

Preface to An Open Door

By Susan McCaslin

Mrs. Park self-published *An Open Door* in 1974 when she was living in a cottage in Port Moody, British Columbia. It is compiled from records she kept meticulously from the years 1914 to 1972 and represents the most significant of her manifestations. This compilation provides a detailed account of her central visions and is certainly the most mystical of her writings. Though there is some overlap between a few sections of this book and *Between Time and Eternity*, it is reproduced here in its entirety because the overlapping portions appear in a slightly different context.

The visions include her astonishing visit to the “Church of the Future,” and various visitations by the Master Jesus. Here she explains the role of the figures of the Teacher, Rector, and Christ-servers in her mission, as well as how she was given a communion service and authorized to teach it to others. The book concludes with her moving “A Lamentation,” a poem in which the Christ speaks from the cross to the current age. In the Forward to the book she states her purpose:

To each his particular job. Mine is to instruct in contemplative devotion all such as desire to hear the voice of Jesus speaking through their own within as did the Founders of the Christian faith, and to know of a surety that His plan for the rescue of man from his self-destructiveness still goes forward.

AN OPEN DOOR

(Revelation 3.8)

Compiled from
Psychic Records of Olga Park
1914-1972

Dedication:

To all persons endeavoring to live by the Ever-living Word of Jesus,
for their strengthening and encouragement,
this book of testimony is dedicated.

FOREWORD

As the receiver and recorder of the visions and other-world communications assembled together in this book, I am one of many called to experience the present livingness of the Lord Jesus, and to testify to His speaking and manifesting in these times. All are servers of a Cosmic Purpose relative to the special need of mankind in the closing years of the Piscean Age.

To each is his particular job. Mine is to instruct in contemplative devotion all such as desire to hear the Voice of Jesus speaking through their own within as did the Founders of the Christian faith, and to know of a surety that His plan for the rescue of man from his self-destructiveness still goes forward.

PARENTAL AND HOME ENVIRONMENT

I was born in Gargrave, a small village of West Yorkshire, England, to parents in humble and obscure circumstances. My mother's parents and grandparents were farmers living in the county of Staffordshire. My father's parents and grandparents were interior decorators skilled in maintenance of the traditional decor of the stately homes of the local gentry. Those of his mother's side of the family were hand weavers. That was before the industrial era and the mechanization of such skills. My father toiled in the local spinning mill in his childhood from 6 years of age. He was well educated for his times and circumstances--by his own efforts and his accumulation of study books and the help of the Vicar of the Parish Church. As a youth he became a skilled artisan in the family business. In his father's time most of the family became Wesleyan Methodists, and under this religious persuasion and practice, I was born and taught. I had a valuable heritage from my mother of making the best of whatever was available, and of training in habits of health and industry. My heritage from my father was knowledge and skill in musical and artistic expression, in habits of prayer and contemplative thought, and in the enjoyment and study of nature.

EDUCATION

I received most of my education in Birmingham, Warwickshire. I owe much to the wisdom, integrity and personal counsel of my teachers in day school and teacher training college, and to the general trend in those times to set truth above personal advantage and social complacency. The effect of the missionising [sic] of the Wesley's was still very strong. I was not a brilliant student in anything except music. My score was above average in art, language-structure and expression, in history and in elementary science.

PREPARATION BY CIRCUMSTANCES

At 20 years of age, I came with my parents from Birmingham, England, to Vancouver, B.C., Canada. It is obvious now that this change of location and

environment was part of the Teacher's plan, for in August 1942, I was informed by a man from the life-beyond-death, who spoke with a strange clipped accent, that "He intends to work for America in seven steps of academic stone."

Vancouver city, in the year 1910, occupied about 100 blocks square--north to south, from Burrard Inlet to 9th Avenue--west to east from English Bay to Commercial Drive. Beyond this was suburbia. There was one daily newspaper, the *Vancouver Daily Province*, and one telephone exchange. Those were pioneer times and conditions, and I was born to be a pioneer, first in conditions of daily living and then of super-conscious experience. The Great Master of Life and the Teacher who served His purpose in my fragment of it, waited for me to grow from childhood to adult years, and the chief Servers of the Purpose watched and waited from the courts of heaven for the Master's authorization for the necessary instruction and training of the pioneer to begin. So it is with every server of the Christ Purpose, however small and obscure the service required. So has it been with every pioneer in every age; for this is the manner of God's leading forward of mankind. The life-records of all pioneers and missionaries throughout history testify to this. I experienced retrogression of consciousness in soul-travel that seemed to indicate reincarnation. This sometimes began with finding myself in the present-day locale of an incident in the long ago.

For instance, I found myself, during soul-flight, in the Champs-Elysees seated on a bench in a small island of ornamental shrubs watching the swiftly moving automobiles traveling toward the right hand in front of me and toward the left hand behind me and suddenly I was, still myself, in that same place in the distant past of that place watching the quaint, slow moving, horse-drawn vehicles of those times. From that pleasant pre-occupation, I crossed the boulevard behind me and walked along the side of a paved rectangle to a paneled door adjacent to a church or cathedral. With my hand on the quaint latch and the intention to enter, I suddenly reversed my intention saying to myself, "Why go through all that again?" so I was immediately at home in bed.

In retrogression to life in ancient Egypt, I sometimes found myself in the present-day locale letting a handful of the golden sand around me run through my fingers, and instantly, myself, an Egyptian of the past in that locale. In several of these excursions into Egypt in ancient times I was a little girl. In one of them, I was under the tutelage of Moses, who was then a teacher in the temple school. In another, I was a man putting on male attire after bathing and when I recalled the incident in my normal consciousness, I was astounded at the speed and skill with which I had folded the loincloth and dressed myself in the customary manner of that time and place.

As the records show, the "Teacher" was the first Inner-plane Authority to manifest. In one of his early communications he addressed me as, "Child, whom, from the beginning, I have brought along the way." He still addresses me occasionally as "Child." In recent months, he has addressed me as "Daughter of my Instruction." When I asked his name in July 1944, he replied, "I am known as the Servant of the Holy One of Israel." In the records since 1914, there are one or two clues to his identity in incarnations of the long ago; but these are not for me

to reveal except that he has, since 1968, identified himself with John, the Seer of Patmos.

FIRST CONTACT FROM THE TEACHER

When I first became aware of the Teacher, I knew nothing of spiritualist experience and terminology. Bookstores in Vancouver and New Westminster carried no occult literature. Words such as "clairvoyance," "clairaudience," "clairsentience" and even the word "reincarnation" had no meaning for me. Magazines from England, France or Germany sometimes carried advertisements of professional astrologers, but there were no magazines or books on the subject. Spiritualist mediums from other parts of the continent sometimes held meetings in Vancouver of which we heard incidentally from neighbors; but in my social environment, all mention of such was strictly taboo. For myself, I was sincerely Christian, not just a conformer with social custom, but of restricted, orthodox concepts. My knowledge of religious beliefs other than Christianity was practically *nil*. Except for those portions of the "classics" required by my teacher-training course, my contact with good literature had been very limited. Nothing more unlikely than the manifestations of the "Teacher" could possibly have happened to such a one as I in such circumstances.

Without introduction or explanation other than the statement, "I am thy Teacher," he appeared; first as an unknown, friendly, capable protector in dream situations of disturbing character, then as one in charge of soul-flights and out-of-the-body excursions. When I had come to know him and to trust him, he showed himself, early one morning, standing at the foot of my bed, visible and audible to my normal senses and said, "I am thy Teacher." It was many years before he added anything to that identification! His appearance, especially his complexion and hair, inclined me to think he had been an Egyptian in his life on earth. His familiarity with astrological terminology and knowledge of the Great Pyramid, which was revealed in later contacts, confirmed me in this assumption. There were, however, certain features in his manifestations that indicated a close connection with Moses and the people of Israel. There was a cosmic outlook in his communications that was quite unique. It was as though he looked back, not merely for centuries, but over the ages, and mapped the progress of mankind and linked up incidents from the individual past into a continuing thread of purposeful experience. There was his statement that I had entered the Great Pyramid first in ancient Egypt, and in the time of Moses in a later incarnation by another entrance. There was also the statement that "The sun goes forward and the moon goes backward," and that "it is sufficient for Christians that they master the lessons of the Cardinal Cross."

Who was this "Teacher" who guided my feet with the cube lamp, symbol of the Inner Sanctuary of the Temple of Israel? From my book *Between Time and Eternity*, I quote the following description of his appearance as he manifested in the years 1914 to 1947:

...of slight build, about 5 ft. 4 ins. in height, lean face, clean shaven, sallow complexion, wide forehead, dark magnetic eyes, no hat or turban, an ankle-length garment of coarse linen in natural colour, and a collarless cloak of dark blue cloth, sandals. I noticed particularly a certain relaxed ease in his posture and movements characteristic of one who leads a life of contemplation.

Under the guidance and control of this man, I was made aware of the ability of the soul to travel while the body slept, and to see and feel what was taking place, or had taken place, or was about to take place at a distance-distance in time as well as place--and had occasional awareness of persons in the life-beyond-death--some known to me and others unknown. I did not, for some time, know that I was traveling in the soul body. I perceived the similarity between these experiences and those recorded in the Bible that had happened to Joseph, the son of Jacob, to Nebuchadnezzar the Chaldean and to others, which were called dreams; and so I thought of mine as dreams. I had no understanding of the nature and complexity of human consciousness and its operation during sleep.

DEVELOPMENT AND INSTRUCTION BY OUT-OF-THE-BODY EXCURSIONS

From *Between Time and Eternity*, I quote:

During the First World War--1914 to 1918--I dreamed quite frequently of trudging the roads of Flanders with the soldiers in deep mud and black darkness, of crawling along trenches or sheltering from the hail of bursting shells. Often the shock of not merely witnessing terrible events but of being emotionally part of them would bring me awake suddenly.

One night in March 1917, I saw a vast expanse of territory blown up in a series of explosions, as if the whole of it had been mined. When my brother returned home after the end of the war and described his experience at Vimy Ridge, he said the entire section held by the Canadians had been lifted en masse into the sky. This was on April 9th, and I had experienced it in every detail two weeks before it happened. The impression could not have come from my brother, since, at the time I experienced it, he did not know that Vimy Ridge was going to be blown up, and neither did anyone else associated with him. The German High Command probably knew but even they could not possibly have known the detail of what I experienced, and I saw the date "April 9". Such prophetic awareness is a mystery that can only be explained by such as the Teacher.

Many out-of-the-body excursions occurred during the years from 1918 to 1930--the unveiling of Holy-rod Memorial by Edward, Prince of Wales; the incident of the breaking of the string of pearls worn by Queen Mary as she officiated on behalf of her invalid husband King George V. at a state function; the practicing of the management of the lengthy train of her coronation gown by Queen Elizabeth under supervision of Mary her queenly mother-in-law. These,

and many more incidents of public importance or general interest, proved to me the actuality of my soul travel; for I read of them weeks later in the *London Illustrated News* or the *Glasgow Daily Mirror*. They seem to have been arranged and timed for me by the Teacher with that end in view. There were also during those years many excursions into the distant past--principally Egypt--such as walking along avenues of gigantic bird-headed god-images and of being a little girl arranging flowers for an altar or taking part in temple processions. There are fragmentary pictures from many of these out-of-the-body experiences still at the back of my mind, which have no clear message now, as I did not keep written records of them. Those that I did record were undated, and I can only date them approximately now by their being associated in my memory with events or conditions of my home life. I mention them here because they testify to the Teacher's knowledge of my entire past and his power to recall them for me.

None of this experience stimulated me to enquire into the occult or mystic experience of others. My focus was on the immediate present and things practical. Not even after the super-conscious visit to the Church of the Christ Purpose did I have any thought that I was being prepared to operate beyond the bounds of normal consciousness.

FIRST CONTACT WITH "THE RECTOR"

My first contact with the "Rector," the man who was destined to be my other-world helper and co-server of the Teacher's Christ mission, was at the annual Corporate Communion and luncheon of the Anglican Society of King's Daughters at St. Michael's Church, Vancouver, B.C., in the late summer of 1917.

As the consecrated Bread and Wine were placed in my hands by the clergyman, whom I came to know in later years as "The Rector," the most profound peace filled my whole being. As a child in England, I had been a communicant regularly, from 9 years of age, but this was my first experience of the Master's "peace." It is not an emotional flooding or unloading, such as people experience in what is called "conversion." It is an utter transcendence of the earth mind and of self-concern--a sense of spiritual at-one-ness with the Lord Jesus that is beyond emotional awareness.

At lunchtime, I was placed in a seat across the table from the Rector and we exchanged our personal views on various matters, principally, the religious education of young children, and also spiritual healing, in which he was at that time especially interested. After lunch, as we made our adieu, he expressed regret that I was not resident in his parish, and that was the end of the encounter. Our paths did not cross again until 1923.

FIRST COMPREHENSION OF THE SECOND BODY

It was Sunday evening, June 4, 1922, 7:30 p.m., that my second child "Jamey" was born. I now paraphrase from *Between Time and Eternity*:

After coming out of the anesthetic and speaking with the doctors and nurses a crisis arose in my condition and I suddenly lost consciousness. When consciousness returned, I was in the same room, but standing in health and strength. There was a woman, who was a stranger to me, lying where I had been. I looked down expecting to see myself, and, to my surprise, saw this stranger. She did not resemble me in any respect. She appeared to be much older. Her features were more angular and her hair was coarser and quite grey. While I was puzzling over this, a door which I was facing swung open and Nurse C. stood there looking very bothered. She did not say anything, and then the voice of Dr. S. from behind me uttered an impatient, "Well?"

At the sound of his voice I turned and saw that he was "cleaning up." He had removed his surgical overall and was drying his hands and face on a towel. Dr. L., who had administered the anesthetic to me, was standing nearby, but he was still in his surgical overall, and his appearance indicated that he had been the *accoucheur*¹ for the lady lying on the "table." It seemed to me that for the case of the lady he and my doctor had switched jobs. This I could not possibly have known by my physical senses, for my physical was, at that time, in bed in another room three stories up, still in a state of shock.

The reply of Nurse C. to Dr. S. concerned the weight of my baby. It was below normal. Having reported this to the doctor, she went back through the door by which she had entered, with the expressed intention to weigh the baby again. Dr. S. said to her, "You do that; you could have misread the scales. He's a plump little fellow."

I followed Nurse C. through the closed door into the adjoining room and, looking over her shoulder, I read the weight of the baby--my own newborn baby, whom in the flesh I had not seen--on the scales indicator. It read 5 1/2 lbs., as she had reported to Dr. S.

Now I had not been in that hospital previously, and I was not familiar with the floor plan, yet I saw it all as it actually was, and what I saw and heard was verified later by attendant nurses and by my husband. The woman with the grey hair whom I had seen on the case room table, I recognized immediately when I saw her again a week later. I heard from my husband that her case had suddenly developed into an emergency, and that her own doctor, as he was not available, had, by phone, arranged for my doctors to take charge.

¹ Male midwife; one who assists in a birth.

This experience of waking up outside the physical body but in the earth-mind consciousness, was not an alarming one. I did not feel strange at all, or apprehensive, for I found myself in a super-physical body, the exact duplicate of my own physical. It was the same in every respect except that it was able to pass through physical structures without sense of contact. It had the equivalent of the senses of sight and hearing, and awareness of form and size and colour and location. I saw objects and persons in front of me but not behind me. I heard what was being said and done behind me but I did not see who or what was there until I turned around. I was out-of-the-physical body in an objective way and not as a mental projection. A period of unconsciousness preceded my passing out of the body and also my returning to it. This was, I think, because the physical body was not functioning normally. The first period must have been over an hour; the second would be only a few moments. With a sound of rushing wind and a feeling of traveling at great speed, of being wanted somewhere and trying hard to respond, my physical senses began slowly to function--first the hearing of Dr. S. speaking to me as from a great distance, and then the rushing sound followed by the sense of touch and then sight.

I did not recall any of this out-of-the-body experience as one recalls a dream, even the most vivid dream. The recollection did not gradually emerge; it was never for a moment submerged. The periods of blank unconsciousness were due, I presume, to the failure of the blood supply to the organs of sense. In the first instance--my leaving the body--consciousness took up the continuity at the place where it had stopped, that is, of my being on the case room table. What had taken place in my physical environment meantime, at least for a period of an hour, was not an experience affecting my consciousness and did not exist for me. Similarly, on my return to the physical body, consciousness took up the thread of memory, not where the physical consciousness had stopped--by reason of severe hemorrhage--but where the etheric consciousness had reunited with the physical sense system.

EXCURSION INTO CONDITIONS PAST AND FUTURE

In May 1923, my husband and I with our four-year-old son went to live in Kerrisdale, a residential suburb of Vancouver, in order to be near to my husband's parents and brothers and married sister. Shortly after we had moved there, I had a vivid and painful experience during sleep that, in the book *Between Time and Eternity*, I have called a "dream vision." I would not now so describe it, because there is generally a lack of understanding of the nature of dream activity, and no discernment of the difference between a dream and another world impression received during sleep. Quoting again from *Between Time and Eternity*, I define a dream as a "fragmentary recollection like a little snapshot taken just as the 'I know' is changing back from the soul centres to the physical centres." Also, "[t]he soul body not infrequently floats above the physical body during sleep, and, instead of being a mere punch-ball for registering the dissatisfaction of the 'I know' with everyday living-conditions, it can become a mirror of impressions from the larger field of soul-awareness which lies beyond the sense contacts of physical life."

Prophetic dreams are of this type, and picture-impressions of subconscious activity do not contain any matters outside the cognizance of one of the five senses.

What I shall now relate was a soul-experience that pictured symbolically conditions that had not yet begun, and that stretched into the distant future:

I was in a large boat or sailing ship with a lot of people. They were not kin folk or close friends, just fellow-travelers. There would be two or three hundred, I would think. At first the sky was clear blue above us, and the sea calm beneath us; but a black storm came up suddenly, with thunder and lightning and a howling gale. The waves rose mountains high, and the ship was driven in shore against high, rugged cliffs. It split into three parts and I was engulfed in the sea along with all the other people who had been on it. As the ship sank and the waves closed over my head, I was wrapped about with a wonderful sense of peace, like falling asleep on a soft pillow.

There was a complete break in the sequence of condition and action at this point. Without a doubt, death was implied by the sensation of falling asleep upon a soft pillow, but whether death of my physical or of group association and conditions, I have never been able to decide. The splitting of the ship into three parts also indicated physical death, which normally entails separation of the three vehicles of consciousness--physical, psychical and spiritual, and seems therefore, to signify the end of a former life on earth.

As in a dramatic presentation, the scenic setting of the former activity vanished and I was climbing a steep road leading over the same rugged cliffs of the previous dramatic action. There were others traveling the same road in small groups and at separate stages on the road. None of them spoke with me, nor I with them. I suppose the road was as rough to their feet as to mine, and the steepness of the ascent just as arduous, but they had fellowship and talk and laughter, and I walked alone. The road seemed endless and I was very, very tired. Presently night came on, and the stony slipperiness underfoot made the climb more difficult and painful, and the danger of getting too near the precipitous edge was really terrifying. At length I reached the summit and now, I thought, surely there will be a bright home for me, and the loving companionship of others. But no, my fellow travelers, talking and laughing gaily among themselves, passed by me without a word or look of recognition. I was alone in a strange, inhospitable place at the darkest hour of the night. Then dimly there loomed before me, like a deeper shadow, the outline of a small arbour. I groped my way towards it with my hands outstretched, and felt a stone seat. With a deep sigh of thankfulness I sat down. Presently the first faint glimmer of dawn appeared, and I saw that I was sitting in a small arbour of stone built over and around a spring of water. In the grey light I looked out on the scenes of my former terror and loneliness--the steep, rough road by which I had climbed to my resting place, the sea in which the ship had been engulfed, still, dark and sullen, washing against the bottom of the cliffs; and on my right, beyond where I was sitting, were the blackened ruins of burned-out cities. In front of me, I saw by the dawning light a beautiful old minster, and I longed to enter it; but it was in darkness and the gates were fast closed. Then rays of delicate pink and gold began to shoot across the sky from behind me in the

east, and lit up each point of the stone facade of the minster like a myriad of jewels. As the glory of the rising sun came up, a man in the simple black cassock of a monk or priest, opened the gates and doors from within. Then lifting his hands high, his face shining in the rays of the newly risen sun, he prayed to God, then turned to me in welcome and bade me enter.

This exhausting and painful inner experience had no meaning for me at the time it occurred. Not until 1930 did I begin to relate any detail of it to circumstances of my life. I do not, even yet, discern its full meaning. The stone arbour does, I believe, relate to my situation since 1964, of solitary devotion to Christ Jesus, and the man who opened the gates for me of the jeweled minster relates to "The Teacher." As I sat in the little arbour, the scene of the shipwreck and drowning was on my left, and relates to the distant past. The jeweled minster relates to my immediate future, and so I conclude that the black ruins of burned out cities on my right relate to conditions in earth after my demise--how long after I have no idea. At the time I had the experience I must in actual life have been still climbing the road over the rocky cliffs.

HEARING OF A SERMON BEFORE IT WAS PREACHED

Three or four weeks after the experience of the shipwreck and the entering into the jeweled minster, came another of quite different character, which greatly disturbed me. It took away the normal sense of security we all have, in the assumption that an individual's thoughts are his own private domain until he chooses to make them known to others by speech or writing.

Although I was resident in the parish of St. Mary's, the Rector of which was the clergyman I had met briefly in 1917, I had not been able to attend church, owing to the illness of my mother, who was living with us at that time. The first Sunday that she was able to take breakfast with us, my husband and I decided to go to the eleven o'clock service. While standing before the bathroom mirror to put on my hat, I noticed that the bathtub needed a rub around, and as I was busy doing this, I heard a man's voice announcing a text of scripture as if for a sermon. It was: "And she brake the box" (See Mark 14.6).

The theme of the sermon was that the box or vase, beautiful and costly as it undoubtedly was, had to be broken in order that the exquisite perfume of the ointment it contained might "fill the whole house." Immediately following the announcement of the text, the man said, "I want you to pay special attention to that; it is important." Several sentences followed that gave me a fairly comprehensive idea of the theme in the preacher's mind that he was setting forth. This was astonishing enough, but as I sat in church about an hour later, and the Rector announced his text and began to speak the sentences--in the exact sequence and appropriate emphasis--that I had already heard while wiping out the bath tub, I was shocked beyond measure, rather bewildered and a little frightened.

Already the boundaries of awareness of time and place had been shown to be no boundaries at all by my experiencing of events thousands of miles distant, of events still in the future, and now awareness of events in the past normally screened from recollection, and by the seeing and knowing beyond contact of the physical senses. First the boundaries of time and place had been demolished, and then the sensory guardianship of my individuality had begun to totter.

Forty-nine years later, I now recognize that sermon as revealing an important lesson set for me in this incarnation--the necessity for the breaking of the box that contains all that we most cherish. I realize also that it was an important lesson set for the Rector. I will endeavor to state the lesson as I now perceive it.

In the beneficent ordering of the universe, life is conceived, nourished and protected in a vehicle. As the life-unit develops, it breaks the vehicle or container and continues on within a larger containment. At first, the new area of operation is so much larger that it doesn't seem like a container at all, but at length this also becomes a limited, restricting condition--a prison--and the growing, expanding life within it breaks it. So, eternally, the death or shattering of the container becomes the open door to life in a new dimension. Man's self consciousness is wounded by this perpetual defeat of his determination to make the immediate and temporal the all of everything. Thus man is perpetually coming face to face with the great lesson of life--that the body is more than the raiment, and the life is more than the meat that feeds it; that the purpose of the box is more than the box itself; that the self-giving, the outpouring of love and life, is more than the possessing and holding; and that the Law of Life and Love is eternal fulfillment.

The sermon concluded with these words: "and the house was filled with the odor of the ointment"(John 12.3).

THE PSYCHIC VASE AND ITS SHATTERING

This was an out-of-the-body experience in ancient Greece. It occurred three years after my hearing of the sermon on the text "And she brake the box." The relation between the two experiences is fairly obvious. In both, attention is being called to the Law of Eternal Progression.

First, I was in the presence of a very old man. He was a teacher of profound wisdom and I was his pupil. The bulk of his instruction I did not bring through to waking consciousness: I remembered only the story of the "Vase" and its shattering, with which he concluded his teaching. A remarkable feature of his telling of the story was that I lived it there and then, as he was telling it. Here is the story:

Many centuries ago, there lived an aged man of great knowledge and magic power, whose most treasured possession was a beautiful and wonderful vase. Where the vase had come from or how old it was no one knew. He

had been wont to relate a prophecy concerning it with an origin as mysterious as the vase itself. The vase, said the aged one, imprisoned a soul that, by the selfish pursuit of pleasure, had brought about this imprisonment. In course of time, so he prophesied, the vase would pass into the keeping of a maiden destined to release the imprisoned soul and receive as her reward the secret of the happy influence that was shed around it: for whoever possessed it or received it into their dwelling was always happy as long as it was with them. At length, the first part of the story was fulfilled, and the vase passed into the keeping of such a "maiden"--the daughter of the aged one--who, though herself growing old, was still a maiden, for alas, she was ugly and misshapen, and was unsought and unloved.

At this point in the story I became identified with the "maiden" and I *lived* the rest of the story as the Teacher told it.

For some time the maiden, Flora, was happy and content in possession of the vase. She loved its beauty. At times, as she gazed on it, the carved marble seemed to glow with life: the figures of the nymphs who lightly supported it seemed to blush with warm vitality; the flower petals seemed as fragile and fair as nature's own; and the grape vines to bear such luscious-seeming fruit clusters that she almost thought to pick them. More than its beauty, however, she loved its music; for sometimes at dusk, and sometimes at dawn, strange, sweet melodies murmured in and around it, and suggested to Flora thoughts mysterious and sacred. Then the idea began to grow upon her that she, ugly and despised, was unworthy to be the guardian of the mystic vase, the sole beneficiary of its mysterious influence, and she resolved to take it to the temple nearby and dedicate it to the service of the gods. Because of the fame and beauty, the preciousness and desirableness of the vase, she went on her purposeful errand late at night and secretly. She carried the vase carefully concealed beneath her dark cloak and made her way in slow, ungainly fashion across the temple floor. Then suddenly, at that most unexpected hour, burst forth that strange, sweet music in soul enrapturing strains. Flora, alas, was startled and afraid; her fingers trembled. The precious vase slipped through them and broke into a thousand fragments on the marble floor. With that echoing crash, the music ceased abruptly. Then arose the muffled cries and sobs of Flora, who, with face buried in the dark cloak, lay bowed in anguish and fear: anguish for the loss of the vase which had been her sole comfort and happiness, dismay that what she had desired to devote was now neither hers nor the gods. Then, too, she was full of fear as to the meaning of this thing. Was it not a manifestation of the anger of the gods? So full of sorrow and fearful imaginings was she that, for a time, she did not realize that someone was speaking to her:

Flora! Why do you weep for what was but a beautiful shroud?

Timidly, Flora raised her head and looked around but no temple attendant or angel did she see, though the voice continued:

Weep not that you did not give that beautiful clay to the gods; they do not need it not, and if you had given it, you might have come here often to gaze upon it, and presently have desired it once more. So would it have been the cause of grievous sin to you. Neither grieve that the vase is broken, for there was no power in its lifeless beauty to bring you the happiness of thy desire. You have already found the secret of happiness; for in true humility and selfless devotion you resolved to give this, your most treasured possession, to the gods, and that it broke is the sign that you have their favour. The vase is shattered that your sacrifice of self may remain. Go from here in peace; bearing within you the secret of happiness. It shall make your form most lovely and yourself beloved.

OUT-OF-THE-BODY VISIT WITH THE RECTOR

This extraordinary experience came in May 1939, exactly one year before the Rector's passing from this life. As far as was known, he was then in good health, but because the time of his passing was comparatively close, this out-of-the-body contact was arranged, so it seems to me now, for the clearing up of a hurtful misunderstanding occasioned by my leaving St. Mary's.² Without such reconciliation there would have been a barrier in the borderland phase of life after death that would have hindered, if not prevented, the Rector receiving the help and instruction of the man who had been my Teacher since 1914. I was not aware of the Teacher on this occasion, but I know he would have been with me, seeing that he was in charge of all my out-of-the- body excursions.

I was not informed beforehand of this visit and I was surprised to find myself out-of-the-body and walking up a wide gravel driveway. At the top of the driveway was a house I had never seen before and on my right was a wooden footbridge across a small creek. Here, the Rector was standing waiting for me. He, too, was out-of-the-body. For those who have not had such experiences, I must explain that the psychic body provides for itself clothing suitable for the occasion. This is so in this life and in the life after death. Ten or twelve years had passed since the Rector and I had last met. As we stood face to face on the little foot bridge he said, without any preamble or words of greeting, "I have asked for this opportunity to meet you and tell you how long and how deeply I have regretted the misunderstanding between us, and to let you know that it was always my desire to express my regret, but circumstances did not permit it."

² St. Mary's Anglican Church in Kerrisdale, a suburb of Vancouver, B.C. The man who had been Rector at St. Mary's during the years Olga Park attended, was named Charles Sidney McGaffin

We seemed to talk for quite a time and then we walked toward the house. It was a beautiful old place that he and his wife had bought after his retirement. I had not seen it previously, nor any picture of it. The porch where he stood was set cornerwise and on the left-hand supports of it was the name "BALLYDOWN" in large letters set vertically. The Rector then said, "I must leave you now and go in here." I watched him pass through the door without opening it, then turned away and found myself back home.

A year later, the Rector passed away in his sleep.

For those who may, for lack of personal experience, have doubts that what I have described here was a bodily excursion and contact and not merely a mental projection, I add the following incident:³

At the time of the Rector's passing, while visiting my parents at W.,⁴ a neighbor called on the Sunday to tell us the sad news of the Rector's passing and on the Monday morning my father decided that we would go and call on Mrs. M. and express our sympathy and regret.

So it was, that I walked up the same driveway to the same house with the Irish name, where I had taken leave of the Rector just a year ago in my out-of-the-body state. I plucked a blue periwinkle growing beside the path from a cluster I had noticed on my former out-of-the-body visit.

OUT-OF-THE-BODY PREPARATION FOR RECTOR'S PASSING

Two weeks before the Rector's passing to the life-beyond-death I was made aware of what was about to happen. It was necessary, I assume, that I should be informed beforehand in order that I should realize that it was part of the overall guidance of my path of life, of which I had been aware since 1914.

During the night of May 9th, 1940 I found myself out-of-the-body, standing with the Teacher before the great fireplace in the living-room of the house that had been my home for about twelve years. In the main, they had been happy years, though it was in that period that I made the break with St. Mary's. The Rector had visited, and there had been happy spiritual fellowship as he sat with us before the fire. Now there were only ashes in the fireplace. I stooped down and touched them--they were quite cold.

As I stood up again, a man spoke from the open stairway across to the left of the room. I turned my head in that direction and saw that the speaker was an elderly clergyman who in former years had taken charge of St. Mary's for the Rector during the summer holidays. I had known him as Rev. Abbot-Smyth, D.D., a distinguished Greek scholar, rather rigidly orthodox, but sincere and simple in

³ Mrs. Park's note: See also details of the etheric body and its operations given in the account of my experience at the birth of my second child, Jamey, from my previous book *Between Time and Eternity*.

⁴ Whonnock, B.C.

his Christ-service. He said, "Your friend is going away; but you will be able to visit him in my car." His car, in my acquaintance with him, had been a small one--an old style model in which he drove from his home in Montreal to Kerrisdale every summer. I did not, as he spoke, comprehend the significance of what he said, but I knew the significance of the dead ashes, and I suspected that the "friend" of whom he spoke was the Rector. The message became clear to me after the Rector's passing, but that Dr. Abbott-Smyth should have been the messenger of it astonished me. Many times since then, I have thought with deep appreciation of his kindness in cooperating with the Teacher to assure me of contact and communication continuing beyond death with the "friend" who was "going away." The "car" I was able to interpret as our acquaintance and mutual devotion in the service of Christ. I now realize that his association with the Teacher was possible by reason of his interest in, and knowledge of, the Greek language--especially in relation to the Greek of the New Testament. For I now understand that the Teacher is the Angelic Presence of John the Beloved--the Seer of Patmos, to whom is committed the proclaiming of the "Everlasting Gospel" (See Rev. 14.6,7).

THE RECTOR IMMEDIATELY AFTER DEATH

The Rector's passing to the life-beyond-death was so timed that he became the key link with me for the Teacher in his Christ Service for America at this critical point in the history of the Adamic race.

The program of the Christ for this continent was stated in August 1942 by an unseen, unidentified messenger who spoke from a point just beyond the foot of my bed. He said, "He intends to work for America in Seven Steps of Academic Stone." He did not identify the man of whom he spoke, but such intention as he voiced implies either Christ or someone empowered by Him. The Teacher's instruction had, by that time, brought me to awareness of the life-beyond-death and the conditions that pertain to that life.

The Teacher had won my esteem, confidence and obedience. He had demonstrated his power to operate as one able to cross all barriers of substance, and of time and consciousness, and authority to penetrate and utilize thought structures. I was, I believe, a satisfactory pupil, but for his further work with me a co-operator from the realms beyond death was required. There are many realms beyond death, and those who qualify ascend from plane to plane and from status to status.

The Rector was but newly in the life after death and not yet free of the etheric vehicle; but he had mental and aspirational affinity with the Christ program I was being trained to serve. He had the potential to become the special communication-link with me required for the Teacher's work, but he had to be brought along at a much faster pace than is normally possible, and given the opportunity to choose--yea, or nay: now or later. First he had to be placed under a Teacher--then, if he so desired, enter upon intensive training in order to bring him into alignment with the proposed work.

First he had to become aware of the Teacher. In the borderline conditions after death of the physical, awareness of the heaven-life may not be immediate. There has to be a voluntary acceptance of the transition, and until this is so the person is limited by his own earth-conscious habits. He is unaware of those of the heavenly consciousness who wait to greet him and lead him to the home prepared for him. So it was with the Rector, and I was used to help in his readjustment, as I had been used many times to help those having transition difficulties. Operating in the etheric body, I was visible, audible and tangible to them, being temporarily of the same dimension. On all such occasions, I was not conscious of having been asked by the Teacher to give my help, but found myself out of the physical, giving the needed help with the Teacher standing beside me.

Several weeks after the Rector's passing, I found myself one morning standing with the Teacher on a mountainside. There was a cloud rolling across just ahead of us, and beyond that was a low-roofed building like a mountain chalet. Seated on a bench in front of it was the Rector. He was in his customary outdoor attire of earth, and rapt in deep thought. He saw me approaching and arose to come towards me, but there was no light of greeting in his eyes. They were, as the eyes of others I had seen in that plight, sad with an unliving sadness. He came nearer, and the Teacher said to me, "You will be able to speak with him, but you will not be able to cross the cloud barrier."

I asked him about his sadness, and he said he was sad because his earth life had been a failure-- nothing had come to fruition of all his hopes and aspirations. We talked for some time, and I explained that it was possible to serve Christ in that life also, and that the Teacher, by whose help I was able to speak with him, would visit him and lead him toward such service if he so desired.

There was no immediate change in response to this, but the Teacher said the contact had been effective. The Rector walked back to his bench, and the Teacher returned me to the earth-life consciousness and operation. From then forward, the Rector became the pupil of the Teacher, and wore a cloak of the same style and colour as the Teacher's.⁵ For some months he was engaged in helping those newly translated to adjust to the changed conditions, and within one year he was able to give audible and visible encouragement and to serve as the Teacher's assistant in taking me on soul-flights.

I was always under the counsel and control of the Teacher, and my awareness of and contact with the Rector was by the decision and authority of the Teacher. On no occasion did I make soul-flights of my own volition.

The Rector's instruction and training went forward quite independently of mine, except when he was called upon by the Teacher to assist me. Our paths went forward separately but parallel, so that each and both came to that state of awareness of the Christ operation, and to that affinity with it, which was necessary for our cooperation as partners in transmission of the proposed communications of John the Beloved.

⁵ a cobalt blue

OUT-OF-THE-BODY INSTRUCTION BY PANORAMA OF RELIGIONS

About two months before the Rector's passing to the life-beyond-death, the Teacher showed me, in the extended consciousness, the panorama of religion through the ages in the lands around the Mediterranean Sea, which in the Hebrew Scriptures is called "The Great Sea." That there were other races on earth before the Adamic Race seems probable, but the Teacher has said no word of them. He has confined his teaching to the Adamic Race. The testimony of religious teachings, practices and temples of this race, as stated in *Man, the Temple of God*, goes back 23,000 years. This testimony equates with the Sequence of the Signs of the Zodiac used in Astrology, and apart from all legends or sacred writings or "Secret Doctrine," the evidence is factual and indisputable that the present human race has lived and worshipped on earth for at least Twelve Ages of approximately 2,000 years each.

What the Teacher showed me in March 1940, related to the sequence of religious concepts and worship practices during that time-period. Whether the Great Pyramid was in existence from beyond that period I have not been told. The Teacher says that it was not built to be a temple, but a Prophecy in Stone. It testifies to the faith of the builders in the reality of God, and reveals in a sequence a program of Divinely-ordered educative experience for the Adamic race.

My experiences in the Great Pyramid in 1943 and 1946 revealed to me that there was such a program that was known to men thousands of years before the dating of the Creation decided upon by Bishop Usher.⁶ It revealed that there were humans in the life-beyond-death who knew all about the Great Pyramid and about the future of the Adamic Race up to and beyond the present time. It revealed that Christ Jesus is "Lord of the Living Dead," and that He leads the Race toward the next major enlargement of consciousness. It revealed that there were, in the realms beyond death, those of advanced understanding and spiritual power who served the God-purpose, and who led mankind toward the fulfillment of it, following where Jesus, as the Universal Agent of the Purpose, manifested his Living Presence. It revealed that the Teacher was leading me along a path designated by the Living Christ.

OUT-OF-THE-BODY INSTRUCTION IN GREAT PYRAMID OF EGYPT

On November 19, 1943, I found myself, in the extended consciousness, climbing the outside of the Great Pyramid. This was not a reliving of an actuality in the long ago, but an action parable. Each step was my full height; this I interpret, rightly or wrongly, to signify one step in one lifetime.

In that same year, the Teacher spoke of two entrances I had made into the Great Pyramid. He said I had entered by one in ancient Egypt and by one in the

⁶ Bishop James Ussher: An Irish Bishop in Victorian times who declared, despite geological evidence coming out at the time, that the earth was approximately six thousand years old.

time of Moses. Many people regard the Great Pyramid as a Temple of Individual Initiation, but the Beloved Apostle said, on November 12, 1971:

The Great Pyramid is the Prophetic Message in stone, of a great seer of ancient Egypt, setting forth the pattern of conditions from age to age, as mankind progresses slowly toward the fulfillment on earth of God's Purpose.

Entrance into the Pyramid signifies physical incarnation, and the Pyramid itself signifies the evolution of the Adamic Race in earth conditions. The place where we now are is more steep and narrow than it was at the time of my entering in 1891, but by the help of the light from the Apex, the going is made easier. In my astral excursion into the Pyramid in the year 1943 I thought I was two-thirds of the way up and I did not know what that signified, but I think now that it meant I was at the passage leading to the Queen's chamber. The whole interior of the Pyramid was lit with beautiful radiance from the inside of the Apex. Strong rays of golden light were focused on my forehead and seemed to not merely light the way ahead, but to exert an uplifting power, so that I climbed as easily as if walking on the level. At the top of the incline was a horizontal passage at right angles leading to a room on my right that I knew was there, but could not see. It was revealed to me later the same day, that the room I could not see was "The Queen's Chamber."

In 1946, on Good Friday, I had another experience in the Great Pyramid. On that occasion I was aware of entering from an English country lane; this signifies my present incarnation. It was a narrow lane bordered with hedges and flowers of the English countryside, but it got quite barren and began to descend until it became a narrow defile between high cliffs of clay. These changed gradually from clay to granite walls of square blocks. The narrow path descended more steeply every moment. At first I was intrigued with the sense of adventure and put out my hand occasionally to touch the walls and feel their reality, for I was fully conscious and knew I was having an out-of-the-body experience; but as the path began to descend into the depths of the earth, as it were, my heart sank in me with fear for the unknown. Still, I went forward with determination and courage. As the path got narrower and the incline downwards got steeper, my heart kept getting fresh sinking feelings; but I was cheered by rays of light reflected on the walls around me, and then I saw that they came from an unusual lamp held in the palm of the hand of a man who was ahead of me and who was coming back along the path to meet me. At first I did not recognize him but as I proceeded and we drew nearer together I knew him, by his magnetic eyes and black hair, and his blue cloak, to be the one whom, at the beginning of my astral experiences, I had named "the Egyptian."

I was much intrigued with the lamp he was carrying. It was a cube of clear crystal with a flame in the middle of it. He held it cupped in his hands, manipulating it so that it lit the path at my feet. It cast its rays with a soft clear light long before the man himself came into view. From the place where he met me, the path turned at a sharp angle to the right and began to gently incline upwards. I was not disturbed by this change right away, but as the path became

still narrower and the incline steeper, I became increasingly alarmed. I did not have the sinking feeling any more because I knew I was on the way up, but the path was narrower than a foothold and the incline was practically straight up. Looking up as far as I could see, there was an endless expanse of granite wall. However, I was not panicky. I did feel that the grade was too steep for me, and that the wall was too high for there to be any prospect of my getting to the top, or even to where I could see the blue sky once more. At this point, I was standing on a narrow sliver of a ledge, with my back against the spiraling wall. I looked back for the man with the lamp, for he was behind me after I started the ascent. He was not in sight, but standing just a pace or two from me was a tall man in ceremonial attire. I judged him to be a Pharaoh of ancient times. I now know him to be a manifestation of Osiris. At that time I had not even heard of Osiris. He had on a long robe of linen—natural colour—and carried the crook and flail crossed on his breast. His facial expression was of one looking down the long corridors of time and his eyes were flames of fire. His garments had the appearance of great age and as I reached out to touch them, the part that I touched crumbled to dust.

Directly I saw him I had the spontaneous and overwhelming feeling of devotion to him that I have felt always and only for Jesus, the Christ, and I flung myself at his feet crying out, "O my dear Lord and Master." At this, the whole of his appearance as Osiris fell away, and he stood before me as Jesus the Good Shepherd with the crook of the Shepherd of Israel in one hand and the flail of Cosmic Law in the other.

He then turned onto the narrow ledge leading away to my right and two men, one in present day attire, followed him, one behind the other. I was standing with my back to the wall of the Pyramid. Who they represent I have not been told. My own guess is that they were men of Christ illumination appointed by Him to give me help and guidance from the life after death. I had the impression that they had not been known to me in this life. Following along behind them was the man with the lamp. They all went along the narrow passage to my right and through a door into a room which the man with the lamp had said on November 19, 1943, was the "Queen's Chamber."

I returned to my physical body and consciousness, as the man immediately behind the Lord Jesus was passing in front of me.

The following interpretation of my experiences in the Great Pyramid was given recently (April 1972):

They were used as a mirror to reveal to you your situation in relation to the purpose of God and the Program of the Lord Jesus. The message of both was that the goal ahead for all mankind is the Queen's Chamber and that you are at that level and *just a short distance from the goal*. The cube lamp of the Mosaic Revelation guides men to the place where they can see by the light from above and beyond. As applied to your situation, the

Teacher says,⁷ "The light I held in my hand is the light of God's Law. By this you were drawn into the earth life, and by this, at the juncture of the passage ways, you were directed onto the upward climb toward the Source light of the Apex. By that light you climbed to the place where you stood when the Lord met you face to face, as Lord of the Living Dead. You perceived that, in respect to the Purpose of God through the ages of human experience, you were as a fly on the wall of the Great Pyramid; that the height between you and the Source light was as infinity, and to your view, as trackless. The place where you stood was just large enough for your feet and further progress was only possible by following where the Christ and the three men had gone."

"You perceived that I, the man with the lamp, am the one appointed for you to follow at this time; I, who have guided you through many lives past, by whom you are now come within sight of the Queen's Chamber."

This statement, received April 25, 1972, identifies the man with the cube lamp as John the Beloved Apostle--the Seer of Patmos. Through the years from 1947 to the present time, when he was taking charge for the completion of the Special Mission committed to him, I had no undebatable clue to his earth life identity.

VISIT TO CHURCH OF CHRIST OF THE FUTURE

In 1928 came the move to another and larger house in the same neighborhood. There several important manifestations occurred.

First came the extension of consciousness in which my concept of the Church as a sort of standardized model of worship procedure and doctrine approved by Jesus Christ, and destined to last for countless ages, got a severe jolt. It was an out-of-time-and-place experience, and looking back from my present awareness of the Christ Purpose, it seems to have been designed to give a preview of changes in human comprehension of Jesus and his Earth-Mission that would come to pass in the remaining years of this, the last century of the Piscean Era: changes also in my personal concepts that would prepare me to become an agent of the Christ for the opening of new channels for His Spirit. These were signified by the Transfiguration scene being given prominence over that of the Crucifixion; by the Door of the Christ-Presence taking the place of the altar; by the testimony of Christian witnesses becoming a Consultorium; by the Baptistery being at the exit instead of the entrance; and at the conclusion, by the naming of the church as "The Church of Our Lord--The Church of the Open Door."

I was ironing the week's laundry: standing with a hot iron in my hand and one of my husband's shirts spread out on the ironing board. The dining-room

⁷ Mrs. Park's note: As the Rector was giving me his perception of the significance of the experience, the Teacher himself drew near and gave his interpretation to the Rector. The Rector gave me what the Teacher was saying to him.

windows were across to my right, the open stairway across to my left. The fireside seat with the paneled wall above it was in front of me. Then suddenly, I was no longer aware of my earth environment, but was in a large church of cathedral style. The large nave stretched ahead of me, but instead of going straight forward, I turned to the left and entered a side chapel. It seemed to be for solitary prayer and meditation. The walls were covered with murals depicting scenes from the life on earth of Our Lord. The scene of the Transfiguration was the most prominent. It covered an entire wall. Facing this, in the centre of the chapel, was a single prie-Dieu. The atmosphere was rarefied, as though innumerable prayers and meditations had created a spiritual updraft that swept the soul upwards and bathed it in a healing, exalted Peace.

From this chapel, I returned to the nave; and as I walked there, I was surprised to note that there was no pulpit. There was the usual lectern with eagle wings outstretched, but these supported--not the full Bible--but the New Testament.

There were further surprises. In the chancel, in the place where I expected to see the altar, there was a plain door and above the door was the Inscription: "If any man thirst let him come to Me" (John 7. 37).

From the chancel I passed into a long room which I was told was the Consultorium because in it were stored the records and spiritual witnessing of all Christ's Servers. It was in the charge of a tall man in a plain brown cassock as of a Roman Catholic monk. I did not see him; I only had the impression of him.

The impression was identical with the appearance of Ignatius Loyola who manifested in February 1947, about twenty years later.

I passed from the Consultorium to a small Baptistery. This also was a surprise, for the room and its font were so small I concluded it could only be intended for single and private baptism. The font was in the floor. Another surprise was that the Baptistery was the exit from, and not the entrance to, the church.

As stated in the book *Between Time and Eternity*, I am obliged in describing the experience to give the impression of entering the church and walking around, and observing as in time-and-place sequence; but actually I was aware of the whole and every separate part and detail all at once. I was able to perceive an unseen guide of whom I asked questions and received answers. It was an out-of-time-and-place experience manifesting in semblance of time and place conditions--conditions that were still in the future. Having seen all, I exclaimed, "What church is this?" As I spoke I found myself in the physical world again, standing with the hot iron in my right hand just as I had been before I entered the church. The experience had been of a dimension beyond time and place and my question was asked as the change to the physical operation was taking place. It was answered by the Christ Messenger from that other realm, speaking by means of my own super-conscious awareness: "It is the Church of Our Lord--the Church of the Open Door" (See Rev. 3.8). The detail of the

experience relates to my personal path of spiritual expression, which I would tread as the disciple of the living Jesus. The name of the Church relates to the Sixth Church Period of the visions of John of Patmos, and also to the communion of consciousness that will characterize the Church of Christ on earth immediately prior to the Second Coming.

INSTRUCTION IN THE TEMPLE-OF-GOD CONSCIOUSNESS

In the summer of 1943, the Teacher began to speak of a Temple of God, and of myself as an aspirant who desired to serve God by cooperating with the purpose of God manifested in it. This "Temple" I have learned, is not a structure of substance designed, molded, and assembled; but a living organism wherein and whereby the purposes of God, separately and totally, are served by those in at-one-ment with them.

I learned that the progress of a Server is described as a going forward, and the status of a Server as a degree.

In March 1941, an unknown and unidentified communicator said: "You have had much experience in the outer courts of the Temple, but now you are entering the Temple itself where you will proceed by graduated initiations toward the Holy of Holies." An "initiation," I learned later on, is a testing situation of earth circumstances that demonstrates whether or not the Server is ready for advanced experience and responsibility.

In March 1943, I was informed by a man whom I saw and heard in the psychic consciousness that I had been promoted to the Third Degree. The man came into my room carrying a large mace. He described in specific detail the circumstances which had constituted my testing. In March 1944, at Holy Communion, I saw clairvoyantly golden gates of filigree work representing a vine, which were opening slowly, and I heard "the voice" say, "The gates of the Temple are now open." From this, it seems clear that the "gates" open for admittance of each Server individually according to the state of readiness. I also conclude that the entering of the "Temple" is only possible for one who has passed the Third Degree initiation.

On July 6, 1944, at evening prayers, the Teacher said: "You will proceed by the light of the Ever-living One, to the Altar of Manifestation where he will appear whom you have sought."

In June 1945, I was told: "The lessons which have been set for you are the same that all Aspirants, in times long past and in your own times, must master. These are not of the mind nor of the understanding, but of the life forces. Having gained a little control, you must wrestle in a larger field where the forces are greater that resist your spiritual desire: so that for a time you may seem to be losing rather than gaining. Be of good cheer. I will direct your path so that you shall not greatly fall. Take heed of my counsel. Acknowledge in all your thoughts

and decisions our Gracious Lord and remember always his words of reassurance: Let not your heart be troubled, neither be afraid."

The significance of the experience of Isaiah at his acceptance as a Messenger of the Holy One of Israel was explained thus: "In every day of crisis of approaching judgment the Voice of the Lord comes forth from the Holy of Holies and is echoed by the angels from above the high altar: "Whom shall we send, and who will go for us?"; some initiate, kneeling in the silence of the Temple answers tremblingly, "Here am I, send me." But before he can go forth upon the mission to which he has heard the call, his lips must be cleansed with fire from the holy altar. "Alas, I am a man of unclean lips," says the accepted one, "and I dwell in the midst of a people of unclean lips." Thus he bewails his impotence and the karmic condition to which he is bound; yet he fears the cleansing fire. For who can receive in his heart and speak with his mouth the word of the Lord except his channels of utterance be cleansed? The cleansing of water is not enough, for water is of the soul realm. The purging must be by fire, symbol of Eternal Spirit, and the life that has hitherto dwelt only in the auric substance of souls shrinks from the fire, which licks up that by which he lives. He knows not yet that he can live in the fire as comfortably as in the etheric vapour; he must become conditioned to it. The fire must touch his lips, for thought and speech are the organic vehicles of Holy Spirit. Blessed is he upon whom comes *direct* communication of Spirit, for at the last he shall ascend unto the throne of the Master and dwell forever in the realms of essential being. In every realm there are those who serve the Lord of Truth and Love; but in earth and in water all is seasonal. In the realm of fire alone is service without end."

On April 4, 1945, the Master Jesus himself spoke saying: "My Daughter, you are about to enter the Inner Temple, the Holy of Holies. Wherefore purify yourself that you might be able to rise up in that holy place. There are many that have essayed to do so, but the Lord, who searches the innermost parts, himself chooses them that shall stand and serve before him. Wherefore, anoint yourself and see that you be in love and charity toward all men; do good to them that wish you ill; pray for them that transgress against you. Speak always to heal and to bless, that it may be well with you in all things; for upon the head of him that sins with knowledge shall judgment fall. So live and speak that you may be justified to thyself in the sight of the Lord of Heaven and Earth. I have prayed for you that the Spirit of Truth may come to you, who shall lead you and instruct you in all knowledge. Be faithful and at last shall arise the temple of your dream. I am well pleased."

On June 10, 1959, I was received into a small temple where Fourth Degree Initiates received instruction for their further progress. The Teacher was the priest in charge for me. The temple was of white stone--almost as if it were carved or molded from one stone. The approach was by four terraces in which were four sets of four steps extending across the entire width of the Temple. Every fourth step extended back by white flagstones to the beginning of the next terrace, and the Fourth Step of the Fourth Terrace extended back to the portico of the Temple, at the entrance to which were Four Groups of Pillars—four pillars in each.

This Fourth Degree Initiation, I have learned, equates with the test of parting with all possessions and prestige of earth in order to be a fully dedicated Christ server. The one being tested does not decide or resolve to do this; circumstances make it inevitable. The reaction of the Aspirant determines the change of status in the Temple-of-God consciousness.

Status in the Temple-of-God service is indicated by manifestations of the Holy Fire, altar lights and vessels, vestments and ordinations. Neither understanding of, nor belief in, the desirableness of such is essential to the manifesting.

In July 1944, I found myself walking along a dark tunnel by the light of a small hand lamp.

In May 1947, a virgin's lamp appeared on the altar, and the Teacher said, "I have lit your lamp," and the whole sanctuary was filled with sunlit radiance.

The Master Himself lit the altar fire, saying, "It shall go no more out forever."

Forked lightning has manifested many times, and on January 23, 1966, as I made my dedication, I was standing in the midst of a bush of rising flames, in the midst of which was the golden light of the Christ-consciousness.

On May 10, 1964, Hebrew letters appeared in the centre of the altar with the dazzling radiance of "the sun when shining in his strength." My contemplations on these manifestations reveal that the Temple of the Holy One is Cosmic, and awareness of it is an individual awakening, a distinctive experienced reality--limited, but progressive. Sectarian operation is merely an agreed interpretation of mutual awareness. These are the Courts of the Temple where, says the Teacher, "the Master walks and speaks. His voice and his word are in every place; but according to the place where you are and the service you render, is your awareness of His presence."

The Temple of Manifestation is awareness of the Point of Emergence. The Temple of Beauty is awareness of the Purpose of God whether manifest or unmanifest: it is the Holy of Holies.

By Third Eye vision in the summer of 1969, four Initiates of the Fourth Degree Temple were seen walking with the Master on the terraces and pavements of the temple. They were identified individually to me by the Teacher as Rienzi, immortalized by the poet Byron; the poet-philosopher Goethe; the poet dramatist Francis Bacon; and the scientist Sir James Jeans.

The work of the Teacher from 1914 can now be seen (1972) as bringing me forward in understanding of the Temple-of-God-Operation to the point where I can be used as the outlet on earth of his (the Teacher's) special message.

The Teacher explains the Temple-of-God-Operation as follows:

It is the Temple of Spiritual Attainment—a building of God not made with hands. It exists complete in the Eternal Consciousness. The plan and foundations were predetermined of God. They already are and cannot be changed. As man is able, and goes forward, the structure comes into being. The substance of it is Experience of God-Reality by the soul of man. This is individual, and by this ever-accumulating experience the walls and pillars are raised, the pavements are laid and the aisles are marked out, the colour-patterns of lights appear, and entrance to sanctuaries at higher levels is accomplished. The Temple itself is already in existence: It is from everlasting to everlasting, but as man's soul experiences the God-Reality, the Temple comes into manifestation.

Man's soul in at-one-ness with God is the floor, the walls, the pillars, the light-transmitting fanes. This is the "Temple" and with the Apostle of the Gentile Dispensation we can say:

God who made the world and all things therein, does not dwell not in temples made with hands...He has made man to dwell on the earth for a particular purpose, that he may seek after God, if haply, he might find him.

LAW OF PROGRESS IN TEMPLE-OF-GOD STATUS

On February 20, 1945, an Egyptian Snake Charmer manifested, who was, in appearance, very like Ignatius Loyola. He was the same in build and height and in the contour of his head and face; and the top of his head was bald as in the tonsure of a Catholic monk; but, though he did not identify himself, his manifestation was with the authority of the Christ.

He came into my room shortly after I had awakened and seated himself, cross-legged, on the floor. As he did so, the furnishings of my room disappeared and the ceiling, floor and walls changed to a stone cell. He took from an inside pocket of his upper garment three sections of a tubular instrument. He fitted these together and they formed a reed instrument. It was black with silver markings spiralling around it. It was long and curved in places so that with the markings it resembled a snake.

He began to blow into the mouthpiece of the instrument but no sound came out. It was like a scene out of the silent movies. After a few seconds of silent playing, he stopped and took the sections apart again and put them back in his inside pocket. He then stood up and as he turned to leave, he said: "First Service, then Satan, then Power."

ORDINATIONS IN TEMPLE-OF-GOD CONSCIOUSNESS

(As Server of the Altar of Prayer and Praise)

In respect to my officiating in any ritual of Holy Communion or other religious rite, I have done so only in obedience to directives by Christ Servers of Authority in the heaven world. The hand of the Apostle John presenting to me the sacred Paten and the Holy Bread, was clearly a message that Christ's purpose by me would include the giving of His Bread to others; but at the time, I thought it was just for me. That was in September 1936.

In September, 1944, I was ordained Officiant of the Altar of Prayer and Praise; and in September, 1947, as Officiant of the Altar of Holy Communion.

My ordination as Officiant of the Altar of Prayer and Praise was a complete surprise. At my time of Evening Prayer, I was standing before the place of my little altar, but it had become a golden altar such as the Altar of Incense described in Exodus 30 v. 1-5. The messenger appointed for my instruction was standing behind me and I did not see him. The Voice of the Lord spoke from realms above us saying: "Place upon her a garment of white silk embroidered with gold filigree work," and this was done. It was a cassock of white satin with embroidery upon the back of it between the shoulders, of a large golden censer. The Voice then said:

Place in her hands the golden censer that she may know that she is anointed to declare the truth of Christ; for through her the prayers of thousands of children of earth shall ascend to the Throne of Grace.

There was much more than that which I did not afterwards remember. Then the Instructor put his two hands over mine from behind me, and swung the censer to the left and to the right, and then high up and down again before the altar. I did not realize until later, when I was writing the record of it, that in those gestures I had made the sign of the cross.

At one point in the ceremony the Instructor said: "And behold, and lo, a great multitude whom no man could number."

I wrote of the experience: "It was all very wonderful--an unutterable ecstasy."

I judge that the Christ Agent who ordained me Officiant of the Golden Altar of Incense is he who is in charge of the carrying out of the Christ Mission I serve. He is "The Teacher" and is referred to elsewhere in the records as the "Golden Candle" and also as the "Jeweled Pen." This Servant of Christ, now known to me as the Beloved Apostle, John of Patmos, also ordained me Officiant of the Altar of Christ Communion. This was after the Master Himself had manifested in his Resurrection body and had placed in my hands the Holy Chalice; and after

Ignatius Loyola had made known to me the special responsibilities of my Christ service that lay ahead.

ORDINATION TO BE THE EARTH-SERVER FOR JOHN THE BELOVED

In August of 1943, as I knelt at Evening Prayer, I slipped into the heaven-world consciousness and saw, standing a short distance from the altar and a little to one side, an Angel of Golden Light. The Altar also was golden and the angel had a rod of gold in his hand. As I looked, he changed his position and stood half turned towards me with the rod in that hand which was nearest to the altar. Then he put the rod in me. At this I was disturbed and a little afraid, but I was immediately reassured by the speaking of the Rector, who said, "Fear not, sailor, I will be chart and compass unto you." The "angel" was not a manifestation of John the Beloved, but was of the non-human angelic order.

CONSECRATION TO THE FULFILMENT PROGRAM

At early Communion, Sunday, August 31, 1947, the following manifestations occurred. Since the presenting to me of the Sacred Paten with the Holy Bread in September, 1936, I had been following the procedure for partaking as set forth in the Prayer Book of the Anglican Church; but on this occasion, before I had made any prayer at all, I was, in the heavenly consciousness in a large cathedral (i.e. in a state of dual-consciousness in which my tiny sanctuary had actually become a large cathedral). There was no congregation present, but an assembly of two or three hundred clergymen. The High Altar was prepared as for Holy Communion, and altar-servers stood nearby. As I became aware of all this, a tall priest was leading the assembly in the recitation of that part of the creed which says:

I believe in the Holy Ghost, the Lord and Giver of Life, who proceeds from the Father and the Son, who, with the Father and the Son together is glorified, who spoke by the prophets.

Following the Gloria, the Tall Priest offered prayer at the High Altar, and it seemed to me that his prayer was especially for me.

At this point in the procedure I was kneeling at the chancel steps. Then the Tall Priest came down the centre of the chancel towards me, and as he did so, the Voice of the Lord Jesus spoke from above the chancel saying, "Come, you blessed of my Father: inherit the Kingdom prepared for you."

After a slight pause the voice continued, "Come, true and faithful, enter into the joy of your Lord." The Voice then gave instructions that the Tall Priest carried out: "Take from her head the crown of thorns and put upon her the crown of joy and the robe of my Peace."

The priest then motioned me to stand, and placed on my head a crown that seemed to be of one solid pearl in which were set sparkling jewels of every sort, having points set with scintillating diamonds. As the crown was placed on my head, there fell from it a veil of gossamer right down to the floor, which completely insulated me from everything around me, enclosing me in a heavenly peace. The Master himself then appeared and stood before me. He took my hands in his, saying: "My peace I give to thee: not as the world gives." He then prayed part of the prayer given in the Fourth Gospel account of the Last Supper: As I have prayed, so has she been kept unspotted, not taken out but kept from the evil."

A heavenly choir, heard as above the chancel, then sang: "Blessed is He that comes in the Name of the Lord."

The Master then said: "My peace I leave with you." and I said, "Even so, Lord, Amen."

Interpretation:

The large cathedral represents the spiritual Church on earth of Christ through the past 2000 years (approximately). The clergy and altar servers represent the Christ missionaries in the life after death.

The part of the Church creed which was recited puts emphasis that is almost total on the operation of the God-Spirit as agent for perpetuation of consciousness at the eternal level.

The one who was being consecrated represents the Sixth Church of the Piscean Age.

The jewels in the crown represent the many facets of the eternal consciousness manifest in the Christ Servers of the life after death. The gossamer veil represents the insulation of psychic awareness of the Christ Servers in earth during the last years of the Piscean Age.

"He that comes" is the Heavenly Bridegroom who returns with the "multitude whom no man could number" from the life-beyond-death.

The blessing at the close of the manifestation was to me personally and not part of the parable being dramatized.

It is my understanding that the entire manifestation is a prophetic message--a parable of the spiritual Church Universal on earth at the return of Christ as the Heavenly Bridegroom. This is the "Church" for which John of Patmos received the prophetic title--"Church of the Open Door."

This interpretation is not dogmatic. It is for whoever receives it, and the test of its rightness will be in the fulfillment.

ORDINATION AS OFFICIANT OF THE ALTAR OF CHRIST-COMMUNION

In September, 1947, about one month after the manifestation of the Master himself on which occasion He had placed in my hands the Holy Chalice, the Christ-Server known to me as "The Teacher" ordained and instructed me as Officiant of the Altar of Mystical Christ-Communion. He came in the night and took me out of the physical body to my little sanctuary. There he prepared the altar for Communion and I received from his hands the consecrated Bread and Wine. Following this partaking, which was also an ordination, he removed his vestments and, attired in a plain black cassock, sat and talked with me for what seemed quite a long time in a strange language. I talked with him in this language quite comfortably, but afterwards I did not remember anything we had said, nor did I know what the language was in which we had conversed. It was not any language recognizable to me in my normal consciousness.

It should be noted that no authorization was given in this and the other three sacramental experiences to teach others or to officiate for others. Such authorization was given later by the Master himself. I was told by the Teacher: "When the time is come for our work together, I will tell you. It is not yet. You are being made ready."

BOOK OF THE SACRED CHALICE

The "Book" was first shown me by Ignatius Loyola. On February 26, 1947, as I knelt for my evening prayers, he stood facing me in front of my little altar on the right-hand side. I now know that anything shown on that side relates to the earth-plane affairs, but this I did not know at that time.

He was wearing a plain brown robe of course material. It had a cord around the waist. He was holding the "Book" open in his hands. I thought, at the time, that it was a Bible. Down the middle, between the open pages, lay a rosary. This reached to the hem of his robe and from it hung a black cross. He said, "The book is yours and the interpretation is yours. 'Go into all the world and declare my word to all people,' saith the Lord. Say to the people, 'I will have mercy and not sacrifice.'"

He paused a moment and then said, "The Rosary also is yours, and the Cross."

He did not identify himself, but I had the impression that he was a "saint" of the Roman Catholic Church, and a few days later I received confirmation of this from a picture in a Catholic magazine shown to me by a friend. The picture comprised several separate reproductions of saints of the church, each one having a number for identification by reference to a special index at the back of the magazine. I recognized immediately the monk who had manifested to me, and on

referring to the index I learned that he was Ignatius Loyola, the founder of the "Society of Jesus."

On May 16th of the same year, he came again with the book and placed it on the right hand side of the altar, saying, "The book is written and will shortly be placed in your hands." The book, on this occasion, was open at the middle, and the distinctive writing of the Rector covered both pages. This, to me, signified that the Rector would be the Christ-Agent for the communications that would be given by means of the Holy Power generated in the Communion Devotions. I noticed that the edges of the pages were red. This signified to me that the communications would be a factual earth experience.

In November 1969, the Rector and Servers showed me by third-eye vision, the same book open on the Altar, with one corner of the outer cover resting upon the chalice. Following the manifestation, the Rector gave this explanatory information:

The Book you saw on the altar is the Book of the Sacred Chalice. It is partly of the Within and partly of the Without. As to its duration, it is limited only by the need it serves. It is larger and heavier than the hand of one person to hold. Even the Chalice of our Devotions can hold only a small corner of it, as you have been shown. The Altar, which is the Lord's manifesting presence, alone is able to support it. I am, as it were, the Marker that holds it open at the place of conjunction of the Lord's word with your mind.

It must be understood that a "book" in psycho-spiritual vision signifies a course of experience. If the book is facing toward one, the experience is about to begin; if it is open, it has already begun; if one sees it closing or facing away, the experience is finished.

The experience represented by this "book" is the practice of the Mystical Communion of Christ. It is a cosmic operation of Christ not confined to the Society established by me. In the early 1940's it was spoken of by various messengers as the "New Mysticism" and the hearing of the Voice as the "Mysticism of Sound." This hearing of the Voice is the same operation of Holy Spirit as was experienced by the Prophets of Israel.

On August 16, 1964, the Master spoke of it as "The jewel of my endowment restored to the crown of my Betrothed." Thus He signifies that The Communion of Christ as practiced by S.M.C.C. is a forerunner of Christ Communion of the future.⁸ This was also indicated by communications on April 20, 1947, April 14, 1962 and December 2, 1962.

On April 20, 1947, just before I began my Communion Service, I saw a three-cornered niche between grey stone pillars as of a side entrance to a cathedral, seemingly for priests and altar servers. In the niche was a small font of

⁸ Society of the Mystical Communion of Christ.

white stone with holy water, and at the top of the niche was a lamp of transparent white stone, which radiated a most beautiful light.

On September 14, 1958, an officiant of the Inner Sanctuary said: "To us is this grace given that we should declare the unsearchable riches of Christ and make all men to see and know the fellowship of the Kingdom of Heaven and the hidden things of God."

And on April 14, 1963: "This is the Cup of the Lord's Blessing which we consecrate unto you to be an "Open Door" into the Innermost Sanctuary, even the Holy of Holies...It shall be the sign unto you of the Lord's calling and the Lord's Purpose."

The "Book of the Communion Hour" with the "Form of Words" authorized for our Communion Service of Contemplation is the "small corner" of the Universal Communion of Christ referred to by the Rector in November 1969.

This "form of words" was abbreviated from time to time to suit the restricted conditions in which I lived and on December 2, 1962, a Server of Authority said that the Communion ritual had been "built in the pattern world of beautiful and enduring substance" and would eventually render the high spiritual service to mankind for which it was designed.

The music used in the Communion was selected from the chants and hymns and anthems sung by soloists, choirs, and congregations of the Inner Sanctuary.

This specially selected music builds psychic walls of protection for our contemplative devotions and as our attunement with those of the Inner Sanctuary who worship with us becomes more perfect, we are enfolded and inspired by the exquisite harmonies of heaven. In addition to the psychic walls of colour-sound, the reredos created by the regular observance of these devotions has been shown from time to time, making us aware of the high and widely diffused influence of the Christ-Purpose served by this Book of the Sacred Chalice.

One thing more of importance is the insignia of the S.M.C.C. It is the Cross Potent in white against a solid circle of sapphire blue and its special significance is the radiation of the light of Christ's ever-living word of which the Master says, "It shall not return unto me void: it shall accomplish that to which I sent it."

SERVERS AND MESSENGERS OF THE SPECIAL PURPOSE

In the long ago, on the occasion of the "last supper" of Jesus with his Learners, he said to them, "You call me Master and Lord, and ye say well, for so I

am: yet I am among you as one that serves," and "He that would be greatest among you, let him be as one who serves."

This is the basic test of every Learner. We are all "Learners" in relation to God and the Eternal Consciousness.

All those who have manifested and communicated declare themselves to be "servers." They identify themselves for our reassurance, but the identity is usually by their former appearance and attire—not by name. A name of earth is a token of earth-life relationship, whereas a name given by a heavenly server is a token of his status in the cosmic order of progress, or of some particular responsibility to the furtherance of such progress. Some of the Servers of Christ for S.M.C.C. have made known their earth-life identity, but the majority, even of those whom I have seen, have given no earth name. A scientist will give a glimpse of his research equipment; a clergyman, the vestments of his church status; a musician, his particular instrument; an artist, a painting in his particular style; an apostle may quote from his writings or teachings. In the case of Paul, he gave a glimpse of himself as a prisoner in Rome. He was seated at his loom, and chained by one foot to the soldier in charge.

All communicators speak through an appointed "doorkeeper." Even the Teacher now communicates with me through the Rector, who was appointed "doorkeeper" for me by the Master in 1942. Communicators usually speak in the language most familiar to them in their past life, but most Servers have command of many languages. The Tall Priest speaks in French habitually and monks of olden times have spoken in Latin as was their custom in the cloistered life.

On October 5, 1947, one such gave a message which I did not hear in its entirety, but which was completed on October 31, 24 years later, partly in English and partly in Latin. The incomplete message, I recorded thus, "...ad infinitum... verbatim...cum nostra." The completed message: "That you may have communion(em) verbatim cum nostrae ad infinitum spiritum."

Hymns, canticles and anthems of the Church--every sect of it--have been a constant source of spiritual upliftment and strength, especially the fully choral communions on occasions when the Tall Priest has visited. Most memorable was the hearing on June 2nd, 1964, of the Advent and Pastoral sections of Handel's *Messiah*--from the tuning up of the orchestral instruments and the Overture right through to the end of the Pastoral section.

On May 17, 1959, a musician of world-renown gave counsel relating the teaching to others of the Mysteries of Spiritual Reality to the teaching of music to a little child. He said, "One does not try to teach a little child all the intricate harmony of a majestic symphony; one teaches him to play just single notes at first, then notes in simple and tuneful sequence."

On March 4, 1948, a noted writer on psychic realities related the beginning of psychic awareness to a seed in the darkness of earth, putting down a thin, pale,

hair-like root and drawing from this the strength to put forth into the air and light above, a delicate green leaf.

On March 31, 1958, an unknown gave the following Litany of Love:

O Heavenly Father, Infinite One,
Receive my love.

O Heavenly Lord, beloved Master, Jesus Christ,
Receive my love.

You glorious Angels of the Holy Presence,
Receive my love.

You blessed ones who dwell with Christ,
Receive my love.

You Heavenly Shepherd of God's earth-children,
Receive my love.

You Gracious Messengers and Helpers,
Receive my love.

You Companions of old, who walked with me the earthly way,
Receive my love.

Remember me for good:
Commune with me and walk beside me still. Amen.

On March 13, 1960, during the Time of Silence at Holy Communion, a distinguished clergyman, formerly of the Church of England, spoke to an invisible company:

It is not possible to love God by an act of willing: It is the fruit of spiritual growth. Have you one tiny speck of desire to so love? Leave it then at this wayside shrine until the glory of God's love shall burst upon you.. Every child of conformity to religious custom must, before he can experience the glorious satisfaction of unity with God's holy purpose, come to the place of desire for "something beyond."

On February 22, 1965, a Canadian Medical doctor well known for his testimony to the reality of communication with those in the life after death gave his help to a lady in hospital for the removal of cancerous growths. A perfect healing resulted and the lady is still in good health.

On November 7, 1968, Monica, saint of the Roman Church, manifested to express regret at the disintegration of the church, and compassion for the leaders and authorities who were as children under compulsion of a dead past. She gave

assurance that the Inner Room of the Church and the reality of Christ Communion will remain, and that doctrines not of the spirit of Jesus Christ will not prevail.

Many children have manifested who are of the group-life of the Servers. The age appearance varies from 4 to 12 years of age. It is part of the responsibility of the Servers and the Rector to assist these "little ones" in giving manifestations of encouragement and to train them in that "service of God which is perfect freedom."

The Servers speak as for the entire company, to give strength of assurance, and dispel doubt in times of discouragement. On July 4, 1971, they said:

We, the Servers of the Sanctuary of the Lord's Presence, greet you this day to assure you that All things concerning your service are ordered by Him who is your life, and that we walk in His life, Nothing is static but all things move toward that which is more perfect. In love and constancy, we serve.

In May, 1964, after my withdrawal from the Churches' Fellowship for Psychological Study of London, England, I asked for direction to some Christ Service on earth and received the following:

Dear Friend, we are not concerned with the branching out of the streams of wisdom into earth channels, which happens in the natural course of the earth pattern, but with the springing forth of wisdom at its source in the heights.

On June 5, 1967, a spokesman for the Servers said:

With joy and peace of Christ our Lord, we meet with you this day holding before your eyes the beauty of the heavenly for the delight and uplifting of your soul. We rejoice in this Sanctuary of Holy Peace; and we bless you in your faithful radiation of this Light of Christ. We bless all those whom you have named and those also whom you did not name, who have glimpsed the light of this Sanctuary of Christ's Presence as of a goal afar off. We rejoice in much that has been accomplished which you only dimly surmise. God's Grace be with you to make firm the realization of your at-one-ness with us and with our Lord and Master.

On January 21, 1968, they said:

In fulfillment of the Lord's purpose in you, others will be the missionaries and instructors and you will be drawn closer to the Source of the Sanctuary Purpose.

On April 21, 1968, they said:

With glad songs and joyful hearts, we worship with you this day in the Sanctuary of Christ our Lord, because of the light of revelation which is

come unto us--that all things move forward to the perfecting of these things which you do.

CHIEF MESSENGERS OF THE SPECIAL PURPOSE

Before any intimation had been given respecting the nature of the work I would be called on to do, a Messenger manifested whom I was able, later on, to identify as the Prophet Habakkuk. At first I did not see him. He stood behind my head as I lay in bed, fully awake, and he withdrew me, in the soul body, from the physical, by means of what in the Israel scriptures are called "the reins." These are the psychic cords which hold the several vehicles of the spirit together. He took them in his hand as one might take the hair of the head. Indeed I thought it was the hair of my head by which he held me and drew me backwards through the upper atmosphere. This technique is the same as that described in Ezekiel 8.3.

I have learned in recent weeks that there is a tradition that Habakkuk himself was taken in this manner to the aid of Daniel. Be that factual or not, it is certain that the prophets of Israel were familiar with the experience.

In May 1943, as I sat at breakfast one morning, the words of Habakkuk (2. 2-3) were spoken by a man I did not see: "Write the vision and make it plain upon tablets."

On another occasion I saw the prophet as he had been in earth life. He was a tall, muscular man, as lean as a scarecrow, and had long, unkempt, grey hair which flew wild in the wind as he walked the stony trails of the wilderness where he dwelt. He was wearing a loose garment such as shepherds of those times wore. He walked vigorously by the aid of a strong staff. I think it is significant of his association with my work that the Communion Devotions include his profound mystical realization of the dwelling place of God (Hab.2.20).

Ignatius Loyola and the Tall Priest were the pioneer Servers of Authority for S.M.C.C. under the Teacher. To Loyola was given the commission to make known to me that my special service to the Master Jesus would be by the Communion Devotions and that I would have authority to interpret the symbols and ritual for others. I believe that he was the monk in the brown cassock who served as guide in my visit through the Church of Christ of the Future.

To the Tall Priest was given the commission to make known to me the dedicated nature of my service to Christ and to officiate at my ordination for it. He has not identified himself at any time. He speaks in French, but if I do not immediately comprehend he will give the message again in English. In several of his manifestations at my regular Sunday Communion, he has been accompanied by singers and servers and other clergy; and my simple and solitary procedure has been overshadowed by a fully choral Cathedral Communion Service. Undoubtedly, he was, in a past life, a high dignitary of the Roman Catholic Church--probably in France.

Loyola, in his manifestation in February 1947, indicated that my Christ Service would be a ministry of prayer, and the Tall Priest indicated the same by his manifestation of using an old prie-dieu. This experience occurred on September 5, 1953, at evening prayers. In the psychic consciousness I was in a vestry or storage room in a very old church in France. There I came across an old, dilapidated prie-dieu. It was covered with cobwebs and thick layers of dust. I dusted it off and as I did so, I realized that it was really very shabby. At that point, the Tall Priest, in a white cassock came in. He took the prie-dieu from my hand and the scene changed. We were then in the chancel of a church where the priest kneeled at the prie-dieu and prayed earnestly. As he did so, I felt as if the prie-dieu were me. I think it probable that it had been much used by me in a former life.

I have always felt deep spiritual affection for this priest, and when I have encountered him in my soul-flight experiences, my instant attitude has been one of respect amounting to reverence. He has been an unfailing tower of strength and an instant and effective comforter in times of distress. His auric radiance is a delicate mauve and when the Teacher is with him, this is shot through with spears of gold and silver most dazzling. He manifested on January 25, 1954, when I was in distress from the psychic awareness that the path of my Christ-service would separate me from all connection with the orthodox church. In the super-consciousness, I was in the crypt of a large cathedral where choristers and clergy were lined up to process for some special service of worship. Clergy and dignitaries of the Church of England, from places and times far distant, were in the lineup, and I saw the highest dignitary of them all at the end of the processional. I saw him very clearly and recognized him as St. Augustine.

As I stood with my music case in my hand, deploring that I was too late to be in the processional, the white surplices of the last of the choir were just disappearing through the door into the church; and then from behind me, came in the Tall Priest. Within myself, I said, "Here's the Archbishop, and he also is too late." The priest had on his cassock and surplice and stole, and I thought, "If he hurries, he might still be in time to join them." But he did not seem to have that in mind, nor to be aware that he was too late for something important. He was carrying a large portmanteau, and he sat it down on the stone flagged floor in front of me and opened it. Inside, were a lot of blue prints. There were so many and they were so large that I thought that there couldn't be anything else in it; but underneath them was a large white stone shaped like an angel cake. As he lifted this out he said, "Madame Torchere shall speak for us." He then said, "And if all of these should fail, we've got lots more plans."

The Tall Priest has been, and still is, in charge of the Order of Service for the Communion Devotions; and when any modification or change, or addition has been made, the alteration has been given and authorized by him.

THE SERVER IN CHARGE OF THE EARTH-PLANE OPERATION OF THE S.M.C.C. (Society of the Mystical Communion of Christ)

This is the Rector. Of his first meeting with me, in this life, of his passing to the life beyond death and of his becoming the contact-man with me, for the Teacher, I have written earlier.

Through the years since 1940, he has proven himself to be a loyal Christ-Server and a capable medium of operation for Christ and for the Teacher. Without his constant, vigilant inspiration, explanation and exhortation, I would not have had the necessary faith and confidence to persevere in the solitary Communion Practice and the isolated path of my Christ Service.

Since 1964, when Christian seekers of after-death reality and communication began to gather around me, he has given to each and all the strength of his Christ at-one-ness, and the confidence of his wholesome practicality.

The outstanding feature of his communications now, as in the beginning, is the brilliance and clear detail of his clairvoyant manifestations; the illumination of his action-parables; and his inimitable accentuation of a particular point by some humorous remark or exaggerated feature. Most priceless of all is his calling to mind some word or line of a song or a hymn or the melody of such. The vibrations of his aura lift the soul beyond and above the heaviness of the earth-mind awareness as when one is enwrapped in contemplation of a glorious sunset or sunrise or by the exquisite harmonies of a symphonic masterpiece. He is the familiar, ever-instant encourager and strengthener of every learner.

His first communication a "Prayer of Thanksgiving" came at my evening prayer-time on Christmas Sunday, 1940, seven months only, after his passing:

Let us give thanks to Almighty God for all the holy thoughts and spiritual visions that have blest the hearts and minds of men; for the wondrous music that has been sent forth, and the prayers that have been offered up this day; for the heavenly harmony that has been shed; for the laughter of children; for friendship, and for the love that endures; for the ministry of angels; for the life-giving presence of Christ, and for all who serve in his name; we give thanks to you, O God, our Father.

On November 2, 1942, he showed himself as having his hands on a plough, and eager to begin to plough up ground that was full of the roots of old trees. The Teacher, who was with him said, "He is in a hurry to begin, but the time is premature." I, myself, was just as eager and just as unready. I was utterly unaware that my work could not be done under the auspices of any group already established, or operating by practices and concepts inherited from the past. The time, for beginning my work, was premature by twenty years.

On October 24, 1947, following the statement of the Master that I was called to be a "messenger to the children of men," the Rector said, "and thereto I plight thee my troth." But the time was still premature.

In preparation for the break with C.F.P.S.,⁹ he said, on November 19, 1962, "We must enlarge the framework of the picture," and immediately there appeared to my clairvoyant sight, a narrow border of gold around the picture of "The Gleaners" which hung on the wall above my desk. It made an enlargement of about 4 or 5 inches all around.

On February 10, 1963, he said, "Be assured that I will lead you and bring you to the Banquet House of our Lord's joy." In this and other messages, he emphasized the necessity for absolute confidence in him, having in mind, no doubt, the imminence of the break with the orthodox church. Also, the Master, from time to time emphasized that the Rector was the appointed channel of His communications with me, and on April 6, 1964, He said: "My daughter, sing your Song: and the harp of ancient Tara accompany thee."

Also He said of the Rector on May 25, 1947: "When you enter into the Temple, your son also shall enter in with thee." At that time, I had no comprehension of the Temple of God operation and I did not understand that the Rector was my spiritual son.

On May 21, 1965, at Evening Prayers, the Rector said: "We go forward together upon the business committed to us by our Lord and Master."

On June 26, 1965, he gave one of his illuminating action-parables. In the super-consciousness, I was in a small hall with about 60 or 70 people who were assembled for a religious service. The opening hymn had been announced—"Come to me, Lord, when first I wake"—but no one began to sing. I thought they were all waiting for someone to give them a lead and I began to sing, but I soon realized that I was singing all by myself, so I stopped, and waited. I waited a long time—so long that I came back to normal consciousness. As I lay pondering what this could mean, the Rector began to sing as if he were standing in the doorway of my room. The sound of his singing was strong and clear as from a radio close by. He was singing, "Forth in thy Name, O Lord, I go." The tune was "Melcombe." This experience told me that my work with C.F.P.S had also been premature, and that my appointed mission for the Christ was only then beginning.

As the Teacher, so the Rector has affirmed the factuality of his association with me in previous incarnations.

On February 27 (the day that bridges his birthday and mine) he said in 1966, during the silence period of Holy Communion, "To this end was I born, and for this work I came to earth again."

⁹ Churches' Fellowship for Psychical Study. See note in Afterword.

On February 7, 1964, he said, "There is a young lad here with five loaves and two small fishes." I then saw the head and shoulders of a youth in a loose robe of white material who looked like a junior version of the Rector. The expression of his dark eyes was earnest and spiritual. I thought this to be a parable of the Rector's present mission but then he said, "You were much nearer Him than I was." I have concluded that he also had been among the followers of Jesus in his life on earth.

On November 8, 1968, the Rector gave the following outline of the modifications of my way of life in which my dedication to the Christ Purpose at this time would involve me. As I was setting the table for my supper, without any preliminary warning or signal, he said:

It is necessary for our work that you do not undertake anything that requires hours of concentrated attention, Don't engage in any work that cannot be laid down at a moment's notice. Don't have any long-standing commitments or social engagements. Let your entire way of life be adaptable to the requirements of any situation that may arise. Cultivate the art of letting go instantly, and of complete trust in me, and sensitivity to even the faintest psychic impression. I know this is asking a lot, but it is important that you be prepared. You need not fear intrusions of outsiders. You will be thoroughly and completely controlled and directed in the interests of our objective. Your health will be more dependable and you will be at peace within, knowing that all things, in every detail of your life, are ordered by the Lord. The fellowship of those whose lives are compatible with our plans will be preserved. All others will fall away of their own inclination. We know your way of life in the situation you are in, and in all our plans, the preservation of your customary ways will be adhered to. With joy and confidence, I take you into partnership in these matters; knowing full well, and in all completeness, the desire of your heart. I leave off from communicating at this time. I am deeply grateful for your decision to cooperate more fully. In faith and hope I have waited and served, and in faith and hope I give you my pledge to be your true knight, in Christ's service, now and always. The Rector.

THE TEACHER AND HIS MISSION

From 1914, when the Teacher first made me aware of him and began to expand my consciousness, until quite recently I have had no clue to his identity in any former incarnation other than his appearance and attire.

On January 8, 1970, a manifestation occurred that indicated a close link between the "Teacher," who was directing my Christ-Service, and the man who wrote, or supplied the *narrative* material for the Fourth Gospel. On that date I was engrossed daily in a critical study of that gospel. The Rector had counselled me to make the study of all four gospels and to compare their testimony, and in so doing I found that the Fourth Gospel was written from an entirely different outlook to that of the other three. Indeed, I had begun to have doubts that it was

an. eyewitness record. At this point, as I broke off from my deskwork to get my lunch, a man spoke as though standing nearby, saying, "I am he."

By that time, I had discovered that the man whose writings from the narrative material of the Fourth Gospel was Disciple 13 at the "Last Supper," and that his name is not mentioned anywhere in the gospels. That he was *not* John, the son of Zebedee, was quite clear because of the naming in John, Chap. 21, of the six who went fishing with Peter after the death and resurrection of their beloved Lord. I had no thought until then that the "disciple whom Jesus loved" had any close connection with my special work, nor had I given serious consideration to the fact that the Communion Service in which I had been instructed by the priest who spoke the strange language, was predominantly a compilation of quotations from the Fourth Gospel and from the Revelations to John of Patmos. That this John of Patmos was the "testifier" referred to in the Fourth Gospel (Chapter 21.24), I now concluded and this was confirmed two days later by the Master himself. On that Sunday, after Holy Communion, the Master spoke unexpectedly saying, "Well done, Little One," and I was immediately aware of the man who had said "I am he" standing with him. I thanked the Master for the manifestation, and referred to the other man as "your beloved disciple" and was immediately corrected by the Master saying, "My brother." Since then the Master invariably refers to this man as "My Messenger." Whether this man was formerly the writer of the Fourth Gospel or was John of Patmos who supplied the narrative material of it, I do not know, but that he is the "messenger," who will write by me, and probably the Beloved Apostle, I am convinced by reason of the third-eye vision of December 11, 1968. A replica of Da Vinci's picture of the "Last Supper" appeared and as I scanned the detail of it, a pen emerged from my head. It was quite a long pen and reached to the Master's breast where the beloved disciple reclined.

The traditional symbol of the writer of the Fourth Gospel is the Eagle and this has been shown many times in communications through the years. The most memorable occurred on December 7, 1965, when, shortly after waking, I was greatly astonished to see a Golden Eagle feeding its young under the eaves of the cottage. The nest appeared to have been converted from a swallow's. Every detail of the bird's feathers and markings, its talons and beak, was distinct and true to life, though I, myself, could not have visualized even the outline of what I saw. With its left foot the bird clung to the roof of the cottage and with the right foot it held a dead rabbit from which it fed the young eaglets with its beak.

The communications of the Teacher are notable for quotations from the Fourth Gospel and from Revelations, and a few are in the style of the writer of the Book of Daniel.

In the early years he gave me warning not to despise my faculty of critical discrimination, and against the improper exercise of mediumship. He instructed and trained me in control of my psychic energies. He made known by clairvoyance my association with Greece in a former incarnation and with a Teacher there who had instructed me. On November 10, 1946, he regressed my consciousness into the past when I was a little girl reading a letter in Greek and

stumbling over the words for "eternity" and "immortality." It should be noted that I recognized the letter characters of the Greek language, but that I have no knowledge of their sound or meaning.

On February 7, 1960, he said, "We go forward, dear child, where the hills of God await. Drink of the Living Spring which rises ever by your path; for He will refresh your soul with the love of heaven. Truth is eternal. Fear not to look upon her changing manifestations; for within is her beauty constant. That which you have found to be true clasp to your bosom; but discard the trappings of the earth-mind."

On October 31, 1971, during the silent period of Holy Communion, he said, "I am with you this day and henceforth to guide your feet and to speak and write by you."

At suppertime on August 20, 1972: "We go forward immediately."

As regards the identity of the "Teacher" in his incarnations in times past, I cannot speak with authority. That there is a very close link with the Beloved Disciple known to us as John, the Seer of Patmos, is supported by the Seven Manifestations of the "Hand."

The first of these occurred early one Sunday morning in September 1936. It was the first manifestation to convince me that I was under guidance of Christ Jesus from the life beyond death by personal and instant contact. In fact I thought at the time, and for some years, that the "Hand" was a manifestation of the Master Jesus.

At that time, I was not attending any church. I had lost faith in the "Christness" of church doctrine and practice and system of authority. In the privacy of a small room set aside for quiet thought and Morning and Evening Prayer, the memorable manifestation occurred. As I prayed, a man's hand appeared on my left presenting to me the Sacred Paten with the Holy Bread. It was a man's hand definitely, but quite unique. It was very finely formed, with long tapering fingers--a hand that had never done any physical labour. It was of spirit substance and delicacy. The linen of the inner sleeve where it fell across the wrist was exquisitely fine and of dazzling whiteness. I judge the owner of the hand to have been a scholar or recluse, without doubt a rich man. The hand of the Master Jesus, as I saw it on October 12, 1946, was very different. That hand was muscular and toil-worn. The fact that there have been seven manifestations of the former identifies the owner to me as John, the Seer of Patmos. It has been revealed to me that he was the Rich Young Ruler and that, though he turned aside at the first from the challenge to become a fully dedicated follower of Jesus, he later forsook his earthly wealth and prestige and provided Jesus and his disciples with hospitality of his home for the Last Supper.

The Second Manifestation of the "Hand" came on August 16, 1946. After waking at my usual time that morning, the Hand appeared stretched out towards

me across the covers of the bed. In the open palm lay a single magnificent pearl. In mystical experience and religious tradition, the pearl signifies a gate, and in the parables of Jesus, entrance to the Kingdom of Heaven (Matthew 13. 45-46). In the visions of John, every gate of the Holy City was a single pearl.

On November 17, 1946, the Hand appeared again: it was reaching to take a white quill pen from a bottle of spirit ink standing on my bedside table.

On May 12, 1950, the Hand appeared with its mate, the right hand, just above my breast. The fingers were tip to tip as in prayer. I take this to mean that prayers for my continued life on earth were being offered by the "Teacher" and the Servers of the Inner Sanctuary; for I was in a very critical state physically, though I did not then know it.

On December 28, 1953, the Hand appeared over the Altar at Evening Prayer. On the fourth finger of the right hand were two rings—one above the other. They were of white stone and on each was delineated the three scarlet flowers of the Holy Chalice which the Master had given into my hands on October 12, 1946. I had the curious feeling that the Hand was for sale. This occurred at a time when I had consented to be the Representative in Canada of the Churches' Fellowship for Psychic Study, of London, England. I learned from the Master in due course, that my special work required that I be a solitary pilgrim—not under authority and direction of any earthly organization. I now understand that the two rings signify the Communion of Christ Mystical here on earth in union with the Communion of Christ Mystical in the life after death, and both in marital relationship with Christ, as all the Christian Mystics through the centuries, from the Apostles themselves, have testified. The white stone signifies the guest of Christ—one who has partaken of his hospitality and eaten of his *hidden* manna—the Bread of Heaven (Rev. 2.17).

The sixth Manifestation of the Hand was on December 6, 1964. It was reaching out from the right side of the altar (as I kneeled) to touch caressingly a beautiful cluster of purple grapes hanging from the branch of a vine at the back behind the altar. I was at that time newly settled in the cottage by spoken directive of the Master. I had decided on the locale of the sanctuary and altar but no cleaning or furnishing had been done. There was a large window of small panes behind the place of the altar and after seeing the grape vine and the Hand touching the cluster or grapes, I resolved to paint the window with the vine, its fruit and the Hand as the central feature. Around this I placed scenes of the Sea of Galilee as in the distance.

The seventh Manifestation of the Hand was on September 4, 1966. A chalice of Christ sunlight appeared on the left side of the altar and the Hand was reaching across from the right hand side to take it. To me this signifies the "fulfillment" promised by the Master, when all sincere seekers will receive this practice of private Communion and will discover, each for himself or herself, the real Jesus the Christ.

One more word regarding the identity of the Teacher: our present knowledge of the nature and operation of personality is very meagre, and our understanding quite inadequate for explaining how one person (or persons) can overshadow another, especially when one is of present life on earth and the other of life-beyond-death, and is merging with his own persona of life on earth in ancient times in a quite different social environment. Yet this happens more frequently than is generally realized. It is a part of the tradition of the teaching of Jesus at the Last Supper: "You in me and I in you." It is in fact the basic principle of all life, mutations of life and individuation. So it should not seem strange that the communication of those in the realms beyond death is by merging of personal knowledge and wisdom from the highest of which we have conception, through angelic agents of non-human life, through Jesus and his Servers, and through hundreds of intermediary agents to an individual recipient at the earth-life level. That the man who had directed me and instructed me since 1914, who now waits for my readiness to render some further service to his Christ mission, is, in his full personality, John, the Beloved, the Seer of Patmos, is to me conclusive.

THE SUPREME AUTHORITY FOR THE COMMUNICATIONS AND DIRECTIVES

The manifestations since 1929 demonstrate that the purpose they serve is authorized by the Master Jesus, and that the agents by whom they were made possible are all Christ-Servers. His first manifestation was in the centre of a seven-branch candelabra. This was in miniature as at a great distance, but alive. Twice He manifested, as Osiris, Lord of the Living Dead, and once as the Heavenly Bridegroom on his way to the Queen's Chamber.

As the Master at the Last Supper, He manifested in His etheric body at 7 a.m. on the morning of October 12, 1946. My husband was sound asleep and the Master stood between the two beds.

First Sir Arthur Conan Doyle made a partial manifestation and with him there were two men unknown to me. All three were as living portraits. Conan Doyle gave me a message of encouragement, and assured me that I was called to serve a special Christ-Mission. Then the Master appeared standing at the side of my bed. He was as on the occasion of the Last Supper. His garments were stained with every-day wearing and dusty with travel. I was immediately aware of the difference between his actual attire and appearance and the representations of him by artists. There was nothing otherworldly or effeminate about him. He was very tall. His forehead was not high or dome shaped. He had a strong chin. The hair of his head was light brown with a reddish tint. It was wavy, and not long as usually depicted. He had a short, neatly trimmed beard, which was the same colour as the hair of his head. The eyes, I would describe as hazel, almost amber, and deep set. There was a sad gentleness in them. I noticed his well-developed muscles and the length and strength of his arms. His garments were of quite strong, rather coarse material such as the poorer classes of his times probably wore. His outer cloak was purple of a brownish tint that seemed to indicate that it had been home-woven and home-dyed. Under this, a full-length garment of coarse linen in natural tint was visible. His eyes looked towards me but past me

in the same manner as in his manifestation as Osiris in the Great Pyramid. With both hands, he held at his breast a crystal chalice and with both hands he placed it in mine, saying: "I give you these in token of my love."

Within the chalice was a flower stalk of silvery grey colour bearing three scarlet flowers. I interpret these three flowers on one stalk to signify the three levels of consciousness—physical, psychic and spiritual united—in which regular private Communion with the Living Christ results. After the Master had placed the chalice in my hands and had spoken, He paused a moment and then said: "I will come again in the cool of the day."

This I took to mean, in the latter years of my life, when I would be free of toilsome occupations and responsibilities of marriage and family, I would be a dedicated channel of his love. He then began to withdraw from the etheric vehicle by which He had manifested. His eyes became as flames of fire and his living form became clear sunlight as He stood behind His etheric form, which collapsed to the floor and disappeared. For an instant only, I saw Him as John the Seer of Patmos, describes Him in Revelations 1.16: "His countenance is as the sun shining in His strength."

The Master has made many manifestations through the years, but not yet another such as this. Twice He manifested in the double rainbow. This is a circle formed by one rainbow in the clouds of heaven met by its counterpart of earth, with Christ standing in between. It signifies Christ uniting the two realms of consciousness—heaven and earth. This is His Cosmic Mission through the ages for the Adamic Race, and is the objective of His present manifestations to His Servers on earth.

My husband's mother had one such manifestation in the summer of 1946, in which the Master appeared visibly before her and assured her of the recovery of her son from a critical illness, and undoubtedly there have been and still are, hundreds of experiences of which no mention has been made to any other person.

On November 21, 1948, at Evening Prayers, as I meditated on the Lord's Prayer, the figure of our Lord appeared on the left side of the altar as dead but upright. On His brow was the crown of thorns and His eyes were just heavy black shadows. His features were ashen as in death. A winding sheet of unbleached linen enveloped Him. I was deeply shocked and asked why He manifested to me in this way. He answered, "That you may know that I am He who was dead; but I will be the newly-risen Lord who liveth evermore."

On October 31, 1948, at evening prayers, the cross with Christ crucified on it, and dying, appeared above the centre of the altar and I heard Him say as one dying, "I thirst." Whereupon, there appeared a plain white cup with no handle. It was hanging from the cross by a short chain. In the psychic consciousness I reached out my hand and lifted it, and immediately it was filled with clear, cool water as from a spring within the cup. This I offered to Him. The vision then

vanished and I heard Him say, "Inasmuch as ye have done it unto one of the least of my brethren, ye have done it to me" (Matthew 25.40-45).

At the time, I was puzzled as to why the cup should be without any handle and attached to the cross. It is my understanding that it signifies that my mission for Christ could not operate as subsidiary to any organization already in existence, because what the Master proposed was not after the pattern of anything in the past.

On April 24, 1948, at breakfast time, "The Lament of the Thirsting Christ" flowed in:

Prelude in Dual Consciousness March 31, 1948 (Christ on the Cross and the cup without a handle)

THE THIRSTING CHRIST (A Lamentation)

It is I, the Christ, who speak,
The Christ whom men undiscerningly worship,
I, the Christ upon the cross,
From out the three-hour darkness
Wherein I did suffer in my soul the sin that had been,
The sin of Israel and of her priests,
Against Moses, and against the prophets,
And the sin that should be, the sin of my Beloved,
Against me, her Christ.

I had felt its beginnings in the strivings by the way
Of those, my stewards, unto whom I must entrust my all,
My household, my sweet vineyard.
The spirit of the world was there already
Contending for my flesh: so I took and stripped myself
That they might know as indeed I had taught them often
That the body is more than raiment:
And I took a basin filled with water--
Emblem of my own pure springs, my own essence of life--
And I washed away the soil from their feet,
The uncleanness of their contentious self-desire
That so they might know to keep my household
Free and clean from the spirit of the world.

I had felt its threatenings in the judgment spirit of John and James
Who desired that all who received me not should be destroyed by fire.
I had sensed its flabbiness in the conforming spirit of Simon Peter,
Who would have had me refuse the cross;
The treachery of its cupidity in Judas.

Who desired to serve both God and Mammon.

I had taught them by precept and by example
And by the influence of my spirit: I had done all,
And I had kept them unto the last from that spirit of the world.

But there upon the cross I felt it enter in again--
The spirit that cried, "It is necessary that one should die for the people:
Away with Him! Crucify Him!"
And my spirit was driven forth into desert places.
Then I saw the spirit of reckoning standing in the place of faith;
And the spirit of the scribes had darkened the lamp of my truth;
And the meek and the poor in spirit,
The pure in heart and the peacemakers
Had their honour taken from them and given to the rulers of earthly
kingdoms--
To the clever and the proud and the scornful,
And the light of heavenly wisdom had gone out.
And an altar was set up, and on it
Stood the symbol of Israel's shame, and countless thousands
Worshipped the symbol without understanding:

And kings crowned me afresh with thorns,
And soldiers mocked and spat upon me;
And authorities of Church and State nailed my hands
That I could no more bless the humble;
And my feet, that I could no more hasten to the healing of the sick;
And the dew of my life essences was dried up,
And the whole body of my church was shriveled:

The whole earth is in darkness because of her and reels to and fro:
All her bones are broken: Let the sword pierce her heart until she cry with
Israel
Eloi, Eloi, lama sabacthani—My God, my God,
Why hast thou forsaken me?

Received April 24, 1948

It should be understood that all these manifestations of the Master were made possible by the mediation of the Christ-Servers in the life after death. On waking, March 25, 1948, I heard two of them speaking about the manifestation of Christ on the cross which was to come later. One asked, "Atonai pendra?" and the other answered, "Yes," meaning that it was authorized.

I was so deeply shocked by "The Lament of the Christ on the Church of the Piscean Age" that I hid the poem away for many years. I did not dare to destroy it, but I could not accept at that time that it had been spoken to me by the Christ Himself.

Relative to the default of the Church through the centuries, which was predicted by Christ in his revelations to John of Patmos (Rev. 1.11 & 3.16) there were several visions and super-conscious experiences. The most clearly remembered is of being in a large building of two storeys—heaven and earth. At the earth level, there were many pillars as in a temple of worship. Most of them were square-cut of coarse, unpolished, dark brown wood; but one was of fluted white marble, exquisitely beautiful. This I take to represent the Church established by Paul.

The odd thing about all the brown pillars was that they stood firm upon their own base; but the pillar of white marble had been held by a strong nail from the floor above. As I looked, I noticed that it was pulling away from the nail, and I was distressed lest it should fall and its beauty be destroyed and forever lost. With the help of a woman standing nearby, I lowered it safely to the floor. I accepted this as a parable of what was about to happen to the Pauline Church, and from time to time, I thought on its message with sadness.

On October 19, 1947, at Holy Communion, the Master gave assurance of his purpose in the Communion Devotions, by manifestation of a seven-branch candelabra of lights. This appeared in the centre of the altar and there came in front of it a plain gold cross as of a cathedral altar. In the centre of this, the head and face of Christ appeared and He said,

Receive my peace. Blessed is he who receives my peace. He shall not falter, but shall stand and declare the Word of my Truth unto all that seek unto my holy mountain. Abide in my love: and these your children shall serve in their own place by your light. It is not you that speak, but my spirit that dwells in you, and shall be in you. Amen.

On this occasion also, I discerned at the time of silence that the Holy Bread is the word of Christ, the ever-living, ever-manifesting Truth of God; of the Holy Wine, that it is the life essence of Christ the Vine poured out for us continually by Him; of the Old Wine, that it is the life or spirit of the Mosaic dispensation; of the New Wine, that it is the Life or Spirit of Christ Jesus for the bringing about of the Kingdom of Heaven upon earth.

On March 17, 1954, when a disagreement of serious portent seemed to be developing between the United States of America and the U.S.S.R., I prayed that a crisis might be averted; and as I did so, at my evening prayers, a man whom I did not see said, "I am not known to you by name: I am a Messenger of the Holy Light." That is, I conclude, the light of God's Spirit represented by the seven-branch candelabra.

I waited for the message but none came; so I put out the lights and left the sanctuary. Then in the early morning hours of the 18th, I was awakened by the same voice as if continuing where the speaking had stopped on the previous evening. The man spoke as if describing a vision:

I saw, as it were, a golden sword, neither standing upon the earth nor suspended from heaven, but as it were fixed between the two. I feared what this might portend, and as I looked there came a white ribbon of cloud out of heaven which floated to the tip of the sword, even the sharp point of it, and wrapped itself around the sword in spiral fashion until the sword was completely enveloped in the ribbon of cloud—the point, the blade, the handles and the hilt. In the centre between the handles, the cloud wrapped itself around as a circlet of a scarf or veil, in the midst of which the face of the Christ came; and He breathed earthwards, saying—"Peace."

This experience has no parallel in all the visions and messages I have received, in that the Messenger, at the same time as he was describing a vision he himself had had, was relaying the details of it to me, both by the spoken word and by clairvoyance in colour. The message was that whatever was portended by the golden sword would culminate in the Christ-emanation of peace.

On April 30, 1967, at Holy Communion, Christ appeared as a miniature figure of burnished gold, saying, "I am with you always." The message conveyed, both by the spoken word and the manifestation, was the same—that He, Jesus, the Messenger of God, proven in the fires of earth, was able to succour them that are still being proven in those fires.

On May 31, 1946, He appeared in a surgical overall and opened a slot in the centre of my forehead, revealing the third-eye; but there was no sight in it. This incident was part of a sequence of super-conscious experiences. First I heard children in the life after death singing, "Go work in my vineyard, the Master says 'Go.'" Then I was standing beside a small, dark pool, which expanded until it became as the lily pool in Stanley Park, Vancouver, B.C. As I stood beside it, the deep stillness that pervaded the manifestation was broken by the "plop" of water lilies emerging here and there. From this scene I was instantly in my own room again. There a small table had been set with a white cloth on it as if for Holy Communion. On it was a lectern holding an open Service Book.

The voice of the Master spoke prophetically in the style of Isaiah, Chapter 59: "The Spirit of the Lord is upon you; and my words have I put in your mouth that you might declare the good news of my Kingdom to the poor in spirit, and pour water to them that are thirsty, and to revive the faint-hearted." The Master then drew near, and made the slot in my forehead revealing the third-eye. Sixteen years later, on November 2, 1962, He came again in similar fashion and gave me a shot in my left eye with a hypodermic needle. This immediately produced sight in the third eye and it has been with me ever since.

Of importance among the manifestations of the Master is the "Pen." It is a large quill pen of dazzling whiteness. It first appeared at evening prayers on November 15, 1946, standing in a bottle of white ink on the altar. The ink was opaque like milk. The voice of the Master said, "Take your pen and write, for I have appointed you a messenger to the people. Incline not to your own understanding, but listen for my voice within, so shall you understand to perform my will."

On the 16th, the quill pen appeared again in a small bottle of ink, but the ink this time was translucent and radiant, signifying the Spirit of Christ.

On the morning of the 17th, immediately after waking, the pen appeared again in the bottle of translucent ink, standing on my bedside table, and the "Hand" was reaching to take it.

On November 17th, 1949, the Master said again, "Take your pen and write. I have called you for a special purpose which is not clear to you at this time."

Then on July 14, 1963, He said, "I will place in your hands a tool wherewith you shall be able to confound the adversaries."

On December 1st, 1965, at evening prayers, a cloud of rich purple light appeared over the altar and out of it came the quill pen in pale mauve light, which is the auric light of the Beloved John. The pen manifested like a streak of lightning and the phenomenon was repeated several times.

In July, September and December, 1968, the pen was emerging from my head. On September 17, it had the radiance of sunlight, and following this came an open book. The Rector said, "This is the Word of Truth."

On December 12, 1968, I saw with third-eye vision a replica of Da Vinci's painting of the Last Supper. One or two details were different: the Master's figure was taller and He was not in a bright-coloured robe, but in the brownish purple robe in which He had manifested in 1946. There was a tall rectangle of light at His back--not the five-paneled window of Da Vinci's painting.

The spirit-pen protruded from my head as I looked, and was elongated so that the tip of it rested over the Master's heart where the head of the beloved disciple lay. This I interpret as signifying the writing which John the Beloved, proposes to do by me. I assume that he is the jeweled pen of which the Master said on April 21, 1947, "have set beside you a jeweled pen wherein is the illumination of my Spirit."

The special writing has not yet begun, but on October 31, 1971, the Beloved John said, "I am called of the Lord to guide your feet and to speak and write by your the living word of the Everlasting Gospel."

Also in corroboration that the special purpose of the Master by me is writing, is the communication of Rev. Johannes Greber on March 15, 1959. At the close of my Sunday morning communion, he said, "Das ist gut," and at Evening Prayers the same day, he said, "When the power is upon you, write in the same way as in the time of silence at your Communion Devotions. By this practice daily, your psychic channels will be enlarged; for your job that of a writer."

The at-one-ness between the Master and the Beloved Disciple is so perfect that it has been difficult at times to decide which of them was the communicator.

The Disciple, "The Teacher," has made things easier for me in the past six months by giving a little blessing at the beginning of spoken contact. Both the Master and John speak with authority, but the Master's authority is more cosmic, and He always identifies Himself at some point with Jesus of the Four Gospels. He often presents His teachings of the long ago in modern attire. He uses the basic truth and poetic idiom of his earth-life teachings and builds and elaborates on this as in the following: "Be not as those who think to be heard by reason of their much speaking....The house is for men to dwell in. Why then build the house for the house's sake? A stable is better where there is no door to shut against the Holy One." And this also, "The house needs not to be built continually, but waits for the Master to fill it with His presence. Let this now be your concern, to understand for what purpose the house has been built, and to receive the Master for whose entertainment it was conceived."

The records, each and all, proclaim Him to be as Paul wrote of Him, "The same yesterday, today and forever." As of old, upon the mountain trail or seated on the shore of the Galilean Lake, He calls attention to the laws of God manifest in the world of nature, showing that there is really only one law operating at different levels of consciousness and in different conditions and substances; so that, whoever looks, and wherever, he may see and know God. One of His most frequent analogies is the at-one-ness between the seed and the mature plant, and that, as is the seed, so will be the tree; and as the tree, so must the seed have been.

Another law to which He frequently calls attention is that everything comes to pass in its own appointed time. This He calls "the Wisdom of God". As in His messages to the Seven Churches, He commends and encourages where possible: He corrects and warns where needful. He assures of fulfillment and reward as it is earned. He instructs and guides the beginners personally. He calls them "Little Ones." All revelation and advancement in knowledge and responsibility are in His hands. His power and domain are *within* the Cosmic Law--the Law of God--not over it. He serves the Purpose of God for all mankind and for each individual *by* the Law of God. He appoints to each server in His Spiritual Church, his office and his responsibility independently of any organizational authority of earth. The limit of each server's responsibility is set by Him. On such occasions as I have unwittingly attempted to go beyond them, He has immediately appeared to say, "I cannot permit you." Yet He is not autocratic. He always explains why. Before any extension of responsibility, He has always spoken to ask my consent and cooperation, and upon my consenting, He has stated the conditions and regulations to which I must conform.

In this manner, He spoke on July 17, 1969. In mid morning, as I sat at work at my desk, He spoke unexpectedly, to say, "Eat no meat: do no work: avoid uncleanness: dress suitably." A moment later, He added this injunction, "Live withdrawn from the world, as one who waits to serve the goodwill of her Lord."

On May 3, 1970, at Holy Communion, He asked, "Wilt thou, my daughter, take upon thee now the responsibility of obedience? Will you be my faithful messenger to whomever I shall give thee to speak? Will you at all times and in all

places seek my counsel, and to know what is my goodwill?" My answer was, "I will, by your grace within me, for of myself I am not able." He then confirmed my advancement, saying, "It is well. I have received your desire: I will perform it."

On such occasions as this when the Master speaks with his Christ-authority, what He says are not just words, but the impact of His power speaks to one's entire being. In contrast is the impact of his tender concern and gracious wisdom when He speaks protectively.

To spare me the disappointment that the newly established Research Program at Oxford University, England (which was inquiring into the nature and operation of human consciousness) would not immediately open up opportunities for the consideration of all relevant testimony, He spoke the following on April 20, 1969, and as He spoke, I felt as a small bird in His hands, fluttering its wings. He said, "Be at peace, Little One: do not be in haste to leave the nest and to try your wings in the open expanses until you have mastered the skill of short flights in the gentler currents. I am with you to release you and to draw you again. Indeed you are within my reach at all times and your flight is under my control."

In answer to the question, "Since you, Lord, are the Spirit of Prophecy, why do I walk, as it were, blindly?", he said, most tenderly, "Because of the steep places, I have veiled your eyes."

In assurance of the fulfillment of His purpose in the matters here recorded. He said, "I, the Lord, thy Shepherd, walk with you. My rod and staff shall be your comfort and stay. I have prepared a table for you in the sight of the unbelieving and of them that would defeat what you do. I have anointed you to my purpose, and with gladness shall your cup overflow. I, your Lord, have spoken it. Amen."

At Holy Communion, January 31, 1965, He said, "I will feed my flock in a green pasture. I will nourish them with food from heaven, and I will lead them forth daily beside the waters of refreshment: and they shall hear my voice and look for my face; and the men of earth shall behold and know that I dwell in the midst of such as hear my voice and follow in my steps. But to them that have turned "everyone to his own way," shall you be a thorn in the flesh. Do not be afraid, Little Witness, or of doubtful mind: it shall be according to my word and to the desire of your heart. Because of the steep places, I have covered your eyes; but when these are past, you shall see the way that you have come and that it is I who have led you. Only, be faithful in the small steps, that you may walk without stumbling. Grace be with you. Amen."

On April 21, 1968, I saw the face of the Golden Angel smiling toward me from the left centre of the altar. He was of the non-human angelic order. I also received the spoken word of the Master: "I have set my angel in the midst to accomplish that for which you are not yet equal."

The Master speaks quite frequently in parables. Concerning the giving to others of that in which I have been instructed, He said, "Offer not a full plate, neither recommend that in which you yourself have special delight. If someone

comes to your door with meat from his own or some other table, is it not because he himself is full and has no hunger? Think on these matters and learn of me."

In respect to the assembling of these records, He said, "As a woman preparing food for her household must bring together out of her storeroom the grains and fruit which her husband has harvested, not forgetting the sweet cane and honey, so do you bring together my words in great abundance, that you may select those most serviceable, and blend them in suitable quantities and proportions, and prepare them, and set them forth for those who shall be guests of my Father's banquet. Here is wisdom... Not everyone that says to me, 'Lord, Lord,' shall enter into the Kingdom, but he who does the will of my Father in Heaven. Take up the threads, my daughter, and weave them as my Spirit shall direct, and they shall form such a Magic Carpet as is recorded in thy memory of the story of olden times--a carpet with power to lift all who will above the storms and heaviness of earth and bless with sight of the Temple of Fulfillment and with sound of the Song Celestial."

On January 3, 1972, he showed, to my third-eye vision, Himself, rising from the ground where He had fallen under the weight of the cross, just outside the city gates. All around Him was a swarming mob, as it were, of Lilliputians. He was a cosmic giant in comparison--a most regal figure. The light was not of full day but as the greyness of sunrise. I take this to signify that, just as 2000 years ago men thought the cross would hold Him down at their level, so through the centuries since then, they have thought to hold Him, but now He is rising to His feet and the light of the day that now dawns, will reveal Him in His true stature.

Also in third-eye vision, on November 3, 1967, there appeared a small door in a wall of golden flames innumerable. It was a plain brown door of unfinished wood, and there was no knob, handle, or latch. As I looked, there appeared above the door, a Hebrew letter of which I had the impression that it meant an eye. Then a second letter appeared on the door itself, at the top. This was in form similar to a quaver rest in music. I understood this to mean a door. The letters were black like charcoal.

There have been two outstanding miracles by the Master.

By miracles, I mean a wonder-works wrought by means of laws not known to men of scholarship at this time. The first was the resurrection of a dead iris--three times. I had picked the iris in the garden of my son's home in the early morning of Sunday, May 31, 1964. It was from a clump. There were no buds on the stalk. As I passed the old ornamental elder tree, on my way back to the house, I picked one of its delicate fern-like leaves. This, I placed with the iris in a small vase on my desk. I was using the desk at that time as a Prayer and Communion altar. After Communion, I left the iris and the tree-leaf in the vase on the desk. The tree-leaf had already wilted and hung down the side of the vase. On Monday, June 1, at breakfast time, I saw that it was shriveled and black and the iris--flower, stalk and leaf--was dead and shriveled after the manner of irises. Being concerned with other matters, I did not remove the vase and its contents, and there it was on the desk when I went to sleep that night. On Tuesday morning, June 1, as I went

towards my desk, I was astonished to see the iris fresh and beautiful as when I had picked it on Sunday morning. The elder-leaf, too, was standing erect and green with its fern-like sections spread out horizontally like a plate. I perceived that this was spirit manifestation with a special message, and did not touch anything. On the morning of Wednesday, June 3, I looked toward my desk immediately on waking, and the iris and leaf were again dead and shriveled. On Thursday, June 4, on waking, I saw that there was a new iris in the vase, but it was not a full flower but a newly opening bud with its delicate white petals closely folded. Through the night that followed, this also perished; and on the morning of Friday, June 5, there was *nothing* in the vase but a tiny blob of green jelly resting on top of the water in which the flowers had stood.

I interpret this 3-fold manifestation as signifying the flowering of my psychic life in three periods of service which the Master calls "hours." From the time when I received the third-eye vision, I have seen each morning on waking, a pointer, as it were, on the face of a clock. The dial was always in three sections and the pointer progressed slowly through them. The Master's word on this was, and is, "Not in the first hour, nor in the second, but in the third hour shall all be fulfilled."

The second "miracle" was the rejuvenation of an Easter lily. This had been a gift from my daughter-in-law at Easter, 1969. I placed it on the altar, and there it remained until it had finished blooming. There were three flowers in bloom when I received it and it had four in bud. These all bloomed in due course and then I put the pot with the dead stalk out on my porch, where it remained without water or attention for several weeks. I then decided to plant the bulb in my little garden where it might possibly grow another bulb that would sprout and bear flowers the following year. As I was busy doing this, the Master spoke saying, "This shall be my token to you that I will cause that to bloom which is long past the season of blossoming."

In August the same year a green stalk appeared that had grown from the old bulb. It grew to about two feet and had many buds which all came to full bloom in October when the chill winds of autumn were scattering the maple leaves over the lawn and the flowerbeds. Thus the prophetic word of the Master was fulfilled in the token, and the token is already in process of fulfilling that which is purposed for me to do in the remaining years of my life.

The Master is manifesting to and through each and all who have followed directives given by the Christ-Servers in between the years 1936 and 1946, authorized by the Master in October 1946, and confirmed by Him many times through the years to the present year 1973.

In concluding this testimony of my personal experience of His manifestations, I add this observation: He is not bound by rules or regulations of any organization on earth nor to any system governed by clock and calendar of earth. In His own inimitable style of speaking, He states the conditions which draw His personal manifestation:

According to your hunger I feed you,
According to my purpose I lead you,
According to my need of you, I speak.

POSTSCRIPT

In compliance with Inner-plane Directives, a Society of the Mystical Communion of Christ has been established, which is universal in extent and individual in operation.

This is not an organization. It has no listed recorded membership. Its operational structure is strictly minimal. There is no official doctrine. There is no property other than the privately owned record of the directives received for the uniformity of procedure of the ritual of Holy Communion.

All power of performance in the name of the Society, i.e. officiating, instructing, speaking or writing, is in the control of the Inner-plane authorities.

The directives and manifestations recorded here are being made public for the first time except for two or three of the earliest experiences, which are also to be found in *Between Time and Eternity*.

The special instruction and authorization necessary for the fulfillment of a particular purpose are here set forth in book form for the first time. They constitute a progressive unfoldment of purpose and plan extending from the unrecorded past to the incomprehensible future.