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THE DIVINE PYMANDER* OF HERMES TRISMEGISTUS

(1) THE FIRST HEAD,—THE THEOLOGICAL

In the previous article the general nature and inter-relations of the Three Heads of the Trismegistic Writings were outlined; the term "head" being used in the sense of an "arche," idea, or principle. These were: (1) the Theological Head,—the Science or Idea of God; (2) the Cosmological Head,—the Science of the Cosmos; and (3) the Anthropological Head,—the Science of Man.

Tomes upon tomes have been written concerning God, but it is still of interest and profit to consider what is postulated of Him in the Pymander before proceeding to deal with the Cosmos and Man.

In a discourse to his disciple Tat, Hermes-Trismegistus explains how God, although the Unmanifest, is yet also the Most Manifest, and that in order to understand the Theological Head, God must be considered: (1) as the Unmanifest, (2) as the Most Manifest, and (3) as the Unmanifest and at the same time Most Manifest.

All that can be predicated of God falls conveniently under these headings.

(2) GOD, AS THE UNMANIFEST.

"This Sermon I will make to thee, O Tat, that thou mayst not be without the Mysteries of God, Who is beyond all name. Do thou contemplate in thy Mind (Nous) how That which to the many seems unmanifest, may be most manifest unto thee.

For were It manifest, It would not *be*; because all that is manifest is subject to generation,—for it hath been made manifest. But the Unmanifest for ever *is*, and needeth not

* More accurately "Pœmander," but the work is better known as "Pymander," and therefore this name is adopted throughout these articles.

to be made manifest. It ever is, and maketh other things manifest. Being Himself Unmanifest, as ever-being and ever-making manifest, He Himself is not made manifest, nor generated."—V. 1.

The Unmanifest is God considered as Transcendental. But this taken alone is a partial truth because it does not regard God also as Immanent. For if God were only Transcendental He would remain remote and without any intimate relation with His manifestation. But, nevertheless, it is an important aspect of theology, which, if disregarded, results in pantheism.

"If all things manifested have been and are being manifested, and are not made manifest by themselves but by another; and if the manifested are the Many, or rather the All, and if all things are dissimilar; there must be One Who is the Manifestor of All, and He must be Unmanifest and prior to all things that are made manifest."—XIV.2.

God the Unmanifested is the Undifferentiated. He is the One Who is eternally beyond all categories and distinctions. As such He infinitely transcends all being—for "being" implies finite particularity or individuality, because one particular being is itself and not another,—"this" being is not "that" being, whatever be the nature of either. But God must be transcendently beyond all such ontological distinctions. He gives to things not only their particularity but also their inexhaustible variety of possible development and progression.

Thus it is clear, in this sense, that the Unmanifest is not the Manifest.

"The Good is in nothing but in God alone; or rather, the Good is God Himself eternally. The One is the Beginning of all things, for It giveth all things and is altogether and for ever the Good. This belongs to none but God alone, for He stands in need of nothing, that He should desire it; nor can anything be taken from Him."—VI. 1.

It is sometimes affirmed that because God is God He *had* to manifest Himself; but this evidently is not really true, for He is in need of nothing.

"To understand God is difficult; to declare Him is impossible. For the Incorporeal cannot be expressed by the

corporeal; the Perfect cannot be comprehended by the imperfect; nor the Eternal by the transient. The One for ever is: the other passes away. The One, indeed, is Truth: the other is the shadow of reality."—Ex. II.

"The Good is always active and creative but this cannot be in any other than in Him alone Who taketh nothing but willeth all things to be.—X. 3.

"He is greater than all names, so great is He. For verily He is The Only One, and His Work is to be the Father."—V. 8.

"For Good is not to be transcended: It is unbounded and endless; unto Itself without Beginning, but unto our knowing, seeming to have a beginning."—IV. 6.

"God is not a Mind (Nous), but the causality of Mind; God is not a Spirit,* but the causality of Spirit; God is not a Light, but the causality of Light."—II. 14.

And yet, in another sense, God is Light, but Light is not God. Similarly, God is One, but Unity is not God; because, strictly speaking, if unqualified unity is predicated of God, it distinguishes Him from Plurality; whereas the Unmanifest is Super-Unitary, as being neither one nor many, but rather as being the Monad which comprehends all numerical ideas.

"The Monad, being the Arche (*ἀρχή*) and the Root of all things, is in all things, as it were, the root and the beginning; for nothing is without a beginning, but the Beginning (Arche) is from nothing but Itself, since It is the Beginning of others.

The Monad, then, being the beginning, containeth every number, but Itself is contained by none; It engendereth every number, but is engendered by no other one."—IV. 10.

"It is impossible that number, place, and measure could be conserved without a Maker; for no Order can be made by disorder and disproportion. If the unordered lacks something in that it doth not follow the way of Order, nevertheless it is under the Maker, although He hath not yet ordained the Order of it."—V. 4.

"God is the Maker of all things, and in His making, He maketh all good, like to Himself; but they, while they are

* In this connection it is interesting to note that the well-known Biblical text (John 4/24) correctly translated is not "God is a Spirit," or "God is the Spirit," but "God is Spirit."

becoming good by their operations, are unproductive things.”
—IX. 5.

But God is not in any sense subject to Necessity; such, for example, as that He *must*, by a necessary Divine Law, produce only that which is perfect and good. For although this is ultimately true, yet He exercises His absolute freedom from Necessity by endowing man with freewill to choose to follow good or evil; order or disorder; the perfect or the imperfect; and He manifests His Infinite Omnipotence as well as His Ineffable Love by bringing order, goodness, and perfection out of all the disorder, evil, and imperfection that man causes by his self-will.

The manifested, therefore, although Good, is not *the* Good, but rather Good in the making, and God is the Transcendental Unmanifested GOOD to which all things aspire.

(3) GOD, AS THE MOST MANIFEST.

“Being Himself the only Creator (Demiurgus) He is for ever demiurgic; Himself being in what He creates, for did He separate Himself from His works, all things would collapse and die, the Life departing from them. But if all things are living, and Life is One, that One is God.”—X. 14.

“And there is not anything, of all that hath been and all that is, in which God is not.”—XII. 21.

“And in the All there is nothing that is not of God. Whence God hath neither magnitude, nor place, nor quality, nor form, nor time; for He is All, the All surrounding the All, and the All through the All.”—XII. 23.

If God is in All, and there is nothing that is not of God, then He must necessarily be The Most Manifest.

This is another important theological truth, which brings out God’s all-pervading Immanence. But if taken alone and understood in the sense that God is only Immanent and not also Transcendent, then it is pantheistic, and implies that God is *equally present* in all things. With such a conception of God there would be no beginning and no end; no source and no goal; for All would be one and one would be All. It also implies that God is Light, and Light is God; that the Cosmos is God, and God is the Cosmos; that Man is God, and God is Man.

But all this is obviously absurd.

“God is all things, not as receiving them from without, but as emanating them outwardly. God hath all things that are, nor is anything without Him, nor is He without anything.”—IX. 9.

The Trismegistic writings are not pantheistic; for although God is identified with the “All” in order to show that He is The Most Manifest, yet, at the same time, the distinction is made between God and the things which He creates. He is Immanent in them because they are of and from Him and could not subsist without Him, but He is not in need of them, and is Himself also without them.

“For God’s Act or Operation is His Will; and His Essence is to Will all things into being. For what is God and the Father and the Good, but the “*to be*” of all things that are not and the very existence of everything that is? This is God; this is the Father; this is the Good; whereunto no other thing approacheth or is present.”—X. 1, 2.

“And this is the administration of the Whole, depending upon the nature of the One, pervading all things through the One Mind (Nous), than which nothing is more Divine and more efficacious and operative; and nothing more unitive of Men to Gods, or of Gods to Men.”—X. 23.

“God is around all and through all things, for He is both Act and also Power (Energy).”—XII. 20.

God’s manifestations are His Acts or Operations and cannot really be separated from Himself; for He Acts by virtue of being what He is, and they exist by virtue of His Operations. Therefore, since all creation ceaselessly manifests His Power, He is in very deed The Most Manifest One.

(4) GOD, AS THE UNMANIFEST AND THE MOST MANIFEST.

Two apparently contradictory statements made together constitute a paradox. They usually represent two parallel sides of one truth, *e.g.*, the subjective and the objective; the inner and the outer; the above and the below; the prior and the posterior; the beginning and the end; the apparent and the unapparent.

In affirming that God is the Unmanifest and at the same time the Most Manifest, two different but parallel conceptions are presented which, thus united, embody a whole truth of

which the dual separate statements are but partial aspects, or semi-truths.

“ He is God beyond all name ; He is the Unmanifest ; He is the Most Manifest ; He, whom the Nous alone can contemplate, yet He whom the eyes may behold ; He Who is Incorporeal and yet Multi-corporeal,—nay, rather of every body, for there is nothing which He is not. For all are He, and He alone is All. And for this reason He hath all Names, in that He is the One Father ; and because He is the One Father, He hath no name, for He is Father of all.”—V. 10.

“ He is Himself both the things that are and the things that are not. For the things that are, He hath made manifest ; but the things that are not, He keepeth in Himself.”—V. 9.

“ He, then, alone Who is not manifest, nor generated, in His Imagination, imagines all things and maketh them to appear, and in their manifestation He appeareth in all and through all ; and especially to those in which He wills to appear.

“ Pray therefore first to the Lord and Father, to the Alone and to the One, to be propitious unto thee, in order that thou mayst know and understand so great a God, if but one Ray of Him illumine thy understanding (Noesis : intuition). For Noesis alone discerns that which is not manifest or apparent.”—V. 2.

The ordinary reasoning mind cannot grasp the inner significance of the Great Divine Paradox, but Noesis, which, according to Plato, is the Intuition of self-evident truth, catches glimpses of it without any reasoning process, although of course, it is not contrary to reason.

That God is Unmanifest and yet Most Manifest is analogous to His Transcendent Immanence.

God entirely transcends the Cosmos and Man because He is the Arche of their being ; yet He is wholly Immanent, as being the very be-ness of every being that the Cosmos comprehends. Thus He is both within and without the Cosmos and Man.

Again, although He interpenetrates every conceivable world and order of existence, yet He also retains His unrelated, exempt, and altogether independent super-essential Transcendence.

Further, although He is the Absolutely Undifferentiated, yet ultimately He is the Most Differentiated, for the ultimate nature of everything that is differentiated leads back to the Undifferentiated, where it transcends itself.

He is the Super-Unity and the Alone, yet He is the Most Prolific Multitude; He is both Subject and Object; Known and Unknown; Far and Near.

The Plenary Nature of the Supreme God-head overflows, as it were, into infinite multitude; yet, inasmuch as this multitude is really characterized by infinity, it must pre-subsist in the Infinite One. Hence, ultimately, it remains inconceivable, but when considered as proceeding from the Infinite One, it is characterized by finitude and becomes an infinite multitude of finite diversities. Yet behind and beyond all diversities—in the Cosmos and in Man—there abides the Unknown Immutably Sameness and Permanence.

In a similar manner God is the Universality of all universals, and yet the Particularity of all particulars. The more universal and all-comprehending that any title is in its implication the more is it truly applicable to God,—thus He is the All-pervading ALL. Yet, at the same time, He is also the Most Intimate and Innermost ONE of all unities.

“The Glory of all things is God, the God-head, and the Divine Nature. The Source of all things that are is God, Who comprehends both Mind (Nous) and Nature and Matter: the Wisdom that reveals all things. The Beginning is God, Who is the Operation, and the Necessity, and the End, and the Renovation.”—III. 1.

“He possesses the One Idea which is proper to Him alone, which is incorporeal, but manifests all ideas by means of bodies.”—XI. 16.

“If thou canst conceive God thou shalt conceive the Beautiful and the Good; the exceeding Bright Transcending Light, from God. For that Beauty is incomparable, and that Good is inimitable, even as God Himself.”—VI. 5.

“The excellences of the Beautiful are around the very essence of the Good; nay, they seem more pure, more unalloyed; perchance they are themselves the essence of the Good. For we may dare to say that the Essence of God, if

indeed He hath an Essence, is the Beautiful, and the Beautiful is also the Good."

"Just as the eye cannot see God, so it cannot behold the Beautiful and the Good. For they are integral aspects of God, wedded to Him alone, inseparable, most lovely, with whom God Himself is in love and they with Him."—VI. 4.

"The Good is the Beauty that nought can ever corrupt, which none can ever comprehend. For the knowledge of It is the Divine Silence and the repose of all the senses. For neither can he who understands That understand anything else, nor he who contemplates That gaze on aught else, nor he who hears That hear aught else, nor stir his body in any way. And shining then about the whole Nous it enlighteneth all the Soul, draweth it from the body, and transformeth it wholly into the Essence of God. For it is possible for the Soul to be deified even while it is yet with body, if it doth contemplate the Beauty of the Good."—X. 6.

"Is it not right then to ascribe to Him the appellation of God, and that of Maker, and that of Father, and of all three? God because of His Power; Maker for His Works and Operations; and Father because of His Goodness."—XIV. 4.

Thus He is the Transcendent, Unmanifested, Omnipotent God; the Immanent, Most Manifested Maker; the Omnipresent Father of all Goodness, Truth, and Beauty. Yet all these titles utterly fail to describe Him; therefore, He abides as the Unknown, Unthinkable, Ineffable ONE.

"Who, then, may sing Thee praise, of Thee, or to Thee?"

"Whither, again, may I turn mine eyes to hymn Thee;—above, below, within, without? There is no way, no place is there about Thee, nor any other thing of things that are. All are in Thee: all are from Thee, O Thou Who givest all and takest nothing: for Thou hast all, and nought is there Thou hast not.

"When, O Father, shall I praise Thee? For none can seize Thine hour or time.

"Concerning what, also, shall I hymn Thee? For what Thou hast made, or for what Thou hast not made? For what Thou hast manifested, or for what Thou hast not manifested?"

"Wherefore, how shall I hymn Thee? As being of myself; as having something of mine own; as being another?"

For Thou art whatever I may be; Thou art whatever I may do; Thou art whatever I may speak. For Thou art All* and there is nothing else that Thou art not. Thou art Thou; all that is made and all that is not made; Nous when Thou thinkest; Father when Thou makest; the Good when Thou workest."—V. 10, 11.

"Holy is the God, the Father of the Universals.

Holy is the God, Whose Will is performed and accomplished by His Own Powers.

Holy is the God, Who willeth to be known and is known by His Own.

Holy Thou art, Who by Thy Word (Logos) hast established all things that are.

Holy art Thou, of Whom all Nature hath been born an Image.

Holy art Thou, Whom Nature hath not formed.

Holy art Thou, Who art more Mighty than all power.

Holy art Thou, Who transcendeth all pre-eminence.

Holy art Thou, Who excelleth all praise."—I. 31.

* Cf. Ecclus. 43/27-28, "The conclusion of the matter is: He is all. We will sing praises because we cannot fathom."

JEWELS

"God speaks to that part of man which is alone better than all else in him, and than which God Himself alone is better."—(St. Augustine.)

"God is best adored in silence; best known by nescience; best described by negatives."—(Ibid.)

"We must contemplate things Divine by *union*, not in ourselves, but by going out of ourselves entirely and becoming wholly of God."—(Dionysius the Areopagite.)

"We negate everything in order that without veils we may know that Unknown which is concealed by all the light in existing things."—(Ibid.)

"By the inactivity of all knowledge one is united, in his better part, to the altogether Unknown, and by knowing nothing, knows above mind."—(Ibid.)

"Such as men themselves are, such will God Himself seem to be."—(John Norris, Cambridge Platonist.)

"We misapprehend God because we do not sufficiently contemplate Him."—(Ibid.)

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“God is ontologically remote, dynamically near.”—(Clement of Alexandria.)

“God’s centre is everywhere, His circumference nowhere.”—(St. Bonaventura.)

“He is within, yet not within. We must not ask whence He comes; there is no whence. For He never comes, and He never goes; but appears, and does not appear.”—(Plotinus.)

“The Absolute is Cessatio, Quies, Silentium.”—(Victorinus.)

“All true happiness consists in a participation of God, arising out of the assimilation and conformity of our Souls to Him.”—(John Norris.)

“The most rich and precious Excellencies of the Divine Nature cannot be discovered by the Soul as they ought to be, but by becoming Divine.”—(Henry More.)

“God is a Being above all being, a Substance above all substance, a Light above all light, before which all light is darkness; and a Beauty above all beauty, compared with which all beauty is deformity.”—(Dionysius the Areopagite.)

“God is most Hidden and most Present; most Beautiful and most Strong; Motionless, and beyond comprehension, without locality and in every place; Invisible and Seeing all things; Unchangeable and changing all; ever Working and ever Still; Filling all things, but not circumscribed; Providing all things, yet never distracted; Great without quantity, and therefore Immense; Good without qualification, and therefore truly and supremely Good.”—(St. Augustine.)

“We speak most eloquently of the works of Divine Omnipotence, when marvelling and astonished, we are silent; and then does man fitly praise by silence what he could not adequately signify by speech.”—(St. Gregory the Great.)

“God Who is without any limitation the First, the Greatest, and the Best of all things, spiritual as well as corporeal, and the Maker of them all, must surpass them all too, with an infinite greatness, not in quantity, because He is not a body, but in the Excellence and Glory of His most perfect Essence.”—(St. Thomas Aquinas.)

“The virtue of the Supreme Good is so excellent and so immense, that even when His creatures oppose Him, it is from that very virtue that they receive the existence and power whereby they resist.”—(Dionysius the Areopagite.)

“As the love of God grows in the soul of the righteous, the knowledge of God’s goodness, of His loveliness, and of His beauty, grows in the same proportion.”—(St. Thomas Aquinas.)

PROCLUS' THEOLOGY OF PLATO

[*Extracted from Thos. Taylor's Translation.*]

THE GOODNESS OF THE GODS

(1) *The Power of the Gods.* "Three things are asserted by Plato in the "Laws":—(1) that there *are* Gods; (2) that Their Providence extends to all things; and (3) that they administer all things according to Justice, and suffer no perversion from inferior natures.

For what can be of a more leading nature than the *hyparxis* of the Gods (Comment 1) or than boniform Providence, or immutable and undeviating Power, through which They produce secondary natures uniformly, convert them to Themselves, and preserve Themselves in an undefiled manner? The Gods, indeed, govern all things but suffer nothing from subordinate natures, nor are changed with the variety of the things to which Their Providence extends.

Of all beings, however, it is necessary that some should move only; but that others should be moved only; and that the natures subsisting between these should both move and be moved. And with respect to these last, it is requisite, either that they should move others, being themselves in turn moved by others, or that they should be self-motive.

These four hypotheses, likewise, are necessarily placed in an orderly series, one after another; (*a*) that which is moved only,—depending on other primary causes; (*b*) that which moves others and is at the same time moved; (*c*) that which is self-motive, and which is beyond that which both moves and is moved, beginning from itself and through its own motion imparting the representation of being moved to other things; and (*d*) that which is immoveable, preceding whatever participates in either producing or passive motion (Comment 2).

Comment 1.—The Hyparxis of the Gods is "analogous to the unity and deity of Their natures." It is that which makes Them what They are.

Comment 2.—The Four Hypotheses of Motion.—From these Proclus then proceeds to demonstrate how the ultimate cause of all motion (and therefore also of life and activity of every kind) originates in the Power of the Gods, which is all-pervading—from the first to the last of things. He shows that in so far as secondary natures are able to participate in this Power of the Gods so they preserve their own peculiar characteristics and are able to energize according to their particular natures; but in so far as they depart from the Power of the Gods, so they suffer a privation of life and essence. (*Continued overleaf.*)

For that which is corporeal, being alter-motive, derives from Soul the representation of self-motive power and through it is an animal. But Soul, being self-motive, participates of a life according to Intellect, and, energizing according to time, possesses a never-ceasing energy and an ever-vigilant life from its proximity to Intellect. And Intellect, possessing its life in Eternity, always subsisting essentially in energy, and fixing all its stable intellection at once in Intellect, is entirely deific, through the Cause prior to itself.

All things, therefore, as we have previously said, are suspended from the ONE through Intellect and Soul as media. And Intellect, indeed, has the form of unity; but Soul has the form of Intellect; and the Body of the world is vital (through Soul). But everything is conjoined with that which is prior to itself. And of the natures posterior to these, one in a more proximate but the other in a more remote degree, enjoys that which is divine. And divinity, indeed, is prior to Intellect, being primarily carried in an intellectual nature; but Intellect is most divine, as being deified prior to other things; and Soul is divine, so far as it acquires an intellectual medium. But the Body, which participates of a Soul of this kind, is also itself divine; for the illumination of divine Light pervades supernally as far as to the last dependencies, yet the body is not simply divine, but the Soul, by looking at Intellect, and living from itself, is primarily divine (Comment 3).

Comment 2.—(Cont.)

The series of arguments used by Proclus may be summarized as follows:—

I. The activities of Self-motive Natures must be according to Time, because the Eternal is beyond motion. Therefore the Self-motive is secondary to, and dependent upon, the Eternal which is immoveable.

II. If all things should stand still, there could be no further motion unless the Self-motive continued to subsist, because the Immoveable does not itself impart motion. Hence, the things moved,—i.e., the alter-motive,—depend upon the Self-motive which begins from itself.

III. Bodies or corporeal natures are not adapted to move themselves, hence depend upon the Self-motive. The Soul, which imparts motion to the body, is self-motive. The Intellect, upon which the Soul depends, is immoveable, and gives to the Soul its perpetual permanency and sameness of subsistence. The Intellect, being Eternal, is deific and subsists in union with real beings or Divine Unities. Hence, when the Soul energizes according to Intellect it is conjoined to the Gods.

Therefore it necessarily follows that the body is able to move because of the Soul; the Soul is able to impart motion because of Intellect; Intellect is able to impart sameness to the Soul because of the Divine Unities; and thus, the Ultimate and Final Causes of all these Powers (and others analogous to them) reside in the Gods.

Comment 3.—The All-pervading Gods.—This shows that nothing is destitute of the Gods, but that in so far as different natures are adapted

There is one corporeal-formed Wholeness of the Universe and many others under this depending on it; there is one Soul of the universe, and after this, other Souls together with it disposing in an orderly manner the whole parts of the universe; there is one Intellect, and an intellectual number under this participated by Souls; there is one God Who connectedly contains at once all Mundane and Supermundane Divine Natures and a multitude of other Gods, Who distribute intellectual essences (Comment 4).—Book I., Ch. 13.

The Gods, therefore, are really the causes of all motion; some of them being essential and vital according to a self-motive, self-vital, and self-energetic power; but others of Them being intellectual and exciting by Their very being all secondary natures to the perfection of life. And others, again, are unical or characterized by unity, deifying by participation all the whole genera of themselves according to a primary, all-perfect, and unknown power of energy. But others, again, supply motion to secondary natures according to place or quality, and are essentially the cause of motion to Themselves. For everything which is the cause of essence to other things is by much greater priority in possession of its own proper energies and perfection.

Motion, Being, and Life proceed from a unical hyparxis (Comment 5) which connectedly contains Intellect and Soul, which is the source of total Good, and which proceeds as far as the last of things. For of Life, indeed, not all the parts of the world are capable of participating; but of the ONE all things participate, even as far as to Matter itself, both wholes and parts, things which subsist according to Nature and the contraries to these; and there is not anything which is

to participate in the Power of the Gods so in that degree they are divine. The body is least adapted, but Intellect most, while the Soul subsists midway between them. "The body is not simply divine" because it has no real subsistence without Soul; but the Soul is self-subsistent and when converted to its Principle—Intellect—it acquires an intellectual medium through which "it is primarily divine."

Comment 4.—Processions from Deity. Just as all the Genera of the Gods are processions from One First GOD, so all Intellectual Numbers proceed from One Intellect; all Souls from One Over-Soul; and all corporeal wholes are progressions of the One Corporeal-formed Universal Wholeness which is the manifested Cosmos.

Comment 5.—Unical Hyparxis, or, in other words, the root one-ness through which all things are connected to, and able to participate in, the ONE.

deprived of a cause of this kind, nor can anything ever participate of Being if it is deprived of the ONE.—Book I, Ch. 14.

(2) *The Providence of the Gods.* If, therefore, the Gods produce all things and contain all things in the unknown comprehensions of Themselves, how is it possible that there should not be a providence of all things in these comprehensions, pervading supernally as far as to the most partial natures? For it is everywhere fit that offspring should enjoy the providential care of their causes.

All things, therefore, are partakers of the providence of their preceding causes;—being purified by the Psychological Gods (Comment 6); participating of sameness and a stable condition of forms from the Intellectual Gods; but receiving into themselves the presence of union, of measure, and of the distribution of Good, from the First Gods (Comment 7).

For the very being of the Gods is defined by the Good, and in this They have Their subsistence. But to provide for things of a dependent nature is to confer on them a certain good. How, therefore, can we deprive the Gods of Providence without depriving them of Goodness. And how, if we subvert Their Goodness, is it possible that we should not also ignorantly subvert their hyparxis, which we established by former demonstrations?

Hence it is necessary to admit, as a thing consequent to the very being of the Gods, that They are Good according to every excellence. And again, it is consequent to this, that They do not withdraw Themselves from a providential attention to secondary natures; and that there is with Them the most excellent knowledge, unpolluted power, and unenvying and exuberant will. From which it follows that They provide for the whole of things and omit nothing which is requisite to the supply of Good.

Comment 6.—The Psychological Gods, that is, the Choir of Gods Who rule over the World of the Soul, called also the Supermundane World, animated by the Vivific Divinities.

Comment 7.—The Six Choirs of Gods,—according to Proclus the names of these are :—

- The Intelligible Gods.
- The Intelligible-Intellectual Gods.
- The Intellectual Gods.
- The Supermundane Gods.
- The Liberated Gods.
- The Mundane Gods.

Let it not be thought, however, that the providence of the Gods about secondary natures is such that it is either a busy or laborious one, for Their blessedness is not to be defiled by difficulty of administration; since even the life of good men is accompanied with facility and is void of molestation and pain. But all labours and molestation arise from the impediments of matter. If, therefore, it be requisite to define the mode of the Providence of the Gods, it must be admitted that it is spontaneous, unpolluted, immaterial, and ineffable. For the Gods do not govern all things either by investigating what is fit, or by exploring the good of everything by ambiguous reasonings, or by looking externally and following the effects as men do in the providence which they exert on their own affairs.

But the Gods, pre-assuming in Themselves the measures of the whole of things, and producing the essence of everything from Themselves, and also, looking to Themselves, *They lead and perfect all things in a silent path, by Their very being, and fill them with Good* (Comment 8).

Neither, likewise, do They produce in a manner similar to Nature,—energizing only by Their very being, unaccompanied by deliberate choice. Nor do They energize in a manner similar to partial Souls (Comment 9) in conjunction with will and deprived of production according to essence.

But They contract both these into one union, and They will such things as They are able to effect by Their very being; while, by Their very essence, They are capable of, and produce, all things, containing the cause of production in Their unenvying and exuberant Will.

So that, if indeed the communication of Good by the Gods is according to nature, Providence also must be according to nature; and these things are accomplished by the Gods with facility and by their very being alone.

That, however, which is especially the illustrious prerogative of the Platonic Theology I should say is this, that accord-

Comment 8.—The Silent Path of the Gods. The truth of this sublime passage is to be realized the more we contemplate the Infinite Grace of GOD and the Goodness of His Hosts of Great Gods.

Comment 9.—The Partial Soul according to Proclus, is the Soul limited by bondage to generation and inferior natures, and thus unable to energize its integrality.

ing to it, neither is the exempt essence of the Gods converted to secondary natures through a providential care of things subordinate, nor is Their providential presence with things diminished through Their transcending the whole of things with undefiled purity. But it assigns Them a separate subsistence, being unmingled with every subordinate nature, and yet being extended to all things, caring for and adorning Their progeny. For the manner in which They pervade all things is not corporeal, as is that of light through the air; nor is it divisible about bodies as in Nature; nor converted to subordinate natures as that of a partial Soul; but it is separate from body, without conversion to it, and is immaterial, unmingled, unrestrained, uniform, primary, and exempt.—Book I, Ch. 14.

(3) *The Justice of the Gods.* The third problem we are to survey is the unpervertible in the Gods, Who perform all things according to Justice, and Who do not in the smallest degree subvert its boundary, or its undeviating rectitude, in Their providential attention to all other things and in the mutations of human affairs.

I think, therefore, it is apparent that everywhere that which governs according to nature, and pays all possible attention to the felicity of the governed, after this manner becomes the Leader of that which it governs, and directs it to that which is best.

If, therefore, we grant that the Gods are the Leaders of the whole of things, and that They possess every virtue, how is it possible that They should neglect the felicity of the objects of Their providential care? Or, how can They be inferior to other leaders in the providence of subordinate natures; since the Gods, indeed, always look to that which is better, and establish this as the end of all Their government?

And universally, whether you are willing or not to call the Gods Leaders, or Rulers, or Guardians, or Fathers, a Divine Nature will appear to be in want of no one of such names. For all things that are venerable and honourable subsist in Them primarily.—Book I, Ch. 15.

That which has the hyparxis of itself and the whole of its essence defined in the Good and which by its very being produces all things, must necessarily be productive of every

good, but of no evil. For if there was anything primarily Good which is not God, perhaps some one might say that divinity is indeed a cause of good but that it does not impart to beings every good. If, however, not only every God is Good, but that which is primarily boniform and beneficent is God, then it is perfectly necessary that Divinity should be *the* cause of Good, and of all such Goods as proceed into secondary descents, as far as to the last of things.

For as the power which is the cause of life gives subsistence to all life; as the power which is the cause of knowledge, produces all knowledge; as the power which is the cause of beauty, produces everything beautiful; and as every primary cause produces all similars from itself and binds to itself the one hypostasis of things which subsist according to one form, so, after the same manner, the First and most principal Good and uniform Hyparxis, establishes simultaneously in and about Itself, the Causes and Comprehensions of all Goods. For all Goods are from thence produced, perfected, and preserved; and the one series and order of universal Good depends on that Fountain. Through the same cause of hyparxis, therefore, the Gods are the suppliers of all Good, but of no evil. For that which is primarily Good gives subsistence to every good from Itself, and is not the cause of an allotment contrary to itself; since that which is productive of life is not the cause of the privation of life; and that which is the source of beauty is exempt from the nature of that which is void of beauty and is deformed. Hence, of that which primarily constitutes Good, it is not lawful to assert that it is the cause of contrary progeny.

The Divine Cause of Good is established eternally in itself, extending to all secondary natures an unenvying and exuberant participation of Good. Of its participants, however, some preserve the participation with incorruptible purity, receiving their proper Good in undefiled bosoms and thus, through an abundance of power, possess inevitably an allotment of Good adapted to them.

But although those natures which are arranged in the last of the whole of things enjoy, according to their nature, the Goodness of the Gods (for it is not possible that things entirely destitute of Good could either have any being or subsistence),

yet, receiving an efflux of this kind, they neither preserve the Gift, which pervades them, pure and unmingled, nor do they retain their own proper Good stably, but, becoming partial and material, they exhibit to Order, the privation of Order; to Reason, irrationality; and to Virtue the contrary of it, vice (Comment 10).

But with respect to the natures which rank as wholes, each of these is exempt from a perversion of this kind, the things more perfect in them always having dominion according to nature. *For the universe is always happy, and always consists of perfect parts, which subsist according to Nature* (Comment 11).

Divinity, therefore, as we have said, is the Cause of Good; but the shadowy subsistence of evil does not subsist from power, but from the imbecility of natures which receive the Illuminations of the Gods. Nor is evil in wholes, but in partial natures, nor yet in all these (Comment 12). For the first of partial natures and partial intellectual genera are eternally boniform. But the media among these, and which energize according to Time, connecting the participation of the Good with temporal mutation and motion, are incapable of preserving the Gift of the Gods immoveable, uniform, and simple; obscuring, by their variety, the simplicity of this Gift; by their multiform its uniform nature; and by their commixture its purity and incorruptibility.

All things, however, are converted as much as possible to

Comment 10,—Evil. Proclus has much to say concerning the non-existence of Evil, which is defined as the privation of Good. Evil is self-destructive. Things only subsist in so far as they contain *some* good; hence, Evil, as an ultimate and real principle, is non-existent; yet, from the human standpoint, "Evil" certainly needs transmutation, or rearrangement, before man can recognize it as Good.

Comment 11,—“The Universe is always happy.” This reminds us of Plotinus when he affirms that: "The World is worthy of its Author,—complete, beautiful, and harmonious. Those who find fault with it, make the mistake of considering it in part."—En. III. 2.3. This truth cannot be over-emphasized. It is a joy-giving truth, for in the contemplation of the grandeur and magnificence of the Works of the Gods in the Great Cosmos, man must necessarily draw near to Them in consciousness.

Comment 12.—Partial Natures are particular Natures. Thus: "Every partial or particular intellect participates of the Primal Unity which is above intellect, both through the universal Intellect and through the partial unity which is co-ordinate with it. And every partial Soul participates of universal Intellect through universal Soul and through a partial Intellect. And every partial nature of Body participates of universal Soul through universal Nature and a partial Soul."—(Proposition cix).

the Goodness of the Gods. And wholes, indeed, remain in their proper boundaries and also the perfect and beneficent genera of beings; but more partial and imperfect natures are adorned and arranged in a becoming manner; become subservient to the completion of wholes; are called upward to the beautiful; are changed; and in every way enjoy the participation of the Good, as far as this can be accomplished by them.

For there cannot be a greater Good to each of these than what the Gods impart according to measures to Their progeny; but all things, each separately and all in common, receive such a portion of Good as it is possible for them to participate. But if some things are filled with greater and others with less Good, the power of the recipient and the measures of the distribution must be assigned as the cause of this. For different things are adapted to different beings according to their nature. But the Gods always extend Good in the same manner as the sun always emits light; for different things receive this light differently and yet to the greatest extent of which they are capable. For all things are led according to the Justice of the Gods, and Good is not absent from anything, but is present to all according to an appropriate boundary of participation.

And as Plato truly says: "All things are in a Good condition and are arranged by the Gods."—Book I, Ch. 17.

JEWELS

"We may know God to be eternal and omnipresent; not because He fills either place or time, but rather because He wanteth neither."
—(John Smith, Cambridge Platonist.)

"Because all the scattered rays of beauty and loveliness which we behold spread up and down over the world are only emanations of that inexhausted light which is above; therefore should we love them all in that and climb up always by those sunbeams unto the Eternal Father of lights."—(Ibid.)

"As there is no place that *includes* God, so there is none that *excludes* Him."—(John Norris, Cambridge Platonist.)

"It seems to me as unreasonable that God should use His absolute omnipotence in making men good in a moment, so soon as they have a mind to be so, as to expect He should make the flowers suddenly start out of the earth in winter, or load the trees with autumnal fruit in the spring."—(Henry More, Cambridge Platonist.)

ORDER OF ANCIENT WISDOM

REPORT OF THE ELEVENTH ANNUAL CONVENTION HELD
ON 10th, 11th, 12th, and 13th NOVEMBER, 1922, AT THE
ACADEMY OF PLATO, ALTRINCHAM

THE SITTING OF THE ANNUAL CONCLAVE

When the first part of the Sacred Conclave Rite had been celebrated, with its soul-stirring Chant and Hymn, the Paredros conveyed to the Convention the greetings and good wishes of Fellows not able to attend, among which were communications from London, Glasgow, Belfast, Sunderland, Middlesbrough, Cork, Nottingham, Norfolk, Isle of Portland, Colne, and Cornwall.

If the evident good spirit and earnest prayers of these letters were any criterion, then the success of the Convention was assured. And indeed, it is not out of order to place on record thus early in our Report that this Convention was, in a very special manner, the most wonderful of any so far held. As the M.W. Founder declared, the Real Presence was very near throughout.

Opening Address by the M.W. Proto-President

In extending a cordial welcome to all who are present, I would like especially to give our Most Worthy Founder a hearty fraternal greeting on behalf of the Conclave, for it is a matter for our special gratitude that he is with us to-day. If our eventful eleventh year had not produced anything else we could still be content and thankful that it saw once more the co-operation of our beloved Founder. But the last twelve months have not been unproductive by any means; although, as we anticipated at our last Convention, the year has been one of preparation rather than one of developed activity. In this preparatory process we have accomplished much, although it may not be very perceptible at present, but we are now ready for a really active year, in every sense, after this Convention. Our new Residential Headquarters in London will greatly facilitate our work and enable us to utilize to the best advantage the time and means at our disposal for the benefit of our common cause.

Before calling upon the M.W. Paredros for his Report I should like to refer to the Conclave's particular relationship with the twelfth year activity. When its organization is complete the Conclave will be a fundamentally twelve-fold body,—for, according to its constitution, there are four Chief Sub-Conclavist Officers, four Quaestors, and four Epimeletai, or Guardians. Ideals cannot be made manifest without organization. Our Conclave is intended and specially organized for the purpose of giving practical expression to our Ideals. In this it aims at following the Divine Plan, its operations being under the Guardianship of the Twelve Mundane Gods, Who are the Ruling Intelligences of the Celestial City, with its four mystical walls and its twelve gates. These Divinities are celebrated as preparing "form after form, and vessel after vessel for the down-coming life." It is

meet, therefore, that Conclave Officers should remember these Great Cosmic Gods so that our Order be a fit Instrument through which They may work, and thus by Their Divine Power all our Acts will be rendered effective.

The Report of the M.W. Paredros (Gen. Sec. of O.A.W. and H.T.S.).

Particulars were given of the work done during the year, the most important items of which were:—(1) The establishment of a residential Headquarters in London for the O.A.W. and H.T.S.—this will greatly facilitate our operations for the twelfth year, and the benefits resulting will re-act upon the Order as a whole; (2) the eminently successful Holiday Retreat held during the Summer at Redhill, Surrey,—a report of this is given elsewhere; (3) the publication of the four issues of "The Shrine of Wisdom,"—this is more of the nature of an achievement than many might realize, when it is considered what great difficulties have had to be contended with; (4) the publishing of three Manuals, viz.:—No. 4, "A Synthesis of the Teachings of St. Paul," No. 5, "The Path of Union by Good Works," and No. 6, "Spiritual Exercises for Neophytes"; (5) progress in the circulation of our Literature,—over fifty Public Libraries have now officially arranged to display the Shrine in their Reading Rooms, while all the important Universities also receive copies,—London, Oxford, Cambridge, Edinburgh, Dublin, as well as some in Canada and United States. He mentioned that the first three volumes of the Shrine, with an excellent Index, would soon be ready, bound in one book with a strong binding.

The Paredros also gave details of proposed forthcoming activities, and stated that it was intended to undertake a definite propaganda scheme for increasing the sale of the H.T.S. Literature. He invited all members to assist in this, especially in the endeavour to get local booksellers to take up the sale of the Shrine and the Manuals. He also referred to the prospect of founding a Permanent Retreat House in the country as soon as expedient,—this to be available for members to visit at any time, but particularly at special occasions such as Quarterly Festivals. A short Retreat is the quickest possible way for new members to enter the Spirit of the Order and learn something of the nature of its life and work, which no books or instructions can adequately explain.

The Paredros likewise stated that in the next six months further developments were to be expected in the Senatorial side of the Order. He explained how Local Senators are not only the representatives of the Order and H.T.S., but by the nuclei they establish they are all potential Local Centres and Academies. When advisable it is proposed with the aid of Senators to organize Public Lectures under the auspices of the H.T.S.

The Financial Report of First Quaestor (Treas.).

The Balance Sheet for the year ending 6th November, 1922, exhibits a deficit of £23 9s. 0d., but this does not take into account the value of the large stock of unsold literature we now have in hand, therefore our year's work does not really show a loss. But it is evident that we need a Bank Balance in order to proceed with our work,—therefore, while taking the opportunity to thank all those who have generously contributed to our Funds, the First Quaestor made an appeal for further support, stating that up to the present a large proportion of the expenses had been met by one or two Fellows, by whose generosity it had been possible to proceed without any great anxiety. The H.T.S. is not yet a paying concern, but there is every prospect that it will become such if allowed to continue to develop on the lines upon which it has begun.

Particulars were also given regarding the amounts collected and disbursed by the Third Quaestor, who is in charge of the Order's Benevolent Fund, intended for the assistance of members or their dependants who are in need. It is hoped that great developments in this connection will be made possible in the future so that the Order may be in a position to provide material benefits as well as spiritual ones.

Report of Partial Holiday Retreat at Redhill, Surrey.

This was held at Redhill, Surrey, from August 10th to September 7th. Although only a limited number could be accommodated, it proved in every respect to be the most successful Retreat that we have yet held. There were only 11 Retreatants all told, but from this number a new Aspirant was gained during the time, and another Retreatant was received into the Order. The Retreatants included Aspirants, Neophytes, Disciples, and the M.W.P.-P.

The Retreat was duly opened on the evening of August 10th, with the Inception Rite, in the room set apart for the Temple. The various Officers were then elected, and the Rules were read,—the main thing to remember being the Golden Rule of always placing God first.

The Rule of Life was very simple and provided a happy blending of devotional activities, philosophical studies, and social recreations. But the following of this Rule of Life brought us to the very heart of our Order, for which every day came the increasing certitude that our beloved Order is essentially of the Lesser Mysteries and leads to the Greater.

The Celebration of a Rite at an Academy Meeting is always wonderful,—but when it is possible, as at a Retreat, to celebrate a Rite at the various times of the day, then, one comes to realize something of the Mystery Life and the Shining Way of the White Gods.

The Four Daily Rites were celebrated every day, also one of the longer Rites of the Order at the Morning Service. We also had a very beautiful little Service in the afternoons.

At all the Rites we sang our lovely Chants and Hymns,—as also Grace, before and after meals. And the sacramental nature of the meals was further brought into evidence by the observation of Silence during the first 15 minutes.

After Vespers, the evening was usually devoted to study, and these times were particularly looked forward to. The first subject taken was "The Divine Pymander." The next studies were from "The Metaphysical Elements of Proclus," followed by the Article in *The Shrine*, "Proclus' Theology of Plato."

Then followed several evenings of the study of our Directories; these were indeed wonderful, and never to be forgotten. Many notes were taken, with a view to utilizing in the work of our Order the elucidations given. Well might these evening studies recall to us the passage:—"The more you contemplate the Ancient Wisdom, the more humble should you grow, for you will behold vaster vistas into Eternity, and beholding, more readily confess your ignorance, and bow in adoration before the Master Magician of the Cosmos."

The future will, no doubt, disclose how important a factor our Retreats will prove in our System of Training.

The times of recreation, which were ample, were very happy.

The country round was very beautiful, and we had many walks, occasionally going further afield by means of the convenient 'buses.

But our garden was so delightful, that we were usually well content to bask there in the glorious sunshine, or stroll amongst the profusion of flowers. It also boasted of a croquet lawn, which, though rather lumpy, was used many afternoons for a game.

The various sittings for the Retreatant photographer also took place in the garden. Some of these proved very successful, whilst others were extremely funny!

We had odd (very odd!) half-hours at Latin: they were somewhat boisterous, more laughing being done than Latin!

Then, too, we had a small family living on the estate, who needed daily attention,—namely, the hens (and very unprofitable hens they were!), and Master Bunny, who was the reprobate of the Retreat! But then perhaps he balanced matters!

And last of all we have to report that our Retreat proved a financial success, also,—a profit being made which has been handed over to the Quaestor for the General Funds.

THE CONCLAVE ADDRESS OF THE MOST WORTHY FOUNDER

“On the Watchword for the Twelfth Year”

M.W. Proto-President and Fellows of the Order, it is about four years since I last addressed the Conclave. I am pleased to note the progress the Order has made during that time in spite of the struggles that have been encountered within it. It has successfully withstood more shocks than any Order or Society I have known,—shocks, in fact, that would have sunk many another Movement. Is it not seen that the Hand of the Lord is not shortened that it cannot save?

Now, the subject I wish to take for this Address is the Four Ideals of the Order—Unity, Truth, Harmony, and Beauty,—but using other terms and interpreting them to stand for the higher Food, Work, Play, and Rest.

Food. Without Food we die. Divine Wisdom is our food. Without this food there is spiritual death; without Unity—or a uniting element—there is also death. Unity is the first Ideal of our Order, and it can be said that inasmuch as we all feed on the same food, we tend to grow alike in spiritual Unity.

When the Children of Israel went out of Egypt and came to the wilderness, they clamoured for food, and a marvel descended, for God sent down Manna. But they were not satisfied for long, and hankered after the flesh-pots of Egypt. To-day the world cries out for Divine food for the Soul,—and Manna—or the Divine Wisdom of the Golden Age—is still descending from Heaven. But men do not want it; they are still not eager for it; they long rather for the flesh-pots of Egypt.

Nevertheless the whole of mankind is slowly but surely travelling to the Promised Land,—and some go on ahead, catch glimpses of it, and taste its milk and honey. When the Golden Age returns all men will walk with God and feed on the Divine Manna. That will be a great Unity realized, as the Prophets foretell—and we can rely on them.

In Proverbs, ix. 1/11, Divine Wisdom calls men to come in and eat Her bread and drink Her wine. She turns none away, and Her Food is to be had for the asking.

Sometimes I have been asked: “Why is the Order devoted to the *Ancient* Wisdom? What are you doing for the future?” Our work is *all* for the present and future. God is the Ancient of Days and His Wisdom is very ancient. He is manifested by His own Logos the Ancient Divine Wisdom, the Food of all mankind, now, as ever, and therefore, for all time as well. All are of one flesh if all feed on one food. Yet each can develop his or her own particular bent, for no barriers are placed. God looks at the heart: if that is right, mistakes do not matter so much, and other things do not count in the same way if one earnestly seeks Truth. All religions and systems of thought have some Divine Manna: all are partial interpretations of Truth. The Ancient Wisdom is scattered all over the world. No man knows

Absolute Truth ; that is the goal of all. Truth is not so narrow that it cannot be expressed and interpreted in more than one way. Yet since God is Truth, Truth is One,—and therefore the spiritual food of all beings should be God, and not creeds. How much is it lawful for us to eat and drink of the Divine Wisdom? As much as we can; but how much of interpretative philosophy?

“ A little learning is a dangerous thing.
 Drink deep or taste not the *Hermetic* spring;
 There, shallow draughts intoxicate the brain,
 And drinking deeply sobers us again.”

We must be careful in our efforts to interpret Truth, for all error is the exaggeration of some particular truth, or of some personal fancy. No special phase of truth should be over-emphasized if true unity is desired. When “ truths ” merge into God—they become *one*. The Balance for our speculative activities—as for our practical life—lies in the Divine Unity—God. To love God, to worship God, to serve God—this is *all that is really* NECESSARY in religion. Remember that. Beliefs come from the mind, but religion is man’s duty to God. We can hold almost any beliefs but we *must* feed upon God. Many religious beliefs play upon the imagination and the weaknesses of man; but God simply wants us to be saved from making a god of creeds, as He also does from sin,—and sin is not a question of accepting or not accepting, any particular belief,—it is the doing of what we ourselves know is wrong. God does not punish us: we punish ourselves. “ As we sow, so must we reap.” Religion is still concerned, in the popular mind, with salvation from a hell, or from the punishment for sin. But God’s salvation is salvation from sin itself. “ The presence of God in the Soul is Salvation.”

Now, man being partly an animal, requires the food of an animal. But man is also a spiritual being, therefore he needs spiritual food. The Soul which does not receive its sustenance from God must starve; but the Soul can never be filled too full with God. Jesus taught us to say, “ Our Father; give us this day our daily bread.” He told us to go straight to God, and we all have the right to approach our Maker direct, without any mediators.

Work. We are here to serve—and not to be served. The Order exists to serve Truth. We can serve by Prayer,—for Light and Wisdom. We can serve by thoughts of the Good, the True, and the Beautiful. We can serve by Study—seeking knowledge within. It is said that all knowledge is within. This is true, but we must not forget that all ignorance is within also. In a certain sense, knowledge is not within, for all knowledge is from above. Study must not be merely for the sake of the intellectual pleasure it gives, but for the practical use that can be made of it. Many are delighted with their studies, but no fruit is visible. Let our Order bring forth good fruit in the cause of Truth. Study is not to be despised, for it is necessary.

We can serve by Speech and by Conversation. There is a difference between real conversation and idle talk. Conversation should be either pleasurable or edifying. Mere talk is the clatter of the tongue. There is no more satanic element than the evil and indiscreet tongue. It can shake the most sublime Order. But in conversation of the right kind we can serve by Speech and uplift one another. We can serve by Work, in numerous ways, especially work for the Order,—for there is much to be done. But whatever our service, it must be rendered to God. There is no true service without God. We must see to it that our Service is not merely the service of ourselves,—nor of any particular individual, as such. We must forget the self, and remember that all are really pledged to serve the Master of all Masters.

Your M.W. Proto-President wants your help, and in helping him we do it for God's sake. The P.P. is perhaps not always bothering you with appeals for help, but he needs all that you can give—and therefore all are invited to offer him help. If you want to know how you can serve, seek the Divine Counsel.

Service should not mean a lot of outward fuss, but rather it should be like what Lao Tze tells us of in "The Simple Way." The non-striving of Tao, who does all things, but appears to do nothing. The Goal is never to be lost sight of,—that is the secret of our success in service. But there is no real service without love. Love of the Order is not enough. One can kill what one loves. We must have the love of God,—that alone is enough—all else follows.

Another essential is humility. As progress is made towards Truth, greater vistas are to be seen opening before us, but we must beware of pride. Those who know most are the more ready to confess their ignorance before the Wisdom of God. We must walk humbly with God and allow His Lamp to shine on our way,—for the Way to the Stars is arduous, as you are told on the title-page of your Aspirants' Manual. Do not let us seek of ourselves to lead, still less to rule—let Adonai lead. The more this humility is gained the less there will be of ups and downs in our march. To walk humbly is to walk with a clean slate and let God write upon it. He leads, and His call to Service is the highest call that man can have,—but no man can serve two masters.

Sin, as we have said, is doing what we know we ought not to do; it is originally the falling short of the Ideal of Righteousness, but it is also the serving of our own inclinations. To say: "I will not have Thee, O Adonai, to be King over me,"—that is sin. But if we are loyal to our choice of the Order and to our Ideals, then we must serve God as Truth,—and we may say in our hearts: "Oh God, look not upon me, for what I am, but for what I would be." This is a good prayer. Work on—your influence is felt much outside the Order.

Play. I have interpreted Beauty as Play, in the sense of enjoy-

ment, and real pleasure. God, as the Beautiful, is the Source of all real enjoyment. "Rejoice in the Lord, always." And, as we read in the Epistle of James: "Is any merry? Let him sing psalms." And why should we not rejoice when we sing the praises of the Lord of all Joy? There are some Psalms that were used on social occasions.

We have beautiful music, poetry, and art, in our Order,—all as means for glorifying God. In our beautiful rites there is real art,—for true ritual is the highest art because in it is the natural expression of the Soul's impulse to manifest its delight in worshipping God. It is often more eloquent than words. But it must never be allowed to degenerate either into æstheticism, or mere formalism.

Play or proper recreation is essential to life,—just as food is. We must not walk through the world with that superior attitude as if we were above all harmless and innocent pleasures, which help to give variety and assist us to keep the balance. Social Gatherings should form an important part in the Order. They are necessary for our health, and in them we can cultivate our love for Beauty as an Ideal.

Thus, in our life's journey we start from Unity—the ONE; we tread the path—Truth; we admire and enjoy the scenery along the way—Beauty; and we aspire ever to reach our Goal—The Good, the Grand Harmonizer of all Souls.

Rest. There is no final rest in these transient realms; but there is a Final Rest in God as the GOOD. There is, however, a rest that can be had—here and now—such as the world can neither give nor take away. This inner Peace is to be had by Service, and then for the asking. In the Universal Harmony is also the World-Peace which is a Restoration of the Golden Age, when the earth will be filled with the knowledge of the Lord—the Messianic Reign foretold by the Prophets.

There is a Soul-Rest as well as a rest of the body. In our Academy Meetings, which are so different from mundane meetings, the Soul can find something of this Peace. Our Altar stands for the Presence of Adonai. In these meetings, with the Spirit of Reverence, we can find God—the GOOD—and the Eternal Rest in His Divine Presence.

At some of the previous Conventions prophetic Watchwords were given. In choosing words for the forthcoming year I have thought of many. In general the four Ideals are our watchwords. Now, this twelfth year will be a very significant one,—it will complete a mystical cycle. The watchwords I have chosen, although they may not at first appeal much to you, will, I think, grow in signification as the year proceeds.

These watchwords, which I propose for the Order as a whole, for its Officers, and for all individuals, are:—"SEARCH THY WAYS."

This is difficult to do, for we are so blind to our faults and so reluctant to confess them; but I am confident that if we each search our ways in the Light of Adonai, then the Order and its Members

will benefit, and will go forward with a steady march to the desired Goal. If God is at our right hand, our work will be effective. Let our daily prayer be: "Lead kindly Light,"—this is another way of putting our watchword. "O Adonai, help me, show me Thy Ways." This is the cure for all our ills and the solution of all our difficulties.

Therefore, all through this coming year, let no one ever forget to say to his soul: SEARCH THY WAYS!—What art thou doing, O my Soul? Every soul is a power for untold good, and only by this continual care can we hope to benefit our beloved Order; only thus, O Soul, wilt thou obtain the priceless possession of an Understanding Heart, and hear the Divine Harmony—if thou, in the Light of Divine Will, do but SEARCH THY WAYS!

CELEBRATION OF THE ZODIACAL RITE WITH DISCOURSE BY THE MOST
WORTHY PAREDROS

Most appropriately the Celebration of this Rite, which is a recent addition to the Order's already extensive and wonderful series of rituals, found a place in the Convention which ushers in our twelfth year.

The Rite brings out the spiritual significance of each Zodiacal Sign in a stately sequence of lections with the correlations of the Twelve Foundation Jewels of the City of Adonai.

The M.W. Paredros took the Rite itself for the subject of his Discourse;—an abbreviated account of this is here given.

The beautiful Rite is full of deep and wise counsel. It outlines the spiritual virtues which belong especially to each Sign and the Mystical Precious Stones of its Foundation,—showing also the qualities to be overcome in order that these virtues may grow in power under the Guardianship of the Twelve Angels, whose names are given.

From the Rite, which conveniently provides monthly subjects for meditation, many helpful analogies can be drawn, applicable to the life of our Order as a whole, and also to members individually. As the Rite suggests: "Let us treasure up within our Souls the Lections we have heard,—each one to the appropriate Lection,—so that they be lamps on our way. May the Light of the Sovereign Sun shine upon us for ever."

By entering into the Spirit of the Rite we cannot help but receive celestial guidance and illumination.

The purpose of this Rite—like most others of our Order—is to assist in the elevation and perfection of the Soul, by Divine Theurgy, so that we may more and more participate in the Deific Fullness of the Spiritual Realm. To do this it is, of course, necessary to rise to the spiritual level which the Rite aims at maintaining.

In considering the Rite it can be divided into three parts:—the introductory part, the body of the rite with its twelve lections, and the concluding part. These may be regarded as corresponding to

the One Source, to its Twelve-fold Manifestations, and to the Goal which is to be realized. Or, to the Abiding, Proceeding, and Returning Principles, respectively. Or, again, to the Potential, the Actual, and the Ideal.

The Twelve Signs of the Zodiac are the Channels through which the Divine Influences flow into the Mundane Spheres. They are the means whereby the potential passes out into actual manifestation, and is converted again to the Goal which is the Ideal.

Before there can be any actual and outward manifestation, there must be an inner, potentially ideal, Reality. The ideas of Proclus concerning a whole prior to parts, is suggestive of the relation between the One Sun—spiritual and physical—and its twelve aspects, also spiritual and physical. Parts are aspects of wholes, they spring from wholes, and are perfected according to the measure in which they are united to wholes.

The Paredros elaborated upon the various analogies suggested by the above,—applying them not only to individual life, but also showing their correspondence in our Order's organization; and, even as in our personal life, our natural health depends upon how we maintain the multifarious parts of our organism in their natural harmony,—all as essential elements in one united whole;—so, with regard to our Order's activities, these are effective according to the degree in which they are integrated and unified into an efficient whole, by true order and organization, in co-operation with the Lords of Wisdom and the Master of all Masters.

“The arms of the Eternal embrace the Zodiacal Splendours, and He holdeth the Stars in the hollow of His hands, and giveth them to the keeping of His Ministering Intelligences.” . . .

“May the Splendours of the Twelve Thrones of the Mystical Zodiac illuminate our Minds and Souls. From that Super-celestial Book may we ever learn, and from those Twelve Portals may Light, Grace, Health, and Wisdom flow into all beings.”

DISCOURSE BY THE M.W. FOUNDER AT THE CELEBRATION OF THE
SOVEREIGN SUN RITE ON

“ Balance ”

M.W. Proto-President and Worthy Comrades.—We dealt yesterday with the Four Ideals of the Order. To-day I will allow the idea of Balance to guide my remarks. Human nature, character, temperaments, aspirations, pursuits, etc., are wonderfully diverse, and we shall always see some fleeing this way and others in the opposite direction. The blind (spiritually) man pursuing what he can see, and the man with his eyes open pursuing what he cannot see. We are blind in much, but the wise man proceeds with the eyes of the soul wide open, *i.e.*, with faith.

I wish to deal with the Idealist and the Actualist and see how both can be right, and both wrong. The Actualist is the Mr. Mervale of Lytton's "Zanoni"; one who does not believe in anything that he cannot see; he is blind to the spiritual, yet surely he must know that his life impulse and his thoughts are not material. He is blind to what is known as "Poetic Truth"—quite apart from Spiritual Truth. Poetic Truth is different from Scientific Truth; it interprets the emotional appeal of Nature, and sees deeper messages than the mind of man. Reason does not understand this form of Truth. We often feel more than we know—it is a realization of the unseen that the head or science cannot give. A daisy may be a weed to a gardener, but who knows what it is to a poet. To all this the Actualist is often blind, and he loses the value of the spiritual in life. There are those who do not see God anywhere, and those who see Him everywhere—see Him in His works, just as we "see" electricity in its effects. Especially do we see God in what is called Design in the Universe. We see this Design in the Kingdoms beneath man, more than in man; for animals and plants evolve to a certain culminating point without the will to attain that point. We see Intelligence behind the protoplast that is pushed along certain definite lines. The Actualist feeds on theories which give no permanent satisfaction. He sees God nowhere because he is looking with the wrong instrument. He is trying to translate into terms of the concrete what is beyond the concrete. I speak, of course, of the extreme Actualist. Now it does not follow that because a man denies God that he is a wicked person—we leave that to the "unco guid." Their state may arise from some defect in their psychological build—God only knows whether an Atheist is sincere or not; and many are very good living men. On the other hand, there are deniers whose materialism is a cloak—maybe even a subconscious cloak—for an evil life: they have seared their own consciences, through living a life of perpetual excuses. The Actualist, again, works in his own strength, and in moments of trial and darkness he is often most helpless, being without hope and support.

Now the extreme Idealist is just as bad. This may sound strange. He says that he is dwelling in the contemplation of eternal verities; theoretically yes, but there is a difference between *thinking* about verities and absorbing those verities. He may become self-centred—he will tell you glibly that "all is within"—this is his favourite shibboleth. Ah! if he but saw *all* that is within! He will tell you that he needs no help; he can travel alone; he can dispense with the companionship of his fellow-sons of God. It is partly true, and a half-truth is often more mischievous than a lie, which can be met face to face. We are all our brothers' keepers—being created in the image of the same Ever-living God. Woe to the man who walks alone! At the end of the journey it will be no use saying "Am I my

brother's keeper?" And so the Idealist may also miss the value of the concrete—he too is hopeless, for his hope is all in self and in his own theories. He loves Truth with a selfish love, and he may be farther away from God than the materialist. In extreme cases he imagines that he has interior revelations, and again loses his correlation not only with his concrete nature, but with his duty to his fellow creatures.

Now the Balance lies between these extremes—every true Idealist must be a right-minded Actualist, and *vice versâ*. Both these regard their Maker, while the extremes are gods unto themselves.

Our concrete bodies are not the results of chance, and are much more than mere vehicles of the soul—they are an essential part of our personal identity. They are reflectors of the soul—and transmitters also. For our journey through life and for our soul's progress our body is essential. It is the soul's register of its character, record of its motion, instrument of help or hindrance to others. There is even a permanent reality behind the body that is other than the soul.

Yes; there will ever be truths that are not within the scope of science, *e.g.*, the starting-points of creation as mentioned in the first chapter of Genesis. No one was there to see them!—but we observe the evolutionary processes which follow those starting-points at an immense date after—and only some processes even then.

Now, apply all these remarks to the Order. It is one of the starting or re-starting points of Hermetism. Thomas Taylor, the Cambridge Platonists, the Florentines, etc., have said their say and passed on. Those who follow reap the fruits. The blind will always say (I mean their contemporaries) that they failed. Some people get upset because so and so leaves the Order—it would be more important to see *why* they left—whether in good part or not: not all who leave are against us—*suum cuique*. Let God water our garden and it does not matter what size the Order is, or what mistakes are made, or what faults so and so may have. Don't you do the watering. Truth does not exist for the sake of the Order—but the Order for Truth. In spite of our teachings about the Gods, Angels, etc., I do not think that anyone in the Order fails to see that there is only One Supreme Being—that other Beings are, let us hope, some day to be our companions for ever. We can grasp a distinction between God Unmanifest and God Manifest—we have the Logos doctrine long before Prov. viii. 22 ff., and the Alexandrines; we have it in the Mosaic Writings—called the "Angel of Jehovah"—in Exod. iii. That Angel or Logos is identified with the solemn name of God—Eheieh. "I am that I am." In verse 2 we read "The Angel of the Lord appeared unto him" (Moses), and this "Angel" speaks of himself in verse 6 saying: "I am the God of thy father," etc.—thus we reconcile the two texts which say that no man can see God and that Moses and others "saw" God.

By the next Convention let us all have searched our ways and searched too the ways of the Order—have a “would-be” for the Order and pray and work for the Ideal—being all the time lenient towards transgressors on the path : we all slip. In taking up spiritual work we must expect trials ; there is no Initiation without Ordeals. Now and again let us forget the noise of the world and commune with our Guide Eternal—seek for Light and await the answer in due time—not before. Have a thorough out and out “ would-be,” and don’t, when you soar, forget the ground—have a concrete “ would-be ” for the Order as well as a spiritual one. Beware of the extremes and take note of this extract from a newspaper : “ The business man is your true sentimentalist. He is a man of affairs, always handling *things*. In the world of emotions he is a mere child. The man of ideas, the student, is deeply versed in the world’s great tragedies and passions. . . . During the war I have seen men on ‘Change with tears in their eyes waving little Union Jacks . . . The man of ideas . . . broods over the profound problems and is preoccupied with the root causes of social misery,” etc. Here is a lesson for both Actualist and Idealist. The point of Balance is in Wisdom—which is between the Head and the Heart. Wisdom does not always analyse—there are beauties that disappear when analysed. Wisdom will guide both Head and Heart—it gives the understanding Heart and the deep-feeling Mind.

One more word. There is also a balance in observing Rules—remember that every rule has a potential exception. To those *too* eager to get on, *i.e.*, without fulfilling essentials, we say : “ Gently brother ! just a wee bit slower ! ” To a soul spiritually strong and above all degrees, we say : “ Come along, brother ! ” Ah ! yes—the life of the soul is above all degrees. Yet the degrees are not to be neglected, if we intend to teach others.

And now I wish you all heavenly blessings for your New Year. Amen.

ANNIVERSARY ADDRESS BY THE M.W. PROTO-PRESIDENT ON

“ Unity, Truth, Harmony, and Beauty ”

Most Worthy Founder and Comrades, we have now reached that point in our Convention when we complete our annual cycle and at the same time set out upon a new one. It is appropriate now to endeavour to gather up the threads of what has transpired and been uttered during this Convention.

To be the last to speak has its advantages and disadvantages. It is an advantage inasmuch as the speaker has the benefit of what other people have said ; but it has a disadvantage in that things which one wanted to say other people have already said. When our Convention Programme was issued I had not decided upon the subject for this address, but subsequently chose the Four Ideals of our Order,

because they seemed so suitable for this particular occasion. But in this I now seem to have been forestalled, and perhaps you may say you have heard enough about them already.

Nevertheless, you may find that because these Ideals are so wonderful they lend themselves to almost inexhaustible treatment and application. Our M.W. Founder dealt with them in a very practical manner, interpreting them as Food, Work, Play, and Rest; while our M.W. Paredros also touched upon the Ideal of Unity, showing the relation of the One to the Many, and of the All to the Whole. This afternoon the M.W. Founder took the subject further with thoughts on the Actualist and the Idealist. As he affirmed they are both right and both wrong. Right, when they strike the balance; wrong, when they go to the extremes. But if we understand our four Ideals rightly there is little danger of our becoming either ultra-idealists or ultra-actualists.

These Four Ideals were given to us by our Founder on the day of the Foundation of our Order, for us to cultivate and endeavour to realize. Since that day they have always been our guiding principles—the criteria of our activities and our methods. They are represented in the Symbol of the Order,—the Circle is the ONE, the UNITY, while TRUTH, HARMONY, and BEAUTY stand respectively at the points of the Triangle. Whenever we see our Symbol it should remind us of our Ideals.

What is an Ideal? It has many definitions, but there are at least three important ones. Firstly, an Ideal is a truth or an idea to be realized. If an Ideal is real it must be true, and therefore be realizable. It must be something that our intelligence can comprehend and approach nearer and nearer. Secondly, an Ideal is a purpose to be accomplished, for if it is of any value it is something that can be made practical; something that we can definitely pursue in a practical manner and not merely think about in the abstract. Thirdly, an Ideal is a Goal to be attained, a perfection to be reached and won, for if it is true and real it is something that stands always before us, always within us, and yet always beyond us,—drawing and leading us onwards to a Goal that ever becomes more wonderful.

The higher the nature of an Ideal the higher it tends to elevate the significance and effect of our thoughts, actions, and aspirations.

The more integral an Ideal is in its purport the more it tends to illuminate the mind, unify the actions, and intensify the life.

The more universal the character of an Ideal the more it tends to expand the consciousness, enrich and widen the influence of the life; dignify and unfold all the potentialities of the Soul that steadfastly cherishes it.

These practical results must all follow, provided that the Ideal is not an impossible one,—for we must remember that Ideals, like all else, are rendered ineffective and useless by excess.

The highest of all possible Ideals is Union with God. There is

Union with Him as the Absolute Truth, which brings interior illumination and enlightens our minds so that we can understand more and more the nature of God.

There is Union with Him as the Absolute GOOD, which follows from the realization of the Ideal of Harmony, when our wills are converted from self-seeking and the ways of the world to the ways of God and the Divine Will. There is also Union with Him as the Supreme Beauty, by which we are perfected and lifted up to the Final Goal.

Thus, this highest Ideal, with its threefold aspect, vitally affects our mental, moral, and spiritual life, and, as a natural consequence, we are converted from the service of the world to the Service of God.

And this, in a broad sense, is the great distinction between a man or woman who has an Ideal, and one who has not,—namely, that with an Ideal there is service and a more selfless life; but without an Ideal there is no service save the service of self. The one who follows Ideals,—consciously or unconsciously—endeavours to serve rather than be served. Without Ideals we are as if already dead, with no end, no “would-be.”

What is it in us that, more than anything else, moves towards the Ideal? It is the Will, because all actions are governed by the volition. The mind, when it has abstract conceptions of an Ideal, does not necessarily move towards it. The heart, when it aspires and longs for some object, does not necessarily draw nearer to it. But the Will, when converted to the service of a definite Ideal, releases and impels all activities—mental, emotional, physical, and spiritual—towards it. Therefore if our wills are converted to God, then our hearts, and minds, and bodies, follow like willing servants. And since the volitional is correlated to the GOOD, the GOOD is the ultimate Goal and really the highest Ideal.

But, nevertheless, all real Ideals are necessarily objects of action, rather than simply objects of thought or of desire,—and because of this they are always the most practical things in whatever sphere of life we exist. True Idealists are not merely dreamers, but usually they are the most practical of people.

As an Order we are pursuing real Ideals, therefore, as a natural consequence, we must be a practical organization.

So far I have dealt with Idealism generally, now I will take each of our four Ideals separately.

UNITY.—What is Unity? One answer is: “That which abides unchanged, amidst all changes.”

Our Leaflet No. 1 states: “Unity is the One Supreme Source of All, Who is conceivable as the True, the Good, and the Beautiful, and Who is approachable through the realization and culture of these Ideals of Truth, Harmony, and Beauty. Unity, as an Ideal, is to see truly the Inward Light as one in essence in all beings.”

All Realities in the Ideal World are Unities. Truth is a Unity;

there is only One Eternal, Absolute, Universal Truth, although it has infinite expressions.

Goodness is a Unity; there is none Good but One, although there are countless grades or states of goodness or harmony.

Beauty is a Unity, it is the Supreme Beauty of which Plato speaks in the Banquet, which is the End and Consummation of beautiful attributes, disciplines, sciences, arts, virtues, and so on,—all of these being as steps leading to the One Ideal Archetypal Beauty.

Unity is True; because everything that exists or subsists is one, howsoever diverse and complex may be its parts; for their integration into Unity constitutes the thing itself of which they are components, while that which adequately and really expresses the Unity or wholeness of an object is the truth concerning that object. All such unities are true, and the totality of them is the Whole or Integral Truth.

Unity is Good; because every Unity, in so far as it is true, possesses real being, and therefore is necessarily good; for evil is self-destructive and unreal. All real unities are absolutely and unconditionally Good and Harmonious in their essence.

Unity is beautiful; because the absence of beauty and goodness signifies the absence or loss of being and unity, and therefore all unities in so far as they possess real being are necessarily beautiful as well as good and true.

Thus it can be seen that the Ideal of Unity implies and contains the other three Ideals of Truth, Harmony, and Beauty; therefore all are ways of expressing the same Supreme Ideal.

Since Ideals are real ideas and ends of actions, they are also principles; for a principle is an arche or a head,—it is that which determines the character of a thing or the method of an action. Ideals may therefore be regarded as principles to be applied. To have no principle in life is like being without an Ideal.

The application of Unity as a Principle in our individual life produces single-heartedness, one-pointedness, and definite motives and intentions. We become more universal because we draw nearer to The One Who is the Universal Lord of All.

The application of the principle of Unity to the affairs of collective humanity is perhaps its only possible salvation and redemption. This does not mean despotic autocracy, but rather the unification of all diversities so that all contribute to a common end instead of militating against each other. By this all differences disappear, are blended into oneness, and all mankind will recognize One Fatherhood and become one universal brotherhood.

Again, the application of Unity, as a Principle, to the affairs of our Order has been productive of our Unific, Synthetic, Integral, Concentrative and Centralizing Methods. By constantly remembering this Ideal we can worthily follow our great Predecessor, the Immortal Plato, the Master Synthesizer of the Ages, who never loses sight of the One Primal Principle even when unfolding its most ultimate

expressions and aspects. Thus we shall always avoid unsystematic, divergent, partitive, and decentralizing methods.

And lastly, as regards this Ideal of Unity, the Essential Requisite for its culture and realization is simply a living remembrance of the fundamental Unity within and behind all beings.

TRUTH.—What is Truth? This question is generally considered to be unanswerable, yet it is possible to give definitions, even if we cannot give an absolute answer. God is Truth,—this is the simplest definition, for all His Manifestations are aspects of Truth. In our Leaflet, Truth is the Inward Light, the Lord and Knower of the Mysteries, and the Liberator from all bondage.

Absolute Truth is Universal, Integral, Transcendental, and Ideal. It is Integral because It is the integration of all possible Ideas attributable to the Infinite One and all conceivable phases of His Infinite Manifestations. It is Universal because in It are represented the essential nature and relationships of every substance, idea, and energy—without any particularized distinctions. It is Transcendental because It is the Highest and Innermost Essence of all that is within the realm of possible realization. It is Ideal because It represents the purest and most perfect Ideas of the Ideal World, which are the ineffable Perfections of the Infinite One as the Absolute Truth.

The application of Truth as a Principle produces definite integrated thoughts, and definite knowledge of Universals. Because, as an Ideal to cultivate, it implies the definite pursuit, along a definite pathway, of a definite presentation of Truth. The finite intelligence is incapable of pursuing more than one presentation of Truth at the same time; hence, when it endeavours simultaneously to follow several Systems of Thought, it usually fails to understand any of them in their real purport. This does not mean that we are to be limited to one expression of Truth and to become narrow in our intellectual outlook,—quite the reverse.

For inasmuch as progress is made along any particular pathway having some degree of universality, so is some definite progress made towards Universal Truth. Although in our Order we aim at the realization of the Universal Wisdom of the Ages, yet, by applying the Principle of Truth, we have behind all our activities a definite pathway and a definite System of Training, but which, being universal in import, naturally produces true universality in those who definitely adhere to it. Moreover, the Hermetic Wisdom to which we are pledged, holds the Keys of the Greater Mysteries which are the precincts of the One Eternal Truth.

The Essential Requisite for the realization of Truth as an Ideal is simply a living love of It, without anxiety. That is to say, we do not seek It merely because the quest gives our minds pleasure, but because we love Truth for the sake of Truth Itself, without any distinctions, prejudices, and bias. Thus we are always receptive to It, and find It even in unexpected places.

HARMONY.—What is Harmony? It has been beautifully defined as: "To live and work with all beings in the Light of the same Lord in all souls; nor ever to sin against the spiritual unity of all beings." In our Leaflet it states that Harmony is realized through Love; that the Ideal Kingdom, within and without, is found by harmonizing and co-operating with our neighbours; and that the necessary and unailing consequence of realizing or approaching this Ideal is a wider tolerance, a deeper compassion, and a more thorough understanding of the inconsistencies of human nature which is naturally paradoxical, even as is the Absolute Truth itself.

Harmony is Goodness; because, like Ideal Goodness, it is the right conformity and ordination of means to ends, of actions to objects, and of organisms to the purposes for which they exist.

Harmony is Ideal; because it is essentially inherent in every archetypal Idea and in every perfect manifestation of the ideal prototypes.

Harmony is Transcendental; because it represents that Ideal Order which is above order, towards which all orderly processes of integration and unification inevitably move.

The application of Harmony, as a Principle, in our individual lives produces the results which are summed up as the results of the Spiritual Exercises of Continuity and Precision. Our actions become linked into one continuous chain leading to one End; our lives become harmonious, without the inordination of going to the extremes, and, likewise, we harmonize with other people.

The application of the Principle of Harmony in any collective movement, such as our Order, produces orderly, organized, graduated, and regular methods, and therefore is consequently opposed to unordered, haphazard, ungraduated, confused, and irregular methods.

In all mankind as a whole the Principle of Harmony will be fully applied when all men are able to fulfil their particular and special functions, purposes, and destinies, so that all perfectly harmonize in one stupendous whole in which there is no disorder, inharmony, or discord.

The Essential Requisites for the attainment of this Great Ideal are Tolerance and Sympathy, and the determination to live and work with all beings for the sake of the common good of all and for the glory of the One Supreme God.

BEAUTY.—What is Beauty? That which delights the Soul is Beauty. Truth and goodness give us pleasure, but it is Beauty that causes our deepest joys. It is Beauty that gives rapture to the artist, the poet, and the musician.

Beauty is the true and harmonious proportion and adjustment of parts to wholes, of substances to ideas and ideals, of individuals to universal and real principles.

Truth is beautiful; because it is the Perfect Expression and Realization of Perfect Ideals and Archetypes.

Harmony is beautiful; because whatever is perfectly ordained and harmonized is necessarily beautiful.

Whatever is Real is also Beautiful. Emotions, in so far as they are real and idealistic, are beautiful.

Thoughts, in so far as they are really true, are also beautiful.

Actions, in so far as they are good, useful, and holy, are sacramental and beautiful.

Thus Beauty is the most beautiful of all Ideals. It consummates them all as resplendent Jewels in the Radiant Diadem of the Infinitely Perfect ONE.

The application of Beauty as a Principle produces symmetry, right proportions, and right relationships,—it moulds all parts, components, and elements of a unific, veridical, and harmonious life, organism, or system, into a beautiful and perfect Whole.

Hence, it can be seen that our Four Basic Ideals—of Unity, Truth, Harmony, and Beauty,—are primary and all-comprehending. All other Ideals are varying aspects and modes of expressing these same ideals. The four are contained within each other,—and, in the Unity of the Absolute ONE, the other three constitute the Triple Goal of the three paths—devotional, intellectual, and mystical—by which the Soul perpetually advances to its perfective union with the Supreme Lord of All.

In conclusion, then, a few further words on the practical value of these Ideals. We can say that they are potent dynamic forces for the elevation, enlightenment, and perfection of the human Soul. They are not merely metaphysical abstractions, but they are the real, vital, and creative principles behind all pure Soul Activities. They are inspirations to the Imagination and Reason; motive forces to the Will; and the fulfilment of the holy desires and aspirations of the Heart.

So, with these thoughts I will conclude and repeat our new watchword: "SEARCH THY WAYS" by the application of our four Ideals in the Light of the Divine Will.

IMPRESSIONS OF AND MESSAGES TO THE CONVENTION.

THE W. AEDITUA OF DIRECTORIUM.—Personally, I am indebted to the M.W. Founder, the M.W. P.-P., and to all who have co-operated in presenting the Teachings in such a simple form that they are readily acceptable and can be made practical in our lives. I can say, "I am at rest. I know where I am going to, and I know what I have to do."

The philosophers say that Matter is dependent upon Soul, that the Soul ornaments the body, holds it together, nourishes it. The Soul is in the centre of our being; we can feel ourselves in touch with those around us. The philosopher tells us that if we energize according to the body alone, then we live in the sublunary regions and we are not making the pattern of the Divine Man like unto the Man clothed with the shining Sun,—pure gold. If we energize according to Intellect we raise our energies away from the passions and live in the Ideal.

The Kingdom of Heaven is within. If we do not search within we shall never realize it. But if we search we shall gradually realize where we are

energizing and perhaps discover that we are energizing in a way not of the earth.

I think if we each strive to harmonize with each other and search our ways to find where we are wrong and endeavour to link up with this philosophical-mystical life, then we must be a tremendous power for good and our light will shine upon men.

I have great pleasure in wishing all a most happy and prosperous and spiritually fruitful year in this the twelfth year of our Order.

THE M.W. PARETROS.—This has been a most wonderful Convention. We have had some profound Truths presented to us and some marvellous Ideals. One of the great things has been the Unity behind all. We have all the different members and officials of the Order, the different personalities, but we see that there is a spirit manifested throughout trying to unite us to the goal and to elevate our conceptions of the Ideals. The Order cannot accomplish the purpose for which it is founded if the members cannot realize the Ideals. Truth is taught, free from any personality, and we must make it manifest outwardly. By keeping the Ideals ever before our minds, and by looking always towards the goal, the different aspects of Truth will be harmonized, and all factors will be balanced. The great thing, then, is to fix our attention upon the Goal, the Ideal, and the Work which we have to do, and to go forward with Faith, knowing that all work done will contribute towards the realization of the Kingdom of Heaven upon earth, and that all mankind must be guided by the One Master and receive His blessing.

If all the members in the Order are truly united, each doing their own work for the One Cause, then it will truly be an Order, and then our Order's purpose will be fulfilled.

A NEW IRISH MEMBER.—I feel that I have taken a short cut to Heaven; having come from Dublin where there is so much pain and suffering, I think this is the only way I can describe the joy I have experienced, and I hope to take back with me a little bit of Heaven. I cannot say how much I have enjoyed the meetings, and I hope I shall not suffer from spiritual indigestion.

THE W. V.-P. OF ACADEMY OF PLATO.—We have heard some most wonderful things during the Convention. But are these things merely to be words, or are these words to be translated into action? We have heard a great deal at present about tranquillity. We are now speaking of a new cycle. Is it to be a cycle of tranquillity, or is it to be a cycle of activity?

If we go upon the right lines we can translate these words into actions, especially if we take note of the watchword sounded.

These words: "Search thy Ways," are not only to be applied to the individual, but they are to be applied to the Order. Let each individual search his or her own ways, and search the Way of the Order, and if we feel that we are on the wrong track, let us make a fresh start. But, personally, I consider that we are on the right track in this Order.

The seed is sown and the watering should be left to God. But to enable the tree to bring forth fruit there is one item we must not overlook, and that is, before fruition there must be cultivation. Are we cultivating the growing plant, so that it will bring forth fruit a hundredfold? Let us examine ourselves, let us examine our work for the Order, and let us be determined that we will tread the Path towards the Light, towards the Goal,—then, if we do that, we are doing the Will of the Father.

A SUB-EDITOR OF S.O.W.—Will you kindly convey to all members at the Eleventh Convention my fraternal love and spiritual good wishes, truth wishes and beauty wishes for the coming year. May all present come forth from the Convention with renewed zeal and enthusiasm so that the twelfth year may be one of both individual and collective progression, revealing a greater and greater expression of the Divine Wisdom to the world, and a true spirit of tolerance and universality extended to all. May the Hermetic Light shine forth to all who, directly or indirectly, come in touch with the Order or its members, and may each one of us be ready to lead prospective Aspirants along the path to Universal Wisdom.

A SUB-EDITOR OF S.O.W.—It is a subject for congratulation that the Order continues its onward march. It is also very encouraging to notice in the religious Press that much of the lofty teaching of the Order is held unconsciously by the deepest Christian thinkers of to-day, whose despair is that the Church at the present time, while frankly acknowledging her failures, is forgetting that her Creeds are *Symbols*, and that there are universal as well as historic elements in Christianity. The Church of the first centuries, with her outstanding mystics and high initiates in her esoteric Gnosis, emphasized these now almost forgotten truths; and in spite of her comparative smallness she was a sublime dynamic force in the world.

It is a truism that mystics are usually "a little flock," but it is also true that their influence has always been out of all proportion to their numbers, since they dwell in the surest elements of Religion. The O.A.W. is building wiser even than it knows, and is accomplishing infinitely more than it realizes. *La vérité est en marche.*

A WELL-WISHER & ACTIVE FRIEND.—I believe that the Order is based on the Ideals of Unity, Truth, Harmony, and Beauty, as explained in the M.W. P.P.'s Address, and these being Eternal Principles, it naturally follows that those who endeavour to cultivate them in their lives will receive the fruits of good living, *i.e.*, Love, Joy, and Peace. Individuals do not count like Eternal Verities do. The words of the Apostle occur to my mind: "Stand fast, and hold to the hope of Everlasting Life," and those beautiful words: "Love one another with a pure heart fervently."

THE M.W. FOUNDER.—Your M.W. Proto-President has asked me to make a final remark, which you can take as coming from both of us. It is an intense pleasure to me, after my sojourn on other shores, to have stepped once more amongst you. I hope what I can do in the way of help I shall be allowed to do. I am perhaps more deeply connected with the Order than anyone can possibly be. In one sense, of course, it is a spiritual impossibility for me to sever myself from you all. I do not think that will ever occur, from now to the end of Eternity, and that is a long way off!

I shall always remember this Convention, for it seems to me that God has been very near to us. The Presence of the Divine Shekinah, that Presence, which manifests whenever two or three are gathered together in the name of Adonai, has surely been in our midst to bless us.

I don't think there has been any Convention where this Presence has been so real, and I do pray most earnestly that Almighty God will richly bless you, especially in relation to the coming year and for many years. Particularly do I wish the utmost success, strength, Almighty support, and victory to our most worthy Proto-President, who has so ably taken on the work I placed in his hands, and without whom we do not know where the Order would have been. Do give him your support and all your prayers, and I am certain the Divine Master will richly bless you all.

"What's consonant to Plato's school,
Which well agrees with learned Pythagore,
Egyptian Trismegist, and the antique roll
Of Chaldee wisdom, all which time hath tore,
But Plato and deep Plotin do restore."

—(Henry More, Cambridge Platonist.)

"There is but one quiet and safe tranquillity, but one firm and perpetual security: when a man rejoices to see that all things that are lofty in the eyes of the world are cast down in his heart. Then he can no longer desire anything of the world, for he is greater than the world."—(St. Cyprian.)

EDITORIAL

NEW HEADQUARTERS.

All Readers are requested to note the New Address for both the O.A.W. and the H.T.S., viz. :—*Lincoln House, Acacia Road, Acton, London, W.3.* All previous addresses are now cancelled.

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O.A.W. CONVENTION.

We trust that the Report, which occupies so large a part of this Shrine, will be of interest to non-members as well as to members of the Order. The Addresses will be found to be in keeping with the general style of the articles of our Quarterly.

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CALENDARS.

We still have a large stock of our Universal Perpetual Festival Calendars, and therefore trust that those who have not yet procured copies will do so now. May we also remind Readers that these Wall Calendars afford an appropriate means for sending seasonal greetings to their friends. (*Price 2/3 each, or 11/- for 6 copies, post free, complete with suitable envelopes.*)

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NEW H.T.S. MANUALS.

We hope all our Readers will order copies of the following new Publications :—

Manual No. 4, "A Synthesis of the Teachings of St. Paul," *price 1/3.*
Manual No. 5, "The Path of Union by Good Works" (Karma Marga), *price 1/3.*

The latter Manual completes a useful triad of inexpensive Text-books, with Nos. 2 and 3,—already published,—dealing respectively with "The Path of Union by Devotion," and "The Path of Union by Knowledge," *price 1/3 each.*

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BOUND VOLUMES.

The first three volumes of the Shrine, comprising issues Nos. 1 to 12 inclusive, are now available, with a most complete Index and a strong and serviceable binding. This Bound Volume is, we feel that all Readers will agree, worthy of a place in any library. *Price 21/- each post free.*

Those who prefer to have their copies bound privately by local binders, will be supplied with an Index, free of charge upon application.

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RENEWALS.

In the cases of Readers whose Subscriptions to the Shrine have expired, we have taken the liberty of enclosing with this issue a Renewal Form, and trust that they will notify us in due course whether they wish to continue to receive copies.

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O.A.W. HELPERS.

We are urgently in need of assistance from any members who possess typewriters, and who can devote one or two hours or more each week, to the interesting occupation of making copies of manuscripts and rites. Offers of help are therefore earnestly invited.