an educational program, we, God's greatest nation, need no longer be accused as the world's most ill-bred people; an accusation all too true as every traveler knows.

In these centers the child should be instructed how to cope with the "awkward" age with its frequent embarrassment, mental suffering and loss of health, and how it may safely pass through this period with all the attendant pitfalls and evils of this plastic, formative age. Such information should be made attractive by means of drills in behavior; in gentleness and correctness of speech and mannerism; courtesy to ladies and elders; the cultivation of promptness in the performance of all duties. These things will serve the child, the nation and God in a most practical manner, and are a God-ordained must, if this nation and its people are to survive during the dispensation now upon us. We have the biblical assurance that the wheat will be separated from the chaff, and the chaff destroyed.

The vital necessity of purity and cleanliness in personal habits is to be emphasized in relation to health, personal well-being and individual spirituality. In this present age we can no longer attempt to separate the material from the spiritual, because it will be spirituality alone which will save both the individual and the nation. Let there be no mistake here! The child must be taught, from the very beginning of its comprehension, that the body is the Biblical or spiritual Holy Temple; that the eyes are the windows of the Soul, and that within the temple is the shrine or sacred dwelling-place of the Day-Star or Soul from on high.

If these things are taught, each Soul will assume its full responsibility placed upon it when born into this mundane sphere - a sphere that is potentially a heaven or hell, depending entirely on man's own actions.

#### Instructions In Eugenics

Voluminous as have been the discussions on this subject, there seems to be no universal agreement regarding the advisability of introducing such instruction in the public schools. If competent teachers of the proper temperament could be found teachers who had the welfare of the child fully at heart, and who could forget their own personal interests, then such instructions should be

endorsed. But since teachers of the type mentioned are exceptions rather than the rule, all instructions should be arranged for and given under the joint supervision of a well-selected group of parents, teachers, physicians, and ministers of the church. Each of these has, or should have, an equal basic interest in the well-being of the child, youth and future citizen.

The surest and most certain method for eradication immorality, unmorality, weakness and disease, is be same, sensible and easily-understood instructions on these subjects; instructions that will appear reasonable to the young mind, and not too difficult to follow.

"Cleanliness (both of mind and person) is next to godliness." This is an old familiar saying, and its truth is uncontradictable. To be clean of body, pure (clean) of mind, to live on the best and most correct diet, and think clean, exalting thoughts, is the surest and most certain method to build the Immortal Soul.

Admittedly, it requires concentration of mind, observation, application, determination and power of Will to maintain an all-around cleanliness in the daily habits of life. This is possible only if the parents and teachers see to it that the child forms a habit of such living in early youth. Teaching alone will not do it, because teaching, as such, is superficial. Conscious effort is needed to form right habits. Once the habit is formed, efforts are no longer necessary, even thought is not necessary, since the habit itself forces compliance with the Law.

The world judges us at a glance by our neatness and propriety in dress; or precision in the details of grooming, our cleanliness of person, behavior and attitude under all circumstances. We ourselves, should and must, come to regard the body for what it truly is - an holy temple in which we dwell for a little while. Not for a moment should we forget that life is given to us as a blessing - an opportunity to develop all our faculties and potentialities, so that we will grow Godward.

It is therefore important that we keep the body, God's temple, clear of the rubbish and filth of uncleanly living and unholy thinking. This truth we must also teach our children, while constantly bearing in mind that such teachings are worse than worthless unless we make ourselves examples of the instructions we try to convey to them.

Beautiful, well-kept homes are never surrounded by rubbish, straggling hedges and broken-down fences. The well-kept lawns, the gardens, the cleanliness of the windows - eyes of the house - appearance of the entrance-hall and the neatness in dress and behavior of the children who come from the house, beget approval or condemnation for the host within. This is equally true of personalities. Man's appearance, his habits, his behavior and his perfection are reflected in the simplicity of the ensemble as a whole.

A clean, wholesome and pleasant habitation, irrespective of the humbleness, is an absolute essential to the environment of that precious gift from God, the only reality, The Soul. It is our duty to so live and instruct the child that it will instinctively and unconsciously follow the example we set.

#### Personal Example

Personal responsibility is the foundation of strength and true manhood and womanhood. Coercion - command without reason or explanation - will develop antagonism and contrariness of Will. Law must be explained to each child or pupil in a common-sense manner and with the recognition that the child is a rational human being, able to comprehend truths and facts when properly conveyed. We must appeal to the child's pride, the subjective self, innate common sense, and sense of right, justice and propriety; varying the language and application of the truth of the Law to suit the age of the child.

All of the years of childhood, from the cradle to adolescence, are of supreme importance in teaching truth, establishing trends of thought, character and habits. During these years the child should be helped into a full understanding and comprehension that he is not "just here," but is here for a great purpose; That life is a great and glorious opportunity to bring into manifestation all his

possibilities and capabilities, and that these are little short of those of the one who created him and who promised that he (or she) may, if desired, become like Sons and Daughters of that Creator.

The child must be taught in an easily understandable manner that in all things a positive attitude is essential. It must be told that half-hearted desires and efforts necessarily result in failure; that success begins in being faithful to the small and seemingly unimportant things of life.

The child must be taught that it, no less than every other individual, is a free agent with the privilege of building for itself a fine, strong, dependable character. He must be made to realize that he, himself, must do this; that no one else can or will do it for him and, further, that because he has free Will, he is governed by the Law of Personal Responsibility, the two phases of the law working, or operating hand in hand. He should recognize that in his own hands he holds the means of a glorious future of honor and success; that his is the power to make or mar his life, both here and hereafter. Once he becomes fully conscious of this law, he will have the means and the method for transforming himself from weakness and inefficiency into a pillar of strength and self-mastery.

The way of bringing about this transformation is, admittedly, the way of the cross, but so is all of life. It is the path of many stumblings; of heavy burdens and possibly many backslidings; of heavy burdens and possibly many backslidings; but the goal is ahead. Every effort adds greater strength toward the final overcoming and achievement. Accepting the cross, the challenge, is to gain the crown.

#### Simplicity

Plain living, nourishing food and simplicity in desire, was the rule not only with the Pilgrim fathers, but also with the religionists from many countries, who sought freedom to live according to the high ideals of their simple religious beliefs.

The ideas and ideals of these Pilgrims and sectarians formed the foundation of the educational system of the early Americans and upon this philosophy the safety of the republic must rest. Any interference with this freedom of religious thought and simplicity of life, is dangerous to the American system.

Our forefathers, forced by circumstances and environments, as they were, to live in an unpretentious manner, nevertheless gave birth to some of the greatest statesmen the world has ever known, and these were the keystone of the democracy. Lincoln was a rail splitter, who became immortalized because he did not compromise with falsehood, deceit and crime; he emancipated the slaves.

Grant, unbendable, simple, sincere and a peerless leader, the driver of a canal horse; Franklin, sectarian and Friend, simple in life and religion, a penniless lad with lofty ideals and the brotherhood of man in his heart; careless of profit, lowly, but not vulgar, in his tastes; Washington, a simple farmer, though in power he could have been next to a King; in fact, a King of the new country - all of these were immortalized, not because they sought power, glory or possessions, but because they glimpsed the spiritual light so much hinted at in Revelation, and so very much concerned with the new world.

Like these, who were great because they were simple in heart and lofty of Soul, we must guard the rising generation that it will not drift farther away from the true way of life that leads to spirituality, and fall into the morass of all that is destructive. This must be our mission. Unless we prove true to this mission, not only will the rising generation be thrown into the maelstrom of the hells now rampant, but we, having failed in our duty, will also follow them.

The modern Babylonian habit of late hours, little sleep - hence insufficient time for physical and mental reconstruction - heavy foods that lead to congestions and the modern fatal diseases, vulgarity in dress and lack of common decency, immoral and degrading entertainment - all lead to mental, physical and moral decay, physical degeneracy and spiritual annihilation. Even those who so indulge, reluctantly admit this, but are not strong enough to break the habit.

Innocent amusements, which result in joyfulness and laughter, are necessary to true, all-around development. Greater satisfaction is to be found in games and recreation which bring into activity the innate wit, tact, alertness, courtesy and originality of the child than in the many questionable forms of entertainment to which the child is all too frequently subjected.

The truly sensible and patriotic mother will aid the educational staff of the school in constantly directing the attention of the children to the higher ideals; with one standard for all, poor and rich alike. This precludes select parties from which the many are excluded, and which promote jealousy, resentment and deeply hurt feelings - these to manifest, in later years, in anti-social feelings and consequent inharmony between various classes of the social structure.

There is probably no one thing that is more discouraging to a greater number of children or one that leaves a deeper wound, than the lavish display of rich parents for their children, bringing them into the lime-light, while many of the poor, but possibly more brilliant, receive little or no attention. Brilliance of mind, adaptation, application, obedience and accomplishment should serve as the basis for public recognition and should be the incentive toward greater effort by future graduates.

In some schools a uniform dress for all girls is the rule and should be encouraged in all schools. Special favors to some, which actually means disfavor to others, is always to be discouraged. It does not tend to establish unity and harmony among all classes when a comparative few who really can afford it are brought to and from school in expensive automobiles, while by far the greater number may barely be able to afford good shoes to wear. Walking is a good exercise for the youth, and helps to prevent ear-burnings which are always undesirable. That which is beneficial for the child, all children, is good for the nation and is a means of establishing goodwill among all classes.

The presentation of gifts to principals and teachers at public functions, especially at commencement time, is to be strongly discouraged. It is a tax upon the many less fortunate because they cannot afford even small gifts. To be forced to watch those who can easily give such gifts, is to open wounds that, in all too many instances, never heal and may be the beginning of social unrest.

Simplicity in all respects should be the keynote of every educational institution which is American in spirit. This should especially include private and select schools to which are sent the children of the rich and more fortunate. Only upon such principles of brotherhood and equality can rest with safety the future of a Democratic nation and the spiritual future of the nation's citizens.

#### The Dignity of Labor

Each star in the universe, and the Drama of Heaven, has its appointed place and must by compulsion of an exact Law, fulfill its duty. Each tree and flower, each animal and bird, each ant and bee, reacts willingly and in harmony with this Law. Man alone, of all creatures, does everything in his power, commits every thinkable crime, to evade, sidestep, and set at naught this primary Law, and of all creatures, is the most unhappy, discontented and dissatisfied.

If the New Dispensation, the goal of human achievement, is to be attained - and Revelation emphatically states that this will be, even though three-fourths of all human creatures must be thrown into the discard, (the "chaff" to be burned up or destroyed) - then there must be the elimination of all drones from the human family and God's great school of Souls. The brains and hands must be occupied with some useful, constructive labor.

Man must not expect, or be permitted, to live in idleness, or as the result of the labors of others. The Law emphatically states: "Only the laborer is worthy of his hire." Nowhere is it even indicated we may lawfully take from one who labors and give to one who evades his duty.

The Law expresses the dignity, the absolute necessity of labor, if health, well-being and happiness are desired. It should be taught to

the child as soon as it is able to comprehend the meaning of words. It should be taught, and the inculcation fortified by example, that each man and woman should prepare for some definite purpose or work which will be of benefit, first to the person, and secondly to the nation.

The menial laborer, if he performs an honest in exchange for fair wages, is as important, though no more so, than the inventor, the director and executive. The labor is worthy of his hire and has a God-given right to live in comfort. Brain and brawn harmoniously combined can remove mountains and build cities out of the wilderness. Frugality is to be encouraged, and the one who saves part of his earnings, carefully investing his surplus, has a God-given right to receive returns as a result of his frugality and to enjoy them.

It is also a Divine Law that "he who wastes his substance in riotous, or any other manner of living, must suffer the consequence of his wastefulness." This is well illustrated in the Biblical story of the "talents."

Patience, persistence and thoroughness in small tasks bring success and its rewards and prepare one for greater trusts. Work - effort rightly directed - regulates the world, bringing order out of chaos. Contentment, the basis of happiness, is impossible except as the result of duties well performed. It is well said that in "work there is salvation." Labor, that is, effort, has never been productive of harm; but the work of an unstable, unsettled and fretful mind, combined with idleness of hands and mis-directed energy, weakens and destroys.

To be happy at the end of day is possible only when we have done our full duty. We must be proud of the efforts we have made; of the work performed; of our faithfulness to duty. If that which has occupied the mind and hands is not to our liking, then the blame is ours. We have free-will. We have the means, the opportunity, and the ability to prepare ourselves for something better, for that which we would rather do.

In the meantime we must fulfill the Law: "Whatever they hands find to do, do with all thy might" and to the best of your ability; gladly, willingly and happily.

No man or woman is born to be a drone; to live upon the labors of another. No man, however great, has the right to take from the producer and give to the non-producer, the careless, shiftless, irresponsible individual who refuses to fulfill his part in the world of action. The drone is a parasite upon society. By some means or another, he forces one person to do duty for himself and the drone, while the drone subsists - he can hardly be said to live - upon that which he has not honestly earned and to which he has no right. Only the laborer is worthy of his hire. He who fails to use his "talents" according to the Divine Law will have everything taken from him, and rightly, justly, Divinely so.

#### The Imagination

Imagination is man's supreme possession. It has been the builder or creator of all that man has created. It has been the destroyer of all that has been destroyed; the creator of all evil; the serpent in the garden of Eden; the betrayer. We fall asleep revelling in it - planing what is to be done. We awaken, ready to proceed with what was first imagined, and then planned.

Of all the powers with which man was endowed by a benevolent Creator, the imagination is the greatest; yet it receives the least consideration. All the good which man has accomplished has been the result of the activity of his imagination. Conversely, all the evils man has been subjected to were born in the imagination. The fact that the imagination may be controlled, is as yet dimly realized - and by only a few.

The little girl we look upon as incapable of thinking and reasoning is nevertheless entirely capable of playing the role of mother. To her, the dolls are children, as real, as true to life, as though made of flesh, blood and bone. She has the ability of following, step by step, all that her mother did for her, and never for a moment are her dolls less than real children. It is right at this point that the child should

be carefully directed in the use of the imagination. The Wise mother will direct her daughter toward motherhood and all it implies, together with its blessings and responsibilities. Whether the mother wills it or not, the little daughter is, in her imagination, all that the mother is, with the one exception - conception - and reproduction.

The boy, if healthy and mentally normal, is the man. He is the statesman, the soldier, the navigator, the inventor, the discoverer. To be a cowboy or Indian fighter is in his blood; of, he is the hoodlum, the gangster, the dictator. Which is he to be in real life? It is the father's privilege and duty - his responsibility - to direct the child's imagination in the right channels.

Whether he will or no, that child's imagination is both active and vivid, and, undirected, is liable to follow a destructive trend. From the imaginative days of childhood to those of manhood, the parents are responsible for what the child will become. They must guide and guard its thoughts and its desires throughout the formative years. "As the twig is bent, so the tree is inclined." This tree is the imagination.

Even when the little girl is playing with her dolls, or the boy with his tools, the Soul's welfare, the spiritual side of life, must not be neglected. At the first indication that the child is beginning to think and reason for itself, he or she must be taught the completeness of life - the fact that each of God's children is, in itself, a complete being possessed of an Immortal spirit.

The child must be told that it has the mental ability with which to think an plan constructively; is possessed of a glorious birthright, with the possibilities and capabilities of becoming a power in the world of action; a saviour or a destroyer; that to become a saviour is to also save himself, while to be a destroyer is to destroy himself or herself along with others.

"The thoughts of youth are long, long thoughts," some one has said. This may be because they are as yet uncertain, not fully directed. This may be because they are as yet uncertain, not fully directed. The thoughts of youth become the dreams of youth, the incentives to later action. The thoughts of youth are far-reaching, aye, beyond our conception, and have a lasting influence upon the whole of life. Let the parents beware of allowing the child to concentrate the imagination on that which is neither normal nor spiritual, and which step by step, unless recognized, carefully watched and guided, ends in actions and habits which lead only to ruin.

Instruct the child to use its imagination properly, and not to be used or controlled by it. This is not difficult if the parents follow the proper procedure in guiding the child. If that parent, the mother for instance, will watch her little girl and "listen in," unobserved, she will probably be horrified to hear her little girl use exactly the same language she does when addressing, instructing or correcting the child, and will find that neither her language nor her methods are what she thought they were. The child follows the example rather than the words.

Examples will leave impressions upon the innermost being and will be followed throughout life, unless some special incident changes the trend, thought and desire. What is true of mother and her daughter is equally true of father and son. Both parents should make it a duty to frequently, unobserved, listen to their sons and daughters at play. They will see a vivid picture of themselves and this may not always be a pleasantly flattering one.

## Faith

All too frequently we hear repeated, without qualification or application, the Biblical statement that "By faith we may remove mountains." Basically, this is true; but the faith must be such as to induce us to proceed with the necessary effort required to remove the mountain. Mohammed was practical, he commanded the mountain to come to him, but when the mountain remained where it was, Mohammed went to the mountain. This required effort, of course, but the desire was accomplished.

To become, or attain to what we are privileged or desire to be, several things are essential: we must have the knowledge necessary; must be willing to make the necessary effort, continue unceasingly, and must have the faith that we can do the things we want to do,

or become what we want to be. We must have faith in ourselves and faith in the God who gave us life, opportunity and the priceless heritage of free Will.

This will not be altogether easy, because there may not have been one in our youth to instruct us, show us the way and instill in us the proper confidence. Our parents did not possess this knowledge and could not convey it to us, nor guide us. We, on the other hand, do know, and it is our imperative duty to help young parents instruct and guide their children in these immortal truths. Training the youth and instructing him in man's possibilities is part of the duty of parents and teachers under the New Dispensation.

Every great discovery, invention, every new-and-out-of-the-ordinary building construction, painting sculpture; in fact, everything that was new, or is new, is the result of faith, the incentive to achieve and the efforts necessary to bring the idea into manifestation. Faith, it is truly said, is "the substance of things hoped for; the evidence of things not seen." this faith is not sufficient in itself. Behind the faith there must be an idea or an ideal. This idea or ideal forms a picture or pattern of itself in the imagination, and must be followed by patient, painstaking effort, until it is brought into existence.

By faith and effort we create the visible out of the invisible. By faith and desire, followed by effort, we come into touch with all that is of benefit to ourselves and hence to others. Faith induces us to use our "talents" and increase them, meriting our reward under the Law: "The laborer is worthy of his hire."

Faith is not in itself an at-one-ment with God but, followed through, it brings about this desired accomplishment, and changes the mortal son of man into the Immortal Son of God. This is the "mortal putting on Immortality." It is the fulfillment of the Divine promise given us - a promise we must accept in good faith and make the necessary effort to bring about the desired end. As we become conscious of these great truths, we must teach them to all who are willing to receive them, so that they, in turn, can instruct others. In this manner, and in time, the younger generation will be fully informed, capable and anxious that their children also be instructed and properly guided.

#### Application

The uncountable failures throughout the world are not always the result of ignorance, or lack of knowledge in the method of procedure, but, more often than not, are brought about through the lack of application. Almost any individual, however ignorant, if ready, anxious and willing to apply what little knowledge he does possess, will gradually gain the knowledge necessary to proceed, step by step until he achieves success. A general Law, briefly stated, is this: "Be faithful to your duty, or the work in hand, every moment and with all the force and power in you.." A familiar Biblical precept puts it this way: "Do with all they might that which thy hand findeth to do." This however, is not enough. More correctly and fully this command should read: Whatever is to be done, do it at the time it should be done, in the manner it should be done, and in the spirit in which it should be done. This law, and it is a Law, followed faithfully, brings into manifestation all the powers, forces and potentialities inherent in man, and would insure the success of the individual if in business for himself, or assure his rapid advancement if employed by another. There is need for millions of such men, and what employer would not gladly welcome such an employee?

It is impossible under the Law to live earnestly, work faithfully, and apply oneself honestly, with but one main object in view, without coming into the knowledge and power assuring success. True, such success must be won step by step. That is the law of growth and progress. Every new victory won develops the strength and will to win greater success until finally the goal is attained.

Men fail because their Wills are feeble; because their desires are not strong enough to let them forget; because their desires are not strong enough to let them forget all else by the effort engaging their attention; and, most of all, because the right spirit is lacking; the spirit which brings pleasure and joy in the doing. It is this spirit which draws man into the vortex leading into success, whatever his efforts may be.

#### Honor



Honor and self-respect are inseparable and are an integral part of the human Soul; a part of the Individuality; hence the basis for Immortality or Sonship with God. Our word, once given, must be kept. A promise to perform an act or duty must be equivalent to performance. There can be no retraction with honor, and dishonor tarnishes the Soul itself. Self-respect, that which makes the true man, is impossible where there is a lack of honor and resulting indignity. Dignity and self-respect are hand-maidens of honor, and honor is the step next to Godhood because it is true manhood.

The finest sense of honor is found in the performance of duties which are neither compulsory nor incumbent upon us; in the performance of acts, which, were they neglected, there would be neither present punishment nor criticism. The man who recognizes a duty to be performed, and proceeds to perform it, though it is not directly his duty, displays the height of honor and character.

Such a character is outstanding; nevertheless should be natural and normal. It usually attracts consideration and respect, even from those who are utterly lacking in this characteristic. Chivalry, knightliness, noble-mindedness and nobility, are the characteristics of such a man. These characteristics are the foundation of a manhood which leads to Godhood and are demanded by Revelation under the New Dispensation.

Stealing, lying deceit, undependability, neglect of duty, lack of respect under all circumstances and irrespective of person or persons, are not part of the honorable boy or girl, man or woman; but the result of decadence in their makeup or inheritance. Each little falsehood, every infringement, however small, of the code of truth, opens the gates wider to greater dishonor, to weakness hidden, to failure in every walk of life and to final failure.

All of these make their impression upon the features; give an expression of shiftlessness to the eyes and show the Soul's desperation to all who have eyes to see. This "stamp upon the features" was early recognized by those spiritually advanced and, as a result, those who actually lived in honor - saints and saviours - were given the halo of light; the badge of honor and spirituality.

Dishonor, with all the weaknesses and vices this term includes, is the result of ignorance and false teachings; of the wholly wrong concept that temporary possessions, easy power and authority can give anyone true joy, happiness and /or peace; the peace that constitutes the "kingdom of heaven." Because of this misconception, children steal (take things they have not earned), lie, practice deceit, and commit all the other misdeeds which end in the decadence of manhood, and the ultimate loss of everything worthwhile.

Misguided and self-deceived, these children are not made to realize that only that which is honestly earned, by self-effort and, in a manner of speaking, by "the sweat of the brow," can give one the satisfaction of true joy and peace.

As a rule, the parents do not set the example by speech or act; on the contrary, they generally discuss the ease by which they obtained the things they desire; how they outsmarted their fellow man; how they misled their business associates; how they evaded payment of just debts. The children follow the examples set by the parents and dishonor continues to rule the world.

If we have never known or accepted the fact before, let us now come into the consciousness that, in this New Age, this New Dispensation, man's mission on earth - if the Soul is to survive - is to live such a life as will build unto Immortality. The Soul which was entrusted to our care is the most perfect and precious possession ever given to man. To lose the Soul is to lose all; for it is written: "The Soul that sinneth it shall die." To commit any deed that is dishonorable and disrespectful is a "sin unto the Soul," for which the Soul must pay. Such acts, if continued, destroy man's inheritance and an himself becomes the "chaff" that Revelation promises to destroy or "burn up with fire."

W, the elders, must first become conscious of the fact that it is a truth, and we must teach the children in early childhood, that to violate one's word of honor or pledge, or to betray one's integrity, is a dire disgrace both upon the person and the Soul. Such action will bring, in turn, a bitter reaping (of tares) in years to come. Worse still, these evils have a way of building up to still greater violations

of all that is sacred and holy, both within our own temples and the world as a whole.

## Courtesy

"With the loss of the Art of Courtesy, man ceases to be a gentleman, and reverts to animal instincts: the tooth and the claw." \_\_Anon

Courtesy is the result of good breeding - the habit of doing the right things - the kindly things. This quality, beginning in childhood as instinct, consists in subconsciously doing the right thing at the proper times. It demands respect for others and, in addition, an inner, perhaps wholly unconscious, nicety of being.

True courtesy is really a feeling and, as such, belongs more to the emotional side of man than the mental. This is proven by the fact that all those who are spiritually awakened and developed, are instinctively and unconsciously, courteous; never thinking of themselves or their own interests, benefits or self-advancement when showing courtesy to others.

Courtesy goes hand in hand with inner, unconscious, i.e., natural, not simulated, honesty. Courtesy, a result of breeding - inherent - expresses itself by the unconscious recognition of the rights of others, or what is due to others for one reason or another; the reason itself being immaterial.

Whether our courtesy to others is appreciated through expressed recognition, is wholly immaterial. Courtesy, like goodness, is self-compensating. We should do that which is good, or right (the correct thing) because we love the good; and not for an expectant reward, because such an expectation stems from selfishness. Both in choosing to do good and in being courteous to others, our real duty is to ourselves and to our character.

Fundamentally, courtesy, like honesty, is part and parcel of one's character; and character is something that we build into ourselves. It is as much a part of us as are our emotions; our kindly feelings, or affections. This being true, even the smallest deeds in life are important and are stepping-stones in the building of a still stronger, greater deeper character, which we will transmit to our offspring, and follow in the after life. The lost art of removing the hat in the elevator, or an expression of respect to older persons, is not actually in deference to them, but is an outer expression of our own innate refinement of character. It is a manifestation of the Law that whatever we do, we do primarily to ourselves and only secondarily to others.

To remain seated when ladies or older persons remain standing, whether this be in street cars, public places or churches, under the excuse that we possess the same rights and privileges they do, or because they have equal rights, is to show our innate lack of courtesy. To fill the air about us with tobacco smoke because we have a "right" to do so, but which may nauseate or cause discomfort to others - to eat peanuts in public places, littering the floor with peanut shells - to chew gum noisily in the face of defenseless and innocent fellow passengers or associates - and to do the all too many other things which may give offense or cause hard feelings, is to give expression to our own inner crudeness; our lack of refinement; our dormant inner nature and is to heap public condemnation upon the parents who gave us birth and who, obviously, failed to instruct and train us properly.

Such acts are, moreover, a mark of inner, unthinking selfishness, because they display the self-evident fact that we are thinking only of our own pleasures and satisfaction, without a thought of what our actions may mean or do to others. To behave in such utter disregard for the feeling of others is to leave a duty unperformed, because it is our human, spiritual duty to make life a little more pleasant for others; and this in turn will rebound, or react upon us and our own welfare. That which we do to others, someone will, in turn, do to us: "As ye sow, so shall ye reap."

The girl, young lady or woman, who fails to kindly thank the gentleman for the seat tendered her, the door opened for her, or acknowledge the polite courtesy of lifting his hat to her, fails even more in her duty to society and herself, than does the man who overlooks such courtesies, because her inner nature is primarily more refined than his and self-subconsciously more assertive.

Our personal duty is to so constantly practice the art of courtesy that it will become ingrained in our nature and upon the Soul. We should do all in our power to see to it that this gentle art of courtesy is taught to all children and make them conscious of its importance in all the activities of life. There can be no spirituality without the inner feeling of which true courtesy is an outer expression.

## Habits

Habits are formed by repeatedly performing certain duties or practices, until the performance becomes subconscious and no longer requires the command or dictation of the mind.

Habits are formed by frequently doing certain things. The process is the same whether the acts performed are for our good or ill. Man is actually a creature governed by his habits. This is illustrated by the fact that the things man does frequently, he gradually does without thinking. This being accepted as a fact, the child should be carefully guided in the formation of habits because, with rare exceptions, these habits, once formed, will govern throughout the entire life of the individual.

Parents should teach the child, teachers in school should instruct the youth, in the Law, that the destiny of man is to govern his actions which have become habits and not be governed by them. The child, youth, woman and man - all do certain things, even though they are not of benefit and may prove detrimental because of an inner urge or desire. Man is as much a slave to such urges or desires as is the slave bonded to the master who owns him. The individual can never attain to the peak of his (or her) destiny until undesirable, weakening and degrading habits are broken.

Like honesty and courtesy, habit is a part of the character. The habits of the boy or girl, man or woman, constitute a personal display, badge or insignia of the individual. Aimless, careless thinking and action, without regard for the possible after effects of the action, are degrading and degenerating to body and mind, no less than the Soul itself. More than that, they have a way of deluding those so inclined into believing that others are the cause of their weakness, failures and unfavorable environments. Such negative thinking and reasoning prevents them from making the necessary effort to free themselves from all that is undesirable and unfavorable to their own best interests.

Carelessness in thinking and planning often becomes a habit. As such, it opens the gates of the mind to the invasion of outside forces, admitting influences which work to our detriment, in that they prevent the influx of thoughts, ideas and forces which would be of inestimable benefit. Carelessness in thinking, reasoning and arriving at conclusions, permits desirable opportunities to slip by unnoticed, with the result that the offered or obtainable benefits are lost.

The mind is a force, a power, an entity which, though not of itself a directive unity, can nevertheless be trained or developed to think constructively and concentratively on one subject at a time, by means of the Will, which is a faculty of the mind.

By setting aside only a comparatively few minutes of each day for practice of thinking on any one subject to the exclusion of all other thoughts, it is possible to so train the mind that it can be centralized on any subject at a moment's notice, concentrating on the one thought until the subject has been fully analyzed and a conclusion reached. Once the channel is formed for successful concentration on one special thought, it is not difficult to change from one thought to another. To be successful in life, this ability to concentrate, or hold the mind to one subject at a time is absolutely essential.

As man advances in years, the formation of this habit becomes more difficult though not at all impossible. The wise parent will endeavor to establish the habit in the child at an early age by making certain that, both at play and while performing duties, the child centers its entire attention and every faculty on the special play or duty for the time being. Within a comparatively short time this form of concentration becomes fixed and the ability to concentrate on a single subject at a time is a moment's command.

It may be said with truth that, with extremely few exceptions, man's entire life is governed by habit; so is health, or lack of health; his happiness; his peace of mind; his success, and finally, his future beyond the border line of life.

The child begins with the habit of evading the truth to protect itself from punishment for infractions of the rules and regulation of the household; for duties unperformed; for doing that which it is told not to do. Then follows the formation of the habit of thinking thoughts not conducive to its welfare or of the world at large; habits of becoming resentful of wrong, either actual or imagined; the habit of thinking hateful thoughts; thoughts of revenge; malice; jealousy and, it counted, perhaps a thousand other things; all of them detrimental to the well-being of body, mind, spirit and Soul. All undesirable habits could have been avoided had the child been properly instructed and guided in its thinking, its desires, and especially in doing one thing at a time, doing it the way it should be done, and in the spirit it should be done, and to the exclusion of everything else for the time being.

Once this habit of concentration is formed, it is immediately applicable to every activity of life. The undesirable thought entering the mind can be almost immediately eliminated or replaced by a constructive idea. The poison of unconstructive or degrading thinking can in this way be prevented from forming, and disrupting the harmony of the entire being.

#### The Mind

Man is a combination of body, spirit, mind and Soul. A more accurate statement would be: Man is a combination of body, life, brain and Soul, because mind is not an entity, but a function of the brain. This is illustrated by the fact that millions who are in possession of a mind seldom think for themselves, but permit others to think for them. They follow the directions given then by others. A still greater number do nothing in life as a result of thinking - using the faculty of the brain - but slavishly follow the urge of desires and passions. Their actions spring from whims or fancies not from conclusions reached by the process of thinking, or sound reasoning.

Unless the mind is trained to think early in youth, and action is permitted to follow after due thoughts, there is a strong likelihood that desire and passion will usurp the place of thought analysis and reasonable conclusions, and once this practice becomes a habit, the process of thinking becomes a difficult and painful one.

It is in part for that reason that the child, beginning at a very early age, should be told what it is to do, followed by a full explanation of the reason for doing it. This explanation gives it the reason. For the time being, this is a substitute for its own thinking until such time as the child begins to think for itself and reaches its own conclusion by reasoning for itself. This also is true of punishment for infraction of rules or for doing things that should not be done.

The main difference between man and animal is not in form, but in man's ability to think, man was given free Will - the right of choice - and added to these two faculties and privileges, the personal responsibility for his thinking, his choosing and his actions.

The Ancient wise men, philosophers, as well as the Saviours, compared man's mind to water, because it is never at rest. The Nazarene's close friend, John the Baptist, compared man's awakening to Spiritual possibilities, to the baptism by water. An old and true maxim: "The devil finds work for idle hands" is applicable here. The mind not fully occupied with constructive, exalting, uplifting considerations, will quickly revert to destructive, degrading thoughts, which in turn give birth to like desires, followed by action in harmony with the thought.

The mind, except in sleep, is continuously active and must be trained to concentrate on the immediate problems in hand; thinking constructive thoughts all the time. Lest the undesirable and destructive usurp the throne of free Will and correct action.

#### The Will

The Will, the incentive to action, is a faculty, an ability of the mind. Each normal human being is, by inheritance, possessed of two entirely separate Wills. One, the Divine Will, is governed by Divine Law and is constructive. The other is the human, mortal, mundane Will, the nature of which is not concerned with the right or wrong, but with what it believes to be to its own benefit - pleasures, profits, power, self.

Man's problem, man's duty, both to himself, to God and his fellow man, is to learn to discern between good and evil; construction and destruction; exaltation and degradation; real benefit and temporary profit.

The human Will which, basically, is in reality man's desire, must be brought into harmony with the Divine Will. This simply means that man must learn by thinking, reassuring and experiencing, what is right - hence what is best for him - and then Will, or desire just that, irrespective of how attractive the opposite may appear to be.

The Will is subject to the command from within the subconscious self; so irrespective of how much we may desire a certain thing, we can control our action not to do that thing. Behind that control is the Will. This is the Divine will in action, subjugating the human Will to what is best. Here arises the conflict between the two Wills and the outcome is governed by the degree of individual spiritual awakening to realities and to the desirability of the permanent over the temporary.

A "weak" Will, as such, does not actually exist, unless man is lacking in desire, in which instance he is of the inert, be-nothing, do-nothing type; a drone willing to subsist in any manner possible or on the labor of others. What is usually termed a "weak" Will, though erroneously so, is the criminal or degenerate type; actually, people of this type have a Will as strong as the upright, successful type. This is clearly indicated by the persistence with which they pursue crime or degenerate practices, permitting nothing to stand in the way in their effort to obtain what they seek or want.

The aggressive, forceful brute type of will may overcome all obstacles for a time but, in the end, meets infamous defeat; while the normal, spiritually-inclined, deep, calm, steady Will, properly directed, always succeeds in the end. Apart from God, or, if you prefer, the constructive nature of the Will, man is powerless to do that which is generally included in the term "good."

This kind of Will is born, or given birth to, by Desire, and should have its beginning in childhood. It is therefore the duty and obligation of the parents, by inclinations, based on honesty, morality and naturalness are developed in the child. If this practice is followed in the home, the child will develop desire and Will in harmony with the Divine Law and the parent need have little fear of anything it may hear and see away from home.

#### Conscience and the Soul

Just as with the body, and as a part of the body, there is born the faculty we know as speech, which permits man to make himself understood; so there is, as part of the Soul, or spiritual side of man, what is usually termed "the Still Small Voice" of Conscience. This voice is that of intuition, or a feeling, sensing, an impression of what is right and what is wrong.

This Voice, because of lack of attention, is dormant in almost everyone. It is not dead; it is merely asleep, and may be aroused and brought into activity. In the natural, normal man, the balanced man, in whom nature and the spirit are more or less evenly balanced, this inner voice is almost as active as is the outer voice and is an ever-present indicator, or director, telling him what is right and what is wrong.

If we lived naturally from childhood, were correctly instructed, and if we actively developed our spiritual nature on an equal basis with the physical self, then this voice would be as active as is the physical self, then this voice would be as active as is the physical voice.

However much it has been neglected, this can be reawakened and become our guide and constant protector.

Spiritually dormant as most men are today, they cannot wholly escape from the voice of conscience, despite the continual neglect of the Soul and all its needs. The Soul nevertheless is the immortal part of us and does succeed in making itself heard from time to time. The Soul is responsible for the uneasiness we feel so frequently when we are guilty of wrong-doing. From deep inside us comes an irrepressible feeling that what we contemplate is not right and not the proper thing to do. If we persist in committing evil deeds, ignoring the Voice of the Soul, this voice will in time become silent, because it is the Law that the things we fail to use will die out. This is illustrated in the Biblical story of the "talents," which indicates that the unused "talents" will be taken from us by God, or by the Divine Law which governs all things.

During this New Dispensation all the people of the world are being warned that there will be a separation of the "sheep from the goats" - a separation of the spiritually inclined from the carnally minded - the "chaff" will be separated from the "wheat," and the chaff burned up or "utterly" destroyed.

It is therefore of the utmost importance that all of those who have attained to the responsibility of manhood or womanhood, should make every effort to live a physically normal, natural life, but also, at the same time, do all in their power to awaken their spiritual nature (the "wheat") and the voice of conscience, i.e., the Soul.

Parents have a second, and equally important duty: to fully and clearly instruct their children in the knowledge of what the voice of Conscience is and of its importance in life; that this inner Voice becomes more and more active as it is heeded. In conjunction with this, that they must use their reason because frequently a desire is mistaken for the Voice of Conscience. Reasoning, analysis, will indicate whether or not it is a desire for something wanted, and which may not be of benefit, or the direction of Intuitive guidance.

Even though man has so lived that the Voice of Conscience is all but dead, this should not discourage him, because it can again be brought into life and activity. All that is necessary, is for man to obey when it is heard or felt, or when there is an inner urge. Every time he obeys this inner urge, the Voice will be awakened more and more, until finally this Voice, this feeling, will be heard in all important matters and always to the benefit of the one who obeys. Here again we must bear in mind the story of the "talents," or the Law that use or application develops that which is made active.

This Voice which is so universally ignored, so very seldom obeyed; at one man's greatest friend and a direct means to attain to the highest physical, mental and spiritual state of being, yea, even materially in a business sense, is part of the Soul. No Soul can attain to the status of the Biblical "wheat" or to Consciousness, unless it is awakened. Once awakened, it is part of the pure white Flame burning upon the altar in the inner Sanctuary, a guide and a guard at all times.

All the forces of the body, all the faculties of the Soul, center at this Shrine within us, whether directed for good or ill, and we possess no power to prevent or nullify this Law. The Will, imagination, love, affection and all that is good, while also hate, fear, malice, resentment and all that is destructive, center there and each of these, in/of its own nature, directly affects this Center and the Light itself.

The Soul and Conscience are centered in love, for love is of God, and God is the essence or substance of Love; hence the Voice of the Soul or Conscience is that of love, and if accepted, is the protecting power hovering over us, speaking, as it were, directly to us from God's mighty throne.

Conscience has been rightly called "the Voice of the angel at the Shrine of the Soul within us." How important then that we not only listen to that voice, but also teach our children, all children that will listen to us, the vital, spiritual necessity, for our own every interest, to listen to it and obey!

Judge Ye Not

"Judge not, that ye may not be judge." \_\_Matt. 7:1.

Unless we are lawfully set up as judges, we should not judge others, lest we be judged in the same manner we judge others and our judgment be faulty, hence unjust, because we know not the cause for men's actions.

We know it is wrong and sinful to steal, to cheat, to bear false witness and to commit the other evils in the category of wrongs. Such acts are to be condemned, but we do not know why the individual is guilty of them, or how great his provocation may be, or how deeply he may have been wronged, nor the cause of his action.

Generally speaking, judgment of our fellow man must be left to God. He alone is impartial and unswayed by either passion or self-interest. We cannot, except in rare instances, know what the individual weakness was which caused our fellow man to stumble and perhaps fall. It is not our privilege to judge another when an unfortunate inheritance or physical weakness brings suffering upon him; nor what form of punishment should be meted out to the offender.

That is the work of the Law. This Law cannot be betrayed, nor can it betray. It is eternal in operation; it never fails; it is never in error. It is just, because it is the eternal Book of God; the record of all our deeds, and it is we, the Soul, that must read that record justly and balance it.

This self-evident truth and fact has been almost wholly ignored. Many attempts have been made to nullify this Law by creedal decrees. This cannot be successfully refuted. Nor can it be denied that man brings about judgment and punishment upon himself, unless we also contradict, successfully, that the Nazarene's most important inculcation, or statement of the Law as it affects every man, is an untruth that Law is:

"As ye sow, so shall ye reap." \_\_Gal. 6:7.

As a result of the action of this Law which is constantly in operation and cannot be annulled by any man, each one of us, every individual born of woman, must reap as he has sown; Must do his own reaping; because it is the action of the Law itself; it is the reaction of the action itself.

We, as individuals, may help others; lead and guide them; comfort and console them; offer them a helping hand until they can stand and walk alone; but we must refrain from judgment; from seeking revenge. All we have a right to do, if injured, is to seek a just judgment; full compensation; without anger, hatred, malice or revenge.

If anyone more fortunate than ourselves, or in a more exalted position, seeks to take advantage of us, take from us that which is rightly ours, defame or bring us loss or sorrow, it is our duty to seek justice and compensation, lest we be equally guilty by permitting the wrong to be done; and leading the one guilty to believe that might is right and offers special immunity to those in position to take advantage of others.

Judge not the person; condemn the evil being done. Above all, it is our duty to be on guard, lest in our actions incited by our own injured feelings, or the losses suffered, our sense of right and justice be colored by resentment, hatred, malice or revenge.

These passions can be as evil and as sinful upon ourselves, as are the deeds committed against us and we are no better, morally and spiritually, than the one who has been guilty of working evil against us. The Law is in constant operation. This Law is that of eternal

judgment; weighing all things in the balance; separating the "chaff" from the "wheat" and finally "burning up" the "chaff," leaving only the wheat. The "wheat" is righteousness and justness; the "chaff" is evil of every kind. Evil destroys itself and the doer of evil, by the fires lighted through the evils committed.

As Ye Sow

The Initiates of all times, the Gnostic fathers as well as the Nazarene, - in fact, all Christians who are wise, enlightened and of God, - agree that God is a God of love, but also of exact justice. If God, or His Law punishes, it is the punishment of a father who nevertheless deeply loves. He punishes with sorrow and a heavy heart, for the infraction of the Law; but never with a feeling of hatred or revenge.

The idea and teaching that God is a God of hate; revengeful and destructive, even of a whole people who fail to obey His Laws, is that of a Jehovah who is a personal being; born out of the feeling for revenge and as a result of feeling mistreated; with little or no thought as to whether the treatment accorded might be just. Such a thought was never conceived by an enlightened mind or a Conscious Soul, but in the human feeling of resentment and a desire to justify itself.

God has been called a God of hate, of jealousy, and even of revenge, because man, by attempting to evade or nullify Divine Laws co-existent with God and with the creation of the world, has suffered - in reaction. Always, the inevitable and unescapable punishment is visited upon the evil-doer or the one who disobeys. God has been called unjust and revengeful, because He could not be bought, appeased or compromised; nor could He be subsidized, (the polite term for blackmailed) however great the possessions or authority of those who so frequently attempted it. Neither has it been possible to hire Him to arbitrarily forgive wrongs committed.

All this has been universally attempted as a result of misunderstanding and misinterpretation of Divine Law. God does not punish! He never did! Never will! Men are punished by the reaction of their own acts; by the working out of the Law itself.

There is no feeling on God's part, except that of sorrow and pity for his foolish children who refuse to gain wisdom as a result of their experience; who become bitter and resentful when called upon to pay their just debts, and who place the blame upon him instead of where it belongs - upon themselves.

The basic and eternal Law, "As ye sow, so shall ye reap," operates in many directions. As an example: Ordinarily we must pay the penalty for a wrong to, or against another; but there are wrongs of many kinds and types against others which it is impossible for us to right. These wrongs must be righted; these debts must be paid. If the debts are not paid to the ones against whom they are committed, then by the performance of acts of kindness to others; lending a helping hand; and above all, helping those who truly cannot help themselves.

It is written that "God helps those who can no longer help themselves." We become co-workers with God by helping those who cannot help themselves. To help those who can help themselves, if they make the necessary effort, is not a virtue, but a vice. It does not give us "heavenly" credit; but stands against us, because we helped to make them still weaker; only the worker - the producer - is worthy of life; the drone is under the penalty of death.

If we give a written note of hand for borrowed money, then under every aspect of the Law it must be repaid, though it takes from us all we possess. In life's actions, we must repay, by one means or another, that which we received, or took from another. There is no possibility of evasion. If we do not do this willingly, then it is extracted from us together with a heavy penalty.

This appears a "hard saying," but it is only so to those who are dishonestly inclined; those who would live at ease on the labors of others; or those who seek profits unjustly or dishonestly. The honest man, the virtuous man, the spiritually inclined man takes pride, and finds peace and happiness, in paying his just debts. Moreover, by doing this, he gradually learns to guard his tongue from evil speech; his mind from evil thoughts; his eyes from seeing evil, and protects his Soul from all that is debasing, hence destructive.



This is the technique to be followed in achieving self-mastery. Frankly and truthfully, like all the really important lessons in life, it requires effort, time and patience; but the returns or reward, is in proportion.

Whether we call them life's lessons; the Law's lessons or God's lessons, certain it is that they follow one another, perhaps hourly, hence the Wise Men commanded those who would listen and who sought to attain to life's goal, "to gain wisdom, reach understanding." the Older Philosophic Initiate Priests stated it still more simply: "man know thyself."

Life's lessons, like our passions, and there are a vast multitude of them, must be faced bravely and patiently; made a game, as it were, and each one worked out cheerfully, knowing that the victory is indeed both sweet and beneficial. We should always have in mind, though never permitting ourselves to become despondent or neurotic, that daily, aye, hourly, unconsciously, we do things which, on analysis, prove to be unfair, unjust, perhaps despicable or degrading.

These must be wiped out, can be wiped out, by doing things that are elevating and constructive, perhaps "outside of our line of duty." All this is "sowing" and all of it brings a "reaping."

As we progress in our constructive life, we will gradually become conscious of the fact - the actuality - that every ennobling act makes its impression, not alone upon our Immortal self, but on the mind and body as well.

Every act is recorded upon the "Lamb's Book of Life," and who knows but that this book will not be opened tomorrow, or even sooner, and that, whether we will or not, we must read it for ourselves and give an accounting of the life and opportunities that life gave us.

There is no call to waste our time and energy in censure and bitterness towards others, even toward those guilty, all of this reflecting back upon us; but, instead, we must look forward and ahead, so that we will not miss a single opportunity to think, feel and act constructively in accordance with moral, civil and spiritual Laws. If we learn to do this, then will we become "laborers in the vineyard of the New Dispensation," as so fully pointed out by St. John in Revelation, and let us not delude ourselves that this is in the far future, rather than in the immediate present.

#### Helping Others

The Divine Law concerning our duty in helping others is probably more fully and more frequently dealt with in sacred literature than any other. Despite this fact, misnamed humanitarianism has completely run to seed and has not successfully made beggars, weaklings and slaves of millions of once strong men; many who might otherwise have been practical world-builders and busily engaged in bringing about and stabilizing the New Dispensation.

The paramount Law governing all of man's activities, his rewards and punishments, governs here as elsewhere: "As ye sow, so shall ye reap." To which might well and truthfully be added: "and as ye reap so shall ye eat." Whether we will or not, fool ourselves as we will, man is ninety-nine percent human, animal and natural. As such, he is as certainly governed by the Natural Law which no man has the strength to defy or the wisdom to annul.

For instance, let us consider the bee which is characterized as the drone in the hive. This bee is not only not fed by those who labor (sow), and who have their food in exchange, but is destroyed outright as a parasite on the society of bees. Were it otherwise, there would not only be insufficient food for the workers, but none would be left for man.

Human sympathy is part of the Divine nature, but like all else in nature, it may run amuck and, instead of being a Divine quality, may

become a destructive, degrading force. This is illustrated by our present social system which provides that when a man refuses to labor to support himself and his family, society will be forced, unjustly, unfairly and unlawfully, to subtract from the income of those who labor, sufficient to support the slacker, or at least his family.

In doing this, society will, perhaps unconsciously, commit two grave errors: permit what might otherwise be an upright, honest, manly man, to become a weakling; a parasite on society - thus weakening the structure of society itself - and at the same time, set aside the Divine Law that "only the laborer is worthy of his hire (his sustenance)" and actually rob the honest worker, professional and business man, who is compelled to contribute support money.

Under the Divine Law, the New dispensation, and for the actual welfare of all men, our deepest sympathies must go to those upon the world's highway, whose ignorant "sowing" or unfortunate mistakes, have brought them bitter reaping. At the same time, we recognize that the reaping, however bitter, must be under the Law; a just Law; a Law that is as fair to one as it is to the other.

We are all too familiar with the trite saying, "Charity begins at home." This implies, without qualification or equivocation, that every man's first and paramount duty is to those for whom he has assumed responsibility. This, in turn, implies, or includes, his immediate family and those near and dear to him. Only after he has fulfilled this duty fully and is still able to do so, is he called upon, or commanded by Divine Law, to help others, except in times of great emergencies, and only so long as such emergencies exist, and at no time if those concerned are able to help themselves.

The Divine Law here involved is clearly stated in "God helps those who can no longer help themselves." Man individually, or society collectively, in exacting what amounts to "tribute" in order to support the drone, becomes guilty of a grave infraction of the Divine Law.

The story of the "Talents" is directly applicable to this ever-increasing problem and injustice to the worthy members of human society. It will be remembered that the distributor of the "Talents" was not a mere human, but one far greater, and whose judgment and act was beyond cavil or question. What was the outcome?

Those whom we would consider practical, or worthy members of society, did not waste their Talents, or sit idly by, but made use of them. In other words, they "sowed" their seeds, or the substance given to them and, as a result, they reaped a commensurate reward.

Still more important, those who did not apply themselves, did not make use of the "Talent" or "Talents" given them, i.e., the drones, were not petted, fêted, or showered with favors. On the contrary, what had been given to them was actually taken from them and given to those who labored: who made use of their Talents, and who profited by them. Here is vividly illustrated the natural law in the life of man - the same law which governs the bee.

There is another Law: A Law both Natural and Divine, which is as absolute as that of "As ye sow, so shall ye reap," a Law universally ignored or defined in the present beginning of the New Dispensation. This Law, or, more properly, the disregard for this law, is the reason back of the greater part of the present awful lack of honor among men; degradation of human nature and the destruction of life and property. This is the Law of Exchange; a Law not man-made, but God-given and eternal. Give and ye shall receive. Ask, that is, work, and ye shall receive in exchange.

Nowhere in Natural or Divine Law is it commanded, hinted at, or promised, that one must give, or his substance will be taken from him, and that he shall receive nothing in return. The direct opposite is true: "give and it shall be given unto you." Exchange that which you possess for that which you desire. Demand not that which does not belong to you; which you have not honestly earned; that for which you do not, or cannot, offer an honest exchange.

Under both the Moral and Divine Law, to accept that which has not been earned, paid for, or for which no exchange has been made,

places one under bond, makes him subject to, the giver. As long as this debt is not repaid, the receiver is, in fact, subject to, or a slave to the giver, and can no longer consider himself a free man; not privileged to receive the rights belonging to a free man.

Unfortunately, this is a cycle of subjugation. Men by the millions are unaware of what they are doing to themselves; of the abject slavery into which they are selling themselves. Subsidization, the arbitrary taking from one to help another, has become a polite word covering a multitude of sins, the greatest of which is humanity's return to slavery. We who teach the precepts of the New Dispensation are not concerned politically, but purely religiously, as herald of the truths of Revelation which are being revealed hour after hour.

"God helps those who no longer can help themselves," and little as we may possess, we will be ever ready to share part of it with those who are truly unable to help themselves; but only so long, and only so far as they are incapable of self-help. Humanitarianism demands as much; manhood asks no more.

#### The Brotherhood of Man

No dream is so sweet or Divinely intriguing as that of the Brotherhood of Man; no idea is so greatly and widely misinterpreted by mankind as a whole. The aim and end of human achievement is the fulfillment of the ideal of Brotherhood; the amity, friendship and fellowship among men, which will bring about fair-dealing, mutual helpfulness and the welfare of all, as visioned in St. John's Heaven come down to Earth. Unfortunately, in the beginning of the New Dispensation, the desire of the vast multitudes is not Brotherhood - the warfare of our fellowmen - but profit at the expense of others.

All humanity is apparently seeking large returns with little effort; dependence upon others instead of the self; power, aggrandizement, high position and above all, ease instead of effort; to labor as little as possible; assume the least responsibility possible, and to reap the greatest returns, without thought of who is to make this possible.

The Brotherhood of man had a fair beginning in the early days of our Divinely-instituted Republic. During that period, men had the crudest tools to work with and faced the greatest dangers. Not for a moment did they question what their neighbor was going to do. They gave all their thoughts to what they themselves desired to accomplish; willingly, gladly, happily risking everything they possessed and ready to face every danger; and- above all - with never a thought of how difficult the task or the length of their hours of labor.

Under such conditions, thoughts, desires, feelings and aims, a great nation was born. With the crudest material and against the greatest odds. Men built a nation and a civilization within a hundred years such as no other people had in ten thousand years. Prophecy and Revelation warn all men that if it is their desire to survive they must retrace their steps and begin anew, following in the footsteps of their forefathers; once again depending for their support and their advancement upon God and their own manhood.

God, in the dim past, ordained that America should be a great nation of God-loving, self-respecting people. To help bring this about there was a stipulation, that as God is Light and the author of Light, all who seek for, or hope to become citizens of this new heaven and this new earth, i.e., a Brotherhood of Men, must become pilgrims of Light - or be swept into the limbo of darkness to be known no more. God did not leave us in ignorance. He gave us St. John and St. John gave us Revelation so that all could become acquainted with the Law, and that none could plead ignorance of the Law.

We are all children of the one Father, the one Creator. The identical promise, with like potentialities, is given fairly and to all. Some few are constantly accepting the Law and begin their slow climb up that ladder which leads into the cluds of "Heaven." The great majority are self-seeking, selfish, lacking love and affection and thinking nly of their own interests. These are the "chaff" among the "wheat." The law must deal as justly with them as it does with the "wheat." It is to be profoundly observed that this is not purely a religious matter, problem or subject, but the survival of a free country and the survival of man as a free, self-choosing, individual. One is as vital as the other and the two are interdependent - each upon the other.

We are primarily interested in religion and all it stands for; its ultimate being the Immortalization of the Soul. Without freedom, manhood is impossible, and this implies a free country. Without manhood, Godhood is out of the question, because becoming the Sons of God requires manhood as a foundation or basis upon which to build.

The Brotherhood of Man, which in reality means the equality of men, and which requires that all men develop and elevate themselves to a common standard, has become a meaningless phrase; a catch-penny slogan to entice men into a belief or action by which others benefit. It has come to mean that one man lives up to a certain unselfish standard; is filled with altruistic ideas; performs all his duties as a good citizen; loves God and his neighbors; is ready to be of service to those in need, and willing to share his substance; while another takes full advantage of him, derives all benefits and profits, but gives nothing in return.

The real meaning of brotherhood is something entirely different. It implies Brotherhood in both feeling and action. It means that we (1) do not take or accept, unless we give in return; (2) that we will not do to another that which we would not have another do to us; (3) that we will not request either a service or a favor, unless we are willing to reciprocate; (4) that we are firm in our beliefs and opinions, but are perfectly, aye, even happy, to permit our neighbor and friend equal freedom with out thought of interference; (5) that we will not permit our neighbor to interfere with our personal or family affairs, any more than we would want to interfere with his.

Brotherhood implies, in short, that we will not, in any way, do to our neighbor that which we do not want him to do to us; nor will we demand of him that which we do not want him to demand of us. That in an emergency we will serve him as we hope and expect he will serve us in like manner. Brotherhood demands that we do not take unjust, unfair, dishonorable advantage of any man, however low he may have fallen; that we have the strength and manhood not to permit any man to take advantage of us. Further, Brotherhood demands that we do nothing which, under the foolish idea of a false humanitarianism, will make our brother less man.

Each man is to be a citizen of a glorious country - any country - so long as it is his country. If he is a good (loyal) citizen, he helps to lead his fellowmen to freedom, truth and the Light which is wisdom, without interfering with the rights and privileges of the citizens of any other country.

For ourselves, fortune, or God's Law, has ordained that we be born in a country different from all others, because it is the country overshadowed by the wings of the Eagle. It is a country destined to see the light of true freedom; of Brotherhood, although in the process, there may be much "burning up" of the "chaff" will result from man's foolishness, not God's Will, as so clearly visioned by St. John and transcribed so fully in Revelation.

As was ordained by God, or the Divine Law, and in the beginning made manifest by the prophets who were able to read the Law as written in the sky (heavens), the peoples of all nations are represented in every phase of our public life. The representatives of all people are here by God's decree for a number of reasons:

1. To obtain freedom of action and to worship God as they please without interference by anyone.
2. To help make this the greatest nation on earth; a nation that, according to Revelation will, in time, become a heaven on earth.
3. To "Let the dead bury the dead," - that is, to forget all that they had learned and suffered in the land whence they come, and to become thoroughly imbued with the spirit of the new world; the "Land overshadowed with Wings" doing naught that would interfere with, or tend to disrupt, the orderly functioning of the Divine Law in Making this the "land of the (truly) free."
4. To remember always the Divine command: "Do not put new wine in old bottles"; that is to say, to completely throw aside and entirely forget the old and not try to engraft its evils and decadence upon the new.
5. By no stretch of the imagination does Brotherhood mean that a nation of people who have advanced themselves mentally and physically, while other nations were content to remain laggard, should lower themselves physically, mentally, economically or Spiritually to the status of these decadent nations in order to help them. Nor does Brotherhood imply that a people who, by their constant activity, frugality and thrift shall penalize themselves, or be penalized in any way or by any power or force, to help people of any nation who will not harmonize themselves with the nation willing to help them, or who fail to make every effort to arouse themselves from inertia and sluggishness. Were it otherwise, the most advanced would soon be pauperized and reduced to a state of

general decadency.

Brotherhood does not imply that those, whether individuals, or nations, who have attained to where, for instance, America is or was a few years ago, shall lower themselves in any respect in order to help those who may be less fortunate, whether this unfortunate condition be the result of inertia, political intrigues or general decadence, but only to help them rise above such conditions to the degree that they are ready and willing to help themselves.

Is it not written that the "chaff," in the present instance having in mind those who will not harmonize themselves with the Divine decree as it concerns America, will be separated from the "wheat." those whose heart and Soul is imbued with the spirit of America, and that this "chaff" shall be burned up; that is, utterly destroyed. It is the duty of every true American to see to it that this decree is fulfilled, lest they, too, be thrown in with the "chaff" and destroyed.

America is the land of Manasseh, kin to Joseph of Arimathea, who brought the Holy Grail to England and there lately so grossly betrayed. America was founded by men wholly imbued with the Christic spirit, under Christian leadership, toward the end of the cycle soon to enter the Manistic Age. This is the cycle of full, honorable, responsible manhood. All who seek to remain American citizens and ultimately attain their Immortalization, as a result of "becoming the Sons of God," must learn to come into the spirit of the command: "Love ye one another as I have loved you." Such as these will have no traffic with the "chaff" who would destroy God and rob America of the spirit in which it was founded; its Constitution and institutions, and make the Brotherhood of Man a farce by enslaving all but the ungodly few who would take over even as Lucifer attempted to wrest heaven from God.

Citizenship

"Humanity with all its fears,  
With all the hopes of future years,  
Hangs breathless on thy fate." \_\_Anon.

America, the "land overshadowed with wings," was once part of, and is the offspring of both Egypt and Mexico, both of which were also overshadowed with wings. Both Egypt and Mexico betrayed their Divine inheritance because the people became degraded and decadent and permitted themselves to be enslaved by foreign traitors who, unfaithful to the spirit of these countries, were allowed to enter in ever-increasing numbers, until they overbalanced the native citizens themselves. These were the foreigners whose ideologies the people of the country foolishly accepted and substituted for their own God-ordained religious concepts.

What happened to Egypt and Mexico may well happen in America, unless the people are awakened to the danger and are willing to guard their Divine inheritance.

Foretold before it was discovered, and prophesied in legendary lore by all the great prophets, sages, poets and philosophers, America is the Shiloh of rest to those of decadent and war-torn nations, who are willing to become American in spirit and fact; the Manasseh of Israel who should prepare the way for Ephraim, the Perfect one, the Golden or Manistic Age.

Or pilgrim fathers fled from despotic governments of many lands to brave the savage wilderness in quest of a land where manhood should be king; where liberty should reign supreme; where Law and Order should be established, and the old serpent of betrayal should not long be tolerated but quickly and utterly destroyed. These wary pilgrims utterly denuded themselves of all that belonged to the old and decadent life. They obeyed literally the behest "not to put new wine in old bottles." they established a new reign of Law and Order in a new spirit; the spirit of the new age; a spirit which later was made manifest on the spiritual side of our hidden seal.

The early adventures to America left behind them all but God and a newly awakened spirit born within themselves as a result of their

high resolve.

They were followed by millions of the down-trodden and oppressed from every nation under the sun, all of them seeking liberty, light, wisdom, and the freedom to worship God. So great and deep was this spirit within them, that, although thousands of the most degraded of many nations were literally dumped upon the shores of present America, even these, or most of them, within a few generations, had become completely regenerated and had become stalwart citizens, working for the upbuilding of the country and its development into a veritable Garden of Eden.

Soon the whole world turned to America as a leader in commerce, mental achievement, the spirit which is democracy, and religious leadership. Its citizens, imbued wholly with the spirit of the new world, did not fail. Within the confines of this great continent were embraced respect, not worship, of science and expert knowledge; are beautiful and graceful, with no hint of decadence; a free citizenship most efficient in every detail; a system of internal dealings that was just and generous, plus subscription to a firm understanding of ethics that demonstrated the self-accomplishment of mastery, self-confidence, personal responsibility and wholesome respect for the ideas and ideals of others.

Whereas other nations attempted to force their culture upon the world by war and conquest, America quietly, but quickly, demonstrated that she had succeeded in a culture, but quickly, demonstrated that she had succeeded in a culture worthy of imitation and a freedom of personal action in all things, little dreamed of by even those who had risked their all to come to a country unknown and unsettled.

Unfortunately for America, the history of nations, the Biblical teachings, and the ideas of our forefathers who gave America a foundation, have gradually become almost completely forgotten. The old serpent of Eden has been permitted to creep in among us in ever-increasing force, until today the freedom of the "land overshadowed by wings" is in grave danger. Responsibility for this danger rests with the most loyal of American citizens, because they have failed to teach newcomers the letter and the spirit of Americanism, and demand that they subscribe to, and uphold, by life itself, this spirit.

The success and gradual growth of our institutions, and the grandeur of our Constitution, have not been properly publicized. The real History of America, the spirit of its heroes and American ideologies have been taken for granted, with little or no effort to keep them alive in the minds of the coming generations. No real effort has been made to imbue the mind of the child in its first lessons with the spirit which is America, and making it forever immune to all foreign, destructive, decadent ideologies - ideologies which have brought war, death, decadence and ruin upon other nations - and which will succeed in doing the same thing to us if we do not awaken to our responsibility and actively respond with the proper action.

We, as citizens of a great country, successors to a glorious inheritance, are, each and every one, responsible to God, country, and mankind. If we fail, we and all who fail with us will be among the "chaff" to be "utterly" destroyed. This is fundamentally a religious, a spiritual concept, for the reason that neither religion nor spiritual development is possible where men are held in bondage; where the mass is enslaved by the few.

Each and every one of us bears upon his shoulders a grave responsibility; one that cannot, by any excuse, be passed on to another. This responsibility concerns our educational system, which must be completely revised - and quickly. The foundation of all teachings must be the existence of God and a Divine or Supreme Law (non-sectarian) governing in all detail. The meaning and spirit of the Constitution must be made clear. The value of our institutions should be properly recognized. The freedom of religious worship must be maintained. The sacredness of property rights and the supreme right of man to enjoy what he has honestly earned or accumulated must be closely guarded and there must be a complete freedom to develop all his faculties and potentialities. These teachings must be made fundamental and compulsory - immune against all attacks from both the unscrupulous weaklings and the enemies of free institutions.

In the New Age or New Dispensation, every child must be considered as a foundation-stone in the temple of mankind, and we must see to it that there are no flaws in these human "stones." If America is permitted to fail - and there is grave danger she may if the present deadly inertia of her citizens should continue much longer - the entire world will decline into old world decadence and darkness, and

the Statue of Liberty standing on her shores as a symbol of light to the world - Not subjection to the ideologies now permitted full sway in America - will have no further meaning and no longer be an incentive to effort and achievement.

This is the personal responsibility of every American citizen. It cannot be placed upon the shoulders of another; nor can the blame for failure be attributed to another. If we fail in the duty to ourselves to build a strong, unswayable personality and a truly Christic character, then we also fail in our duty to our country and to our children, and all will be made to suffer accordingly.

Each and every one must accept the situation with clear sight and full understanding. As a Nation possessing a Holy trust from the God of all nations, we must be prepared, ready and willing, to bring about strength and clearness of sight within ourselves, enabling us to lift the burden now weighing so heavily upon all of us. We must carry forward to completion the principles of justice and equality (never favoritism, subjugation or appeasement with wrong - evil) for all.

Our forefathers fought and died for these ideals. They planted them at the founding of the republic, as is so strongly and Immortally emphasized by the Mystic side of the seal of our country in its concept of the pyramid and coperstone.

The eagle is the symbol of freedom. The constellation of the thirteen stars, the Statue of Liberty standing in New York Harbor, that other figure with drawn sword standing upon the capitol, our National shrine, and facing the East from whence all light and guidance comes - all of these figures symbolize a free America the land overshadowed by wings, as prophesied by Isaiah.

The great American flag is the symbol of our freedom. It is a flag for which our children should be taught to die a noble and immortalizing death, rather than permit it to be replaced by any other. If we do these things, then will we retain our freedom; our institutions; our right to freedom, happiness (peace of mind), and the good things of life.

America was Divinely appointed by God, or the Divine Law, if you will, to teach the world by example, the meaning of the White Knight, whose symbol is the White Stone of the spiritual kingdom within each man and woman, which shall be for the "healing of all nations," i.e., the establishment of righteousness and justice. Such teachings will ultimately bring about the Brotherhood of Man, not by sword or force, but by the action of the Law itself, and the establishment of the Manistic Law, i.e., the equality of man and woman, each in his or her own sphere.

God gave us an unrequitable privilege in permitting us to be born in this glorious land of opportunity and freedom of action. If we lose that freedom, it will not be because of its being wrested away from us, but because we were not morally strong enough to fight for, and retain it. Ours will be the blame; ours the penalty to pay. To prove unfaithful to our country, its institutions, its Constitution and its flag, is to be renegade to all that is high and holy within ourselves, hence to God.

Let us then awake and become active and, in reverence, prove by our action that we honestly believe that the stripes of our flag shall ultimately heal all nations honestly seeking to be healed. The stars of our flag shall lead men upward to God; a memorial to the original patriots who lived in the spirit which is America, and their willingness to suffer for her principles.

By conducting ourselves with the dignity and honor befitting a citizen of the mightiest nation the world has yet seen, although that nation be in the throes of a new birth - the travail of betrayal - we will emerge gloriously and triumphantly, and will yet tread the serpent under the feet of the spirit of individual freedom and personal responsibility.

Fathers and mothers of the present, and mothers and fathers yet to be - all must awaken to their individual privilege and responsibility! Each and every one should bear upon their forehead the mark of their personal responsibility for the welfare of their children, for the country of light and hope, and the Dispensation that will bring to the world a knowledge of God and His Laws - of the Immortality of the Soul - the Christos within - the hope of the future of the individual and the world. Let us remember that:

"We are the heirs of all ages

Foremost in the rank of time.

And take to heart the command given us:

"Go ye therefore and teach [these truths to] all Nations [all people among us]." \_\_St. Matt. 28:19.

## Chapter 8

Sin - Evil - Unrighteousness - Disobedience

The word "sin" has been so much used, so abused and so greatly misinterpreted that it is, so to speak, "out of favor"; to be shunned, and if possible, discarded. Sin has become a word more or less of the "common" people; somewhat vulgar as part of the modern language, and to be avoided because it is self-accusing.

Despite its disrepute, the word "sin" is one of the two most important words in any language, the other being righteousness. Sin is disobedience to the Divine Law which no man can escape, be he ever so great, strong, or important in the eyes of the world. The Divine Law judges man's every act - by reaction - and punishes or rewards it accordingly. Righteousness is obedience to the dictates of the Divine Law.

The sinner sows the tares, the "chaff" of revelation; while he who follows the law of righteousness, sows the "wheat," and reaps the harvest of the Bread of Life.

These two little words cover, or embrace, every act that man can commit and which may bring upon him damnation of the Soul, or Sonship with the Father. One path leads to the "shoals" or Hades; the other to "the heaven upon earth," the peace and tranquility of the Soul, depicted in Revelation. The privilege of choice is the birthright of every man; rich or poor; humble or of exalted position. There is, can be, no favoritism.

This question of sin is not to be evaded, nor can man become strong enough, powerful enough, or great enough, to sidestep the issue which confronts him at every turn, and every moment of his life. From the moment man attains the years of responsibility until the grave opens to receive him, he is called upon to use the reasoning faculty God gave him so that he may make the right decision as to what his conduct shall be.

What actually constitutes "sin?"

The term "sin" will be more easily understood if we develop a better and clearer understanding of our relationship with God and the Laws which He instituted at the beginning of the world. These Laws govern every activity, whether it be of man or creature, animate or inanimate substance. Man is, by nature of the beginning of his being, an integral part of the universe in which he lives, moves and has his being. Moreover, and unlike all else in the universe, he is part of both, the God who created all things, and the universe in which all things move and have their being.



When man obeys the Laws of God and the universe, he lives in righteousness. The fruits of righteousness will then be showered upon him by God; or, in the words of the Nazarene, having sown wheat, he will reap wheat, and this wheat in the Bread of Life, or the fruit of the tree of Life, which grows in the midst of the garden, i.e., the Heart.

If, on the contrary, he tries to evade by any means whatever, or under any consideration, the edicts of God and His universe, he sows the seeds of tares, and his reaping shall be the "chaff" which is to be burned up. He will have eaten of the Tree of Death which also grows in the midst of the Garden, i.e., The Heart.

Man can learn to know God in but one way: by the love that he awakens in the heart; the greatest of the fruits of the Tree of Life. By such obedience he will gradually bring into visible manifestation the law, harmony and order of the Universe. Whether he will or not, however much man may try to disorganize this law, order and harmony, it continues to exist and to operate and we, not the Law, are thrown into the throes of chaos, if, stubbornly, we continue in our foolish way, we will cease to exist as individuals.

Even a haphazard study of nature, including that of our ever active planetary system, plus superficial observation of life from the simplest to the most complex forms, can lead us to no other conclusion than that, despite what we would have it be, law and harmony, i.e., order, is the fundamental basis of both creation and activity. If man is foolish enough to think that he can disorganize this constant, never-deviating activity of the Law, he will find himself between the grindstones, which though they may grind slowly, grind exceedingly fine.

In reality there is but one Law; though its operation is dual, just as is man's nature. God is one and the All. This one Law is constructive; even though man misdirects or misapplies it to produce evil results. The Law is like man's own nature. Its basis is in "good" or the constructive. If it is righteous, its basis is in love; but man permits love to be replaced by evil - that is, selfishness - the basis of all evil, whether this be hatred, malice, jealousy or any other form of disintegration.

The basic Law of the life of the Soul is Love; all other Laws are expressions of this one Law. Every constructive, exalting, elevating phase of life is a manifestation of this Law. This Love is not the bastard or negative phase of the physical, carnal and selfish thing we call "love." but rather the Love which is a feeling of kindness toward all things, develops as graciousness, and the reaction of which is the sense of peace.

Man repeats the Mosaic commandments, but does not concern himself overly much with their real meaning or their application to his daily life; his behaviour and his relationship with his fellow men. He believes that to "believe is to be saved." Question him and he will tell you there are ten commandments. In reality, the ten separate commandments resolve themselves into the One Law; the Law of Love.

If man loves he cannot hate; if he loves, he can do nothing which will harm his neighbor; if he loves he cannot steal or defraud because that would deprive his fellow man of what he may need and cause him to suffer. Love relieves suffering; under no circumstances does it cause suffering.

Every rule of conduct is neither more nor less than a different aspect of the one Law of Love. This is even true as it concerns ourselves. We must come to so love the Soul that we will commit no act which will bring harm to the Soul. The problems of life become simplified if we measure every thought and act by this one great Law of Love.

This Law concerns us as directly as it does others; because, as we will not permit ourselves to do aught that might prove detrimental to others; so in like manner we will not permit others to do anything which will bring us harm. Love is the standard of the universe. All thoughts, desires and act of which man is capable, if they conform to the Law of Love, are highly desirable; that is: constructive, exalting, uplifting, and in harmony with the Divine Intelligence we know as God.

All thoughts, desires and acts contrary to the Law of Love are undesirable and inharmonious, and bring upon us discord, sorrow, suffering, loss and, being contrary to the one all-pervading constructive Law, are sinful, because their end is death.

When there is the feeling of love in the heart, one does not think of bringing harm of any nature to another. We cannot hate; cannot be angry with our fellow man; not can we be envious or covetous of another. We will not think to take life unless it be in defense of life. Life has been given us to defend and preserve. It is a "Talent" from God to be wisely used, but not abused, or permitted to be abused. Obedience to the Law of love does not make man a spineless being, but a staunch defender of the right, the just and all that is holy; often a destroyer of that which is evil or destructive.

Sin is to be considered from still another aspect. All thoughts, desires and acts come under one of just two categories: They are either constructive or destructive; positive or negative; exalting or degrading. Love is in opposition to, or has as its opposite, hate. Love, in its wider sense, is positive constructive and exalting; hence it naturally follows that any thought, desire or act which does not conform to the spirit of love is of a negative or destructive character and constitutes what we classify as "sin," - the opposite of good, the quality that manifests as love which is of God - for it is truthfully written that "God is Love."

The constitution of sin is based on defiance of the Divine, hence the Eternal Law, and not on infraction of civil or man-made laws, unless these laws are based on Divine Law. It is easily possible to evade or act in defiance of civil or man-made laws and still be innocent of sinning. This is clearly made manifest by the constant annulment of an untold number of civil enactments.

Thus, as an example, if it were forbidden - as it was in times past - to heal the sick on the Sabbath day, and one violated such an edict, there would not be a commitment of sin, for the reason that such an act, having as its incentive the relief of the sick, would not be contrary to the law of love; therefore not contrary to the Divine Law.

On the other hand, if one were to weakly obey such a man-made edict and refuse to render all possible service to one in distress, he would then be committing sin by a refusal to obey a Divine injunction.

This is only one instance wherein one would live in obedience to human injunctions and, at the same time, be guilty of disobedience to the Divine Law. The Divine Law preceded all Man-made enactments; is the highest Law man can know and obey, and all human edicts should be in harmony with, and in subservience to this Law.

In the full and serious consideration of this all-important subject, we must fully recognize that it is of prime importance to clearly distinguish between sin as the term is popularly understood - based on customs and theological dogmas, which may, or may not, be based on the Divine Law - and thoughts, desires and act which are not in harmony with the Divine Law.

We must recognize that, in later centuries, most of the rules and regulations governing the conduct of man were of priestly origin; that is to say, they were laid down by men who, in many instances, were incapable of correctly

interpreting either the Divine Law or Sacred inculcation.

Such laws were based on what these authorities wanted to be considered right or wrong and, not infrequently, were the result of selfish desires either for gain or power.

The dependence of the masses through long ages, upon the priesthood for their religious guidance, with little or no conception of the spirit of the Law of love, is largely responsible for the misconceptions as to what really constitutes sin. History is replete with the record of creeds, dogmas and rules for the guidance and conduct of the people, given them by the priesthood as solemn inculcations from God and to be adhered to under heavy penalties, only to be completely discarded later for the substitution of another, and possibly more severe, rules and regulations which, in turn, had to be rescinded.

There is the Biblical instance where it was considered a sin, according to the then popular theological dogma, to pluck an ear of corn on the Sabbath, however hungry a man might have been or how impossible it may have been for him to obtain food the previous day.

This was no more absurd or inane than the theological edict that it was a sin for a man to shave his beard. In either instance the thinking man might have quickly found the correct answer had he questioned: "Does the plucking and eating of an ear of corn on the Sabbath, or the shaving of my beard, result in harm, loss or degradation either to myself or any other man, or does it dishonor God?" If the answer to the question was the negative, then it could not be in defiance of Divine Law, hence nowise a sin.

The regulation of pleasures, recreations, observances as to dress and conduct on the Sabbath, as differing from any other day of the week, were all instituted by, or at the instigation of, one priesthood or another. They were never sanctioned by the Divine Law, unless such pleasures, recreations, observances or forms of dress, were to the detriment of the individuals concerned, or to others. Most of these rules, regulations and edicts have been discarded. Proving that they never really constituted "sin."

The action of the Divine Law is Universal, all-pervading and constantly operative. Divine Law not alone governs man in all his activities, whatever they may be, but all the world that now are, and the worlds yet to be. It is eternal, never changing; it was, is and ever will be. Rules of conduct enacted by man, unless they harmonize with the Divine Law, are temporal and changeable and are without true foundation.

The greatest and most heinous crimes throughout the world's history were committed in the name of God and religion. Gross misinterpretation of what was believed to be God's Law, or His wishes, as regard the behavior of mankind has left a gory record throughout the pages of the world's history.

The Spanish inquisition, the various Crusades, the many massacres and the destruction of the Templars - these were only a few of the long list of crimes in the reign of man's inhumanity to man. They were all instigated and approved by church and state and were supposedly based on God's Will, or the Divine Law; nevertheless, no one today would be so unreasoning as to even pretend that these gross evils were God-inspired; God-sanctioned, or Divinely ordained.

In times past, it was considered a holy duty - a Godly prerogative - to debase and destroy bodies, even of unborn children, in order to save Souls. This was a total disregard of the Divine teachings throughout the ages, particularly by the Nazarene, as to the actual means necessary for the saving of the Soul.

The salvation of the Soul has always been conditional upon man's own action. This is emphasized in the Nazarene's statement: "Ye must be born again." This in no way implies that man can be saved from his sins except by his own efforts.

Mankind, as a whole, has been misled; or, probably more correctly, has permitted himself to be misled, by traditions, customs and formal observances, he will be living a religious, a godly life, and that if he transgresses these traditions and customs, he will be committing "sin." Traditions, customs and observances are of the highest value only if they are based on the Divine Law and do not interfere with the rights and privileges of others.

Through "blindly following the blind," the vast multitudes, throughout the ages, have paid little heed to the dominant thoughts and desires harbored within the heart. They have wholly overlooked the all-important fact that the quality of their thoughts and desires determined the absence or presence of sin, and that the second birth, the spiritual birth which alone can bring salvation, does not begin with outward observances, but with the innermost thoughts which give birth to desire, and the desires which lead to noble, exalting action.

This was fully recognized by the Nazarene, as it had been by all real Avatars before him, and he considered it so important that he made

an issue of it.

The Pharisees of his time considered it a sin for an individual to eat with unwashed hands. Recognizing their blind obedience to form, he told them:

"For out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies: these are the things which defile a man: but to eat with unwashed hands defileth not a man." \_\_Matt. 15:19-20.

It is far more important for a man to guard his thoughts and the desires of his heart than to live according to religious or racial customs. The quality of the thoughts of the mind and the desires in the heart determine man's action and whether he will live in accordance with the Divine Law and not.

The mind was given to man for an express purpose and that purpose is to think for himself; analyze all action and bring it into accord with the Divine Law. Through the action of the mind and by the agency of his thoughts, man must begin his ascent toward God. His first step toward evil, and are therefore sins.

In this, man is admittedly confronted by a Herculean task, chiefly because of ages of erroneous teaching and false conceptions. But - he can be reborn into a new creature. Had it not been so, the Nazarene would not have made so positive his reference to this rebirth as a must.

Man's thoughts supply the urge which gives birth to practically all of his trouble and sorrow, not to mention loss and failure. By giving way to thoughts which incline him to act contrary to the Divine Law, he brings injury to himself and to others, in turn. This is his sin, and no man has any real conception of how great are the number of these sins until he stops short and takes time to account for them.

The standard of measurement for our thoughts and desires must be love, i.e., our desire for the welfare of others, no less than ourselves. If these thoughts and desires be free from the lower or carnal self, our acts will be free from sin. But if filled with, or contaminated by envy, greed, malice, jealousy, hate, self-righteousness and the like, then life is sinful, and the reaping will be accordingly. It is well to repeat the Nazarene's positive statement:

"For out of the heart proceed all evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies; these are the things which defile man [cause him to sin], but to eat with unwashed hands defileth not a man." \_\_Matt. 15:19-20.

There can be no act, whether good or evil, without thought and desire preceding it. Another truism voiced by the Nazarene and which vitally applies here, is that a wrong thought, followed by desire, is as evil as a wrong deed:

"That whosoever looketh on a woman to lust after her hath committed adultery with her already in his heart." \_\_Matt.. 5:28.

Unfortunately for humanity, both of the past and present, little or no thought has been given to the evils of thought and desire - to the fact that these are the seeds that bear the fruit of evil. Usually, man is conscious of evil only after it is committed.

Man alone of all God's creation was endowed with a mind with which to think, analyze, reason, plan and then create or act. Man was not given mind and reason to bury them and permit others to think, reason and arrive at conclusions for him. It was never intended that he should bury this "talent," but to make the fullest use of it.

The story of the "ten talents" applies here. Endowed with a mind with which to think, reason and to arrive at conclusions, man was made a free moral agent. His is the right of choice. This prerogative imposes a heavy responsibility because it makes him accountable for every thought, every desire, every act.

The Law of Action and Reaction, and its direct impetus on the human creature, is only now beginning to be understood. It is now an accepted fact that a force, known as vibration, is at the base, or foundation of all activity. Whether man thinks, feels, desires or acts, a vibration duplicating the nature of the thought, feeling, desire or act always results. This vibration is like a boomerang that, after leaving the person who gave it birth, completes a circle and returns, at length, to its source. This is the reaction of the action. These vibrations are being constantly created because at no time, except then unconscious, is man free from thinking, feeling, desiring or acting.

These vibrations pass first through the individual and, according to their nature, contribute to his health, happiness, peace of mind and success, or, conversely, lay the foundation for ill-health, weakness, an uneasy conscience, frustration and failure.

Basically, disease, un-ease, weakness and failure are "sin," stemming, as they do, from disobedience to some law that is part and parcel of the Divine Law. With this concept of sin and its possible train of ills before us, we can appreciate the importance of keeping the mind under control and maintaining the proper attitude by thinking only constructive, exalting, uplifting thoughts.

Just as thoughts emanating from a consciousness unawakened by love - that is, un-holy thoughts - constitute sin, so does improper care of the body, even though in ignorance, lead to weakness and disease. This, too, although in another form, is "sin." Man is endowed with a body to sustain him. In this sense it is to him what the foundation is to a building.

The body is the foundation of man's being; the prop upon which he must depend. How important, then, to give it the proper care! A knowledge of, and obedience to, hygienic and dietary Laws should be fully understood. To treat the body carelessly, to supply it with improper food and drink, to overtax its strength, or abuse it in any manner whatsoever, constitutes "sin."

The body is the handiwork of God, created after His own image, or after the pattern of Himself. God because of His love for man, gave him the earthly temple in which to dwell and it is imperative that man shall not fail in giving it proper care.

Among the greatest sins of which man is guilty, are those against his spiritual self, the Soul; the Soul being the real or Divine self. Sacred literature informs us that "the Soul that sinneth, it shall die." Let man squander the fires of his Soul in lust, wasting the Divine or Soul fire in sensual gratification, and he will in time cease to be a creative being. Losing his semblance to the Creating God, he passes into oblivion for the "wages of this sin is death."

The purpose of life is individualization - an attainment that cannot be realized without the fires of the Soul. Man builds his Soul into consciousness by overcoming and transmuting the baser passions into the pure gold of love, the Love which is God: Love, God and the Soul being synonymous and of the same substance. It is man's duty to transmute his sensuous desires into a deeper love. In doing this, man follows the example of Moses, for it is written:

"As Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted up." \_\_\_St. John 3:14.

There can be no Regeneration, no spiritualization, no second birth - that of the spirit - without this lifting up of "the serpent," whereby the sons of men become the Sons of God.

Each and every individual of the race of men is the sum total of past and present deeds and misdeeds against the welfare of his body, mind, spirit and Soul, and against the race. Sin, in essence, is a violation of the Divine Law of love; and the "sinner" must reap the results of his sowing.

To the man who has sinned - and who has not? - it becomes vitally important to learn the way of atonement. Can atonement conceivably be made by blind belief and faith alone, or must the debt be paid in full and atonement made in addition? The man who is honest of heart will find no difficulty in answering the question. Both a-tone-ment and at-one-ment are necessary.

The creedal "justification by faith" was never part of the teachings of true religion and was unacceptable alike to the Nazarene and to the old prophets and Initiates. Such a doctrine is a total contradiction of the Nazarene's edict: "As ye sow, so shall ye reap." \_\_Gal. 6;7. This doctrine makes machines of men. It prevents them from thinking and judging their act in the measure of their true value. It offers man the opportunity to commit almost any crime in the catalog, however terrible, with the comforting assurance that he may recant, request forgiveness, to of those grossly sinned against, but of God, and find his Soul "washed white as snow." Meanwhile, his victim, possibly wholly innocent in intent, suffers untold torment and believes himself or herself damned to hell.

This doctrine is, so utterly unjust, dishonorable and unmanly, that it would seem impossible to have been acceptable to any rational mind; nevertheless, there have been millions uncountable who still accept it, and who have raped and murdered in the firm belief that they were doing the Will of a God of Love, Kindness and Justice.

They were perhaps wholly ignorant of the fact that the Nazarene, whom, presumably, they believed they were following, never once taught such a doctrine; but, rather, placed special emphasis on the Law, "As ye sow, so shall ye reap." This law clearly and uncontradictably states that if man commits a wrong, either to himself or to another, he must suffer for it, and that there is no law, either in heaven or on earth, whereby he can find a way to escape his just punishment, and what is of even greater importance, no honest man would seek to do so.

Man is in possession of free Will and the right of free choice. If he chooses to think, desire and act contrary to the law of 'love thy neighbor as thyself,' and willfully and knowingly commits act based on error, and which are "sin," he must pay the penalty for so doing; but by means of these same heavenly treasures, Free Will and Free Choice, he can change his attitude and his desires, Regenerate himself and free himself from the penalty of his unholy acts.

The Law of Justice - and he who denies that there is such a Law operating, also denies that there is a God - is impersonal in its operation, consequently impartial. This being true, no one whoever he may be, however great he may be, will be able to commit sin without suffering, i.e., paying the penalty for it. Faith is desirable; faith is necessary; but faith alone can never pay man's debts to God and his fellow man, nor free him from misdeeds, both past and present. If man, as a result of evil-doing, has brought loss and suffering to others, it would be unjust to free him from the penalty invoked by such evil acts, regardless of the fact that he may believe this possible. The Law of love, though merciful, is likewise just, and no one is able to escape, its dictates.

Man, having sinned, as all men have, may atone for his misdeeds by setting his course in the opposite direction. He can do deeds of kindness; every such deed paying for one of his sins, and by such A-tone-ment. Gradually become Godlike, hence one with God. No man can accomplish this rebirth until he has paid the Biblical "utmost farthing." A-tone-ment finally ends in At-one-ment. This means being reconciled to God and coming into harmony with His Divine Law.

Every man, declared the Nazarene, must be reborn; born of the spirit as he was born of the flesh. To do this he must retrace his steps; reverse his manner of thinking, desiring and acting. To be "born again" is to become conscious of a new understanding of the Law and its application; to proceed to free the body of its infirmities; cleanse the heart of degrading desires, and train the mind to think only in terms of constructive, exalting desires.

Salvation and Regeneration are one and the same thing. The possibility of Regeneration is within the grasp of every human creature who has the desire and the Will to follow through. It implies the living of a sane and sensible mode of life; of unselfish but no servile

service to mankind, believing not merely in some creed, or Law, but in living according to the spirit of the Law.

Regeneration is to become free from sin; it is the gradual transformation of the sinful, sensuous, spiritually underdeveloped man into an exalted and Soul - conscious being. This can be accomplished only by living in harmony with the Christic life and bringing the deeply hidden Christos into manifestation so that the Immortal will function instead of the mortal; it is "mortality taking on Immortality." \_\_\_Cor. 15:53-54.

Delude ourselves as we will, by any concepts we will, it is nevertheless uncontradictable that a life contrary to the laws of, i.e., a sinful life, brings upon us weakness, disease, sorrow, failure, suffering and ends in death. Death, in its true sense, is the destroying or "burning up" of the "chaff" so clearly stated in Revelation. Death - final, ultimate death - is the extinction of our individuality and the surrender of our God-given right to remain a separate entity and to become a Christic, or Conscious Soul. The gift of God, though it must be earned, is eternal life. Immortalization of the Soul can be attained only through the awakening of the Christos within and bringing Him into Manifestation.

In imitation of the Nazarene who, though born of woman, overcame all evil through love and developed within himself the Christos, or Christic Soul, so can all men be reborn and "the sons of men become the Sons of God," by living a life in conformity with the Laws taught by the Nazarene.

There is but one Law - though its expressions are many - in the Universe and that is the Law of Love; to live contrary to his law constitutes "sin." Man sinks into degrading materiality and brings suffering upon himself because he chooses evil instead of good. He is able to raise himself and attain to Immortality of Soul only through love of truth and goodness. Love is the golden means to "the Way, the Truth and the Life."

## Chapter 9

### Evolution and Development

Evolution and development play their part in man's advancement toward the ultimate, or perfection. Man's final goal, as well as the means and method of its attainment, is revealed in the Scriptures:

"As many as received him, to them gave he power to become the Sons of God." \_\_\_John 1:12.

In this process the laws of Evolution and of Development both have their place. Both are governed by what might correctly be termed a higher Law: the Divine Law, since both Nature and the Soul of Man are under the direction of the one Great Law. Properly understood, there is no conflict between the two.

The law of growth and gradual advancement from a lower on a higher state, more or less unconsciously made, is that of evolution. Growth, advancement, implies activity and change. Both growth and change depend upon obedience to, or compliance with, the governing Law. Without such obedience and activity there would be retrogression instead of progression.

Study the progress of mankind through successive stages, beginning with the savage, followed by the semi-savage, and, finally what we term civilization and we see disclosed the unceasing operation of this great Law of evolution. We also find in this law a basis for the many and great differences between individuals. Some have greater intelligence, deeper and more sympathetic understanding and more graciousness of heart, and in consequence, advance much more rapidly than others on both the evolutionary and spiritual path.

Of the Aryan - the last race of mankind - there are those who, in their unfoldment and spiritual growth, have far out-stripped the rest of mankind. These are the thinkers and leaders; those whose hearts have opened up do that they feel for mankind as a whole.

This is not a reflection on other races. These races, or many of them, have climbed to high levels in the past; established great civilizations and then, for one reason or another, retrogressed and have given way to the later - the white race. But these races, too, retrace their steps and once again climb "Jacob's Ladder" - and a number of them are doing just that.

"For as many as are led by the Spirit of god (lofty desires followed by effort in harmony with the spirit) they are (become) the Sons of God." \_\_Romans 8:14.

In the vanguard of the human race, there are, and always have been, those few individuals who far outstripped the great mass of mankind in the development and manifestation of Soul enlightenment, or Godliness. This difference can be illustrated by the comparison of the hordes of what might be fairly termed almost Soulless savages(1) in Korea at the moment fighting American youths and companions in arms, who, having no selfish aims, fight solely, as they believe, to make all men free; or the difference between a Franklin, a Lincoln or an Edison and the average man of the present day who thinks only of his won selfish interests; or again, as between the sincere seeker after truth who is anxious to obey the Law and follow in 'the Way the Truth and the Life," to bring the Christos within into manifestation, and the intellectual atheist so prominent in our institutions of higher learning.

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(1) These were not fighting for the freedom of men, but, on the contrary, for the enslavement of all men under the dominion of a few egomaniacs. They showed no mercy; displayed no humanity even to the wounded and dying to kill was their only incentive.

Kindliness, sympathy, honor, all that constitutes human inclinations are wholly lacking; while the basest instincts of all that we know of the animal nature are constantly displayed; clearly indicating a total lack of the primary element of spirituality or the Soul..

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If we are willing to admit that certain races as a whole - by their greater display of heart principles, goodness, justice and mercy - have evolved from the savage to what we recognize as a civilized state, we must agree that there has been real evolution and this in itself is proof that such races are capable of evolving still further.

Accepting this as a fact, we must also admit that among such races, those individuals who will live in conformity with the Divine Law, and make a conscious effort toward spiritual development will, in due time, awaken and bring forth the Christos within, becoming God-like, or the "Sons of God."

"Beloved, now are we the Sons of God." \_\_I John 3:2.

From time immemorial, more especially the period when Egypt, as a whole, was in her highest state of development, there have been organizations composed of highly developed and Conscious Souls. These were known as the Initiate Priests of the Secret Schools, or Priests of the Greater Mysteries. They were banded together for one common purpose: To instruct all spiritually-minded men in the Divine Law. They taught man how to live in conformity with the ever-operating Law that they might hasten their evolution and development toward Godhood.

They warned all mankind against false ideas and practices leading toward retrogression. They originated and gave incentive to movements which would improve the condition of the masses as a whole; leading them at the same time into paths of righteousness; that is, into activities which would be to their physical, spiritual and economic improvement. They taught the Law that whatever



improves the mental moral and spiritual condition of man, likewise, in perfect ration, improves his every other condition.

These organizations continued to exist throughout all the ages under various names, but all following the same modus operandi; the last of which are the Frateritas Rosæ Crucis and Æth Priesthood. These schools have taught, and today continue to teach and guide mankind toward soul Consciousness. They have preserved and guarded the teachings of the Master Initiates and saviours of all ages, obeying the Nazarene's injunction:

"Cast not pearls before swine, lest they turn and rend you." \_\_St. Matt. 7:6.

The esoteric instructions or Mystery teachings were never taught openly, not because those versed in them were not willing to instruct all mankind, but because only the few were willing to receive them. This fact was all too well known to the Nazarene and he sorrowfully told his disciples:

"To you [the few] it is given to know the Mysteries of the Kingdom of heaven [the experience of the Soul's enlightenment]; to others it is not so given." \_\_Matt. 13:11.

Because the mass would never adopt these teachings, any more than they do at the present day, the exoteric or secret instructions are therefore given only to the few more highly developed, who are free from self-righteousness, prejudice and judgment; unaffected by creeds and the opinions of others; whose motives are pure; whose desires are lofty and conform to the behests of the New Dispensation: who hunger for spiritual truth and seek the welfare of mankind as a whole.

Great Souls have been instructed and trained in the inner sanctums of these fraternities and sent into the world as prophets, Messiahs and Saviours. Such teachers led the straying Souls into paths of righteousness and self-improvement at times when the people, almost as a whole, had drifted away from spiritual certainties into gross materialism.

Such a time is now making itself felt in the beginning of the New Dispensation so fully dealt with in Revelation. At this writing, 1951, we are in a period when the morality, the spirituality, the honor and self-responsibility of the mass has sunk to a low level.(2)

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(2) For a partial cataloging of these evils, especially in high places, see the National Republic Magazine, March 1952 edition, page one; "Blunder and Plunder," by the Hon. Robert B. Chipfield.

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Materialism is in the ascendancy; so much so that atheism of a kind never known before - a type that is not satisfied except by the destruction of all religion - holds half of the world firmly in its grip. It is at times such as this that Initiate leaders - men who have attained to Soul, or Cosmic Consciousness - come silently into the world, without the herald of trumpets and self-advertising, to instruct and guide mankind back into safer paths.

Every age of the past has had its great Messiahs or Saviours; all of them instructed and trained, and sent forth on their mission by the Secret Schools, the great Fraternities of Initiation. The Chinese had their Confucius; the Scandinavians their Balder; the Egyptians their Osiris and Thrice Great Hermes; the Greeks their Hercules, Bacchus and Apollo; India its Krishna; the Persians had Mithra and Zoroaster; the Hindus had Buddha; and last of all, came the Nazarene, repudiated by the Jews and accepted by the Gentiles.

Today, in the New Dispensation, the Manistic, we are laboring quietly and secretly to restore the spiritual conceptions which will gradually lead the "sons of men to become the Sons of God." Is this an idle dream or mere wishful thinking? Is it the idea or basis of a

new cult? If you think so, then bethink yourself and give thought to what John, the "beloved disciple" had to say:

"Beloved, now are we the Sons of God." \_\_I John 3:2.

All of the past and present really great teachers and leaders in spiritual thought and life received their instructions and guidance at the same source. This includes both the Nazarene and Moses, both of whom taught the people the same secret of the necessity of spiritual birth, in order to have revealed to them the mysteries of the Kingdom of Heaven. Even a superficial study of all the great religions will quickly disclose to the earnest student that the basic principles are the same in all of them. This includes revelation or the things yet to come, the time of which is now upon us.

During the lifetime of these great Masters, teachers, philosophers and prophets, only an exceptional few of the people were willing to listen to them and accept their teachings to a degree where they were really able to apply them. The great mass of the people, throughout all times, were too occupied with material and temporal affairs to give serious thought to the warnings given, and soon forgot all about both the teacher and his teachings.

After these Initiate Teachers passed on, the letter, minus the spirit, of these teachers spread, while designing, or innocent, but ignorant teachers and priests, substituted creeds and dogmas, in place of the spiritual truths.

The Divine Law taught by Initiate Teachers, and the true inculcations, became so corrupted that the Mysteries of the Spiritual or second birth, the secret of attaining soul or cosmic Consciousness, became lost to the people and little more than the letter remained.

The teachings of all the Illuminated Masters, of the Nazarene, as well as Moses, were concerned with growth through obedience to Natural Law and the practice of the life which would lead to a spiritual development that, in turn, would awaken the Christos hidden or buried within man, thus bringing about Soul or Cosmic Consciousness. This is very clearly indicated in the statement:

"But as many as received him [accept and practiced his teachings] to them gave he power [showed them the way] to become the Sons of God." \_\_St. John 1:12.

The statement that man might become the Son of God, it is to be noted, was not made by St. John, and successful contradiction of the truth, or of the promise of the possibility, or assurance, is impossible.

In the present age, at the beginning of the foretold New Dispensation of Revelation, two thousand years after the appearance of the Egyptian-instructed and trained Nazarene, who did his best to inculcate a spiritual philosophy, we find man advanced intellectually far beyond anything ever dreamed of in his age. But, for all his vaunted intellectuality, modern man is morally bankrupt; spiritually bereft; his sense of personal responsibility at the lowest possible ebb, while materialism is rampant and ego-maniacs appear to be gaining control everywhere.

We have countless acres under cultivation, producing food in such abundance that everyone could be well fed, at small cost. Yet, millions are ill-fed or actually starving because of unjust, unfair and unnecessarily high prices, due to iniquitous controls or improper distribution, both condemned by God and Divine Law.

Never in the world's history was education so easy of access and our libraries so filled with books. Despite this, however, both the class and the mass receive an artificial education. Fundamentals are ignored; "atheism is often favored above spiritual instruction and guidance. Gangsterism, instead of law and order, is the rule. All too many courts dispense injustice, instead of justice tempered with common sense and reason. Self-seeking, ruthless and corrupt politicians rather than statesmen, are at the helm of State. Religious inculcations are not based on science, common sense and spirituality, but on blind faith, and dogma, and are openly in defiance of the

plain behests of the Divine Law.

Atheism, immorality. Loss of faith in both man and God, disease, wretchedness, wars of aggression rather than self-protection are the rule. Frenzied emotionalism and prejudice are governing factors. Human society is in a state of eruption and disruption; the mass is mentally sick because all faith in society and governments is lost. All that St. foresaw and predicted in his Revelation is upon us and no sane person can be found as an apologist for the present state of civilization."

Formal religious teachings, instead of considering the Nazarene as one who came to instruct mankind in the second or Spiritual birth, and the attainment of Soul Consciousness or Christification, have led humanity to worship him as a God, and by deifying him, they place him and his life teachings beyond their reach, for they falsely and unthinkingly reason: "who can be like him, he being a God or God-born," wholly unmindful or ignorant of the statement:

"Beloved, now are we the Sons of God." \_\_I John 3:2.

The great teachers, philosophers, prophets, Initiates and all those whom men have called the "Messiahs," really never claimed anything for themselves. Without exception they have defined their mission to be that of instructing the people in "the Way, the Truth and the Life;" leading all who were willing into the Initiatory path - helping the worthy aspirant toward the development of the Spiritual self, or Christos within and the attainment of Immortality, i.e., Mortality putting Immortality.

All this was to be brought about by living a life conforming to the edicts of the Divine Law. The Messiahs who had succeeded in awakening the Christos within themselves were born of woman, the flesh, as all men are. They differed from other men only because, as a result of self-effort, training and development in harmony with the Greater Mysteries of the Secret Schools, they had become Soul or Cosmic Conscious and were living exemplars of the Divine Law; Christs who, in Biblical language:

"...as many as received [accepted and followed] him, to them gave he [was given] power [the means and opportunity] to become the Sons [Christs] of God." \_\_St. John 1:12.

When we speak of Christ, a Messiah or Saviour, we have in mind those Immortal teachers of mankind who, by their own desire and effort, and in obedience to the Divine Law, become Gnostics (knowers) and God-Conscious. Their mission among mankind was to teach a spiritual philosophy and science of Soul Illumination. The illustrated this by their own exemplary life as a model for all to follow.

The difference between the average man and a Christ-conscious man, is that the one who so attained had a desire strong enough to impel him to live in the "Way and the Truth", despite all opposition, until he reached the second or spiritual birth, the Soul or Christic Consciousness.

The average person belonging to the mass of mankind pays no attention whatever to his or her Divine potentialities and possibilities. Not so with those seeking Christic Consciousness, however, for these have awakened - have received the "Baptism of water" of St. John - and are willing to follow through until they become Sons of god; Soul Conscious, or Illuminated by the "Light" which is neither on land nor sea."

The Greater Mysteries and their Fraternity of Initiate Masters have existed throughout all times and under all conditions. These Soul Conscious and Illuminated Souls are ever ready and eager to point out to all who will listen, "the Way, the Truth, and the Life."

They may not force their inculcations or life upon anyone, because all men, however high or low, were given free Will and the right of choice. Since god Himself does not compel man to accept any special creed or belief, or even to believe that there is a God, no man,

priest or layman, has the right to do so. Men have the privilege, according to Revelation, the gospel of the New Dispensation, to choose whether they will be among the "wheat," those who have been promised life everlasting, or the "chaff", those who will be wholly "burned up" or destroyed.

Furthermore, it is a colossal misunderstanding to believe, and a misinterpretation of spiritual concepts to admit, that religion, and all that this term implies, is freely given to all. The Nazarene, last of the great spiritual leaders, did not teach any such thing. Directly the contrary, he plainly stated:

"Seek [a command] and [if ye seek] ye shall find; ask [not wait, expecting] and it shall be given you; knock [make the necessary effort] and it shall be opened unto you [you will find what you seek and for which you make effort]." \_\_Matt. 7:7.

There is no indication here that religion is free, or that salvation, i.e., soul illumination will be thrown into one's lap. The individual must, of his own desire, free Will and accord, seek the wisdom that will lead him to the Way of Life and away from the death which is of both body and Soul.

The Nazarene was still more explicit, as were all Initiate Masters before him, though in a different language:

"Think not that I am come to destroy the Law, or the prophets: I am not come to destroy, but to fulfill [uphold the Law]." \_\_Matt. 5:17.

This has reference to the Divine Law which co-existed with creation itself and governs every activity in the universe, including that of man. This law was taught by Initiate philosophers, prophets, Messiahs and Saviours, as well as by Moses and the Nazarene.

Moses was the medium - the connecting link - between a dying Egypt and the New Dispensation or Christian era which was to follow. The mission of the Nazarene was to fulfill, to make manifest the law taught by the prophets, and to show, by his own exemplary life, that it was possible to live in "the Way, the Truth and the Life." He paid dearly for his courage and hardihood; and payment was exacted by the very ones whom he had come to lead out of materialistic bondage.

Have the Messiahs, prophets, Initiates and Christs of the past actually made any perceptible changes in the mass of the people? Apparently not! History would seem to prove that there has been little change in humanity as a whole. The peoples of the present, as in the past, still worship form; still cling tenaciously to creeds, ceremonialism and materialism. If, in the past, the people worshipped the golden bull, it is equally certain that the masses today worship the golden calf.

All but the very few still believe it possible to obtain salvation and gain the kingdom of heaven by faith in one who attained Immortality through a combination of faith and works and, in the end, suffered the extreme penalty of a hardened criminal. Nevertheless, despite all indications, humanity, at least in part, advances a step nearer the goal of Godhood following the appearance of each succeeding Exemplifier of the Law.

The few who both listen and obey are with the Exemplifier in the "kingdom of heaven," because these "mortals put on Immortality," and become Sons of God as promised those who seek, "knock" and obey.

Reason compels us to recognize that neither the Messiah nor a Messenger of God, not even God Himself, under the law He established for the government of the world and its citizens, has the right, even though possessing the power, to change the people by force from one state of being into another. Jehovah, the All-Creator, endowed man with the capacity to reason, with Free Will to make his own choice under the penalty of paying for his errors, and constituted him a free moral agent. For this reason he cannot make an exception

by an infraction of His own Laws. He cannot compel man to do other than what he chooses to do.

Man, the individual, must of his own Free Will and accord learn by bitter experience and suffering to "square" his actions by the square of virtue and righteous action and, as a result, gradually grow into his own divinity, i.e., a "son of man become the Son of God."

To pretend that a Saviour or a Christ can transport a people bodily into heaven, whether they deserve it or not, is to claim that such are greater than God Himself.

According to the Divine Law, it is god's desire that all shall return to Him as a result of their own efforts by living an exemplary life, having sought the Way and made the necessary effort to use their hidden divine talent or inheritance, thus bringing the Christos within into consciousness, and thereby attaining to God-Consciousness which, in reality, is tantamount to becoming a Son of God.

The race, almost as a whole, or at least that portion which has not turned completely atheistic or Godless, still labors under the delusion that an Avatar, another Christ, will come, who will be capable of taking upon his own shoulders the burdens they have created for themselves. They expect that his new Christ will lead them direct to a haven of rest by forgiving their transgressions, absolving them from their indebtedness and penalties, and bringing them a peace which they have in no wise earned.

It is a fantastic dream, a most dishonorable thought - this idea of looking for one to come who will relieve mankind of the responsibility of paying for tis own sins and working out its indebtedness to God and His Laws - and all so contrary to the oft-stated golden rule:

"Whatsoever a man soweth, that shall he also reap." \_\_Gal. 6:7.

There is assurance in all of the Gospels, and especially in Revelation, that the "sheep" - those who obey the Law - will be separated from the "chaff" - those who refuse to obey - and the "chaff" be burned up; i.e., destroyed.

God has instituted the Law; and since the Golden Rule is one of the most important of these Laws, how is it possible, fair or honorable, to expect a second Christ to set an example by breaking that Divine Law? Mankind, individually and as a whole, must pay the penalty for transgression of the Divine Law "unto the uttermost farthing." the honest man is perfectly willing to do so. The dishonorable, the "chaff" among mankind, must learn their lesson the hard way.

All that the Prophets, Priests and Christs can do for man is to teach him the truth and lead him into the Initiatory path of Soul awakening and the means and method of bringing the hidden Christos into manifestation, so that in due time and by sufficient effort, "mortality will put on Immortality," and the "sons of men become the Sons of God."

No Philosophic Initiate, no Master of the Mysteries, no Prophet or Saviour, not even the Nazarene taught that he or any other could bring salvation to mankind. The latter, more than all others, was most positive in proclaiming: "ye must be born again:" and of the spirit.

The pernicious doctrine of vicarious atonement has misled all mankind; largely because the great majority were all too anxious to seize upon it for selfish reasons, as a means of freeing their conscience of all responsibility - to escape a responsibility which all honorable men should be anxious to assume. Man is lazy by nature and will do only that which must be done in order to bring him the pleasures and satisfaction of life. In his quest for self-gratification, he seems ever ready and anxious to believe that which best suits his notions of ease and does not demand too much effort on his part.

All who have labored in the interest of mankind quickly learned that by teaching a philosophy which, purportedly, would absolve man from reaping as he has sown, in exchange for blind faith, would have hordes of followers. But let them teach the truth, the Way of Life, and the doctrine of personal responsibility and stones, if not the cross itself, would be their reward.

No one, however spiritually advanced or Godly he may be, is able, or is permitted by the Law, to relieve another, or others, from the burdens which they have placed upon their own shoulders. No one, however spiritually advanced or Godly he may be, is able, or is permitted by the Law, to relieve another, or others, from the burdens which they have placed upon their own shoulders. No Christ or Saviour can bring salvation to mankind as one would wrap a warm blanket around those suffering from cold.

If people possess the manhood to recognize their responsibility to God, their country, their neighbor and themselves, they will have no thought, much less desire, for others, who have their own heavy debts to pay, to also pay for them. Nevertheless, uncounted millions, both in the past and in the present, are impatiently, expectantly, waiting for some Messiah, a second Christ, to come to them, lead a virtuous and Godly life, die for them if need be, with the result that they, without effort on their part, will be absolved from all their evils and transported into heaven as the result of such a sacrifice. All this despite, and in total contradiction of the Laws taught by the Nazarene and exemplified by St. John in Revelations.

The revealed Law of God imposes Individual Responsibility upon each of His children in exchange for having been given Free Will, reason and the right of choice. Every individual must rise to the degree of intelligence, and the sense of honesty, imposed by the Law of personal responsibility for his thoughts, desires and acts, and must be ready and willing to pay for any infraction of which he may be guilty.

When man attains to this state of Wisdom he will no longer be willing to sit idly by waiting for a second coming of Christ to relieve him of his burden of sins and their result, but make an active effort to pave the way for a world teacher and leader, with no thought or desire to burden him with his own unworthiness.

A Messiah has long been expected by the masses belonging to one or another cult or group throughout the centuries and, as a result, millions have been grossly disappointed. All this has arisen from the erroneous interpretations of Scriptural texts and the application of these teachings to the life of the individual. These self-deluded leaders, having little knowledge of evolution and none at all of development - that is, of the method to be followed in awakening and bringing into manifestation the Christos within - have, throughout the ages, led the great mass of humanity to believe the Messiahs were Gods come among men, rather than that they were men become gods, i.e., "The sons of men become the Sons of God."

If they, the people, believed in these teachers, they were deceivingly and falsely told that they would be saved, irrespective of the way they thought, of the evil desires hidden in the heart, or the way they conducted their lives. What a falsehood is this - and how blasphemous to God.

It is vitally important that we understand the meaning of the term "Messiah" or "Christ." Christ is not an individual. Christ is a becoming. The Christ or Messiah is the result of the awakening, development and Illumination of the Soul, or Christos - from which the term "Christ" is derived. This Christ is within man, and brought into manifestation becomes a leader and teacher of men.

All the great Masters, teachers, leaders and Illuminated (Initiated) ones humanity has known: Moses, Buddha, the Nazarene and numerous others, were born of woman as we, you and I, were born. Within these individuals there developed an Ideal so strong that it was irresistible, and which led them to seek those who could lead them into "the Way, the Truth and the Life. And, what is of still greater importance, they were willing and eager to actually follow the Way.

The real Arcane Fraternities had this training as their object, and among these, during late centuries, were (are) the Fraternitas Rosæ Crucis and the Æth Priesthood. This is not a vague, unsupported statement, as we can easily prove.

Though the number of those who, during the past centuries, were so imbued with spiritual longing that they proceeded in the Path until they attained, has not been great, this was, by no means, for want of opportunity. Every individual with a normal mind and sound reason is endowed with this opportunity and has the possibilities and capabilities of awakening and developing, and bringing into consciousness, this Christos hidden within every normal person.

If but one individual among millions were the offspring of God and capable of becoming a Christ, and this privilege denied the mass of mankind, then in truth would we have cause to question both the wisdom and justice of God, and it would be better had the race never been born. However, none of the great teachers ever taught that they were the only begotten Sons of God. On the contrary, they were made to clearly state:

"Ye are the sons of the living God." \_\_Hos. 1:10.

"As many as received him, to them gave he power to become the Sons of God." \_\_St. John 1:12.

"For as many as are led by the Spirit of God, they are the Sons of God." \_\_Rom. 8:14.

"Behold, what manner of love the Father hath bestowed upon us, that we should be called the Sons of God." \_\_I John 3:1

These "Sons of God" clearly pointed out the path to be followed for the attainment of such Sonship with God, or Christhood. But to the mass of mankind, the path appears all too difficult. Men were, and are too material. They have no desire to deny themselves that they might so achieve, hence they seek an easier way, though such a way be based on falsehood and illusion.

The Nazarene was made to say:

"Verily, verily, I say unto you, he that believeth on me, [to believe is to live as nearly as humanly possible as one professeth to believe; otherwise he is a hypocrite] the works that I do, shall he do also; and greater works than these shall he do; because I go unto my Father." \_\_St. John 14:12.

The Nazarene had no reference here to blind belief, but to an active faith made manifest by works. The mass, unwilling to so live, accepted the word, but refused to consider the spirit of the word, and continued in their way of life. His disciples, for the most part, gave up the life they had been living, became earnest seekers for the Truth, and made every effort to bring the Law into manifestation, so that they might become worthy followers of their Master and Teacher.

These disciples were not mere blind followers who sought to continue their old ways of life. They tasted of the "new wine" and made every effort that they, their bodies, should become "new bottles" to contain this wine. The Nazarene, in turn, promised them they should be able to not only do works such as he was doing, but even greater ones.

If it was possible for his disciples, who, admittedly, in most instances, were chosen from the lowly ones, then certainly it is also possible for other men, better born and more fully prepared, to do likewise. Let none be foolish enough to think that the precepts, inculcations and methods followed by the Masters of the past have been lost. They have been preserved and continually taught to all true seekers throughout the ages - to all who were, or are, willing to accept.

One of the greatest and most significant statements made by the Nazarene - also by other Illuminated, Soul Conscious, Initiates before him, although ignored by ministers, priests and laymen alike - is contained in a few, but potent words:

"The Kingdom of God cometh not with observation. Neither shall they say, Lo here, or Lo there! For, behold the Kingdom of God is

within you." \_\_St. Luke 17:20,21.

Let us compare this positive statement with another inculcation equally emphatic - that no one can enter the kingdom of heaven unless he is "born of the Spirit," as he was of the body. We readily sense that this achievement requires a great deal more than belief or faith; positive effort - works - are necessary.

Being born of the spirit, requires becoming Christic, for only those who so become can know, or enter heaven. To become Christic demands that the Christos within be awakened and brought into Consciousness; that is, into manifestation. This does not come as a result of observation, or of looking here or there, but by making the effort and continuing until the Christ is born, or the Christos brought into Consciousness.

Each and every one has within himself this germ of Divinity, this Divine Spark from God. It must become his Messiah or Saviour. It is the work, the duty and the ultimate mission of each and every one to awaken, unfold, develop and bring into manifestation this incarnate part of God. "The Kingdom of God" cometh not by observation; not by waiting; not by expectation. No man ever attained to Christhood, which is "becoming the Son of God," by waiting for, and believing in, some "Christ" who would do the work he himself must do. Only by faith and the strength that compels action, can one attain the Godliness necessary to find the kingdom of heaven.

Approximately two thousand years ago, at the beginning of the Christic Dispensation now past, the Nazarene came, and after attaining to his own christhood, labored and suffered to teach the people the spiritual birth; the Soul's development. He illustrated his teachings by example. Neither Laws nor methods have changed. It is the responsibility of the individual to practice as the Nazarene taught and, as the Arcane schools continue to teach, become like him; Sons of God who, by experience and the knowledge of good and evil gained, become like him.

The servers, or teachers, are ever ready. Who will receive them? Who will follow them? Like the Nazarene they are all too often unheard and unheeded and are justified in making exactly the identical statement he did (let all mark this well):

"Behold, I stand at the door, and knock [I am ready and anxious to help you] If any man hear my voice [become conscious of the spiritual desire] and open the door [is prepared to accept], I will come in to him, and will sup with him, and he with me.

"To him that overcometh [note well the word overcometh - not mere faith] will I grant to sit with me in my throne (be one with, or like me), even as I also overcame [consider this well], and am set down with my Father in his throne." \_\_Rev. 3:20,21.

"As many as received him, to them gave he power to become the Sons of God, even to them that believe on his name." \_\_St. John 1:12.

Such Souls have attained to the second or spiritual birth and to them has been revealed the "mysteries of the Kingdom of Heaven."

Epilogue

Religious teachings, concepts and inculcations as accepted by what we nominally know as Christians, irrespective of the denomination, whether of Catholic or Protestant persuasion, are, supposedly, based on the teachings of the Nazarene. But is this True? Are these teachings based on His Doctrines?

The several basic or most fundamental of His instructions were:



(1) "Faith without works [faith, if not followed by effort in accordance with the spirit of such faith] is dead." \_\_James 2:20.

(2) "Whatsoever a man soweth [whatever you do], that shall he also reap [so will be your returns]." \_\_Gal.6:7.

(3) "Go thy way; thy faith hath made thee whole [having received the light ,i.e., understanding, be no longer guilty of wrong doing]." \_\_Luke 17:19.

There are other vital sayings, but these are fundamental.

Relative to the first, one might take Mohammed as an example. Mohammed was not a Christian. In popular opinion, he was a pagan or heathen, but Mohammed had one thing which few who believe themselves Christians, do have. He had reason and some good common sense. Mohammed had faith. He wanted the mountain to be near him: or, he wanted to be near the mountain. He commanded the mountain to come to him, but the mountain refused to move. Did Mohammed bewail himself and condemn God for not granting his request? Not at all. He made the effort, harmonizing with his faith. He went to the mountain and his objective was attained.

The faithist will meet this interpretation with one of the Nazarene's most frequently quoted statements:

"If ye have faith as a grain of mustard seed, ye will be able to move mountains." \_\_St. Matt. 17:20.

Why was it necessary for Mohammed to go to the mountain? His faith should have been sufficient to bring the mountain to him. This is faith without sense or reason. It is, in truth, 'Faith without works.'

If one has faith and the ability to accomplish a certain objective, then that faith must be the incentive for him to apply his ability and bring about the desired result. This is faith based on common sense and reason. It is faith with work.

"God helps them that help themselves." \_\_Benjamin Franklin in Poor Richard's Almanac, 1757.

The atheist, and all those who are engaged in efforts to destroy religion and faith in God, fully conscious of the inertia of the vast millions who confess themselves as Christians, are also keenly aware of their lack of accomplishments, despite their profession of faith. They take advantage of this fact and demand an answer to a sensible question:

"What has God done for you?"

The question is sane and sensible, but it is misleading. It should be what have you done for yourself? Have you made every possible effort? All that you have the ability to do?

God did immensely much for man, every man. He gave man reason, imagination, the ability to plan and to execute; possibilities and potentialities to a degree permitting him to become, if he will, and has the desire to work to the degree of faith which he professes, a god, a coworker with God, a Son of god.

What has man done with these Divine inheritances? Instead of making every effort to develop his God-given talents and bring them into manifestation, he has permitted himself to become negative, indolent, inert. Relying on God instead of on himself; he demands that God do for him the many things he can do for himself. He forgets that God will help man only after man can no longer help himself,

and when God does not comply - become a servile man-servant - man complains: "There is no God; I prayed but received no answer."

All this is the introduction to an understanding of a false faith that is without reason, common-sense and willingness to work according to an ideal - an ideal that is an incentive to effort; and effort that will be followed by accomplishment. Such faith without works, is not only general, it is well-nigh universal.

Wise men have told us: "From the experiences of others gain wisdom." They might also have said: "From the ignorance of others gain knowledge."

Before us as we write, is a letter from one above the average in education and intelligence. From this letter we will quote statements as examples to show how lacking is the general understanding of faith as well as of the Nazarene's inculcations:

"Speaking of faith - I would like you to explain this to me if you please. I was thinking of that saying of Jesus" 'If ye have faith as a grain of mustard seed, ye will be able to remove mountains.' What kind of a faith does that mean?"

The answer is not difficult and we can reasonably cite the example of Mohammed whose faith led him to act, and the saying of the Nazarene:

"Faith without works is dead." \_\_James 2:20.

In other words, faith alone is a wish which is not strong enough to induce effort. If a mountain is to be moved, and one has faith that it can be moved, the reasonable, logical thing to do, is to set that faith into action and use the knowledge, common sense and know-how that we find in our God-given reason, and proceed with the moving of the mountain. That is the kind of faith meant. It is the faith that is alive; the faith that proves itself by effort, physical and otherwise.

"For instance, our boys in Korea who have been on that small beachhead - should this faith, if possible, be great enough to throw away their arms and ammunition, and know God would care for them?"

This is as reasonable a thought as when a man is attacked by another and has the means of protecting himself; but, instead of doing so, throws aside his means of protection and prays to God, expecting Him to do for him what he can do, but refuses to do, for himself. The answer to this question is very clearly stated by Benjamin Franklin:

"God helps those who help themselves."

Faith is the incentive to action; action brings accomplishment. Faith is based on the knowledge that there is an operating Law which governs all things, but if that faith is to be active, we must work in harmony with the law and not expect the law to save us from ourselves, or despite ourselves.

"Am I right in feeling that we are at the turning point of a deeper spiritual awakening in this country? Will it spread to Communistic countries if we are awake to the New Dispensation?"

Once more quoting the Nazarene, when he answered the question propounded by Peter:

"What is that to thee? Follow thou me." \_\_St. John 21:22.

This is to say, if you will obey the Law then all will be well with you, irrespective of what anyone else may do. Your first concern is to obey the Law, and by example and manifestation of the results of such obedience, lead others into the Way, the Truth and the Life. Concern yourself first with yourself. Remove the beam from thine own eye, and having done so, you will be ready and able, as a result of your own experience, to see clearly and help others. This is faith followed by works or effort.

The New Dispensation is upon us, and no man can escape the operation of the Law. Spiritual awakening begins with the individual and gradually embraces others. We have entered this New Dispensation and are under the Laws which govern. This does not imply or indicate that the evils from which mankind suffers will just fade away, as do the mists with the rising of the sun. It is not God who will remove these many evils. It is mankind, as God's co-workers, who must do so by righteous, concerted action. St John points this out most clearly in Revelation.

Man, individually and collectively, must learn that sins, which bring misery, sorrow and misfortune upon mankind generally, are of two kinds. One is the sin of Omission; the other of Commission. One is as great and potent for evil as the other. It may be said, however, that the sins of Commission are far more frequent than those of Omission.

Truth, as well as the Divine Law and its action, may be best taught by example and it may be done impersonally. There are thousands of examples of gross evils which could readily be cited and of daily occurrence, a few of those with which almost everyone is familiar, will serve our purpose:

Humanitarianism is a spiritual quality and to offer relief to the truly needy is Godliness. It is serving one's brother in need; but relief has become a common, aye, a criminal racket of the lowest type. As an instance, Philadelphia reports cite:

"There are instances of woman having one illegitimate child after another while on relief; of sons and daughters who refuse to take care of their aged parents, who are forced on relief; of relievers with automobiles, television sets and membership in golf clubs.

"There are families tapping the State till for \$300.00 a month, thus having no inducement to go out and make a living for themselves. There are getting to be second and third generations of families on relief.

"Laws provide for the employment of physically able relief recipients by local communities on such jobs as cleaning and maintaining parks, recreation centers and public building, working off their weekly assistance grants by means of useful works.

"But only 448 of 16,000 employable relievers in the State are thus employed at present, and not a single one of the 6,291 physically able persons in Philadelphia has been placed on work relief. The result has been that idleness is encouraged. Putting the relievers to work will not only get useful jobs performed, but will help shake out the malingers." \_\_Philadelphia Inquirer.

Under the Divine Law, are these "chiselers" alone guilty? Not at all. They are guilty of the sins of commission. The Officers whose duty it is to see that the Law is enforced are equally guilty. Greatest of all sinners are those guilty of omission, and that includes every citizen in every state who, being aware of this infamous betrayal of justice, does not actively, consistently and continually protest until the Law is enforced and the evil wiped out.

Those elected or appointed as law enforcers are guilty of the sin of omission, and theirs is the greater sin because it is by their permission that the larger numbers continue in their evil ways.

This being true, and it is uncontradictable, every citizen is guilty of this existing evil..The Divine Law is defied, and they are, to the degree of their sins, the "Chaff" which shall, according to Revelation, be burned up during the present Dispensation.

This is not all. Because of the lack of action on the part of those who do not receive relief on one kind or another, the thrifty and hard-working individuals are forced to pay for this dishonesty, out of their honestly earned money.

This is just another example of the gross evils of our times. It is one of the reasons why men have lost faith in God and their religion; lost faith in their fellowmen and their Government. This loss of faith is due to their own inertia and neglect to uphold justice among men.

There should be an universal demand that those appointed or voted into office; work for the best interest of the greatest number, instead of for powerful and often vicious minorities.

For another example of gross evil, we quote from a UP dispatch and published in newspapers throughout the country March 10, 1951.

"Presque Isle, Me. - The federal government has ordered the dumping of about 15,000,000 bushels of potatoes in Maine, the retiring executive secretary of the Maine Potato Industry Council said today.

"Herbert W. Moore charged that 'there is no reason for dumping' the potatoes, valued at about \$9,000,000.

"Moore said the 15,000,000 bushels of potatoes, which farmers will plow under in their fields, could make about 9,000,000 gallons of commercial alcohol, needed in the defense effort."

To destroy anything, irrespective of what it may be, if needed by the people, or might be needed, is, according to the Divine Law, a sin, hence a crime. It is a Divine Command that Ministers - Servants of God - condemn such evils and be outspoken so that all the people become informed of the evils imposed upon them. There is no politics, no sectarianism, in this. The men guilty belong to all parties and all denominations.

Who pays for these, and many other millions of bushels of potatoes that are deliberately destroyed? You and I and all of the people. How? By taxation which is already demanding much of our hard-earned income. What is the result of such destruction? By such destruction shortages are developed and prices are greatly increased. This is the second way in which all but the few are made to pay. Under these conditions producers, who no longer are willing to depend upon the wages (returns) - "the laborer (who) is worthy of his hire" - are paid subsidies - that is - subsidized. By these subsidies they are enslaved and are no longer free. Even under such conditions, after the producer has been paid, these potatoes should be released so that the millions of poor people could buy good quality potatoes at a very reasonable price. This would at least in part make up for the taxes imposed upon the public to permit paying various subsidies. As it is, millions of poor people who, for instance, buy potato chips for the family, pay 35 cents per half pound, which actually should cost only a fraction of this amount.

If it is not practical to sell such potatoes cheaply to the people who have already paid for them by direct, or indirect taxation, they can be turned into commercial alcohol; the use of which will reduce the cost of other forms of fuel and be of help in reducing costs to the poor who can least afford high prices.

These are only a few of the evils now rampant; many more could be enumerated. Who is to blame? The government? The men selected or elected to office? Only partly so. You and I, we who place men into position of trust to look after our interests, are chiefly guilty. Why so?

When men are placed in office, irrespective of the means, they have certain ideas of what should be done for the best interest of the people - those who placed them into office. They act, in most instances, as the result of honest motives. If these men enact certain laws, or issue certain edicts which are detrimental to the people as a whole, and the people do not protest constantly and consistently, they cannot but believe that what they do has the approval of the people, their constituents. Naturally, under such circumstances, they will not change laws, edicts or their actions. Why should they? The silence of the people gives approval.

But if the people, their constituents en masse, will protest against any act, whatever it may be, and do so vigorously enough, they will quickly recognize that what they are doing is losing the respect and confidence of the people at large and they will not long hesitate to mend their ways.

Who then, before God and the Law, is most guilty if these and other evils are so numerous - spiritual, economical and moral?

The answer comes to us in thundering tones!

We, the people, you and I, because we lack in action.

And because we are guilty of the sins of omission in this respect, hence permit these and other great evils to continue daily, we must answer to God before the Judgment Throne, and if we continue in our inertia and negligence, then we become the "chaff," which, according to Revelation, will be "burned up," i.e., be among those of whom it is said: "The Soul that sinneth," whether by omission or commission, shall be destroyed; i.e., "it shall die." Ezek. 18:4, 20.