

529

THE LUCIS MAGAZINE



"A BROTHER OF LIGHT IS NOT MADE: BUT BECOMES BY LIGHT"

THE LUCIS MAGAZINE
B.C.M./Consortium, London, W.C.1
ENGLAND

YEARLY SUBSCRIPTIONS ONLY.

It is quite obvious to a child what is meant by the above statement, yet the leaders of the various Churches have ignored its implications. Until all the Churches truly follow the instructions of their Master without their own limited interpretations being laid upon them, the Body of Christ will never be a WHOLE. Gnosticism states: The Christ is symbolical of all Divine Souls as a UNITY, that all shades of religious beliefs are but the results of man's attempt to understand his own Divine Nature and that he is equally divine in their essence. Pride, separateness, jealousy, and self-seeking have spelt the doom of many worthy attempts to uplift humanity, on the other hand, humility, co-operation, love and understanding and unselfish labour have been the means of lifting the whole of Mankind to a higher stage of perfection. In THE JOURNAL OF TRANSACTIONS OF THE SOCIETY FOR PROMOTING THE STUDY OF RELIGIONS, No. ix, June 1934, p. iii, we have the following: "Religion is a mysterious power in human life which, in the course of historical civilizations, has thrown to the surface a thousand diverse religions. In a word: Religion produces religions." Therefore, religion is the fact of the inherent spiritual nature of man.

When all churches, whether they be catholic or protestant, when all societies, whether they be theosophical, rosicrucian or spiritualistic, in order to survive must come together in the spirit of fellowship and co-operative labour, then they will recognise the fact that they are all expressing but one facet of the ONE TRUTH - the Divine Nature of Man given in terms suitable for the Western mind as the GNOSIS OF GOD AND THE SOUL.

The Most Revd. Highness le Duc de Palatine.

THE LUCIS MAGAZINE

B.C.M. / Consortium, London, W.C.1
ENGLAND

Edited by

Richard, Duc de Palatine, D.D., 33.:

Vol. 3. No. 12.

1962.

PUBLISHED 12 TIMES A YEAR

British Commonwealth £1. — U.S.A. & Canada \$3.

CONTENTS

Editorial.

Occultism and Freedom.	Sydney H. French.	1.
Maya, the Masters, and Politics.	Cyril Scott.	7.
Gnostic Renaissance and Sacramental Christianity.	Dr. Stephan A. Hoeller	12.
Gnosticism and the Church Today.	Revd. Highness le Duc de Palatine.	26.
The Holy Mass.	Rev. J. M. Baxter.	32.

Registered at Stationer's Hall, London, England
U.S.A. Copyright. Card No. Bio. 1126

Published by:

THE PRE-NICENE PUBLISHING
B.C.M. / Consortium, London, W.C.1

"LUCIS MAGAZINE" 2450, Summit Drive, Santa Rosa,
California. U.S.A.



Dear Reader:

This edition has been devoted to two very important subjects and we apologise for the undue length of the articles. "The Origin of Evil" by H.P. Blavatsky will be continued in our next.

In response to many requests concerning the ways and means whereby one can discriminate between the real and false orders, we have republished the article "Occultism and Freedom".

We have also reprinted an article by Cyril Scott "MAYA, THE MASTERS; AND POLITICS" as it is applicable today when the world is in a high state of tension.

Dr. Stephan A. Hoeller's very fine article "GNOSTIC RENAISSANCE AND SACRAMENTAL CHRISTIANITY" was first published in the LIBERAL CATHOLIC MAGAZINE for December 1960. We feel that his writings should be read by all who are interested in Gnostic Christianity.

The article "GNOSTICISM AND THE CHURCH TODAY" has been published in order to show where the many Churches have failed to grasp the underlying purpose of Christ's Church and how they may avail themselves of His ever-present help.

The Editor.

OCCULTISM AND FREEDOM

At the present time we see on every side efforts to enslave us. Beware of the silver-tongued reformers, political, economic and religious. They are the enemies of individual liberty and religious and political freedom. They have not the good of humanity at heart. Their chief object is to deprive you of the inherent right of free-will, to suppress the power of thought and hamper your progress in the development of the power of discrimination, all of which the soul needs in order to make it free from the bondage of the lower self.

The Higher Self demands complete obedience to the Divine Law, and when man acts in conformity with this Law - the Law of Being - he becomes master of his own destiny.

The whole civilised world just now is infested with the fifty-seven or more varieties of occult orders. Many of these orders are money traps for the sincere but unwary seekers. Membership in a good number of these orders is a form of mental and spiritual slavery.

O fellow student of the great mysteries, beware of these loud-mouthed initiates! They are the wolves in sheep's clothing who are always trying to separate you from your honestly earned money. They charge \$50 and more for Courses the instructions of which can be found in many good books costing less than \$5.00.

Self-acclaimed initiates are governed more by greed and envy than by any real desire to be of service to humanity.

The distinguishing marks of the imposter, charlatan and mountebank are to be found in the

enticement offered in the promise of occult powers to be gained by his instructions, the claims he makes regarding his wisdom and powers as an initiate and the vows of personal allegiance and oaths of secrecy which are actually designed to protect him and hide his perfidy.

All this is a great hoax. The occult student's development depends entirely upon the life he lives, and his absolute freedom from the mental domination of any other being, human or divine. His progress and unfoldment are the result of his own efforts and application of the laws of nature. Spiritual growth is slow, and initiation cannot be given by an individual, no matter how great his claims are to a knowledge of the Arcane Mysteries.

Within one's own Self is all truth and all knowledge to be found. Books are good and should be read because they help to focus attention on a definite subject and provide material for thought and reflection.

No true initiate will ever announce the fact. He is humble and does not care for praise. He has to overcome the personal, and therefore cares nothing about material wealth. He is not a parasite. He is responsible, because he understands the relationship between all other beings and himself. He is selfless and prefers to be known by his works rather than by acclaiming his powers. He never indulges in phenomena and cannot be tempted to mystify you by changing a stone into a loaf of bread.

He, of course, believes in the alchemical process of transmutation, but this takes place within himself. He never imposes his will upon another, not even for that person's good, because

this would be a vicious form of black magic and directly opposed to the methods used by the Great White Brotherhood (Empire of Light).

Beware of those who attempt to bolster up their weak claims by vilifying others (see; Illuminism - Who and What?), who are at least showing a better example and trying to live up to the tenets of true occultism. "By their fruits ye shall know them."

St. Paul in his inimitable letter to the Corinthians says: Though I speak with the tongues of men and angels and have not love, I am become as sounding brass or a tinkling crystal." O student of truth, you crave for freedom. Do not be misled by the specious arguments and suave pronouncements of these self-styled High Priests of Occultism, but have the courage and the perseverance to seek for truth with an open mind.

Knowledge can only come through your own efforts and the experiences which these efforts produce. Why shirk your responsibility: Let your aim be to give fullest expression to the inherent attributes of Divinity. You must plough and irrigate your own field, uproot the weeds which will appear, in order that the harvest be good at reaping time, remembering always that the reaping depends upon the sowing. No one can do this work for you. Awaken, then, to the realisation that the Kingdom of God is within you, and that all power is given unto you to manifest the fearlessness of Divine Freedom.

Ultimate and perfect freedom consists in the establishment of relationship with the very centre of our being, and nothing short of this intimacy will ever satisfy our souls.

That moment in which we actually establish conscious relationship with our Higher Selves - the point of reality in the circle - is the moment of real freedom, because we will have become in fact one with the all-pervading spirit.

When we realise this we can say with Browning: "Truth is within ourselves: it takes no rise from outward things; whatever you may believe, there is an inmost centre in ourselves where Truth abides in fullness."

We have known Swamis and Masters from mystic India whose methods and principles were in direct conflict with the teachings of the Great White Brotherhood. It is not generally known that some of the most powerful black magicians in the world are to be found in India, where they are called Duggas. It is a case where there is a great Light there also is a great shadow. True occultists are not much concerned with phenomena. They are interested chiefly in the attainment of conscious union with the Higher Self. The purely impersonal and unselfish use of the stupendous power brought about by this union is Divine Magic, while the manifestation of powers for the sake of providing entertainment and for other selfish purposes is nothing more than a form of black magic and sorcery.

Spiritual growth cannot be forced, and no course of instructions can make anyone an adept in a few months or years. Remember that "the adept is the efflorescence of his age, and comparatively few ever appear in a single century".

If you are a sincere seeker after truth and knowledge you will have no difficulty whatever in getting help along the way. Whenever you make yourself sufficiently receptive your own will

come to you. Hear what Emerson says: "Oh, believe, as thou livest, that every sound that is spoken over the round world will vibrate on thine ear. Every proverb, every book, every byward that belongs to thee for comfort shall surely come home through open or winding passages."

The unregenerate man is a veritable slave to his passions, being closely nailed to the cross of matter, but when he, through constant efforts, unlocks the door of Love and Wisdom, and when he had learned how to use these Divine attributes constructively, the nails which hold him bound will surely fall away, and then he will enter into freedom of that great Life in which there is perfect light and love.

To quote from LUCIFER, vol. 1, page 7:

"Occultism is not the acquirement of powers whether psychic or intellectual, though both are its servants, neither is occultism the pursuit of happiness as men understand the word; for the first step is sacrifice, the second renunciation."

The key to Freedom lies hidden within. H.P. Blavatsky in the SECRET DOCTRINE, iii, 62, says: "The first necessary qualification is an unshakable belief in one's own powers and in the Deity within one's self." She tells us also in the same volume, on page 263, to "become divorced from every element of exoteric superstition and of priestcraft, and become educated men, free from every danger of being enslaved by a man or an idea".

Here is a good advice for occult students of every school. To be free one must recognise one's own Divinity; must listen to and obey the voice of his own Higher Self, the God within; must know that the power is within the soul.

The aspirant to higher knowledge - the student of spiritual science - must look within where burns upon the high altar of the soul the true light of love and freedom. Guided by this light alone we may enter directly on the path that leads to liberation from the restraining influences of the world, the flesh and the evil, and all that these terms connote to the students of the Ageless Wisdom.

True freedom is a thing of the spirit. A recognition of this principle of Being will remove all traces of selfishness from our thoughts and actions, and act as further incentive to make us become responsible self-conscious channels for an outflow of peace and harmony to all things, thereby eliminating the negative conditions which have existed so long on this planet, and bringing about the dawn of true Brotherhood.

(The Occult Review - May 1931) Sydney H. French.

EDITOR: We have deliberately published this old article from the former English publication "The Occult Review" as it simply restates our own warnings about the bogus organisations who promise you the world and at the same time are unable to substantiate their claims. All authentic orders of spiritual endeavour do not promise to grant you powers, etc., through their teachings, they all without exception state that all they can do for you is to show how you may unfold your Spiritual Nature which lies dormant within your own nature. Since 1931, the number of doubtful orders have grown in numbers and their claims have become more bombastic with each one. The PLEROMA subscribes to the statements presented in this article.

MAYA, the MASTERS, and POLITICS

Sanscrit scholars usually translate the word maya as illusion, meaning deceptive and unreal, especially as regards the material world. For instance, a wall appears to human eyes as solid and impenetrable; and yet it is not so in reality, for an astral body can glide right through it, and even a person's aura, if large enough can interpenetrate it. I have known psychics who complained that their objection to living in terrace-houses was that sometimes people's unpleasant auras projected through the walls! We are not, however, here concerned with that form of maya which pertains to the physical world, but with that other aspect of it which the Tibetan Master, writing through the late Mrs. Alice Bailey, translated as glamour. Indeed it is this particular aspect of maya which has been and still is ~~most~~ responsible for all the most catastrophic troubles that confront us on our earth.

According to dictionary definitions, the word glamour means: "bewitchment of the physical or mental sight, by which things appear different from what they are." Yet, as we all know, people can be glamoured without the use of witchcraft in its literal sense. On the other hand, those dark forces who work towards glamouring mankind, especially in the field of politics. Whereas the Masters, Who constitute The Great White Lodge, are forever seeking to instil Wisdom and Truth into humanity, the so-termed brothers of the Left-hand path endeavour to bring us more and more under the thralldom of maya. And so the combat will continue until Man is strong and clear-sight/^{ed} enough to see things in their true light, and as the Masters of Wisdom see them.

Let us consider some of those aspects of maya which have brought the world to its present disastrous condition. Hitherto political Man has been glamoured into believing that the world can be ruled by a system of "living and cheating and stealing and killing," to quote Prof. Stratton's apt words. Such a delusion is an instance of maya in its very worst form; and at long last and increasing number of people who use their brains are beginning to realise it. Then there is War; a barbarous institution which is not only incompatible with the Christian spirit but with civilisation itself. For what is War when no longer seen through the veil of maya? It is nursery behaviour on a gigantic and catastrophic scale. Only children and irresponsible adults think to settle their disputes by bashing each other about, for sane and dignified mortals use reason and logic to settle their differences. Thus, when denuded of all its glamour, War is nothing but a colossal and crippling expensive piece of childishness. And yet it is maya which prevents political Man from realising this fact. Again, because of maya the nations, like street urchins, take sides against each other, despite the fact that this fatal procedure has proved a complete fiasco in the past. But when maya also prevents political Man from learning even from bitter experience, the upshot being that the nations are now divided into two hostile camps, and millions of the taxpayer's money is demanded on the assumption that the piling up of armaments is the only way for them to defend themselves against each other.

Yet what has happened is that the Dark Forces, taking advantage of greed, love of power, contentiousness and short-sightedness, have glamoured the world politicians into believing this delusion, though any person with a modicum

of intelligence must realise that there can be only one safe method to insure peace and security, and that is for all the nations to agree to adopt the principles of universal Brotherhood. But here again we come up against maya; for instead of realising that this would be the most rational and money-saving solution to all our troubles, large numbers of people are glamourised into thinking that there is something sloppy and sentimental about the idea of Brotherhood. They are not spiritually evolved enough to realise that, in the words of the Tibetan Master, "separateness is the real sin against the Holy Ghost," and that separateness is the root cause of world-disorder.

I will enlarge upon the Master's viewpoint later. Meanwhile, there are some further aspects of maya to be dealt with. Turning the pages of history, we read of men who were regarded as heroes and great statesmen, and if seen in their true light were in reality glorified scoundrels and mass-murderers. The man who kills one of his fellows is punished as a criminal, but men who have plunged the nations into wars and have been responsible for the deaths of thousands have gone scot free merely because they did not commit murder with their own hands. True, after the war of '39 to '45 Hitler's accomplices were hanged as war criminals, but that doesn't alter the fact that there are still persons who have an admiration for such forceful personalities as Julius Ceasar, Napoleon, Bismark, and even Hitler himself.

Moreover, if the German youth had not been glamourised and led astray by the mirage of maya, they would have seen Hitler for the screeching, hysterical demagogue that he was, and the second world-war would have been avoided. Indeed, it is

maya which not only prevents unbalanced and hero-worshipping multitudes from seeing men of power (and in power) in their true light, but it also prevents some of these men themselves from seeing themselves as they really are. Hitler did not see himself as a multi-murderer, he thought himself a kind of "Messiah"; for just as he glamourised his myopic followres, he glamourised himself. I grant that Hitler was an especially pronounced example of political scoundralism, yet all sane persons who can sweep away the distortions of maya must see that any man in power who involves his nation in war for purposes other than self-defence or the curbing of aggression, is a multi-murderer and a monster in human form, to whom the lives of thousands of his fellows are as insignificant as so many flies. And this is how the Masters of Wisdom - the Lords of Compassion see such men in all their moral nakedness.

To deal with the countless phases of glamour is of course quite impossible here; but one glaring example and its outcroppings should still be mentioned. I allude to the fanatical notion that the embracing of one particular ideology is essential for the "saving" of the world. Far from this being true, the Masters maintains that such a notion has been inspired by the dark forces together with the idea of the totalitarian State. Totalitarianism is a debased distortion of the spirit-of-service ideal, for as soon as service is enforced, it becomes slavery and loses all its merit. Hence totalitarianism is a backward step in spiritual evolution. Besides which, the system allows of deplorable abuses, and owing to the evil traits in human nature, doesn't work out the same in practice as in theory. But that is not to say that the Masters approve of the methods at present used to oppose it. In fact for the nations to talk of peace while at the same time

they are doing all they can to create bad blood and thus frustrate that very desideratum, only serves to show how much they are still dominated by maya. In former times religious intolerance was exploited as an excuse for war, and unless the politicians alter their tactics, we may find that ideological intolerance will be exploited for the very same purpose. Seen through the eyes of the Masters, it is a mistaken policy to employ violent publicity against the spread of an undesirable ideology, for as human beings when thwarted want certain things all the more such methods only defeat their own ends. The methods inspired by the Masters consist in efforts - already suggested by some thinkers - to improve the bad living conditions which prevail in many countries, so that the alluring promises of totalitarian propagandists will prove of less strength.

And now finally we come to Brotherhood as the Masters envisage it. To Them, Brotherhood does not mean one ideology for the whole world, but UNITY IN DIVERSITY. Just as a respectable family does not nor has the right to interfere with the internal arrangements of neighbouring families, neither have the nations this right, and the fact they attempt to do so is a sure sign that they fail to understand the true principles of Brotherhood. The same ideology or political System is not suitable for every nation in view of differing temperaments, traditions and so on; but this need be no obstacle to co-operation (as opposed to coercion) towards the general good. There is also this to be said; some nations require to experience certain Systems in order to see how they work, and in some cases to learn through bitter experience that they do not work, and how their units have been duped and exploited. Though it may be trite to say that the learning (Continued on page 25)

GNOSTIC RENAISSANCE AND SACRAMENTAL CHRISTIANITY

As indicated by the steadily increasing number of scholarly works on Gnosticism and by the unprecedented interest evidenced on the part of theologians and the general public regarding the beliefs and practices of the Christian Gnosis of the first three centuries, Christendom today stands on the threshold of a Gnostic renaissance. Far from being a "Faith Forgotten" as G.R.S. Mead named it in the early part of the present century, the Gnosis could more accurately be named today a "Faith Rediscovered." Biblical archaeology and liberal theology have entered into a unique and promising alliance with certain enlightened psychologists as a result of which Christians of many Churches and in all walks of life have begun to study the long-forgotten heritage of the wise knowers of the early Church. The conquering lion of truth has again sounded his royal roar, and according to all appearances Christendom is beginning to listen.

The Liberal Catholic Church is perhaps the only, and certainly the first, apostolic and sacramental ecclesiastical body in modern times to openly proclaim itself gnostic and to have devoted the largest portion of its efforts to the revival of that "Theosophia Christiana" (Christian Divine Wisdom) which was lived and taught by the early Gnostics and was secretly kept alive by mystic sects and individuals during the dark ages of persecution and obscurantism down to the present time. Today, when the remnants of the Gnosis are patiently gathered and brought to light by scholarly research, and the agitation and interest in universities and seminaries daily increase, Liberal Catholics should surely ask themselves, "What role can we play in this gnostic revival?"

It is generally known that the favourable response that has come from theologians regarding the recently published Gnostic manuscripts originated with the protestant theologians. One might say that this is both strange and understandable. It is understandable because Protestants have traditionally been more attentive to Biblical exegesis and so the discovery of Biblical - be it apocryphal - literature centuries older than some of the oldest manuscripts of the canonical scriptures, has naturally aroused the interest of protestant Biblical scholarship. Also, the Roman Catholic Church, considering itself the only legitimate successor of the Councils that condemned the Gnostics, may feel a stronger obligation and compulsion to decry the revived fragments of what Rome considers to be a singularly dangerous heresy. Nevertheless, it seems that sacramental Christianity should be at least as interested in the Gnosis and its revival as Protestantism, for it is obvious that there exists both an implicit and an explicit relationship between the Catholic sacramental system on the one hand and Gnosticism on the other. On the other hand, there is little real hope that Rome (or for that matter any of the major Eastern Orthodox Churches) would or could undertake the task of effectively reinterpreting the Catholic teachings in the light of Gnostic symbology and mystical theology; it will largely fall to churches like the Liberal Catholic Church to act as pioneers in this highly significant effort. It may be well worthwhile for Liberal Catholic Christians to reflect upon the possibility that the agencies which induced Bishop Wedgwood and Leadbeater to organize this new Church may have foreseen the forth coming Gnostic Renaissance and wished to prepare an ecclesiastical vehical which would be ready to unite with the mysticism of the Gnosis with the historical elements of

the Catholic and Apostolic Church. Could the many references to the functions of the Liberal Catholic Church in connexion with the coming World Teacher at least in part be interpreted as referring to the symbolic reappearance of the Christos in the new impulse given to the world by a revival of the Gnosis, since all such impulses proceed from the same World Teacher?

While there is still much pioneer work to be done in the various fields of Christian teaching and practice, so far as the full-scale revival of the Gnosis in Christendom is concerned, it appears that the efforts of the earlier pioneers are already producing remarkable results. This is especially evident in the field of Biblical exegesis where the discovery of, and the enthusiastic reception accorded to, the Essenes and Gnostic papyri of Qumran and Nag Hamadi respectively have forced some of the least liberal religious quarters to reconsider and revise their position. The number of protestant theologians raising the value of the new discoveries is less than that of the most conservative of all authorities, the Roman Catholic Church, is also beginning to yield to some measure to the impact of the suddenly unleashed torrent of Essence-Gnostic truths. In the immediately succeeding paragraphs we shall analyse some recent statements coming from an authoritative Roman source which indicates the changes that are apparent in the official opinions of Catholic scholars.

An article recently published by a scholar of the Jesuit Fordham University in New York, Fr. Gleason, S.J., Chairman of the Department of Catholic Theology, gives every indication that the Catholic hierarchy is contemplating a radical change in its attitude regarding the inter-

pretation of the Bible. The writer of the articles begins by saying that "in the 16th and 17th centuries, Catholic Biblical science had been outstanding, but the 18th and 19th centuries witnessed a great decline...Catholic scholars were largely on the defensive and often mistook antiquated positions on Biblical scholarship for 'orthodoxy.'" Fr. Gleason credits the late Pope Pius XII with "putting an end to the slumber" of Biblical scholarship when, in his encyclical DIVINE AFFLANTE SPIRITU (publ. 1943) he issued certain directives for a revival of Biblical studies. The writer modestly remarks that "external circumstances...such as...archeology and the research into Ancient Near East cultures also favoured the revival." It is rather obvious that this is, to say the least, an understatement. Most likely the startling nature of these external circumstances" made it imperative for Roman scholars to awaken from their "slumber" which was more like a hypnotic sleep induced by the spiritual blindness of the Nicene Fathers and prolonged by frequent papal decisions, notably the condemnation of "modernism" by Pope Pius X, (2)

While in the past Roman Biblical scholarship maintained that the Bible was accurate history, every portion being literally true, Fr. Gleason voices opinions of a rather different nature, and all this is in accordance with the directives issued by Pope Pius XIII:

It is generally admitted by Catholic scholars today that the Bible contains many different 'literary forms'...Moreover, each literary form has its own type of truth - the truth of didactic poetry is not the truth of modern critical history. For example, the book of Jonas is...considered today to be an example of didactic fiction...Other lit

erary genres appear also. The Canticle of Canticles is...described by scholars as an allegory. The book of Paralipomenon makes use of documents with such freedom that it seems to be a moral instruction... rather than what we would call history today. The first eleven chapters of Genesis might be called 'symbolic history'... (in the Bible) there is much that is symbolical rather than literal. Sometimes, too, we find fables...Poetry and prophecy occur and historical fiction and romance...Parables occur often.

Quite accurately the writer remarks later on that "the ancient East's idea of history is not identical with our modern Western idea of history." If this view of "epic history" would be adopted in reference to the Bible it would place the Old Testaments in the same category as, let us say, the Hindu Puranas, which are semi- and pseudo-historical in nature but contain much didactic religious system.

Regarding the New Testament, our writer while insisting that the same "is history, containing no error, and wholly truthful," also admits the presence of "literary forms" that are anything but "wholly truthful" in the historical sense. He classifies the story of the Magi as a popular legend; the two accounts of Judas's death are regarded by him as belonging to the same "story category"; the description of the strange happenings following the death of Jesus as recorded in St. Matthew (27:52-53) are treated in the same manner. Commenting further on the literary forms employed in the New Testament Fr. Gleason writes:

At times too, in the New Testament it may be

that internal experiences are presented as though external. Could the angels' appearances to Mary, to Joseph and to Zachary be classified thus? Some incline to think so. There are also Catholic scholars today who willingly entertain the hypothesis that the voice heard at Jesus' Baptism is an example of the exteriorisation of his interior experience.

But, may we ask, is this not very much akin to the Gnostic view of the Biblical Scriptures? Have not such men as Philo, Alexandrinus, Valentinus, Basilides and Marcion held that the Bible, especially the New Testament, is largely the symbolic record of the "internal experiences" of the gnostic but presented as an historical narrative "as though external?" Remarkable indeed! Even more so than the foregoing, the following passages in Fr. Gleason's article could have been written by any of the Gnostic Teachers, or for that matter by H.P. Blavatsky or Annie Besant:

The Semitic concept of truth itself is not identical with the modern Western concept. It has rightly been pointed out that to the ancient Semitic people truth has less a conformity of mind and object than a happening... Truth has a highly existential implication in Semitic thought. It is something experienced, lived. The primary purpose of the inspired writers was not to indoctrinate their readers with a series of propositions but to bring them into a living encounter with the living God.

If we were to substitute the name Gnostic for Semitic in the above-quoted sentences they would be even more accurate in content. And how fervently do we hope and desire that the "exist-

ential implication of truth" would be more fully realised by theologians and that " the primary purpose" of preachers and priests would no longer be " to indoctrinate" anyone " with a series of propositions " according to the Aristotelian method of Thomistic theology! But that is too much to hope for.

The foregoing paragraphs indicate clearly that the largest and most conservative branch of sacramental Christendom has begun to respond after its own fashion, and certainly within the context of its own rigid theology, to the external challenge coming mostly from those astute theologians and psychologists that are at present (at least in this writer's opinion) engaged in the ushering in of a Gnostic Renaissance. Needless to say, the advances that we may expect to be made in these particular quarters are not likely to be of a rapid or spectacular nature, or to lead to an actual repudiation of the decrees of the Council of Nicaea and other ex-cathedra decisions which have led to the virtual erasing of the Gnostic tradition from the face of the earth; and it is difficult to conceive that any such truly significant changes could take place within the body of the Church of Rome on a large enough scale to transform her into a more or less Gnostic Church. But what Rome and other major branches of the Church Catholic and Apostolic cannot do, small Catholic Churches possessing a liberal theological framework and unhampered by the dead-weight of many centuries of erroneous decisions and falsely defined dogmas can do. Indeed, according to all indications, it will mostly fall to Catholic Churches of this independent and liberal kind to attempt the "magnum opus" of transmuting the base metal of mediaeval catholicism into the shining gold of the Gnostic Church of the Future. In order to indicate the direction of this most

significant work and to explore the means by which it may be facilitated and accomplished we shall now briefly outline some of the areas where the ties linking the Gnostic Tradition with sacramental Christianity may be discovered.

First, there is the matter of the seven historic sacraments themselves. As indicated at the outset of our present study there exists considerable evidence indicating a connexion between the Catholic sacraments and Gnosticism. It must be admitted, however, that this evidence is largely implicit and only to a small extent explicit. Even now, after many singularly illuminating Gnostic scriptures have been discovered by archeologists, we do not possess many statements that prove that the Gnostics practised the seven sacraments as we know them today. Nevertheless, judging by the general context of Gnostic philosophy, it appears much more likely that the sacramental system evolved out of the rites and practices of the Gnostics than from the primitive mumbo-jumbo current within the motley crowd of renegade Jews and uninformed Roman slaves that constituted the following of the non-Gnostic Fathers of the kind of Irenaeus, Tertullian and Hippolytus. It is commonly recognised that the Gnosis represents the missing link between the religious tradition of classical antiquity and Christianity; but unlike the missing link of biology this link has now been discovered. The sacraments of the early Church were instituted in accordance with the age-old pattern of the mystery-schools. The sacraments were called mysteries by the early Christians and are still so named by the Eastern Orthodox Churches. Outward signs of inward spiritual grace have been noted in the initiation rituals of Greece, Egypt, and Rome and there exists an unwritten tradition among the better informed of the Eastern Church to the ef-

fect that the sacramental system of Christianity was strongly influenced by the ceremonies of the Egyptian Mysteries and that the Egyptian Gnostics were responsible for the adaption of these ancient mysteries to the Christian framework. The word sacramentum itself is of pagan Roman origin, having been the technical term denoting certain types of oaths and pledges current in ancient Rome.

In the writings of the Early Fathers, the element of mystery was greatly emphasized. The Sacraments were regarded as outward signs representing a mystery that could not be evidently or substantially manifested without the agency of such an outer sign. As light bears witness to the principle of light, or the bending of a tree branch bears witness to the wind, so the sacraments were regarded as the manifesting agents of the mysteries which in the words of St. Clement, "are delivered mystically." In the beginning of the Christian era some of the Mystery Schools were still in existence in Egypt and parts of Asia, and their influence is evident in the doctrines and practices of the Gnostics, Neo-Platonists and similar mystical schools which in turn passed the Mystery-tradition on to Christianity. The process of selection and compilation which resulted in the Canonical Gospels led to an inclusion of extracts from these teachings. The sacramental system which derives its origin from the apostolic tradition rather than the Bible links modern Catholic Christianity in a direct manner with the Ancient Mysteries.

Let us take a few examples. The Sacrament of the Holy Eucharist, of the Lord's Supper, derives much of its sacredness and power from its august origin within one of the sublimest rites of the Greek and Egyptian Mysteries. In these

Mysteries there was a twofold initiation, symbolized respectively by bread and wine, or by flesh and blood. The rebirth in the flesh consisted in the purification of the lower self or personality; to this first or fleshly rebirth was added the second rebirth, known also as the baptism of blood, or the infusion into the personality of the wine of the spirit. Outside of the two most frequently quoted Biblical passages (3) dealing with the subject of the Eucharist this is most clearly evident in the interview of the Lord with Nicodemus in John, iii: "Except a man be born again, he cannot see the kingdom of God... Except a man be born of water and of the Spirit, he cannot enter into the Kingdom of God. That which is born of the flesh is flesh: and that which is born of the Spirit is spirit."

The Sacrament of Holy Orders is another example. The rituals of the Ancient Mysteries were divided into parts or sections. There were at least two, the Greater and the Lesser Rites, but in some systems, notably the Mysteries of Eleusis, the candidates progress through nine steps to conform with the months of the human pre-natal epoch. It is startlingly as well as inspiring to find that the Sacrament of Holy Orders also has nine divisions beginning with the Order of Cleric and ending with that of Bishop, thus following the nine-fold pattern of the Mysteries.

The influence of the Mysteries (and with them of the Gnostics) is evident in many of the lesser ceremonials and customs of the Church. To mention but one interesting example, the origin of the crosier or pastoral staff associated with the office of Bishop has been traced by several noted Egyptologists to the third sceptre of Osiris, known as the *concoupha*, or was, a short-handled crook signifying the deity's power to rule the

region of the earth as father and keeper of the inhabitants thereof. Among the ornaments found in the tomb of Tutankhamen was a symbolic crosier similar to a conventional catholic bishop's crosier. In the Eastern Church, the crocia, which is approximately equivalent of the Western crosier is surmounted by two serpents, opposed, their bodies entwined forming the Greek letter T. It is apparent that we are dealing here with a Christianised version of the caduceus of Hermes. Representations in the Catacombs of Jesus or Orpheus frequently show the insignia of the shepherd and occasionally of the caduceus; since Hermes, the bearer of the caduceus was also called the psychopompos or shepherd of souls, all this is not really very surprising.

Numerous indeed are those areas within the framework of sacramental Christendom where the influence of the Gnostics, the transmitters of the mystery-tradition of antiquity, is apparent. One of the lesser known areas is in the realm of Church music. The use of hymns, or religious lyric poetry sung to music, originates with the Syrian teacher Bardesanes (Bardaisan) and his equally famous son, Hermonius, whose hymns or cantilenas had a profound influence upon the music of the Church. The Syrian Church Father St. Ephrem of Edessa (320-79 A.D.) succeeded in diverting his faithful from the Gnostic chants by substituting 'orthodox' words for the Gnostic lyrics but leaving the musical structure unaltered. (4) There is some evidence that the Ambrosian Chant and possibly the Gregorian Chant were influenced by melodies composed by the above-mentioned Syrian Gnostics.

Neither was the Gnostic influence upon the Church restricted to the first three or four centuries. Looking at the history of the Dark Ages

we find that the Gnostic and Manichaean tradition was perpetuated both outside and inside the Catholic Church by so-called "heretical" sects and by persons within the clergy and Hierarchy who, outwardly conforming to church dogmas, secretly adhered to the precepts of the Gnosis. The example of the Albigenses is particularly significant for several reasons, the first being that these medieval Gnostics possessed an ecclesiastical organisation and sacraments similar to the Church, and secondly, because they held many ideas that can be found in modern theosophy, such as reincarnation, abstention from the killing of animals, and vegetarianism. The Albigenses had priests and bishops, celebrated a form of the Lord's Supper, and administered a form of Extreme Unction (called the consolamentum) that could be administered only once during a person's lifetime. There are some who held that the dispersed and persecuted Albigensian Bishops who travelled all over Europe in the disguise of Troubadours and tradesmen, were among the first to be referred to as "Episcopi Vagantes" by their enemies of the established Church. (5)

In conclusion we may repeat that the evidence linking the Gnostic tradition with sacramental Christianity is considerable and is likely to grow greatly if aided and enforced by enlightened scholarship. It is evident that the Ancient Wisdom, or Gnosis, alone can restore the seven historical sacraments to their proper stature in Christendom. The science of the soul (illumination) is not a matter of scholastic theology or of Biblical exegesis; now as ever it belongs to the world of mystics and knowers. The sacraments are Christendom's Jacob's ladder extending to the stars upon which the angels ascend and descend. This ladder, with its seven mystic rungs, leads man by degrees of inner attainment to the celestial abode.

when he came. Sacramental grace is a mighty and supremely real force because it proceeds from the root of consciousness and is operated by the most deeply rooted archetypes of our psyche. Similarly, the true Gnosis is both mighty and immortal, which is why it survives through the ages, until the time comes for it to be restored. The more the seven sacraments are interpreted, understood and practised in the light of the Gnosis, the more their grace and redeeming power will grow and expand to cover the whole Christian world with their blessing. Like the seed that has lain dormant under the snow until the time has come for it to be revived, Catholic Christendom may yet rise triumphantly from the state of suspended animation to which the Nicene Fathers condemned it. May those who recognise this possibility devote their labours with increasing force to this great task and may their efforts be crowned with the success they so richly deserve.

(1) "New Trends in Scriptural Interpretation", originally published in FORDHAM, Fordham Univ., N.Y., Winter 1960. Present quotations taken from reprint of same article in THE CATHOLIC MIND, New York, July-August, 1960. Vol. LVII, No. 1150.

(2) In his Encyclical PASCENDI DOMINICI GREGIS the (now canonised) Pius X anathematized and suppressed the school of Catholic Modernism as represented by such eminent scholars and philosophers as M. Blondel, A. Fogazzaro, F. von Hugel, G. Tyrell, R. Murri, A. Loisy, E. LeRoy. The modernists - most of whom voiced views similar to the ones propounded above by Fr. Gleason - were accused by the traditionalist Pope of converting Biblical belief into "fictions, symbols and instruments" and their teachings were referred to as a "synthesis of all heresies." The encyclical was published in 1907 which clearly shows that rigid traditional-

ism was not confirmed to Roman Catholic Biblical scholarship of the 18th and 19th centuries but indeed flourished in the 20th century and on the papal throne itself.

(3) Luke, xxii, 19-20, and John, vi, 53-6.

(4) See S.EPHROM, SYRI HYMNI ET SERMONES, by T. J. Lamy (Dessian, Mecklenburg, 1902) III, Chapt. ii, iii.

(5) For these and other data on the Albigenses See R.J. Warner, THE ALBIGENSIAN HERESY, London, 1923, Vol. I and II; also Milman HISTORY OF LATIN CHRISTIANITY. New York, 1860, Vol. 5.

Dr. Stephan A. Hoeller.

(Reprinted -THE LIBERAL CATHOLIC - December, 1960)

..oOo..

Continued from page 11.

of hard lessons is often a necessary step in evolution, yet the facts remains. Hence the full all-embracing Ideology with which the Masters endeavour to inspire mankind.

(THE METAPHYSICIAN)

Cyril Scott.

MAGAZINE RENEWALS

Please take note that if you began with Vol.1 No.2, then your subscription will be due March and if you began with Vol.3 No.2, then your subscription will become due in April. So please take note of the number of your issues.

ASST. EDITOR.

GNOSTICISM AND THE CHURCH TODAY

It was with the publishing about 1850 of "ISIS UNVEILED" by H.P. Blavatsky that the lid was blown off the materialistic age which first began with the Council of Nicaea in 325 A.D., when the last vestiges of the GNOSIS was driven from Christendom. It was the work of H.P.B., to show the underlying principles of the Gnostics within the Christian Religion. The 19th century was one of gross materialism in the fields of science, philosophy and religion. One of the Princes of Light had stated that unless the world accepted the principle of UNIVERSAL BROTHERHOOD in practice before the close of that century, all would be lost for the next 5,000 years. Universal Brotherhood means that all men are equally divine in their essence and recognises no distinction of race, creed, sex, caste, or colour - this is the Divine Nature of Man or the GNOSIS of GOD GOD AND THE SOUL.

Whenever a Messenger appears in each century, his work is to prepare the groundwork for the changes which will result from his or her initial labours. The Theosophical Society failed the Princes of Light and its Founder H.P.B., in the eighteen eighties, this meant that the Princes were compelled to withdraw from the T.S. The Princes sought individuals who were willing to be trained for the next stage of the Plan, they chose Annie Besant and C.W. Leadbeater for this purpose.

Dr. Annie Besant was a wonderful orator and a very dominating person and was the best person to formulate the teachings of Theo-Sophia or Gnosticism into a form which would be palatable to the mentality of the 20th century. C.W. Leadbeater was a former Anglican Minister who became a pupil

of H.P.B. He developed the Power of Seership under the guidance from his own Prince of Light and he collaborated with Annie Besant in bringing additional evidences to support Gnosticism.

The teachings of Theo-Sophia or Gnosticism can be summarised in the following: "Man is an Immortal Spirit whose power of development is unlimited. The life-giving Principle is omniscient and beneficent. Each man is the master of his own destiny, and happiness lies within the reach of those who place themselves in harmony with the Divine Law."

Master Jeshu was very anxious for the Gnostic Principles to be brought forward within His Church and inspired Bishops Wedgwood and Leadbeater to form the Liberal Catholic Church in 1916, securing Valid Orders through the Old Catholic Church of Holland by the consecration of Archbishop Arnold Harris Matthews. It was the work of the scientifically trained seer - Bishop Leadbeater - to investigate the foundations of Gnosticism and embody his findings within the new Church. We now know that this work was thwarted by human nature and true Gnosticism did not find its way into the L.C.C.

Bishop Leadbeater remained at heart an Anglican and this coloured the results of his clairvoyant investigations coupled with the human frailty of indulging in wishful-thinking, for instance, what he was not permitted to know, he imagined and these thought-forms created by him were accepted as fact. This led him into many errors and consequently misled the present-day Theosophists, we must remember that this act was not deliberate and is in no way considered to be wilful deception, but was entirely due to the frailty of human nature.

Although the Powers of Illumination and Seership are identical in aims and purpose there is a difference between them: Seership is an acquired faculty and is subject to the vagaries of human nature, whereas Illumination is an inherent faculty and is not subject to the curse of human nature. Leadbeater, Besant, Jinarajadasa and Hodson, whilst in themselves very sincere people, and in their own way devoted to the Princes of Light, have nevertheless created confusion among their worshippers.

As we have said, it was the wish of Master Jeshu (Jesus) for His Church to recapture the principles of the Gnosis and it was hoped that Leadbeater and Hodson would be the instruments for His purpose. In spite of the Power of Seership possessed by these two worthy gentlemen, they have failed utterly in their task. It is extraordinary that with the power at their disposal, they failed to realise that the Primitive Christian Church was GNOSTIC, they failed to make contact with the records of the Gnostics to bring them forward, it is also inexplicable that Leadbeater could have held to the outmoded orthodox conceptions and try to adjust them to fit into the Theo-Sophical framework.

It was due to the failure of Leadbeater and other Bishops of this Rite to abandon the old conception of Christianity and devote their attention to the propaganda of Gnosticism which would offer to our sick world a logical and practical form of the Christian Gnosis. But like all Churches which are not based upon the Eternal Verities, they failed and became just another Catholic Church, content merely to satisfy a few chosen people (Theosophists and Co-Masons) who have accepted the instruction of Leadbeater that it would be a good thing for them to enter the

L.C.C., in order to hasten their own "advancement".

When it was realised that the L.C.C. had failed in its purpose, three of the Princes of Light requested us to take over where the L.C.C. failed, this meant that we had to hasten our own development to the stage of being Illumined by our own Divine Soul. It is absolutely imperative that the investigator should be free, that is, as far as humanly possible, from the vagaries of the human mind in order to make the necessary spiritual investigations into the occult memory of the Gnostic Epoch of the first three centuries of Christianity.

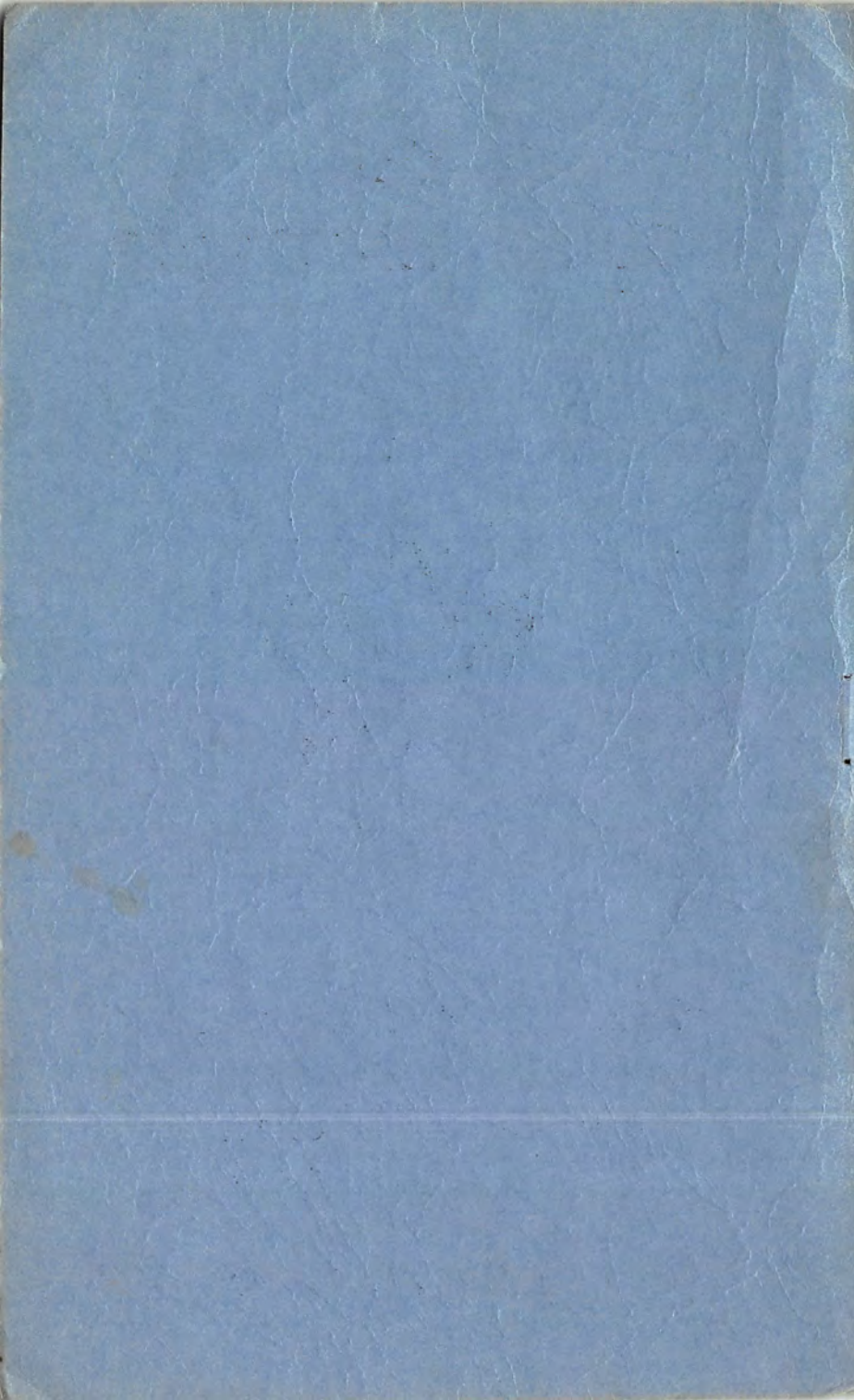
THE PRE-NICENE GNOSTO-CATHOLIC CHURCH was brought forward due to the results of our investigations into the backgrounds of Gnosticism. We have altered the wording of the Ritual of the Mass to bring it into line with the Gnostic Rituals, and our theology is now based upon that of Gnosticism with the eliminations of the accretions of the Post Nicene Fathers of the Church. The time has not come for this Church to begin it's public work as we all know that within the Plan of Evolution the new impulses follow a very strict rule of time-cycles. Before this Church can function, the faithful must have a working knowledge of the GNOSIS and until this becomes possible, the initial members will have to be drawn from the Pleroma and then its doors will be thrown open to the general public once the foundations have been laid.

It would seem that every effort instituted by the Princes of Light to advance the spiritual evolution of man appears, on the surface at least, to be thwarted by the vagaries of human nature. The vehicle chosen or formed is allowed to con-

inue in spite of its failure to achieve the original purpose, as it still remains a channel through which many people may receive a grounding of the Gnosis, but the driving force which first launched it is withdrawn and then redirected to the new vehicle. Naturally, the failing vehicle looks with scorn and suspicion, perhaps with a certain amount of unconscious jealousy, at the new vehicle and refuses to co-operate with it, then they fail to work with the new impulse, they become like a stagnant pool or billabong.

History abounds with instances of stagnation, the Roman Catholic Church grew out of pride, greed and superstition and is now facing the future with fear and uncertainty. The Protestant Churches of all kinds have followed the same pattern and both have persecuted the Gnosis with every available means. The Theosophical Societies first showed great promise but this was defeated by the egotism, pride and separateness of its members and **c**rysalisation of the Eternal Truths into dogmas. The Liberal Catholic Church seems to have followed the same inevitable pattern, it has lost its fire to stir the imaginations of the people and has become a Church being wrecked by internal dissensions and splits. The Co-Masonic Rite has followed the same pattern and has sunk into obscurity.

We, being the Prince-Primate of the PRE-NICENE GNOSTO-CATHOLIC CHURCH, conceive the Church of Christ as being the Body and Soul of ALL men and hence our outlook is Universal on all levels of consciousness, this may be due to our being able to know the Souls of Men as ourselves. The Christ said: "And other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice; and there shall be one fold and one Shepherd."



THE HOLY MASS

The Holy Eucharist, which is commonly called the MASS, is the central act of Christian worship and is the representation of the mystery drama, re-enacting in time and space the primal cosmic Sacrifice of the Logos; the incarnation or descent into matter of God the Son. It helps us to realise that our own bodies are expressions of our consciousness, of the indwelling Spirit; so that bread and wine which nourish our bodies become here the special expression or manifestation of the Christ, the channel of His blessing for the nourishing of our Souls.

We find that by putting together the four accounts of the Last Supper as they appear in the texts of Matt. xxvi, 26-28; Matt. xiv, 22-24; Luke xxii, 19-20 and I Cor. xi, 23-25, we have the essential nucleus of the Rite. We also take the other references given in the First Epistle of Clement to the Corinthians; The Epistle of Barnabas; St. Polycarp; Shepherd of Hermas; St. Justin Martyr; St. Irenaeus; Acts of Judas Thomas; Clement of Alexandrinus and Origen; The Second Book of the Apostolic Constitutions; Hippolytus; Saint Cyprian and many others. There are the remains of the doctrines of Valentinus, Marcion, Basilides which also show the rudiments of the liturgy. All these have left us definite allusions to the liturgical rites as practised.

The MASS is designed to enable all the people to take part in this act of service to God and to release a spiritual outpouring upon the world as a whole. This will cause the participants to be uplifted and receive spiritual refreshment. -THE PRE-NICENE GNOSTO-CATHOLIC RITUAL OF THE MASS.