

towards material Power? Is it towards the Divine? There is not a shadow of doubt but that it is the quest for Power. It is a world-struggle between those who have a vision of World Peace, and those who desire to hold fast in their human grasp the control of the world's destinies. In reality, the controlling factor of the Mind on the human side is Fear, on the Infinite side is Love; and World-strife is only the universal expression of the individual problem. The solution of the problem, therefore, lies with the individual.

It is hard, sometimes, not to indulge in day-dreams, and to visualise what this world could be like if the heads of the governments of the various nations were all Conscious Souls; had all fused their finite Minds with their infinite Egos; could all make an instant and direct contact with Infinite Power. It will come, this Union in Light; this Power to BE great; this quality of the Spirit that transcends the finest calibre of brain; this fusion with Eternal Power that enabled humble fishermen to leave their nets and to work miracles. It will come through Knowledge, which is achieved by certainty of technique, individual experience, and freedom of expression. For we must have Reality. Gold and all the lovely things in life that it can buy, is real. Light is real. We know how gold is tested. We learn how Light tests us. It transmutes the dross of our minds, it clarifies the human vessel, until it is, in very truth, able to receive the Sacramental Wine of Revelation.

THE LAW OF TRANSMUTATION

Lecture delivered March 8th, 1934

This is yet another attempt to pass on to you the teaching I have received concerning transcendental conditions.

In four lectures given between 1930 and 1934 I have endeavoured to share with you different aspects of this teaching in Light.

The first, on Conscious Mediumship, told you how it all started; how I, consciously, went through old Initiations—part of the Egyptian and part of the Hermetic—experiencing again the ancient knowledge of magical and spiritual forces. In using the word "magic," I want you to eliminate from your minds, the adjective "black."

We have, in these superficial days, a loose method of thinking, and a still more casual way of talking, and the word "magic" invariably conjures up in our minds evil practices and secret rites of a sinister nature. But in the days to which I am alluding, the men who learnt the laws of the earth, or magical forces, were priests, and by the secret ritual of their inspiration they were able to pass in harmony of operations the various rays of energy, impinging on, and emanating from the earth. They were the scientists of their civilisation. Electricity and wireless are the magic of the twentieth century; and the black arts of modern magic is poison gas, torpedoes, and aerial bombs—forces of destruction, that strike fear into the hearts of men. There always has been knowledge of how

to transmute substances for constructive or destructive ends. In this knowledge is contained the power to cure, the power to kill, the souls and bodies of the human race; and whether it is called science or magic, the power is the same, though its manifestation differs with each civilisation.

The important point that emerged out of that experience of receiving direct into my conscious understanding, the knowledge of the old Initiations, was the certainty that no knowledge is lost; but, in the appointed time, it is superseded. We shall never progress by looking backwards. Excavations establish truth, and confirm theories but can never reveal future experiences.

In the next lecture, which was called "The Worship of Light," I recorded various experiences obtained through psychometrising old stones. On these ancient sites, the old ritual lived again and clarified my conviction that knowledge of the laws of Light was, and is, and is to come.

The third lecture—"The Freedom of Two Worlds"—dealt with my dawning understanding of the past, the present, and the future condition of the soul; with the achievement of the Christ in fusing, in His human body, the laws of Light and of matter; and in demonstrating in His resurrection, the transcendental Law of Transmutation.

In my last lecture, entitled "Revelation," I enlarged, as far as I could, on the fact that this teaching provides the way of experience; and that it is only through the individual experience that Divine Revelation is apprehended.

And now, this fifth, and (I think) last lecture of the series, is an attempt to touch, as it were, the hem of His garment, and endeavour to bring within the scope of

our comprehension the knowledge of the power that this Law of Transmutation gives to man. For it is the Law of Manifestation.

In ancient days, alchemy was an established science. The formulae were generally in the secret possession of individual alchemists, and their researches provided the experience of a life time.

On one of my psychometrising expeditions, I came, quite unexpectedly on an alchemist's stone. On our way south from Scotland, we stopped at an old Roman village (Uriconium, near Shrewsbury) which had been extensively excavated. As none of us had been there before, and as we were not pressed for time, we went to look at it, with no thought of psychometry in our minds. Like steel to a magnet I was drawn to a stone placed on a mound in one of the numerous small dug-outs which show the foundation walls of the various residences. It necessitated my clambering down a wall, and climbing up the mound, on which there was barely room for me to crouch, and I did not know till I felt it in what lay its attraction for me.

There was a slit on the top of the stone in which it was just possible for me to get the tips of my fingers. As I worked, pressing my hand down as far as I could, slowly the picture of an old man came, and I knew he was engaged in a trade that brought people into his place, and that he pursued quite openly his secret researches, and was never suspected of being an alchemist because of his trade. I got quite vividly this mixing of minute quantities of very precious substances, with the greatest care and accuracy, and I got very thrilled and wished I could have pressed my fingers further down, so I knew there was something left there which I could not make a contact with. And then I knew that the

formula had gone for ever, that the cypher had been burnt.

It is not often that I get corroboration as promptly as I did that day. For, going round the place we talked to a man who had helped to excavate. On asking him if he knew what the place was where the stone stood, and if it had any connection with the spot where it was standing, he told us that it was thought to be a blacksmith's forge. A large furnace had been unearthed, and the stone was near it; and in that furnace they had discovered many crucibles of various sizes. The point of extraordinary interest for me was the fact that they had found several minute crucibles, so tiny that they could not imagine for what purpose they had been used. He then took us round the small museum, and showed us the microscopic little containers, and I recognised at once that they, or ones similar to them, had held the precious fragments that my alchemist had worked on. I seemed to know that he was a metal worker, and not a blacksmith; and that, as an expert craftsman he was able to carry out his experiments quite unsuspected by his clients. We also learnt that the town had been entirely destroyed by fire.

I had another interesting experience at this same place. We were walking round the grounds, and I suddenly stopped, arrested by the sound of women's voices. They were chattering and laughing; and I, too, burst out laughing. It all seemed so gay, and though I could not really understand the words, I somehow knew the meaning, and they were gossiping and joking and being most amusing.

Afterwards we learnt that I was standing at the entrance of what was called "the hall of conversation leading to the Roman ladies' baths!"

The intonation of those women's voices is there now, as fresh and as strong as in the time when they all chattered and laughed together.

Two episodes—the first being the record in stone of the science of alchemy. That alchemist's stone was but the prelude to our modern factories, where synthetic gold can be produced, where milk may be transmuted into cronoid, where substances can be changed and form altered. Alchemy has developed into industry, and magic into science; but that aspect of the Law of Transmutation which changes the spirit and substance of man, has been demonstrated, but has never been technically developed; and it is that aspect of the Law that I desire to deal with now.

The secret researches of modern scientists are largely concerned with the elimination of the germs of disease in the blood. What are the future generations going to say of the researches of man of to-day? They will read the records of the sacrifice of monkeys, rabbits, guinea-pigs and cats on the altar (or dissecting table) of the god of Health. Will they see a vast difference between the operation of science and the manifestation of magic? or the sacrifice of bulls and heifers to Jehovah?

Through all the centuries comes this investigation into the power of the blood—this link between the expression of finite and infinite life. There are many rituals connected with blood rites that are practised in some of the different parts of the world, to-day; and there is a profound knowledge in the biological world of the primary power of blood. The Key to the understanding of this Law of Transmutation lies in the combination of the ingredients of the blood. It rests with the scientists to supply, as it were, the keyhole, but it is through the inspiration of the spiritual

same certainty. The corrosive power of time cannot act differently to the law of its being, and there are as many immutable conditions in Light as there are in matter. No law can be demonstrated, without the necessary conditions for manifestation. So, the Law of Transmutation could never have been demonstrated if the Christ had not offered Himself as the subject for the divine experiment. If He had done it alone; if He had left no example of His technique behind, it would have remained the eternal enigma. But it is precisely in the demonstrations of His twelve pupils, drawn from various trades and professions, whom He personally taught, that we have the living record of His technique.

When He was alive, and lived with them, they watched Him; often speculated amongst themselves; criticized and doubted. They were amazed at the constant proof He gave of the reality of His assertions; and, finally, they proved sufficiently trustworthy to work, occasionally on their own initiative. The emphasis of the fact that He worked by law is provided by the actions of His pupils after His death.

The Law of the Transmutation of the substance of matter into the substance of Light had been triumphantly manifested in what is known as the Resurrection.

We have all consciously re-incarnated, whether we realise the fact or not; but nobody before or since the Christ has so mastered the law of life in matter that they have foretold their power to consciously disintegrate their atoms, and the time necessary for the achievement. The fact that He foretold His death and conscious Resurrection, in a way that would not impede its accomplishment, made it possible, afterwards, to understand the expediency of His early death. It was essential that He should have living witnesses to testify to the fact that He

had fulfilled His promise to inspire them to work by the law that He had demonstrated to the world. It was absolutely necessary to prove that the same works could be done, if the same conditions were observed.

It is intensely interesting to note the difference in the capacities of the twelve men, after His death; the amazing certainty of their achievements. They, who had doubted, had been full of fears, had been so aware of the power of Rome, were now inspired by the very attributes of the Christ—Courage, Selflessness, Love, Service, Knowledge.

When the Ray of pure Inspiration was the conscious mind of the Christ manifested in His pupils, by the same method by which He had been inspired; with identically the same power, and with identically the same results.

By far the most striking example of this method was, of course, Paul of Tarsus. In him we have the Law of Transmutation most perfectly expounded.

He has his vision in Light. So great and blinding a vision is it, that he is completely dazed. He is singled out not because of his merit—but because of his incapacity. His very revulsion from the Nazarene, his pride of his ruthless energy, his authority vested in Caesar—these are all attributes of antagonism to love. The quality of the mind was to provide the necessary substance to the working of the Law of Transmutation. The same in Light; and along the ray of Wisdom came the same; and we see Paul learning humbly how to use the destructive qualities of his strong and unyielding nature into a constructive scheme of life. If he had not listened to his expounding of the Law of Transmutation, the world would be peopled with men who had listened to him, and appreciated his message. But they listened to him, and appre-

hended with their minds, and the knowledge of the Law was kept; but the experiencing of it was lost.

The light traffic-signals are the result of co-operative organisation, which has succeeded in establishing a new condition of behaviour for vehicles and pedestrian experience has established that condition as law. The blind man is aware of the law; but, by reason of his blindness he cannot experience the observance of it. That is the nearest analogy I can submit to the functioning of the spiritual laws of Light. The Law of Transmutation established a new condition of behaviour of the conscious spirit, and the experiences become the law of their being; changing the congested, erratic, uncertain condition into a free, certain, and rhythmic co-operation. The unconscious spirit may mentally apprehend the law; but, by reason of his unconscious condition, is unable to experience the observance of it. Mental knowledge of that law does not change our condition, unless we co-operate in the experiencing of it.

I cannot sufficiently stress the fact of the difference between learning and experience. There have been many wise teachers and philosophers who have had a very lofty mental ideal of the behaviour of life; and who had the opportunity to demonstrate the truth of their mental apprehension is provided, their spirit has been unable to stand the test of experience.

We have, in the example of Christ's life, the manifestation of the law. He did not only preach the law of love; He demonstrated it. He did not only talk of the power to transmit the power of God, He showed us that power in action, not as a condition peculiar to Himself, but what should be a universal manifestation. It was extraordinarily difficult for him to simplify the great transcendental truth. If the people could

understand that, if they transmuted the hardness of their hearts, the blindness of their vision, their inertia, into intelligent co-operation, then they would be able to understand the technicalities of the law as comprehensively as He did. Nothing could prevent it from functioning except the lack of co-operation. It was with such urgency that He said to them that, if they couldn't believe merely because He told them it was true, then let the manifestation speak for itself. Deeds must convince, when have words failed to do so.

But, the same conditions prevailed then, as they do now. They simply could not believe that His experiences could be theirs. The same excuses were offered then as they are to-day. So busy—in the home, in business, in industry, poor health—so little time. How much nearer to experience are we than the people of His day? How much have we studied His technique? How often have we, individually, heard it stated that Christianity is not a religion, and that the world needs a new Revelation? What is that assertion based on? Is it because we have translated into our being the knowledge and experience of the law of love, so that, in the world today, there is such a superfluity of Christ-men that the law is standardised, and that we must reach out for a higher ideal for attainment?

Of course that this is not true, we know that we have not begun to function in perfect equilibrium of mind and spirit and body, and the secret of our failure is that we are not burning desire to do so.

The ideal of a public schoolboy is not to be a Christ. The ideal of a man to be Prime Minister at twenty-two; and of a woman, desiring her son to be a super-man, has not been to follow in the footsteps of the great super-man?

Looking back down the centuries, what figure stands out in history on such a peak of unattainable achievement as the Man Jesus? And what group of pioneers have attained such world-wide notoriety, have blazed so limitless a trail, as the Twelve who learnt from Him? Their words and experiences, inspiration and manifestations, have never yet been ethically or scientifically superseded.

Through that experience of hearing the Roman ladies' amusing gossip, I have learned a very great truth. No learned treatise on the wave lengths of sound would have convinced me of the possibility of the earth retaining (as surely as a gramophone record retains) the ejection of sound from the human vocal chords. Nor would I have known that the atmospheric conditions do not impinge on the earth laws. However plausible a scientific theory may be, the experience of the manifestation of law incorporates into one's being the certainty of its functioning power, and one becomes part of the knowledge of Creation. I realised what a focusing point for power the human individual can be, focusing in his being knowledge of finite and infinite laws, and I realised that all infinite wisdom must be expressed before it can be taught. That the Word, or sound of creative force, must be ejected through the human agent before the sound can be retained in the earth.

The whole progress of the creative scheme seemed to clarify in my mind. Who could manifest the Law of Transmutation to the suffering world? Who could set the traffic signals, so that out of congestion and uncertainty, experience of the Law might be achieved? Who was great enough? Who could love enough?

What the world needs to-day is technique to express transcendental power. Power to transmute our values

ability to the devitalizing conditions of this twentieth century. The source of human vitality lies in the blood. The aim of modern alchemy is to change the substance of the blood, to transmute its absorbed impurities, which provide the decaying principle of the flesh, into a vital, unainted stream of creative energy. There is also in the blood, the eternal life principle; namely, the quickening of the blood, the essence of Life itself. When that is withdrawn at death, it causes the blood to congeal and the flesh to decay. What known element is there, in the world to-day, that can come and go, with a softness unmeasurable in time? LIGHT! Light is the form of life; Life and Light are interchangeable terms. The time is coming when the biologists will be able to discern in the blood this atom of eternal essence, but they will be helpless to increase the quantity, until they refer to the records left by the students of the Great Teacher, who demonstrated to them in private, and in His teaching in public, the fact that in His words and in His deeds lay the secret of the power of His blood.

He knew how to draw direct into His being the rays of transcendental power. He experienced the Law of the Transmutation of His spirit, making His body the focusing point, so that His blood was drawn directly to a superlative degree, this essence of spiritual counterpart. When the process of absorption was accomplished, He was able to transmit a force of such stupendous voltage, that, when it entered the body, He was able to quicken into activity the principles of the blood.

It was this technique that enabled Him to achieve this transmutation for given to Him, He affirmed, direct from the Father. Light and He, in turn, passed it on to the

Twelve. Paul had it second-hand from them, and was enabled to achieve his own experience and to demonstrate the Law.

This method of learning, established by the Divine Teacher for His pupils was inspirational and telepathic, identical with the procedure of His own initiation. That method holds good to-day, for all those willing to be initiated into the process. The understanding of the Mystery of the infinite substance of the blood can be achieved by technical knowledge. It will enable us to make a contact with the rays of transcendental Light, which, passing through us, can be transmitted to the world.

That power was focused and transmitted by the Christ, and is in the world to-day.

The laughter of those Roman ladies' voices ripples still, though the walls have gone, and only the earth remains. And the sound of "The Word" is in the world to-day, though the flesh is not. The power remains; and I maintain, has never been superseded.

March 8th, 1934.

"ALL I HAVE TO GIVE"

An Address given on Trinity Sunday, May 27th, 1934.

To-day is Trinity Sunday—the day set apart by enlightened people to seek Revelation concerning their conception of God.

God created us; and, in return, we create His Image—His Likeness—and, far more often, His caricature.

No man hath seen God; it can only be from the angle of man's vision that we can get a reflection of that great brilliance. A prison window gives the minimum of Light; and a glass house gives the maximum. A small, bitter, warped, egotistical mind gives the minimum radiation of the greatness of God. The selfless, wise, gentle, just, noble mind glorifies the Divine attributes in Him, and the reality of God is manifested. Therefore, the knowledge of the Beingness of God depends on the manifestation of man.

From all the ages great spirits have incarnated and then, in human limitations, in a selfless endeavour to enter to the world some greater conception of Divine Being. Power, or Love than had been accomplished before. And every time the finite and infinite world was drawn a little closer together. Down those human links of history was made which rendered possible the incarnation of the great spirit of the Christ—the Light of the World. He revealed, for the first time, the living One—God. For He knew God. He was His Only Son. It seems to give us an intimate picture of the Incomprehensible, in which the awe, the majesty, the power, the mystery, tolerance, and integrity of the Father