

THE PASSING OF SOULS



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THE ORDER OF THE CROSS

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THE PASSING OF SOULS

THERE is an overshadowing world where life upon the Earth with all its pain and travail for man, has its full interpretation. That world seems invisible. It is not beheld like Sun and Star in the Celestial Firmament. It belongs to realms veiled to the human eye; for it is not of the objective manifestation which is circumscribed by a world like this. Yet it is none the less real. It is, indeed, most real, and can be contacted by those who aspire unto its life. It can be looked into and heard from; and it can even be entered into in consciousness and vision. A manifold ministry is rendered unto the Earth by its exalted ministrants. Angels pass to and fro from it, carrying the rains of spiritual blessing, and pouring out these upon all men, and in greatest fulness upon those who are most able to endure to receive.

Of these realities would I here speak in relation to
The Rising and Setting of Lives;
The Passing of Souls;
The Ritual associated with such Passing;
Glimpses of Life beyond the Bourne;
The Angelic World.

* * * *

THE RISING AND SETTING OF LIVES

We are often reminded of the transitoriness of the Earth-life; we have to accept such as a fact. The evidences of this transitoriness are around us; and there are times when these evidences are made so emphatic that we cannot shut them out of our vision, nor draw the veil upon our remembrance.

What, however, seems to be a lack of certitude and stability, belongs only to the limitations of

vision and consciousness. There is a sense in which Life is transitory throughout the Universe and the Eternities. There is no instability; yet there is no fixity. There is an Eternal Processional. Human lives are like dim stars rising above the horizon as they make their ingress or entrance upon the disc of the heavens of human experience. They rise till they reach the zenith of the degree of the arc of the circuit they have to move along during their Earth processional which is related to the present manifestation; and then, having reached their zenith (which may be attained quite early in life or, it may be, in middle age, or in the fullness of years), they gradually begin their approach to the horizon of that part of the orbit along which they have to move, and which bespeaks the fulfilment of the degree of the arc they came here to reveal and to serve in, till they pass below the horizon.

Thus there is a constant coming and going. And although the religious world as a whole, and especially the western countries, have not come back into the recognition of the real Divine and Eternal Nature of a Human Soul, nor into the knowledge that its processional is not begun nor ended by its appearing in human estate upon the Earth's planes and in passing away again, yet the fact remains that Souls are of such quality in their elements and such constitution in their fashion, and of such an Eternal Nature, that they take great ages to be built up into high consciousness. And although that consciousness may be operative within them in great degree when they pass over, they nevertheless return to the Earth's planes through thousands of ages until they have matured. As little spiritual children they grow into some degree of maturity in the masculine properties of the Soul's attributes, and in the womanhood of the Divine Motherhood elements of the Soul's powers, until the coming to

and the going from this world ceases, unless there is a coming back again for some special ministry to be rendered by them unto one, or a few, or many.

The arising of most Souls is practically unrecognized outside the constellation of their own family. There are those, however, who come at their birth into conditions of greatness; and there are those who attain to earthly greatness, and whose children come to share in the inheritance of that greatness. There are those who are born into this life in lowly estate and degree, unrecognized, unannounced to the world, but who nevertheless attain unto high degrees of true greatness.

When the poor and the needy pass, there are few to take record of their going; but when those born amidst great conditions, or who have grown up and become associated with such conditions, pass over, there is an opportunity for the world to show its regard for these, and to make manifest its love of pageantry—not that there is any harm in wonderful spectacular that is a true expression of Soul-motion, genuine love and devotion which do not culminate in a worship of the form that is laid aside, but rather a rejoicing that there has been such a blessed manifestation of love and service through that form by the one who has gone.

Even the Religious Communities love the pageantry associated with the passing of the great. The recognition of the worth of those who have served well and nobly, who have built Sanctuaries, who have ruled Peoples, who have blessed many, is not wrong, providing the pageantry is not a spectacle for ecclesiastical effect to impress the world, to call upon others to look and see how great the Community or State is which they represent, or the power and attraction and claims of their Church. In all these things there is so often a most sad lack of reality, and only an abundance of the superficial un-

realities in both State and Church. Why, even the Service that should be an exposition of honouring those who have lived and passed, is impregnated with thoughts which reveal the darkness of those who render it. Whatever the Church may have of hope concerning the Unseen World, even its Service over those who have passed, reveals the greatness of the darkness that fills the Sanctuary within and without.

THE PASSING OF SOULS

Surely there will come a time when the term "death" as it is understood to-day, will have no more any place in the language of those who know spiritual realities. There is change even where all things are pure; but there is not any death nor even decay, though there is change. There are transmutory processes everywhere when dynamic changes take place; but in the Universe of the FATHER-MOTHER there is no death where HIS Law obtains and is free to operate perfectly. Why, therefore, should those in whom the Light should dwell in Church and State, believe in death? A Christian State should be illumined from the glory that ought to fill its Sanctuaries; the Divine Light from its Altars should radiate through all the national life. The State in its degree, functioning and serving on the outer borders of life, should be a true expression and concrete interpretation of the Life within the Sanctuary, of the Light upon the Altar—the Radiance of HIM Who is never absent from HIS Sanctuary when HIS glory is not veiled.

The world is often impressed by the spectacular associated with the passing of the great. All honour and blessing to those whose memory the world would honour by means of such a spectacle as is associated with the last rites. But in the grand display meant as a testimony of regard to the one

who has gone, there is not infrequently revealed the great need for Divine Light upon the spiritual nature of man. How veiled almost to darkness is the Lamp of the Altar where the FATHER-MOTHER is supposed to be known and served! How little there is of certain knowledge concerning the nature and constitution of man, and of his appearing upon the Earth and his passing away again! Even the Church's service of the last rites, as found in Prayer Book and Roman Missal, is, from beginning to end, most unreal and unilluminated. Though there are some beautiful terms used expressive of hope for the future, yet a deep shadow is thrown by it across the threshold of life. There is absent the reality of the Living Flame of man's divinity. He is a creature born of woman who goes back into the dust whence he came. There is no recognition of the history of the Soul of Man in age-long processional; of man's past glory, belonging to his Divine Nature and Heritage—a glory, glimpses of which may be observed in every life he has to live. There is not present the living hope, beyond a pious belief, of the Eternal Presence in the very constitution of man, giving to him a sure and certain heritage in Deity.

If the Church, through its Priests and Teachers, understood these things, if to it the Universe were a glorious Divine Reality of spiritual manifestation, and not a mere compound of matter such as physical science has declared; if it knew through realization the World Beyond and the nature of Life there with its manifold spheres for experience and ministry; if it were enlightened regarding the Divine Nature of man, his great if sad history upon the Earth and his high destiny to be reached by and by; if it knew the sublime Mystery of the FATHER-MOTHER, His nature, and His purpose towards all His Children, then verily it would be in a position

to give to all Souls, joy for sorrow, light where darkness has dwelt, healing where there is found the wounding which loss brings, and heavenly certainty to those who need hope and assurance of Divine Realities.

Alas! There is little if any certitude where so much is professed. A deep shadow lies athwart the Altar-steps and casts its gloom upon the Oblatory. Religion is a mournful business rather than a Life of radiant joy. The lives of the children of men are full of burden and travail; everything seems transitory except the travail. The mediators unto men and women affirm that there is a life free from such things in the Heavens above; but everything concerning the future seems vague. The Heavens above seem afar off, and none know for certain of the life there. Though the Heavens should speak through Prophets and Seers to-day, or a Messenger should appear with a living Message from the Divine, giving light concerning the Mystery of the coming and going of Souls, it is doubtful if the Church would hear them to welcome the Message; for tradition has shut the door to the Light of Heaven and extinguished such flame as the Church might have known. Therefore it does not understand the coming and passing of Souls. It knows nothing of man's real past. It does not perceive the significance of his present estate in this world. And it cannot speak with assurance of his future lot. Though it offers Masses for man's Soul to aid him in the Beyond, it knows nothing of the place he has gone to, nor what may be his lot there. Its Ritual for his *Repose* is unilluminated, and it is unable to follow his processional unto the place of a living vision. With it, belief has not led to the certainty begotten of realization. If it had, those who minister would have been able to have spoken as those who truly knew, and given joy unto all Souls.

THE RITUAL ASSOCIATED WITH THE PASSING OF
SOULS ON THIS SIDE AND THE BEYOND

There is no death. If the world were redeemed and all the children of men were healed, the withdrawal would not appear to be what it stands for to-day. What is named death would be thought of only as the setting of the Star of Life beneath the horizon of time on this world. It would be regarded as the completion by the Soul of the circuit of its Earth journey during this life, and its passing on to higher spheres with radiant countenance. Nor would those left behind clothe themselves in the sackcloth of mourning because of any sense of earthly loss, for they would know that there was no real loss nor separation, though the personal manifestation would be missed for a time. They would be able to look upon the beloved ones in their passing full of the consciousness that there is no death, nor any permanent loss or separation. And they would be able to sing pæans of triumphant song, and give praise and thanksgiving for the sacred privilege of having had the companionship and fellowship of the beloved ones.

It is a great betrayal and a strange mirage of the truth, to designate the passing over of Souls as death, and make of the event an object of mourning and opportunity for a spectacular display. Such a world-geist interpretation could not obtain and prevail with those who should know, were it not begotten of spiritual darkness through the veiling of God's Lamp upon their Altar. It is most sad and a real cause for grief, that the shades of the Hadean Realms should prevail where the Light of God's Presence should shine.

All ye who should know the truth, unto whom the Light from on High has once more come, upon whose Altar the Cloud of His glory rests and unto whom the Shekinah is again unveiled, must understand

that the passing over of Souls is not death but only the entrance upon another sphere of the human-Soul-star, to shine and serve elsewhere, and that there should be no such mournful pageantry associated with the passing as the world rejoices in during the service *in memoriam*. The garments worn for the occasion reveal the spiritual darkness of those who profess to mourn for the one gone. But with you it surely must be otherwise. If those who are to be arrayed in White Raiment bye and bye, and stand in consciousness before His Presence, pass from you to enter upon that most blessed experience in the Heavens, then surely garments expressive of hope and joy should be the raiment most befitting for those who are left on this side.

Seen from the Inner Worlds, how different everything seems! And the event is often one of very deep interest and joy. When the time approaches for the earthly setting of the Soul, attendants draw near. The setting is expected, and the need anticipated. "Behold he cometh" and "she cometh," may be heard repeated from those who watch and serve. In most Souls during their passing the Being has to be withdrawn. Very few have yet attained the estate and power by which they can take flight immediately out of their vehicles into the Angelic realms, so special attendants are appointed to help them. As the hour of withdrawal approaches, these draw near to gradually withdraw the Being from the vehicle. In some instances it takes several earth-days to accomplish this fully. In many instances the time is longer. If it should take longer because of many obstacles in the way, it indicates the bondage of the Soul to material things. The Soul may be in bondage to the vehicle to such an extent that, though it must needs leave the latter, it continues for a time to dwell in an earthly atmosphere.

How lovely these attendants are in their ministrations! They understand. They do not hurt any one in their ministries of withdrawing. They are full of blessing. They comfort. They not only speak comfort, but their very touch is full of heavenly balm. They even ask the Soul to let go the things it has been cherishing, in order that they may bear it away. And if the Soul can endure the vibrations, especially if it has found liberation at the very beginning, then it is borne to its own place—that is the place which it can endure for the time being.

“In my FATHER’S Home are many dwelling places.” No one goes to the wrong place. No one, even by Angels, can be borne to a sphere where the magnetic conditions would be too much for the individual life. There is such perfect ministry from the Heavens, even in the passing of Souls, that no mistake is made. Think of that! There is no failure on the other side. Those who minister to your dear ones as they are taken, will minister also unto you when the time has come for you to lay down your earth-burdens and pass on to the higher spheres of ministry.

All Souls are ministered unto in the degree in which they can receive; and they are borne to the realm for which their inner life qualifies them. We all have one life. The same Mystery is in all. But the degree in which each one realizes that Mystery, according to such will be the home whither that Soul will be borne.

The Heavens’ Ritual is entirely lacking in the earthly pageantry; but the ministry is none the less effective on that account. Indeed it is the more effective. It is real. There is joy in the passing of those who are able to receive the ministries which the attendants have come to render. To them the passing of Souls is a beautiful thing; and it should be always so for you. Fear it not. When your dear

ones are passing, dread not. "Let not your heart be troubled, neither be ye fearful." In the FATHER-MOTHER'S Household there are many dwelling places, and each one finds the right dwelling place. It is known beforehand where that Soul may be taken, for the ministrants are enlightened concerning what they will do. There is no questioning on the other side. They never have to say *Where shall we take this one?* It is known. So the new arrival is borne into an atmosphere which is full of comfort and healing, exhilaration and light. When the conflict on the Earth's planes has been great (and such an experience often happens in these days of terrible stress and travail), the new arrival is taken temporarily into what you might call a 'Home' in spheres which would be intermediary to that Soul, in order to comfort it, and allow its sorrow to be dried up. For in the place of sorrow will come Divine Joy as the streams of the Life-giving magnetic and electric force come from the Heavens; for these are so accommodated to the need of the recipient that they can be received. Thus is the Soul so strengthened that it can continue its journey upward.

Such is the Ritual of the passing of Souls on the other side. And it is in great contrast to the passing of the poor and needy who have but few to mourn them on the earth-planes. This latter experience is most fortunate; for it limits the amount of sorrow to be comforted and healed. And they are met by all they need on the other side. They are floated into and borne upon the bosom of a Sea of Love that never fails, where they find comfort and peace, joy and the riches of which they were deprived on the earth-planes—the riches that never fade away, and the joy they knew little of here because of their impoverishment and traving, the joy that brings with it no tarnishing, and that fails not to rejoice the

Being. Such an experience changes only in its measure from joy to joy.

In what strange contrast is such a ritual and service, even for a kingly one who passes, compared to the earthly pageantry, which to a noble Soul must be most painful. The very thoughts of the multitude are sufficient to prevent such an one from rising. How little, how very little, the children of Earth understand GOD'S Mysteries, even in the rising and setting of Souls!

GLIMPSES OF LIFE BEYOND THE BOURNE

Even in some sections of the Church, it is recognized that Souls may not be prepared during their earthly life to enter into the glories that are believed to wait in the Beyond, and that there must be some intermediary stations and places to which they may temporarily go. Out of this idea grew the doctrine of Purgatory. The word itself means a place where purification is effected. The Soul is believed to pass into the realms of Purgatory; that there it will become conscious of its sins in a way it has not been in the earth-life, and that there will be processes of purification set in motion there which will enable it to pass through states of healing.

Thus, part of the great Ritual associated with the passing of Souls, is contained in the form of Prayers for the Dead and the offering of Masses for them. It is a beautiful thing to pray for those who have passed, those whom we have known and loved. But the question naturally arises—What is Prayer? Is it a request to the Heavens to change their ministry and do something for us in response to our prayer other than that they had thought of doing? Can a Mass, or a multitude of Masses offered for a Soul, change the ministries of the Heavens? Not one iota. But your blessing of the Soul on the other side helps. A beautiful attitude of mind

and heart aids the conditions. It affects these atmospherically. Why should love cease because the Soul in the earth-sense has reached the horizon, passed beneath it, and gone elsewhere? Surely where hearts can deeply love; where Souls have been in unison; where there has been a real rapport of spirit, there is no separation because the Being for a time must needs go into another sphere of experience. Space does not separate consciousness from realms of consciousness. Time cannot interfere; for in the Beyond there is no Earth time. There is no space where consciousness obtains, and where love has been triumphant. Between hearts which have been the repositories of love, and have spoken that love through the personal, individual, and affectional elements, there is no permanent separation. Where Souls have loved divinely, there can be no separation. Love is of the Eternal. In nature it is Eternal. It is Divine Life and Light. It is only within the personal realm through which the Soul revealed itself and served on the earth-planes, that the separation seems to become obvious. But there is no separation though there is an absence of the personal. We love those whom we have known on the way, not only in this life but in other lives. We may have recognised many as having ministered to us in the past; who they were and where they ministered. We know through the rapport of our Being with theirs, through the streams of their love finding such response within us and ours with them, that they ministered unto us and that we have also so ministered in past lives.

It is well to understand the meaning of prayer and blessing, and the flow of love when it is Divine, even of love in its affectional outflow. True prayer is blessing; it is a desiring of the highest good for those gone. We do not change the Heavens by such prayer and blessing, but we can change the

atmosphere. We do not alter the Divine purpose; we fulfil His purpose in ourself and through ourself towards the one for whom we pray, and to whom we send our blessing. Prayer can never change the FATHER-MOTHER; HE always accommodates HIMSELF as the Soul needs. If HE seems to be changeable, it is only in acts of accommodation, and never in His purpose. HE gives to each one as the Soul can receive. His approach to each one is according to the requirements and power to receive. Each Soul has its distinctive needs met. If any Soul cannot receive so much, HE gives His Blessing through a smaller vessel: but it is the same blessing. There is no change.

What then is the value of the Mass, or of Prayers for the Dead? The value is intrinsic. A true Mass is the offering of oneself and not the offering of something else. It is the offering of one's Being to the LORD for service, to serve one who has gone aloft, in blessing and through not desiring to hold him or her to the earth-planes. Many fail in the full effect of their blessing by this self-regarding desire to keep friends near. Through that personal seeking, that longing to hold, they help to put in bondage many who are on the other side. They strive to have personal intercourse with them, and to receive from them testimony of the Reality beyond.

But those on the other side cannot give more than the testimony that Life proceeds there as here. They learn in the Beyond no more than they knew on the earth-planes, unless they have risen higher. There are those who have been a long time on the other side, counting years by the daily motion of our Planet, who know no more than they did in the hour when their star set below the outer horizon. They have learnt no more; though they have had their experiences, yet they have not ascended into the realms of permanent knowledge and realization.

The Soul there can only acquire as it acquires here, through desire, right seeking, aspiration, prayer, and through the ascension of all the Being's attributes in the quality of Life and its service before the FATHER-MOTHER.

A great part of the attendant's ministries are within the Purgatorial realms. These realms always existed. They were not created because of the Fall. They were the intermediary realms, and formed part of the Planetary Heavens. There was a sense in which they were always purgatorial. Souls passed into them long ages before the fallen days. When the children of this world passed from the mortal life into those realms, they grew there. They were refined in all their elements and attributes. They underwent a process of transmutation and transformation; for Purgatory was a training ground adjacent to the Angelic Heavens of the Earth. When they came back to the outer planes for more education, they came all the richer for their journey into the Beyond. Purgatory means the House of Purification. Why does a Soul require it in an un-fallen world? Because purity of state is a comparative experience and has to be attained. Could there ever be a time when even the Redeemed ones, the Regenerate ones, could attain to that absolute state in which the process of transmutation ceased, the degrees of the processional for Soul elevation had been fully accomplished, so that there was no more journey for purposes of attainment? Life in our FATHER-MOTHER is of the nature of the Absolute and the Universal; and we can go on and on, even after our consciousness has deepened and expanded and risen until we are able to take in all of this world and its Heavens, and know all about the Angelic Heavens, and even our own System. And after all such attainment there will still be a Beyond and its Beyond. There is no end to

it. The Great Processional proceeds throughout the wonderful Universe, wherein our Life is gathered up into the universal harmonic motion. For we are one with the Universe in the Principle of our Being. We share in its Mystery. So we grow and we expand, we deepen and we ascend ever more and more in consciousness, roving the Systems as far-travellers in new lands and Divine discoverers. And such an adventure is sacredly taken. It is no frivolous expedition. Even in an earthly sense, when the Soul passes on, it goes into new lands. It enters and passes through new states and experiences. It makes discoveries; and through those discoveries it seeks enrichment through possession of the riches of the land it discovers, and enters into a fuller inheritance. Then when its appointed time comes it returns, greatly enhanced in all its attributes, richer for its experiences, and more fully equipped for noble service upon the earth-planes.

Love will help any Soul amid its purification on the other side; for love is ever a blessing. But it does not change Divine Law. The very fact that love itself is electric as well as magnetic, the object of the love can become the recipient of the electric force of your own love. You may change the atmosphere and help the bereaved ones by your love, but you do not change the FATHER-MOTHER, or those appointed to minister. Your endeavour may help them. You can aid the ministrants. In doing so you are fulfilling the Will of the FATHER-MOTHER. Your love and your blessing will contribute to the enrichment of recipient and ministrant. You may thus minister of blessing even to those you have not thought of very kindly, whom you may have failed to love; and in doing so you will help yourself to think nobly of them.

Thus you can contribute to the healing, even

amidst what are called the purgatorial states, of those who are seeking to rise, by sending them blessing. Prayers for the Dead in the form of blessing may be most helpful to the conditions, though they do not change the Heavens. The Heavens themselves would have become a pandemonium had they listened to the multitude of strange requests sent to them, and responded. It is most fortunate for you that you cannot alter the Laws of the FATHER-MOTHER; but you may intercept them in their perfect operation, or be fellow-workers with them.

Such is the purgatorial state where many of the children are learning. They are not being punished in those realms; there is no punishment. *The Father-Mother never punishes His children*, though HE may have to correct them.

What a GOD the Old Testament Scriptures presented because of the betrayal of the lovely Vision given in the ancient days by those who knew HIM and who could look upon HIS Glory! How different was the true prophetic Revelation! Those who came to handle the Manuscripts containing transcendent visions and messages, being burdened and shadowed, made of the Sublime ONE an image after their own thought. They clothed GOD in their own raiment, attributed to HIM oft-times their own desires, and indeed so presented HIM to the affrighted children as to gain dominion over them. Many false prophets and priests made the Divine Name a terror to those whom they held in bondage; for they professed to hold the Keys of the Beyond.

THE ANGELIC WORLD

Now, those who have accomplished their regeneration, pass immediately into the Angelic world. The Angelic World is a most lovely place. Its spheres are more glorious than those of the

Earthly Heavens. The Planetary Heavens are most beautiful now as the result of the Oblation. If you went into the first circle where Souls go when they rise out of the Earth, or ascend from the purifying homes and places of purgatory, you would find it flooded with Light reflected and accommodated from the Angelic World. And the upper circles, as Souls rise to their real estate, are found to be increasingly radiant and glorious. These are the circles that were purified by means of the Oblation. They are full of real joy. You may hear the songs of those who have passed within. Many there are now coming back in their consciousness and their experience, to sing the songs they sang upon the earth-planes great ages ago before the Fall, songs of delight, because the world was full of the exquisite blooms of the Divine Love wherein there was the revealing of the radiance of His Wisdom. The children acquire some knowledge of the heavenly Wisdom revealed on the other side, in the meaning of the flowers on this side, and of the trees and the plants. For there they see such manifestations in perfection. Those who teach them know. Their knowledge is the outcome of realization, and not simply acquired through studying the phenomena of the flowers and the plants. They come to know so much, and grow so in consciousness, that they even see the Spirit as it moves through the substance working to express itself in the exquisite forms and fashions of trees, plants and flowers.

Many who are there are singing songs of gladness. They are of those described as the great multitude who came up out of great tribulation, and who have washed their robes in the Blood of the Lamb, and who now walk in white before HIM Who is their LORD. They praise GOD in the full motion of their Being as they respond to the action of the Blood of the Lamb of GOD. Their own streams become so

purified that they are vehicles for the reception and transmission of the electric forces of GOD's Love; for the Blood of the Lamb is the energizing force of GOD. This electric force enters into and passes through all the Life-streams; for each vehicle has its own Life-stream, though primarily it is one stream accommodated in its mysterious energizing potency to each part of the Being's Life. In an Angel, or one who has attained that state, it flows through all the Vehicles or Courts of the Being.

* * * *

On the other side the children are full of joy as they share in the Angelic Visions. How I long to bear all earnest Souls up there even for a passing hour, to look within the Sanctuary there and hear the song of Praise; to behold how Angels and Saints adore the Presence; how they worship HIM Who is all and in all; how they recognize the Divine embodiments in the Lords and the Gods; how even these in holy reverence veil themselves before GOD's glory revealed in the Innermost Sanctuary. For I would have all hear the Angelic songs and know they are most real. I would have all men behold the vision of GOD within the Sanctuary, and realize how sublime it is.

The veils are drawn. As you pass from one realm of the Angelic world to another, the higher and more inward is veiled to you for the time being. But as you pass on your way the veils are parted. You enter a similar home, yet one that is richer; strangely reminiscent of the one you have left, but fuller and intenser. You meet many of those you have known of old time; for the Heavenly Hosts are not foreigners to you. They, too, are of the great Homeland. You remember them as you enter the realm through which you have passed in other days. They greet you in terms of love and

intimate friendship which will recall to you the memory of who they are, what they were, how they ministered, and even how you had fellowship and service together.

Those are living Heavens, not simply vaguely hoped for. They are realities, for they are known. We hear their voices. We behold their glory. We drink of the same Lifestream. The cup of which they partake we share. We also are partakers of the Divine Substance which nourishes their Being. We eat of the same Bread of Life; it is the Flesh, the Substance of the Living ONE. We drink of the same Wine; it is the Blood, the Life-stream, of the glorious and eternal energy of the Absolute ONE.

To me, these are sublime realities. Sing on, ye Angels! The Sons of GOD on the Earth are all coming back into the consciousness of that from which they went out to serve; to the blessed Life which they lost amidst the darkness and their travailing, when the Divine World had to draw the veils again to protect even its own glorious Substances, its Sanctuaries, its Elements, from hurt, and also to protect the children who could not have endured the outpouring of Divine Potency from being hurt.

You will all be coming up into these realms with me, surely? You will leave behind you the world-view of passing. You will lay down your ecclesiastical notions which religious tradition has associated with the passing of Souls. You will forget the misrepresentations in the Creeds, free yourselves from all such bondage, and enter the realms of sublime realities. The Angels fill this earthly House, and make of it a little heavenly Sanctuary. You may sense their presence and even see them. They make this House one with the Great Sanctuary. The Heavens are opened. Free yourselves from all thoughts which have been imparted

to you such as the earthly mind holds to-day concerning Life and Heaven, man and his future.

* * * *

Behold the vision of realities contained in the rising and setting of lives, in the coming and the passing of Souls, in the sublime ritual in the Beyond as the Soul passes! Make your own ritual in such events to be of like order, without shadow, without anything that savours of the darkness, anything that intimates that you do not know, that your visions and foundations are uncertain. Reveal your certitude. You will, if the process of the Regeneration be fully accomplished within you. It is the process not only of redemptive purgation, which is the Soul's experience of purgatory even here; but it is that unfallen state of purgatory wherein your elements, all noble in quality and of Divine origin and nature, and which had at one time a Divine estate, are all purified in the sense of being refined and ennobled, dynamically empowered and raised, so that when you are asked to take your flight from these planes you will soar into the Angelic World. To know again re-ascension and re-enrichment through all that you are now receiving, means that in the hour of your flight you will be flooded with light of fuller interpretation and realization. And you will be so renewed and re-empowered that when you come back again for ministry, you will come back as God's Christs, those in whom Jesus Christ is realized, and through whom He is revealed in manifestation—though you will not proclaim such to the world; for those who are in Christhood are unconscious of it, until they begin to analyse the visions that break upon them, the voices that speak to them, the realizations that become their inheritance. They do not speak of themselves; they

live and minister to make manifest the Glory of the FATHER-MOTHER, and that includes the beautiful Life and Light of the Angelic World, and even the resplendence of the Divine Realms.

When you come back you will come in Christhood, as Jesus Christ. Yet not as one man, nor as one woman manifesting Christ. You will rather return as individual members of the great community of Christhood, those who have realized the LORD of Glory within the Sanctuary of Being. You will come to reveal HIM. You will not call people's attention to yourself and say in word or by action—*Look at me, I am a Christ*. Always remember that those who are highest are the lowliest; those who are greatest are even as the least; those who are likest their LORD become servants of all; those who have realized the FATHER-MOTHER are the least conscious of it in any personal way upon the earth-planes, or indeed in any realms.

HE would have you come back as living Christs. HE asks that you live and serve as HIMSELF as you move through the world, that your auric outflow may be such that you will quell by its power the spirit that makes for strife, change all atmospheres that oppress the children, and lead them back into the Radiance of His Presence.

* * * *

The veils are parted. You may now look within. You may see, if you will, the Throne in the midst of the Thrones. You may behold the mighty twelve-fold Mystery in dual embodiment and attribute.

You may witness the attributes of the FATHER-MOTHER radiating their glory through the Crystal Sea, and know that they are exquisite in beauty and fullness of tenderness. Their glory is as a sea of emerald flowing out in auric splendour to the great multitude; aye, from the Being to everyone seeking

to stand in consciousness in love before His Throne and share in the perfect adoration of HIM, and the wealth of His Compassion and Power.

Where the veils are parted, thither have you been taken. And I ask you to come up higher and hear His Voice, and fully respond to it. And in your response seek nothing of your own. Let your whole Being's desire be only to see the King in the splendour of His Beauty, be endowed with His Love, and empowered with His Potency for His Service.

* * * *

O! Wondrous Love, O Wondrous Love beyond all telling! How inadequate are all the terms at our command to express the glory of THY most perfect Love and radiant Wisdom!

We would adore THEE!

We would worship THEE!

We would praise THEE in the full motion of our Being, for evermore!

I

PITY

COMPASSION

LOVE

SELF-ABANDONMENT

*The Order of the Cross*SPIRITUAL
AIMS AND IDEALS

THE Order is an informal Brotherhood and Fellowship, having for its service in life the cultivation of the Spirit of Love towards all Souls: Helping the weak and defending the defenceless and oppressed; Abstaining from hurting the creatures, eschewing bloodshed and flesh eating, and living upon the pure foods so abundantly provided by nature; Walking in the Mystic Way of Life, whose Path leads to the realization of the Christhood; And sending forth the Mystic teachings unto all who may be able to receive them — those sacred interpretations of the Soul, the Christhood, and the Divine Love and Wisdom, for which the Order of the Cross stands.

SELF-SACRIFICE

SELF-DENIAL

REDEMPTION

REGENERATION

ILLUMINATION

SERVICE

DEVOTION

PURITY

The Order of the Cross

FOUNDED OCTOBER 1904

AIMS AND IDEALS
(FOUNDATION STATEMENT)

TO ATTAIN, by mutual helpfulness, the realization of the Christ-life, by the path of self-denial, self-sacrifice, and absolute self-abandonment to the Divine will and service:

It is of these things that the Cross as a symbol speaks. It stands for the Sign of the Order of the Cross, because its three steps are those which have to be taken in order to arrive at that Estate which it symbolizes. It speaks of the quest after the humble spirit and the pure heart. It speaks also of that further state of realization when the Soul gives itself in absolute abandonment for the Divine Service. The Three Steps are:-

PURITY OF LIVING
PURITY OF THE MIND
PURITY OF THE SOUL

Thus to endeavour by example and teaching to win all men to the love of Truth, Purity and Right-doing.

To proclaim the Brotherhood of Man, the essential oneness of all religious aspirations, and the unity of all living creatures in the Divine.

To teach the moral necessity for humaneness towards all men and all creatures.

To protest against, and to work for the abolition of, all national and social customs which violate the teachings of the Christ, especially such as involve bloodshed, the oppression of the weak and defenceless, the perpetuation of the brutal mind, and the infliction of cruelty upon animals, *viz.*: war, vivisection, the slaughter of animals for food, fashion and sport, and kindred evils.

To advocate the universal adoption of a bloodless diet, and the return to simple and natural foods.

To proclaim a message of peace and happiness, health and purity, spirituality and Divine Love.

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