

Light and Life

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"Mysticism, properly understood, represents the Spiritual side of Life."—F. F.

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The Gospel in Scotland, 1830.

EXTRACT FROM SERMON BY J. M'LEOD CAMPBELL.

I WOULD shortly refer you to a parable which our Lord spoke:—"Then came Peter to him, and said, Lord, how oft shall my brother sin against me, and I forgive him? till seven times? Jesus saith unto him, I say not unto thee, Until seven times; but until seventy times seven. Therefore is the kingdom of heaven likened unto a certain king, which would take account of his servants. And when he had begun to reckon, one was brought unto him which owed him ten thousand talents; but forasmuch as he had not to pay, his lord commanded him to be sold, and his wife and children, and all that he had, and payment to be made. The servant therefore fell down and worshipped him, saying, Lord, have patience with me, and I will pay thee all. Then the lord of that servant was moved with compassion, and loosed him, and forgave him the debt. But the same servant went out, and found one of his fellow-servants, which owed him an hundred pence; and he laid hands on him, and took him by the throat, saying, Pay me that thou owest. And his fellow-servant fell down at his feet, and besought him, saying, Have patience with me, and I will pay thee all. And he would not; but went and cast him into prison, till he should pay the debt. So when his fellow-servants saw what was done, they were very sorry, and came and told unto their lord all that was done. Then his lord, after that he had called him, said unto him, O thou wicked servant, I forgave thee all that debt, because thou desiredst me: shouldst not thou also have had compassion on thy fellow-servant, even as I had pity on thee? And his lord was wroth, and delivered him to the tormentors, till he should pay all that was due unto him. So likewise shall My heavenly Father do also unto you, if ye from your hearts forgive not every one his brother their trespasses."—Matt. xviii. 21-35.

This parable is meant to teach us what is God's object in the gospel. If a person should so apply this parable as to make it a contradiction of the

great truth, that the gospel of Christ is the power of God unto salvation, *to every one that believeth*, this could only be done by applying the parable to something not intended to be taught in it. This parable was intended to teach Peter forgiveness, and on this ground, that the reason why God forgives men, was to make men love and forgive one another; and that when men are not by God's forgiveness, made loving and forgiving, then God inflicts punishment upon them. Forgiveness is conferred for the purpose of teaching forgiveness; and where that object is not effected, judgment follows. Connect this with the petition—"forgive us our debts, as we forgive our debtors," and still more with our Lord's commentary upon it, for "if you forgive not men their trespasses, neither will your heavenly Father forgive you your trespasses." Connect this also with the words, "blessed are the merciful, for they shall obtain mercy," and then you will have the links of the chain. Observe the harmony of the truth of God, that God in Christ forgives you, that you should be taught forgiveness; but if you are not taught forgiveness, neither will you be acquitted on the great day of the Lord.

I might illustrate this, if time permitted, by going over the beatitudes in the 5th chapter of Matthew, every one of which refers to the second coming of Christ at the day of judgment, the judgment of the quick; and so this of obtaining mercy has the same reference with the rest. Our Saviour conceives it no absurdity to forgive, in order to teach men forgiveness, and afterwards to judge men *upon that forgiveness*.

Why am I so anxious to impress upon you that there is no absurdity here? Just because I believe this is your state, that your sins are forgiven, and that you shall be judged. I know quite well, that when a person says to men that their sins are forgiven, he is supposed to be saying that they are not to be punished—that there is no wrath awaiting them. But what is said is this, that God has done that in Christ which he saw to be right for the purpose of placing you on the footing of innocent persons; so that *you are at this moment as free to come to God as if you had never sinned at all*. Now this is all that I conceive to be implied in your sin being put away; this is *all*, and surely it is everything. There is no question that there is in this view not the slightest shadow of difference between the believer and the unbeliever; the latter has just as free access to God as the former. The unbeliever is just as much at liberty as the believer to come to God through Christ, as a child to a father; and the grand error is, the idea, that belief is that upon which the right comes forth and is conferred—that belief is that out of which the *title* to cry Abba Father springs. Now this is not the case: you are called to cry Abba Father, and the belief which is essential to your doing so is nothing more nor less than the belief of the permission to come to God through Jesus Christ.

I do not, then, express, by pardon, a condition of security from the wrath to come; but this, that now every person here present has just as free access to God as the highest seraph near the throne—that there is not the slightest change needful before you come to God—that there is no amelioration needful before you come to God. Now observe what I say, and don't mistake it; nothing is needful. There is a grand mistake in thinking that a man must be *holy* before he has a title to rejoice, instead of seeing *that rejoicing in God is the holiness*. The good *moral state is the coming*. No man is in a godly state when he is not rejoicing in God—no man is holy while he is still away from God; and a holiness which would confer on man a title to come to God would be a contradiction, for it would be a holiness before we were holy.

Now, then, this is the present condition of all men, that there is nothing to be done in order to have a title to come to God with perfect confidence—it is all done already.

Nothing is to be done in order to make us rejoice in Christ; every needful title is already conferred in the very gift of Christ; and therefore the gospel call is a call to rejoice—a call to repent, which is just the same thing—a call to delight in God, which is just the same thing—a call to love God, which is just the same thing; and it arises from the entire misconception of what it is to rejoice, as well as of what it is to repent—to love—that a person thinks that he must have these things in himself before he is entitled to rejoice in God.

[The sermon from which this extract is taken was preached in the Gaelic Chapel, Paisley, on the evening of Friday, the 12th March, 1830, from Luke xiii. 1-9—"Except ye repent," &c.]

Paracelsus and his Writings.

THE baptismal name of Paracelsus was Philippus Aureolus Theophrastus, and he was of the family of Bombastus von Hohenheim. This was an old Wurtemberg family, whose ancestral seat at Hohenheim was in the neighbourhood of Stuttgart. The father of Paracelsus was William Bombastus von Hohenheim, who adopted medicine as a profession, and who settled at Einsiedeln, in Switzerland, near Zurich. There he married the matron of the hospital, and there was born in 1493 his only child, Paracelsus, who received from his father not only the rudiments of surgery and medicine, but also initiation into a taste for the occult sciences. For the rest he was educated at the University of Bale, and thereafter further instructed in magic, alchemy, and astrology by the Abbe of St. Jacob at Wurzburg. Later he entered the laboratory of a noted alchemist in the Tyrol, and then travelled over most of Europe, went to India, was taken prisoner by the Tartars, and returned *via* Constantinople. It was on these wanderings that Paracelsus became acquainted with the systems of the Eastern adepts, and partly imbibed and partly developed those doctrines of the sevenfold principles, the astral body, the elementaries, &c., which one may yet find in the works of Mr. Sinnett and Madame Blavatsky. He was in Constantinople about 1521, and there received from one Solomon Trismosinus the philosopher's stone, which, however, according to Dr. Hartmann, is "not a stone in the usual sense of that term, but an allegorical expression, meaning the principle of wisdom upon which the philosopher who has obtained it by practical experience (not the one who is merely speculating about it) may fully rely on, as he would rely on the value of a precious stone, or as he would trust to a solid rock upon which to build the foundation of his spiritual house." If this definition should be disappointing to any reader with a hankering after the occult it may serve to reassure him to be informed that in this book he will find recipes for the making of artificial gold, the elixir of life, the magic mirror, and several other panaceas and implements of the adepts; only it is necessary to add that Dr. Hartmann warns everybody that the various processes can only be successfully carried out by those who possess "the necessary magic (magnetic) power."

In the course of his travels Paracelsus served as surgeon with the army in Italy, and assiduously collected information from physicians and alchemists down to executioners, barbers, and midwives. After ten years of this wandering life he returned to Germany and settled at Bale, where he was appointed city physician and professor of physic, medicine, and surgery, with a considerable salary. His lectures created a great sensation, being devoted to an exposition of his own doctrines, opinions, and theories, in opposition to the orthodox teachings of Galen and Hippocrates. For a time his doctrines, supported by some remarkable cures which he effected, gained success, but the whole of the profession combined against him, and gradually induced the

people to doubt and watch him. Finally he had to fly for his life and resume his wanderings. Some years later, about 1530, he tried to settle in Nuremberg, but only to be denounced again there by the faculty as a quack, charlatan, and impostor. Then came ten more years of wandering, until in 1541 he was invited by the Prince-Palatine of Bavaria, who was a lover of the secret arts, to settle at Salzburg. But he only lived a few months there, and died, as some say, in a drunken brawl, and as others say in consequence of blows received from emissaries of his enemies, the physicians. All that is known with certainty is that an examination of his skull after death revealed the existence of a severe fracture. Dr. Hartmann repels the charge of drunkenness, and contends that the very nature and extent of the studies and labours of the man were inconsistent with dissolute habits. On the whole, it is probable that Dr. Hartmann is right, and that Paracelsus, with all his absurd pretensions and mystic environment, was an earnest seeker after scientific truth, was a Christian, a skilful physician, and an advanced thinker. There was a good deal of the humbug about him also, and many inconsistencies and contradictions. We fail, however, to find reason to suspect knavery, and there is no doubt that in his application of chemistry to therapeutics, and in the high ideal of the healing art which he upheld, he did much for medicine in particular and something for science in general. At anyrate it is the case, we believe, that many methods of cure which he introduced are still used by the faculty.

That there is a vein, and a strong vein, of piety throughout the writings of Paracelsus, and an acceptance of the essential doctrines of Christianity, is an example of the inconsistency and contradictions of his character. For alongside of such passages we find the most mystic utterances of the occult, and associations of magic. "What is philosophy," he asks in one place, "that is not supported by spiritual revelation? Moses did not attempt to teach physics; he wrote in a theological sense calculated to impress the feelings and awaken the faith of the simple-minded, and perhaps he may not have understood physics himself." . . . "Faith is a luminous star that leads the honest seeker into the mysteries of nature. You must seek your point of gravity in God, and put your trust into an honest, divine, sincere, pure, and strong faith, and cling to it with your whole heart, soul, sense, and thought—full of love and confidence. If you possess such a faith, God (wisdom) will not withhold His truth from you, but He will reveal His works to you credibly, visibly, and consolingly." "Everything that happens," he says elsewhere, "takes place through the will of the Supreme. Conscience is the state which we have received from God, in which we should see our own image, and according to the dictates of which we should act, without attempting to discover reasons in the guidance of our life in regard to morals and virtues." While leaning to Protestantism, he held aloof from sects, and said—"Among all sects there is none which possesses intellectually the true religion. We must read the Bible more with our heart than with our brains, until at some future time the true religion will come into the world." "It is not a faith in the existence of a historical Jesus Christ that has the power to save mankind from evil, but a faith in the Supreme Power, God, through which the man Jesus was enabled to act. Christ does not say that if we believe in His personal power to accomplish wonderful things we would be enabled to throw mountains into the sea; but He spoke of our own faith, meaning the divine power of God, that may act through ourselves as much as it acted through Christ, if we become like Him." But "Christ and the prophets and the apostles had magical properties, acquired less by their learning than by their holiness. They were able to heal the sick by the laying on of their hands, and to perform many other wonderful but natural things." The use of the word "natural"

must here be noticed, since Paracelsus distinguished sharply between magic and sorcery. The true signification of the word *magic* he declared to be spiritual knowledge or wisdom, in contradistinction to merely speculative philosophy or changeable scientific opinions. True magic he held to be the greatest of all natural sciences, because it includes a knowledge of all visible and invisible nature. But while the first requirement for its study is a thorough knowledge of all natural science, it cannot be learned out of books, because being also an art it must be acquired by practical experience. "True magic power consists in true faith, but true faith rests in knowledge, and without knowledge there is no faith. If I know that Divine wisdom can accomplish a certain thing, I have the true faith; but if I merely believe that a thing might be possible, or if I attempt to persuade myself that I believe in its possibility, such a belief is no knowledge and confers no faith. No one can have a true faith in a thing which is not true, because such a faith would be merely a belief or opinion based upon ignorance of the truth." And the outcome of this "untrue faith" is witchcraft or sorcery, which Paracelsus denounces. At the same time he dwells largely upon the power of imagination, and gravely relates examples of the powers of witches and evil spirits, and the potency of charms.

Dr. Hartmann defends Paracelsus from the charges of vanity and boasting which have been made against him. He affirms that Paracelsus was certainly proud of his own acquirements and powers, but he did not glorify himself, "only the spirit that exalted his soul." Still such passages as the following do not exactly indicate modesty:—"I know that the monarchy of mind will belong to me, that mine will be the honour. I do not praise myself, but Nature praises me, for I am born of Nature to follow her. She knows me and I know her." Let it be added that the man who inaugurated a new era in medicine, who professed to have the secret of prolonging life (not of immortality, for that he always disclaimed), and who knew how to manufacture gold, died at the age of 49 practically a pauper. Among his small effects were only four books—a Bible, a Concordance, a Biblical Commentary, and a MS. work on medicine.

We have said little of the occultism, the alchemy, the astrology, and the theosophy of Paracelsus, but the reader with a taste for such studies will find much to interest and more to perplex in Dr. Hartmann's volume. It is the work of an enthusiastic believer in his subject, and of one who himself claims to be an adept in "the ethereal realms of mysticism." Dr. Hartmann looks forward to the coming century as the time when the "spiritual truths" of Paracelsus will illuminate the world of mind. It is a pity he cannot draw some of the illumination into the present, for his own remarks are far from luminous. Still, when one writes about mysticism it must be difficult to be anything else than mystical.—From *Glasgow Herald's* (6th Jan., 1887) review of "Life of Paracelsus, giving substance of his Teaching concerning Magic and Sorcery, Medicine, Alchemy, and Astrology, Philosophy and Theosophy." By F. Hartmann, M.D. London: Geo. Redway. 10s 6d.

Received from S. C. Gould, Manchester, N.H., U.S.A. (Editor of *Notes and Queries*), "The Master's Mallet; or, The Hammer of Thor": a Paper read before Massachusetts College, Boston, Societas Rosicruciana. A valuable and interesting paper. Contains much curious lore.

David Bryce & Son have just issued a fine edition of Madame Guion's Poems, edited by A. S. Dyer, M.A., with Life, taking up about 30 pages. Price 2s. 6d., and 3s. 6d. extra paper edition.

Dr. John Pordage.

(Concluded from page 70.)

BESIDES this work, written in his own defence, we believe there was only one other work of his published in England; it is entitled *Theologia Mystica; or, The Mystic Divinity of the Eternal Invisibles*, viz., the archetypal globe, or the original globe, or world of all globes, essences, centres, elements, principles, and creations whatsoever; but he left six other treatises in manuscript, some of which were translated into the German language, and published at Amsterdam in 1698. The subjects—(Query: What has become of these manuscripts? Are they still extant?)—of these treatises were—The Angelical World; The Dark Fire World; A Treatise on the Incarnation of Christ; On the Spirit of Eternity; Spiritual Discoveries, and Experimental Discoveries. In all these he wrote not merely as one who had heard and seen what he relates, but as an actual participator of the misery of the kingdom of darkness, as well as of the bliss of the kingdom of light.

The famous Mrs. Jane Lead, one of the most illuminated of all the mystics, prefixed to the *Theologia Mystica* an epistle "to the impartial and well-disposed reader," which gives some valuable information concerning Dr. Pordage: "And now I come to give you some brief account of what I knew concerning the life and death of this great saint, that now is received up into glory. It seemed good unto me, having had clear understanding and knowledge of that high and glorious ministration in which he lived and died, and therefore holding myself obliged to bear my testimony concerning this author. Know, then, my first acquaintance with him was in the year 1663, the memory of which shall ever be precious to me, because of those great and spiritual advantages, as to the information of my judgment about some deep and weighty points of divinity, which none could answer that I could meet with, nor satisfy my searching mind in those things, like this holy man of God, who had profound ability given him in the holy anointing (for which I so reverence him); and I affirm that, since my acquaintance with him till the time of his death, he was evermore employed and busied in an internal contemplative life: the spirit in him still searching the deep and hidden mysteries of the kingdom. And, truly, he was not only a seeker, but a successful finder of that rich pearl of the Gospel. And albeit his mortal part is now expired, in which he enjoyed great inspiration and prospect of that Light-World into which he now is entered, having put off only the weak and less honourable body, and put on immortality and glory, which in his sick and languishing bed he gave great assurance of. And although he had such a foresight and taste of the powers of the invisible world, with all the glory which is expected in this better age to break forth, yet he was brought into a great resignation in the spirit of his mind to give up his right, as to what he might here have enjoyed yet in the body of mortality. For sure I am, I knew none that had a more deep seeing and prophetic spirit than he had. But when the symptoms of a dying state came upon him, he then most patiently and cheerfully acquiesced in the will of God, his Father. The truth of which I shall give you in one remarkable passage amongst many more that fell from him in the time of his sickness, which is this. Some few days before his departure, perceiving death's approach, and being in some agonies, he called and commanded to have me sent for, judging the time of his departure might be at hand. Being come to him, he said: 'Friend, I have this to desire of you, that you would be free to give me up for dissolution of my body. I know you have been earnest by faith and prayer with God to continue me yet in this weak and weary body, but I am to go from hence; for

this night the Lord Christ hath appeared to me, and embraced me in His arms, and hath given me that satisfaction that it is my soul's hunger to taste of death—the vision of whose glory hath so refreshed me that I long to go through the passage-gate of death to meet Him, and be ever with Christ my Lord.' And after some words which then I spake to him, he further said to me. 'I would not have you dismayed, though I leave you in the work that we have been travailing in together; for do not think my being taken away shall stop it, for it shall live and flourish. And doubt not but God will raise up that good spirit, that hath been a guiding light in and to me, in some others, that shall assist and go forward with you, for the finishing of that great mystery, which we have mutually rejoiced in. But be you steadfast, abiding in the faith thereof, according to what hath been made known by the spirit of our Lord and Saviour touching these things.' And so he concluded with a desire to speak with his trusty and dearly beloved friend, Dr. Edward Hooker, concerning the publication of the writings which his mind was much upon. Who also declared his mind, some small time after, in my hearing, to the doctor, concerning them, as leaving them in trust with no other; though some breach of his will did after happen, which will be sad indeed, should the same not be repaired, that so his will may be fulfilled concerning his writings so left in trust. After he had thus delivered his mind, his animal spirits grew hourly faint and weak, yet, as he was able, many refreshing speeches and gracious sentences came still from him, both to his near relations and other friends then about him, who performed their dutiful and Christian part to him, for which they received his blessing, and had his prayers to God in their behalf. Much more might be recited, but I shall forbear further enlargement, and refer the inquirer to those living testators, to whom this author was sufficiently known. It may now be expected that we should give some more satisfaction as to the life of this person, how he carried it as to all holy deportment, both towards God and towards man. For as his light was great and eminent, so his life is answerably to be measured. I shall not affirm it to be so perfect as nothing of defect could be found therein; he was a man that might be subject to passions and infirmities, as Elias was; yet, this I can boldly and as truly say on his behalf, since the time of my acquaintance he groaned and travailed hard in himself after the birth of perfection, forward pressed he towards the work of the resurrection, which was still in his eye, daily preaching it to himself and others; being of late years more than ordinary in mortifications and daily dyings to all things that came in as the effect of the Fall. And, indeed, for the later years of his life, he took up so much with God as he cared to be very little known among men, (always excepting his dear friend, Dr. Edward Hooker, whom he would not willingly be without at home, even when most retired)—I say, he cared not to be known in the world as a prelude to his not long staying among the inhabitants thereof. For thus far I made my observation upon him, that I often saw the spirit of his mind translated and was gone up beforehand as it were, to prepare a mansion for his soul, which then groaned to be set loose from so unagreeable a body; yet as little so (by reason of its habituated heavenly inclination, and sometimes extraordinary exertion and elevation) as a mortal body could lightly be. Hence it was that he so often let fall this expression, 'Oh! how little do I care to live without I might come to put on the body of the resurrection, by and in which I might do the will of God in this lower world with as great liberty, alacrity, and constancy, as Mount Sion's saints now in glory.' Thus in grand soul-inversion and body-exertion, he spent this later part of his days delighting much (as Dr. Edward Hooker and several more know) in an abstracted life and coveted solitude, withdrawing from his public ministry, wherein he had formerly exercised himself, but of late after the example of the holy Apostle

Paul, he retired to a little convenient place of his own; yet not refusing any that would come for spiritual direction, and counsel, freely giving, as he had freely received from the Lord. Thus painfully did he labour in the vineyard of his own soul, and for others, in the name of the Lord. In the time of this, his solitude, he writ more, as much more as what is now brought forth into public view; wherein are many great and mystical truths that were opened unto him from the pure central light that rose from the morning star, whereof this tract sheweth something though but as a glance of what lieth hid in the fuller body of the *Golden Remains*, which somebody doth retain for the present, which, when they shall see light (as we will yet hope they may) they will appear as the express of a deep spirit, which had great liberty of access to and ability of diving into the infinite ocean of divine mysteries, through the favourable gift of a faithful and bountiful Lord, the Almighty God. Therefore he being so greatly good, let not thine eye, O reader, be evil; nor let any one stumble or be offended at either the author or matter, method or expression; but give place to that pure light, which gave him such an understanding and sight. If the meat be too strong for thee, thou hast liberty to refuse, and mayest set it by, till thou art grown stronger in spirit: it was the author's judgment not to impose, he left that for the Lord alone, to dispose the mind for reception. But, doubtless, it is prepared as a living portion for such as hunger after spiritual dainties and heavenly mysteries. Let me therefore beseech you to be censureless till the day of the Lord cometh, without clouds, to arise in the heart of your earth, so as to clear up all doubtful matters of this kind; observing the doctrine of that large-spirited Apostle, which is to abide in that spirit of love which can hope, believe, and bear all things, and cover and comprehend what we may not yet perfectly understand or reach, as not being happily come to that clear inspection of things; thereby to be so emboldened as to pass judgment with an infallibility thereon, but rather give room and grant Christian liberty to and for the various gifts and operations of the spirit in each one. For, sure I am, it is that which will secure us in the peace of God which passeth understanding, which will guard our hearts from the evil of controversies, which this author did study to avoid, though of sufficient learning and ability to manage them, yet of late time kept himself from all such engagements, quietly resting under the droppings (or rather pourings) of the holy anointing, of which I shall give you some particular, as the ground-work of this subject here treated of, being the knowledge of God out of Nature, and yet to be known in the globe of Eternal Nature. This you must know he came to understand by his spirit, being caught up into the still eternity for several days together, which in some part of his writings he giveth an hint of; and so, from what he in the still eternity saw and heard, he wrote—(Behold, who can, the copy, and then, but not before, compare the writings therewith)—and the springs in him did daily fill. Of this I was witness, being conversant then with him, and making remarks and taking observations, with all exactness possible, of those wonderful transportations he had (or rather they had him) for the space of three weeks together; insomuch as I can do no less than bear my testimony concerning his spirit's height, whilst his outward body lay in passive stillness in this visible orb. Surely, we may conclude, he was as another Moses, in some sort, taken up into the mount with God, as a friend and favourite of the Most High; where he did see, hear, and learn these so deep and excellent things, which are by great care and no less conscience brought forth to light. Therefore, pious reader, be satisfied that here is a true and real draught or copy taken from the original; yea, drawn by the blessed author out of the original of all worlds, where he saw what he saw in pure abstraction of spirit—the publication of which the author intended before his

dissolution, being encouraged thereunto by the above-named doctor, his true-hearted and right worthy friend, who well understood his worth, writings, and spirit as well, if not better, than any man living; as also readily promoted by another person, who therefore is in the Prefatory Epistle very honourably mentioned, and most worthily and nobly deciphered and described, if not perfectly delineated: Both of them jointly rejoicing that they had found out such an one, so abundantly filled with God's blessed Spirit of Love, Wisdom, Holiness, and Meekness, and influenced so extraordinarily by the same; sufficiently apparent in the gifts and graces he was endued and adorned with. Whereupon they could not choose but freely offer both of them their assistance; the one his head and pen, the other his hand and purse, to go through with and carry on the work for the easily-foreseen, universal benefit. Nor can I doubt but both of them will receive no small reward from the hands of Him, who will not suffer only a little cold liquid (or, as we read in our English Bible, a cup of cold water), given to any of the little ones in the name of a disciple to drink, to be unregarded; nay, not him, whosoever he should be, that gave to such an one thereof, to go unrewarded; for our Lord expressly declareth His mind therein, and that with this asseveration, *Verily, I say unto you, he shall in nowise lose his reward.* Yea, I have good ground, moreover, to believe that the same good spirit of grace and glory that lived in and rested on the author may multiply on them both also; even so and amen, O Lord God. And let the residue of the Spirit to all the just and faithful ones come for the perfecting what this author had so clear a prospect of in his enlightened eyes. Now, give me leave, good reader, to conclude with this holy challenge to all that are lovers of heavenly truths, mystical or plain, if any be of that high evangelical order he was of, come forth, bear your living witness, and go on and forward valiantly to the furthering, and strengthening, and finishing the great work, which this author was daily labouring in. Let us speak and write, love and work, fast and pray, for a continual flowing down of that pure and holy unction, for the consummating in and amongst us that which this holy and heavenly man left to be fulfilled and accomplished; which, verily, will be joy, praise, and glory even to him, who, according to the flesh, died, but now liveth among the perfect in spirit; who also waiteth for the bringing up [of] those that shall make up the number of the church of the first-born, who are enrolled in heaven; of the number of which let us strive, press, and pursue to be, that the love-hallelujahs may in our day be sung to Him that sitteth upon the throne, and unto the Lamb, who is crowned King in Love's kingdom; where only I would be known, and found also."

In the "Prefatory Epistle," by Dr. Edward Hooker, it is said: "He (Dr. Pordage) allowed the printing and publishing of these writings, that there might be extant a characteristic, an appropriate and distinguishing character, in truth and in very deed, of immaculate divinity, by demonstration as it were, and likewise prelibation; as an antipast, or a giving a foretaste to the Universities (from whence he had his doctorate, though he took few of these degrees there), and (had these been in all languages) to the Universe itself, as of the certainty, solidity, and sublimity of the mysteries and powers of the Divine Magic, so of that vastly grand and verily incompatible (I had almost added yet incredible) difference and distinction 'twixt the rational and intellectual power or faculty, the apprehension and comprehension in men and saints, in order and tendency to and toward their being filled with or into all the fulness of God, through the love of God in Christ (which passeth knowledge) shed abroad in their hearts by the Holy Spirit which is given them."

Blakey says of Dr. Pordage, that he "took Bohme for a guide in all his speculations." He was the author of a long poem called "Mundorum

Explicatio," in which he attempts to explain all the mental, physical, and spiritual phenomena of the universe.

Pordage entertained, among other curious notions, that before man's fall every idea we have of things on earth was most vividly seen in Paradise :

" Th' Eternal Heaven's glorious beamings shone
Upon that orb ; an everlasting sun
To it they were, which never rose nor set,
Nor changes here of night or day permit ;
'Twas always day, 'twas always noon, it was
There always sunshine in that springing place,
All the *ideas* of what we behold
Upon this orb shone there in purest gold,
In greater claritude and brightness far,
Than the night's goddess or the evening star."*

But few estimates of Dr Pordage can be found in "modern" writings. Appleton's American Cyclopædia says in the article on Boehme that he "was the profoundest expounder of Boehme," and yet has given no account whatever of either him or his works. Saint Martin states that Dr. Pordage was "chief of a little school of elect, amongst whom were Jane Lead and Thomas Brown, all of whom enjoyed manifestations of a high and distinguished character."

His writings are profound and of great value, and should be carefully studied by every lover of mystic lore. They richly deserve a new edition, and it is to be sincerely hoped that one will shortly appear for the benefit of all who desire to enter the realm of the supersensuous.

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Dr. Francis Lee in his "Apologetical Letter," in reply to Henry Dodwell's attacks on his mother-in-law, Mrs. Jane Lead, says that Dr. Pordage wrote a Treatise against the errors of the Quakers, and fundamentally overthrew the principles of Rantism in another of his unpublished books.

It is almost unnecessary to state that this bibliography is provisional, and makes no pretensions to completeness. Corrections and additions are cordially invited.

THOS. M. JOHNSON.

* "Mundorum Explicatio," p. 244.—This work is ornamented with a very curious hieroglyphical figure, descriptive of the Deity, Tree of Life, etc.

Jacob Behmen.

THAT Professor De Morgan classes Jacob Behmen among paradoxers can only be attributed to the fact of his being avowedly unacquainted with the writings of that author. Perhaps you may think a few words from one who knows them well of sufficient interest to the learned professor, and your readers in general, to be worthy of space in your columns. The metaphysical system of Behmen—the most perfect and only true one—still awaits a qualified commentator. Behmen's countryman, Dionysius Andreas Freher, who spent the greater part of his life in this country, and whose exposition of Behmen exists only in MS., filling many volumes, written in English, with the exception of two written in German, with numerous beautiful, highly ingenious, and elaborate illustrations, copies of some of which are in the British Museum, but all the originals of which are in the possession of the gentleman who is the editor of the two works referred to by Professor De Morgan [*Query*: "Introduction to Theosophy" and "Memorials of Law," &c., edited by the late Mr. Walton]. This Freher was the first to philosophically expound Behmen's system, which was afterwards, with the help of these MSS., as it were, popularised by William Law; but both Freher and Law confined themselves chiefly to its theological aspect. In Behmen, however, is to be found not only the true ground of all theology, but also that of all physical science. He demonstrated with a fulness, accuracy, completeness, and certainty that leaves nothing to be desired the innermost ground of Deity and Nature; and confining myself to the latter, I can from my own knowledge assert that in Behmen's writings is to be found the true and clear demonstration of every physical fact that has been discovered since his day. Thus, the science of electricity, which was not yet in existence when he wrote, is there anticipated; and not only does Behmen describe all the now known phenomena of that force, but he even gives us the origin, generation, and birth of electricity itself. Again, positive evidence can be adduced that Newton derived all his knowledge of gravitation and its laws from Behmen, with whom gravitation or attraction is, and very properly so, as he shows us, the first of the seven properties of Nature. The theory defended by Mr. Grove at the Nottingham meeting of last year, that all the apparently distinct causes of moral and physical phenomena are but so many manifestations of one central force, and that continuity is the law of Nature, is clearly laid down and its truth demonstrated by Behmen, as well as the distinction between spirit and matter, and that the moral and material world is pervaded by a sublime unity. And though all this was not admitted in Behmen's days, because science then was not sufficiently advanced to understand the deep sense of our author, many of his passages, then unintelligible or apparently absurd, read by the light of the present age, are found to contain the positive enunciation of principles at whose discovery and establishment science has only just arrived by wearisome and painful investigations. Every new scientific discovery goes to prove his profound and intuitive insight into the most secret workings of Nature; and if scientific men, instead of sharing the prejudice arising from ignorance of Behmen's system, would place themselves on the vantage ground it affords, they would at once find themselves on an eminence whence they could behold all the arcana of Nature. Behmen's system, in fact, shows us the *inside* of things, while modern physical science is content with looking at the *outside*. Behmen traces back every outward manifestation or development to its one central root—to that one central energy which, as yet, is only suspected; every link in the chain of his

demonstration is perfect, and there is not one link wanting. He carries us from the outbirths of the circumference, along the radius to the centre, or point, and beyond that even to the zero, demonstrating the constitution of the zero, or nothing, with mathematical precision.—*Athenæum*, January 26, 1867. C. W. H.

The Duration of Evil.

No. 2.

“C'est dans la terre que se prépare la substance qui sert de base et de premier degré à la re-intégration on à la renaissance de tous les êtres de l'univers.”—*St. Martin*.

IN offering these tentative thoughts to any other mind, I feel as one who throws great, uncouth stones into a river where only a solid bridge could serve for ordinary travellers, but which some well-poised, adventurous bodies might find useful if determined to hazard the attempt of crossing over where no bridge was; only the river in this case is an unfathomed abyss, and the stones ill-defined notions, too unconnected, perhaps, to afford adequate support for a theory.

It is certain that Biblical sayings cannot always be taken in their most obvious, literal sense; but the longer our Bible is studied together with Boehme, the more evident it becomes that they have a literal sense drawn from facts which have not yet dawned in the world of received ideas. For example, the words “lake of fire and brimstone” (*Revelations* xx. ver. 10). We know what our ancestors understood by them; the grotesque illustrations of some of their devout books force upon our notice the childishness of their conceptions of hell, and by a very natural recoil people who have not had their faith in Scripture sneered out, or scientifically scoffed away, explain such terms subjectively; the torments of hell, they say, are symbolized thus. Yes; but if my supposition is correct, it is as our mental sufferings are symbolized by bodily pain—what is left of existence to a reprobate soul will be both cause and effect of spiritual loss. The fire is that of the soul, which “never shall be quenched;” what is immortal cannot die. And the brimstone? I first caught any illumination as to that from this passage—“the soul hath all three principles in it, viz., the most inward, which is the worm or brimstone spirit” (*Three Principles*, chap. 12, par. 56). [The whole context of this saying should be examined.] The worm? Doubtless so called from the incessant writhing motion of the first three forms of eternal nature that originate the fire—the immortal life; constringency and mobility, equally vehement, anguishing for escape the one from the other. This worm dieth not. Again, “The anguish, bitterness, and woe are like a brimstone spirit, and all spirits in nature are brimstone” (*Ibid*, chap. 10, par. 27), and but a little further on in the same book these other words confirmed the guess—“The soul must enter again into the inward; if it remain in the outward it is in hell” (*Ibid*, chap. 19, par. 65). Then, perceiving that the words fire and brimstone indicate exactly that arrest of holy (whole) evolution of life which forms true substance, that captivity to the first four “tormentive sources,” which Boehme assures us will constitute the world to come of the wicked; because only after the cessation of mortal life can their nature be fully revealed, I remembered these sayings in Mr. Oxley’s “*Angelic Revelations*”—“You have spoken to us, Angel, concerning the hells. Are the inhabitants there a further development of life, lower in degree than our own?” . . . “They belong to still more external states” (*vol. 1, page 329*). Again, at *page 156, vol. 2*, “by the hells we presume you mean the most external;” an impression confirmed by Mr. Sinnett in his *Esoteric Buddhism*,

page 32—"The worlds that are higher in the scale are those in which spirit largely predominates. There is another world . . . in which matter asserts itself even more decisively than on earth."

In connection with these words, Biblical sayings about "chains of darkness" and "outer darkness" offered other links in the sequence of thoughts so loosely strung together. If in our present level of material existence we are blind to the spirit world around us, what must be the condition of lives more "deeply immersed in matter?" Would it not answer to such a descriptive phrase as being in chains of darkness?

Now, supposing that we try to imagine the state of desperately wicked souls; it is not surely conceivable that they should remain for cycles of ages in an unchanging state? or that the universal law of increase in every spiritual habit should be suspended after death? And it will be granted that all egotism is *contractive*; as age hardens character, the excess of that narrowing influence is very commonly visible; in the case of misers strikingly so—all natural feeling, all healthy play of thought seems restricted. Take now Boehme's account of the effects of sin in this life—"The poor soul is poisoned through false imagination, and through its own compression of its desire is come to be such a hungry fire source, which is only a shutting in of the true life and a ground of darkness, wherein there is no more any true *Ens* wherein the Life might bring itself into Light. As a hard stone is shut up, so the soul was shut up." (*Treatise on Baptism, chap. 2, pars. 4 and 5.*)

And next let M. Roze be heard, when, as a medium in his *Revelations of the World of Spirits*, speaking of men and women too much retarded to follow transformed glorified beings after death, he says that they remain in the "Voirie"* "*Cataleptisés until they are attracted as germs on a new orb*" (page 55). Let us also remember the Baroness Von Vay's report of fallen spirits who remain hidden, slumbering, "wrapped up death-like in electric fluid" (page 24), and of others, "outcast adverse spirits divided into fluidic and atomic molecules rotating round their mother worlds" ("*Geist, Kraft Stoff*," page 49), and gradually roused to renewed consciousness and service in the construction of other worlds. Is it not thinkable that "this compressed blind soul substance" (*Boehme's Treatise on Baptism, chap. 2, par. 6*) may so gradually lose itself in the fatuity of perfected self-concentration as to contract, age after age, to the sealed up latent fire of a germ that lacks soil and elemental stimulus for the recovery of a working life? I submit that thus it would be emphatically in chains of darkness; its fire not quenched, its worm of life not dead but paralysed, all consciousness lost in what Boehme calls "the great still standing death."

In one of his wonderful books, *T. L. Harris* speaks thus of the

* "Voirie, se disait autrefois pour grand chemin, il se prend anjourd'hui plus ordinairement pour le lieu ou l'on porte les boues, charognes et autres immondices." (*Dictionnaire de l'Academie*). But M. Roze explains the word as "the place where all that is animate is born, lives, and transforms itself; thus the vegetable earth is the Voirie of animals and vegetables, which draw from it the elements of their material constitution, and lay them down there after death to serve for other creations." (*Monde des Esprits, page 55.*) Monsieur H. J. Amiel seems to have had a singular gift for what he called *re-implication*; for imaginatively tracing backward his own previous development to just the germ-like state to which I suppose we should relapse if spiritual evolution had failed in the present life, he says that it was "possible to reduce oneself to the condition of a germ, a point of latent existence; to free oneself from space and time from the body and from life, to plunge again from circle to circle even to the darkness of primitive being, to experience by indefinite metamorphoses the feeling of one's own new genesis, to withdraw and condemn oneself in short even to the actuality of Limbus." See Preface to Amiel's *Journal Intime*, vol. I., page 38. But the process, which would be of absorbing interest in the world of thought, in a world devoid of light must be full of horror.

destruction of the hells:—"Each spirit in the hells, who sinned and fell among the sons of Adam, prior to this having ceased to be a human entity have yielded up the soul-germ of his separate existence to God who gave it. Then a new race of mankind shall appear to reinstate the lost of our world in which the extinct soul-germs shall be reanimated." (*Arcana of Christianity*, page 400, par. 719).

And again Mr. Oxley's teachers help to a congruous supposition. Speaking of redemption from the hells, "they have been redeemed from that outer state into which Jehovah propelled them." (*A. R.*, vol. 3, page 55.) "The dust, or the remains, will, of course, have to be taken up again, and passing through a superior incoming of humanity, will of necessity become a higher and purer substance." (*Ibid.*, vol. 2, page 122.) "Behold, those who were dead live again, and those who for ages have been lost to memory are called again into conscious existence." (*Ibid.*, vol. 3, page 54.)

As to this bringing back into consciousness, Freher's singular narrative of Gichtel's access, after long and intensely earnest prayer, to the soul of a friend who had killed himself, is worth heeding. "This miserable soul he found in the first harsh astringent property of the centre of nature, in the figure of a little globe so contracted, astricted, and narrowed, that it had, as to appearance no life, and no ability to exert any of its powers and faculties. Like as a man exposed to a great intolerable frost contracts his hands and feet and all his members into the narrowest space, rolling them up as near as he can in the figure of a globe, so that he lieth as a dead immovable thing, for no life nor motion appears without, though there is still a narrowed life within which is shut up as it were in a narrow prison." From which the unhappy soul was at length brought out by many struggles through differing degrees of anguish to light and eternal peace. The narrative will be found in *Notes and Queries for Nov.* 21, 1863.

Putting all these suggestive touches together, I can harmonise the conflicting theories of those who expect annihilation for incurable evil souls, and those who believe in enormous cycles of purgatorial arrest of all that is blissful in spiritual existence. For in one sense the human soul is annihilated when reduced to the unconsciousness of a germ of life that has to be evolved through mineral, vegetable, and animal states before blind instinct changes to conscious freedom of choice; and on the other hand this degradation from human liberty to the inertia of an unquickened seed can hardly come to pass without long preliminary periods of horrible despair and self-loathing; time enough for wailing and gnashing of teeth before stupor numbs sensibility. And this hope of an ultimate bringing back of every spark of life from the total damnation of its former existence, I find far more consonant with the dark sayings of Holy Writ than with man's terribly hopeless interpretation of them, which oblige us thankfully to remember that God's thoughts are not as our thoughts, nor His ways as our ways. And I remember, too, Van Helmont's warning against the ignorant finality of man's conceptions regarding evil and good. "That there must be many ages or periods for the subduing of darkness may be understood from the nature of seeds; for like as the seeds that are sown are, with the help of light and heat, at length ripened into a tree, which tree again at its full growth brings forth fruits and new seeds, the same is to be understood of this visible world, which must at length come to full ripeness, and then by divine virtue bring forth and shed the seeds of new worlds, in which there is a new working out to perfection, and a new war commenced betwixt light and darkness." (*Thoughts on Genesis*, page 42.)

When the darkness of our present *Æon* is wholly subdued, and in our solar system God is all in all, the soul-germs of the lost may be re-awakened,

and gradually brought upward to His marvellous light, by those who seek and find it now.

"Matter is as a jailor to spirits; this matter imprisons them; and to those who will be able to understand me it may be said that the arrangement of gross matter and of bodies such as we see would not have been produced if there had not been rebellious spirits." . . . "Though I have said above that matter is the jailor of these spirits, I must add that only a part of them are shut up in it, and not all; otherwise there would be no possibility of collusion of trials, assaults, and temptations from subaltern moral agents." (*Dutoit's Divine Philosophy, vol. 2, page 283.*)

"The chaos from which our globe at least, and perhaps many other worlds, has come forth, was composed of primordial elements, whose disarrangement was caused by the revolt of angels; it was even composed, too, of a great number among them who, from one descent to another, from one degradation to another, had been thrown down there in a state of disorder and discord corresponding to their moral rebellion; and thrown there thus, with the *chains of darkness* and opaqueness which this rebellion had placed upon their being, once so glorious, and now materialized and, if I may use the expression, grossly *physicalized*." (*Ibid, vol. 2, page 275.*)

"We have seen that this father of mankind, this first man or created heap of dust, was the terrestrial globe on which we are; and hence it is still our hell; and we know that our body is only a living *Earth*. It follows from this, the atoms forming our body, actually vivified by the Divine Jesus, would without Him have remained throughout Eternity in the same infernal place, and in the same inanimate condition which our Earth offers to view. Now it is evident that in this state we should have been damned or condemned by God to an eternal privation of His divine life, as well as having to share the sufferings of other terrestrial atoms, constantly trodden under foot by living beings, mutilated by the ploughshare of the labourer and the spade of the gardener; constantly agglomerated in mineral and vegetable substances, which endure fresh mutilations and a succession of varied torments." (*Truth, vol. 2, page 47. Published in 1771.*)

"My reader ought to perceive that the interior of the Earth has always indisputably formed hells for men who inhabit its surface; he will undoubtedly recognise the souls of the wicked ones who have been damned or condemned from the beginning of the ages to remain eternally in our hells with all the other spirits of the Prince of darkness." (*Ibid, vol. 1, page 116.*)

The Law of Life in Nature.

MUCH interest has been excited in a lecture lately read to a select audience in London by Mr. Arthur A. Cuthbert, and since in Glasgow, privately, before a few specially invited friends. These have been so much impressed by the important nature of this lecture that it is the desire of most of them to have it delivered before a public audience in the Scottish city, and arrangements have accordingly been made to carry this out towards the close of the present month. The subject may be described as a scientific demonstration that life is the fundamental principle of all phenomena; and that the real source of the energy manifested in the solar and planetary systems, being primarily Divine, is hence proximately vital. The lecture deals mainly with astronomy, in order to establish the universal principle above stated from the sure demonstrations which that science demands, and which its strictly authenticated discoveries supply the data for. This method of pursuing the investigation brings the subject within the range of true

scientific methods, instead of relegating it to the region of abstract philosophy or mystic religious speculation, neither of which has any solid front to present to the ordinary scientific theorist. Proof is presented from the latest discoveries of astronomy that the whole phenomena of the heavens spring from and depend upon life, and growth from life. It is proved that gravitation, which of itself alone would cause universal contraction of all the stellar bodies of space, and of all the orbits in which they move, resulting finally in the practical extinction of every one of them, is not the all-controlling law, although such is the present scientific theory, but that it is subordinated and counteracted everywhere in space by a genuine law of growth from life, which gives continuous increase of energy and universal expansion throughout. Also that the law of life is the manifest operation in nature of the living God.

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January Number of this paper issued 22nd January.

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