

THE NEW WORLD

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Magic
DIVINATION
Rocology
Witchcraft
ASTROLOGY

MYSTICISM



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The Unknown World

A MAGAZINE DEVOTED TO

*The Occult Sciences, Magic, Mystical Philosophy, Alchemy, Hermetic
Archæology, and the Hidden Problems of Science, Literature,
Speculation and History.*

EDITED BY ARTHUR EDWARD WAITE.

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In the Beginning.

THERE is no department of inquiry possible to the mind of man which is not encircled with a belt of mystery by the Unknown World, and at the same time the human mind, wheresoever it is at work, is always exploring and invading this world of the unknown; the belt of mystery is continually receding before the persistence of intellectual adventure; and even in the remotest paths, where most men shrink from penetrating, the voices of a few daring pioneers are crying to us in the darkness, encouraging us to advance intrepidly, for there is firm ground before them, and they descry light in the distance. The Unknown World is not therefore to be avoided as a region which is essentially impracticable, and about which it is idle to speculate; it is rather that world in which we are continually learning. Whatsoever is unachieved in science, whatsoever, in the words of Dean Stanley, lies "behind the mountains of our ignorance," belongs to this Unknown World, and a paper which adopts for its title this grand and magnetic name, must include in the scheme of its interest all of which we do not know but can learn, and all of which we know something but are thirsting to learn more fully. Now it may be things physical which belong to the phenomenal order, and

again it may be spiritual mysteries, but the Unknown World indifferently embraces them both. Yet the things which are of the spiritual order, the inner universe of man, these are of the first importance, and a magazine which appropriates to itself a title so momentous must before all things treat of these. For a few elect persons who have made marked progress in spiritual life, this world of the within may, in a sense, be better realised, and far more profoundly and truly cognised, than anything in the objective order, but for the majority the soul and its environments are more essentially unknown than anything in the physical plane. It should therefore be understood that this magazine is established chiefly to represent and increase the interest attaching to the investigation of those mysteries which are called transcendental, occult, and mystic. They will not be its sole subject, but it will treat in the main of these, and will avowedly make use of all means at its disposal to spread the knowledge of Mysticism and to multiply the acceptors of its instruction.



WHETHER there is an Unknown World, and if so, whether the speculations of humanity concerning it require a magazine for their exposition, are points, however, which many persons, even at the present day, would be inclined to deny out of hand. For them the normal circles of knowledge and experience are wide enough without trespassing on the boundaries of another world. For them there are no footfalls audible along the veiled corridors

of the great castle of existence, and no debatable land between this and another universe. Such a quality of indifference has, however, for some time past, ceased to be the feeling of the majority, and the UNKNOWN WORLD is once more exercising its fascination in some one or other of its varied forms upon most who think and live at the end of this nineteenth century. There is no challenging this statement. The evidences of it are not only beneath the surface and in the byways; they are before our face and on every side. It is not indeed possible to cite anything that is exceptionally new as a typical example of these evidences, which shows that the fact itself is so well known that it has become somewhat of a commonplace. The work done by certain psychological societies—work which could not be accomplished if they were unsupported by a subscribing public; the success of certain publishing houses only recently come into the field—a success of which the present venture is at once a result and an instance; the spirit of curiosity and inquiry which is abroad in all the world; above all, because expressing and including all, the immense, the overwhelming testimony of universal literature, especially in its romantic aspect; these are the evidences that the magnetic attraction of the Unknown World is being exercised generally and not on any one class of thinkers, still less only among dreamers and visionaries.



THERE are few uncovered fields in periodical literature, and here is another commonplace which it would scarcely be worth while to cite for the ten thousandth time in introducing a new periodical if it were impossible to add that the UNKNOWN WORLD will occupy one which to all intents and purposes is virgin soil. It is also a region which, as its name implies, is populous with varied interests, glammers, curiosities, marvels, mysteries, and profundities. Once entered, the conventional track is lost; there is no longer any fear of the commonplace or the return to things hackneyed. For although at the present time there is more than one periodical

which exists for the elucidation of one or more departments of the Unknown World, there is nothing which occupies the ground we propose to cover. The phenomena and philosophy of Spiritualism possess their own organs, and so also Theosophy, while the bare region of experimental research has been filled recently by an admirable quarterly journal. But the UNKNOWN WORLD will take up a broader line of its own, and it is because of the comprehensive character of our programme that we have selected a title which is co-extensive with all speculation and all research.



THE UNKNOWN WORLD has been founded to represent, as we believe, for the first time in periodical literature, the whole circle of the Occult Sciences. It will deal with their methods, history, and literature in such a manner that they will become intelligible to an unversed reader, while at the same time there will be matters of special interest and value to the well-equipped and earnest mind.



THE departments of Occult Science and history particularly embraced by the present editorial scheme are:—White and Black Magic, Necromancy, Divination, Astrology, Alchemy, Witchcraft, Crystal-lomancy, Elementals and Elementaries, the Rosicrucians, the Illuminati, Esoteric Freemasonry, the Mysteries, the Mystics, Hermetic Philosophy, the Archæology of the Secret Sciences. The UNKNOWN WORLD will give the most clear information upon all these subjects in general, and as space and opportunity may allow, upon all their species and variations, while it will provide for the first time such information as can be reasonably and prudently given upon the extent to which they are followed, whether in speculation or practice, by individual investigators, or corporate occult bodies, at the present day. In a word, the UNKNOWN WORLD will be devoted to the "superstitions" of the past, or, more correctly, to the science of the future.

It will be devoted also, and that in a most special manner, to the exposition of the profound philosophy of Western Mysticism, and to the esoteric interpretation of the great religions of the West. After the phenomena of mesmerism, hypnotism, and spiritualism have prepared the fitting minds of the age; after the wave of eastern transcendentalism has brought us the revelation of a before unknown occultism, there still remain for exposition the great doctrines and the divine *aperçus* of the illuminated followers of Christ, from Dionysius to Saint Martin, and in these teachings there is the material for a reconciliation, not only of Eastern and Western wisdom, but of spiritual and physical science, in other words, of religion and modern thought.



AMONG the several departments into which our programme may be appropriately tabulated, a very particular importance will attach to that branch which will be devoted to the antiquities of Hermetic literature, for on all the subjects which have been enumerated the UNKNOWN WORLD will give reproductions and translations of the most rare bibliographical curiosities in connection with the Occult Sciences. In this manner, for a nominal monthly outlay, the student will obtain, entire and unabridged, works which, in their original form, are fixed by collectors at prices altogether prohibitive. This important section will comprise: The original Rituals of Magic; rare documents in connection with the Rosicrucian Fraternity; rare Masonic Rituals; the most important keys, manuals, and tracts of Alchemy.



THE UNKNOWN WORLD will not, however, be devoted merely to the past. It will be in all respects a representative mystical magazine, and as such it will not infringe upon ground already occupied with signal ability by several psychological journals. It will watch the advance of the World's Thought and record it in the interests of transcendental philosophy, and at the same time it will reasonably include in

its programme whatever subjects of importance may be justified by the liberal limits of its title, more especially that portion which describes it as a magazine devoted to the hidden problems of science, literature, and history. That is to say, and we affirm it in no spirit of pretence or charlatanism, it will endeavour to deal adequately with all those debatable regions of inquiry which are the fields of future conquest on the part of the human mind.



FORMING contact at all points with the world's progress in the interests of Mysticism, presenting the philosophy, exposing the science and elucidating the history of Mysticism, reproducing in a concise and handy form the chief literature of Mysticism; we shall also lighten our pages by the discussion of many matters that are curious and interesting, so that the UNKNOWN WORLD will be another storehouse of "ten thousand wonderful things," where all that is rare, unusual, and mysterious will find a place and a record.



THE unversed reader must, however, thoroughly establish in his mind one truth which is all-important in the endeavour to comprehend justly the modern developments of Mysticism and the plan of the present Magazine. The representatives of many schools of esoteric thought will expound the principles and doctrines of their systems in THE UNKNOWN WORLD; but it must be understood that they are not rival schools; they are developments in various directions, but they are not in contradiction to each other and they do not exclude each other. The principles of universal Biblical exposition, which are in course of exposition by Mr. Edward Maitland, are in no sense out of focus with the eastern transcendentalism of Mr. Sinnett, as they would both be the first to tell us. And so also the Rev. G. W. Allen's Society of Christo-Theosophy, while it occupies a place distinct from either, is not out of harmony with the Theosophical Society and the Esoteric Christian Union. It must not be thought that there is a Babel of many voices

in the camp of the Mystics which will produce only discord and confusion in the ear of an uncommitted listener. The essential principles of Mysticism are all one, even as the great masters of old Oriental wisdom and the great masters of western wisdom were in reality of one heart. There is a light of the East and there is a light of the West; some have recourse to one and some to another, but there is an exact harmony of both, where yet others discern the full and perfect illumination.



The Threefold Division of Mysticism.

A MAGAZINE which has been founded to represent, and that for the first time, the whole circle of knowledge which is included under the term occult, must obviously provide at the outset a clear notion of Mysticism—what it is, and how its branches are to be tabulated. In the popular mind the conception conveyed by the word is in all respects vague and confused. It is, nevertheless, difficult at the present day to meet with any tolerably educated person, whatever his pursuit in life, who does not confess ultimately to a certain curiosity about it. Not only in professedly intellectual circles but in the commercial world, and more singularly in that of finance, in the thronged centre of the city of London, where the congestion of this money-getting age is greatest, where, as at all centres, the rush of motion is swiftest, the writer of this paper has received over and over again evidence the most indubitable that there is a spirit of inquiry abroad, and a very general sentiment of interest in places where one would have thought that it would be least expected. There may be nothing solid in this interest, or serious in that inquiry, but the feeling is there and the curiosity at least is there; both in a certain way are significant that the awakening of the new

spirit has an operation far outside the circle which is its visible limit, and, considering the classes referred to, this significance is perhaps greater than is the testimony of literature at the moment and the tendency of speculative thought in precisely the same direction. The case has been cited here because it indicates the need for definition, and it leads immediately to the keynote of this paper, which is this—that however profound and abstruse in some of its branches is that which we call Mysticism, a clear elementary comprehension of what it is can be very easily established even in the most ordinary mind. There is no reason inherent in the subject for the existing uncertainty and vagueness.

Mysticism admits of being separated into three chief divisions, and these are: Transcendental Science, Transcendental Philosophy, and Transcendental Religion. The term transcendental applies to anything which is outside the normal sphere of experience, whether in fact, or thought, or faith. Transcendental Science deals with the operation and effects of forces generally unknown. Transcendental Philosophy is that body of doctrine which explains the phenomenal universe in accordance with the science of its secret laws. Transcendental Religion is the application of universal law to the interior nature of man. But while these comprehensive definitions are perfectly correct and acceptable, the actual limits of Mysticism are usually somewhat narrower. The idea of Transcendental Science is generally confined to such operations of unknown law as have a direct bearing upon Transcendental Religion, and Transcendental Philosophy does not commonly concern itself with the whole economy of the universe so much as with the intimate relations subsisting between the universe and man. A definition of Mysticism, independent of its natural classifications, will illustrate this point. It has been most rightly and philosophically defined as the endeavour of the human mind to grasp the divine essence or ultimate reality of all things, and to enjoy, while in this life and in this body, the blessedness of an immediate communion with the Highest. This being the

end in view, Transcendental Science consists in the knowledge of those forces, and the laws governing the same, by which the union of man with the Divine is accomplished, and Transcendental Philosophy is the wisdom which can apply these forces once their knowledge has been given. In other words, it is a practical doctrine founded upon the experience of the Mystics. So, also, Transcendental Religion is the accomplishment of the union in question. But it is proposed by THE UNKNOWN WORLD to accept everything in its broadest sense, and to treat it from that standpoint. Thus, in the matter of

TRANSCENDENTAL SCIENCE,

It will be understood that this includes the whole circle of methods and processes by which occultists in the past have made themselves acquainted with the secret forces resident in man and the universe. It is the exploration of the unknown in Nature, and it has passed, hitherto, under another term which there is no reason to conceal, notwithstanding that it has been abused and misinterpreted by its friends as well as by its enemies. This term is Magic, and it is mentioned here because one of its most illustrious exponents has given a definition concerning it which is not only admirable in itself, but exhibits it as interchangeable with the term Transcendental Science. "Magic," says Eliphas Levi, "is the traditional science of the secrets of nature, which has come down to us from the Magi." Now, this traditional science has been perpetuated in two ways—by a literature which, to a large extent, veils the secrets, and by occult assemblies and fraternities. THE UNKNOWN WORLD will successively acquaint its readers with all that is important in all branches of the literature, and with the mysteries which underlie its symbolism. It will acquaint them as well, up to the fullest point of possibility, with the history of the secret societies in connection with Mysticism, though at the same time the writers who may be engaged upon this work will violate no confidence with which they may have been entrusted on such a subject. Transcendental Science has seven-

ral broad divisions. There is, for example, Astrology, which is the appreciation of the celestial influences in their operation upon the nature and life of man. There is Esoteric Medicine, which consists in the application of occult forces to the healing of disease in man: it includes also a traditional knowledge of the medicinal properties resident in various substances which are disregarded by ordinary pharmacy. There is Alchemy, which is the subject of a special notice elsewhere in the present issue, and does not therefore require to be defined here. It is, however, one of the most important and attractive branches of occult science. There is Divination, a term which will be made use of in THE UNKNOWN WORLD to indicate all that vast variety of methods and processes by which lucidity was supposed to be operated in suitable subjects, whether in mundane matters for the discovery of things unknown to the operator and of events to come, or in matters which are extra mundane for clairvoyant communication with spirits. This last-mentioned branch of Divination is a part of what has sometimes been termed Practical Pneumatology, and for purposes of classification it must be distinguished from that department of Transcendental Science which is commonly known as Ceremonial Magic, consisting in the scrupulous fulfillment of certain archaic rites and the operation of numerous bizarre formulæ, as a result of which the Magician, or Magus, was enabled, as it is claimed, to invoke angels, demons, elemental and elementary spirits, the phantasms of the dead, and the astral entities of still living beings. A certain virtue inherent in certain words and actions is supposed by Ceremonial Magic, as also a great uninvestigated power resident in the will of the Magician, but it is open to question whether the results produced were not of the clairvoyant order.

Each and all of these Transcendental Sciences are supposed to be liable to that species of abuse which is technically known as Black Magic. The celestial influences could be perverted in the malefic composition of talismans. The malpractice of Esoteric Medicine produced the Secret Science of

Poisoning, and the destruction of health, reason, or life by unseen forces. The perversion of Alchemy resulted in the sophistication of metals, and on this subject there is quite an extensive literature still extant. In like manner, Divination was debased into Witchcraft, and Ceremonial Magic into dealing with devils, compacts with demons, and other forms of transcendental delusion and imposture. The actual principles which are at the basis of the Black Art, when interpreted from the standpoint of the occultist, will be explained from time to time in *THE UNKNOWN WORD*, and some extremely rare rituals never before translated will be given upon the same subject. The precise bearings of Transcendental Science upon the true ends of Mysticism will also be developed, as occasion may arise, in a very full and intelligible manner.

TRANSCENDENTAL PHILOSOPHY,

As already indicated, is the mystical explanation of the universe, on the one hand, while on the other it is an explanation of the correlation subsisting between that universe and man. Thus, it expounds the process of development which operated in the creation of the world, and it expounds also the special quality of evolution which is still proceeding in humanity. The writings attributed to Hermes Trismegistus and the extraordinary body of literature comprised in the Jewish Kabbalah are good instances of a transcendental philosophy of the cosmos. They are not the only instances which have become generally known in the West, while over and above all written record there is affirmed to be the unwritten record of esoteric investigation and experience transmitted from remote ages by the occult associations before referred to, and not beyond attainment at the present day by a properly qualified aspirant. The evidences which can be gleaned in connection with this important claim will be considered at a proper time in the pages of *THE UNKNOWN WORLD*. Concerning the evolution of humanity and the forces at work therein, as unfolded by mystic philosophy, it seems scarcely necessary to promise that this will

have adequate treatment. It leads up to the end of all mysticism, the Divine Union, which also has already been mentioned. From the Hermetic standpoint, Man is the great subject; his origin, his nature, his potentialities, his destiny, constitute the one interest. There is nothing in Transcendental Science which is of any moment except in so far as it concerns him, and assists the mind of the philosopher to understand better what he is. If his destiny be written in the stars, then the stars are of moment, and Astrology is also of moment, but not otherwise does day speak unto day or night show knowledge to night, and there is no reason in all the starry depths except in their relation to the astronomer who gauges them, or to the babe who is affected by their influence. All that interests a man is man. It is the same through the whole gamut. There is no intrinsic importance in that which heals. The assuaging herb in itself is nothing; the man whom it salves is all; but when he is present the herb itself borrows importance from the possibility of its ministration to him, and from the application of his mind to its properties. Then even the "flower in the crannied wall" can tell us "what God and man is." The visible universe becomes intelligent in man, as man becomes intelligible in God. So, also, the modes of Divination are puerile, but there is no puerility about the sage who interprets the eternal world from the analogies of things which are seen. Thus, man is the focus of everything, towards him all forces tend, in him all interests centre; he is that point "through which the universe is continually passing." The very hierarchies of heaven are to him as nothing except in so far as there is some side in their nature which can adjust itself to man, so that it can exhibit a likeness to man, and put out a point for communication with him. It is for this reason that God Himself must become man in order that He can be understood by man, and can, in other and bolder words, be of any moment or importance to man, and it is also for this reason that the unknowable Deity of Agnostics is a more monstrous idol than is possessed by any pantheon.

God is that which man is eternally knowing in himself, and that God is ever becoming man is a truth which must always be recognised by Mystics. Finally, the religion which most directly and vividly realises that God takes flesh in man, and that man puts off flesh in God, is the nearest to the heart of Mysticism. It need not be here said that this is Christianity or that this is Buddhism, but, more simply that this is true religion. Thus Transcendental Science with man for its pivot gives us Transcendental Philosophy as a circle within its circle, while Transcendental Philosophy, in its turn, converging more upon the centre, leads us to

TRANSCENDENTAL RELIGION.

Now there are many definitions of religion, but there is one which includes all, just as there are many religions and one underlying all. It follows the philology of the word and exhibits it as a rebinding. There is nothing, it may be gratefully added, that is new in this definition; it is realised by many people who consciously are not Mystics, and it is intellectually understood by a still greater number who are not religious at all. The term rebinding involves the idea of some thing which has been set loose or has broken away from another thing. Here the reference is to the mind of man the individual which has been loosed from man the universal—the essential nature of man from the essential nature of God. It does not matter how or why this separation has taken place. It may be accepted that the Mystic has much to learn before he can plumb that mystery. It may be true that no written Mysticism, and no unwritten tradition of the inner orders, can expound it; but the end of all Mysticism as of all religion, is to attain that reunion. The possibility is not merely the fundamental doctrine of Transcendental Religion; it is the one doctrine; all else is a question of processes. Some of them may be better than some others, as some methods of divination produce the hypnotic state more readily than the rest. Hence the religion of the Mystics is the most simple, the most easy of popular understanding, because it is the

least encumbered. Begin where one may in the universe it affirms that all roads ultimately lead to God. The path of vice will lead there though it passes through perdition by the way. Soul and body may be destroyed in hell but the spirit must return to God who gave it. But it is well, if it be possible, to save the soul alive, that Psyche may be united to Eros. There is no reason therefore why Mysticism should fail in the common understanding. It sees the end and it claims to know the way, while the direction of that way has no insuperable difficulties. It does not lie far from any man's walk in life, and it will be the chief object of THE UNKNOWN WORLD to simplify as far as possible the instructions of Transcendental Religion.



What is Alchemy?

[FIRST PAPER.]

THERE are certain writers at the present day, and there are certain students of the subject, perhaps too wise to write, who would readily, and do, affirm that any answer to the question which heads this paper will involve, if adequate, an answer to those other and seemingly harder problems—What is Mysticism? What is the Transcendental Philosophy? What is Magic? What Occult Science? What the Hermetic Wisdom? For they would affirm that Alchemy includes all these, and so far at least as the world which lies west of Alexandria is concerned, it is the head and crown of all. Now in this statement the central canon of a whole body of esoteric criticism is contained in the proverbial nutshell, and this criticism is in itself so important, and embodies so astounding an interpretation of a literature which is so mysterious, that in any consideration of Hermetic literature it must be reckoned with from the beginning; otherwise the mystic student will at a later period be forced to go over his ground step by step for a second time, and that even from the starting point. It is proposed in the fol-

lowing papers to answer definitely by the help of the evidence which is to be found in the writings of the Alchemists the question as to what Alchemy actually was and is. As in other subjects, so also in this, THE UNKNOWN WORLD proposes to itself an investigation which has not been attempted hitherto along similar lines, since at the present day, even among the students of the occult, there are few persons sufficiently instructed for an inquiry which is not only most laborious in itself but is rendered additionally difficult from the necessity of expressing its result in a manner at once readable and intelligible to the reader who is not a specialist. In a word, it is required to popularise the conclusions arrived at by a singularly abstruse erudition. This is difficult—as will be admitted—but it can be done, and it is guaranteed to the readers of these papers that they need know nothing of the matter beforehand. After the little course has been completed it is believed that they will have acquired much, in fact, nothing short of a solution of the whole problem.

In the first place, let any unversed person cast about within himself, or within the miscellaneous circle of his non-mystical acquaintance, and decide what he and they do actually at the present moment understand by Alchemy. It is quite certain that the answer will be fairly representative of all general opinion, and in effect it will be somewhat as follows: "Alchemy is a pretended science or art by which the metals ignorantly called base, such as lead and iron were supposed to be, but were never really, transmuted into the other metals as ignorantly called perfect, namely, gold and silver. The *ignis fatuus* of Alchemy was pursued by many persons—indeed, by thousands—in the past, and though they did not succeed in making gold or silver, they yet chanced in their investigations upon so many useful facts that they actually laid the foundations of chemistry as it is. For this reason it would perhaps be unjust to dishonour them; no doubt many of them were rank imposters, but not all; some were the chemists of their period." It follows from this answer that this guesswork and these gropings of the past can

have nothing but a historical interest in the present advanced state of chemical knowledge. It is, of course, absurd to have recourse to an exploded scientific literature for reliable information of any kind. Goldsmith and Pinnock in history, Joyce and Mangnall in general elementary science, would be preferable to the Alchemists in chemistry. If Alchemy be really included as a branch of occult wisdom, then so much the worse for the wisdom—*ex uno disce omnia*. The question what is Alchemy is then easily answered from this standpoint—it is the dry bones of chemistry, as the Occult Sciences in general are the *débris* of of ancient knowledge, and the dust from the ancient sanctuaries of long vanished religions—at which point these papers and THE UNKNOWN WORLD itself, would perforce come to a conclusion.

There is, however, another point of view, and that is the standpoint of the occultist. It will be pardonable perhaps to state it in an occult magazine. Now, what does the student of the Occult Sciences understand by Alchemy? Of two things, one, and let the second be reserved for the moment in the interests of that simplicity which the Alchemists themselves say is the seal of Nature and art—*sigillum Naturæ et artis simplicitas*. He understands the law of evolution applied by science to the development from a latent into an active condition of the essential properties of metallic and other substances. He does not understand that lead as lead or that iron as iron can be transmuted into gold or silver. He affirms that there is a common basis of all the metals, that they are not really elements, and that they are resolvable. In this case, once their component parts are known the metals will be capable of manufacture, though whether by a prohibitively expensive process is another issue. Now, beyond contradiction this is a tolerable standpoint from the standpoint of modern science itself. Chemistry is still occasionally discovering new elements, and it is occasionally resolving old and so-called elements, and indeed, a common basis of all the elements is a thing that has been talked of by men whom no one would

suspect of being Mystics, either in matters of physics or philosophy.

There is, however, one obviously vulnerable point about this defensive explanation of Alchemy. It is open to the test question: Can the occultist who propounds it resolve the metallic elements, and can he make gold? If not, he is talking hypothesis alone, tolerable perhaps in the bare field of speculation, but to little real purpose until it can be proved by the event. Now, THE UNKNOWN WORLD has not been established to descant upon mere speculations or to expound dreams to its readers. It will not ignore speculation, but its chief object is to impart solid knowledge. Above all it desires to deal candidly on every subject. There are occultists at the present day who claim to have made gold. There are other occultists who claim to be in communication with those who possess the secret. About neither class is it necessary to say anything at present; claims which it is impossible to verify may be none the less good claims, but they are necessarily outside evidence. So far as can be known the occultist does not manufacture gold. At the same time his defence of Alchemy is not founded on merely hypothetical considerations. It rests on a solid basis, and that is alchemical literature and history. Here his position, whether unassailable or not, cannot be impugned by his opponents, and this for the plain reason that, so far as it is possible to gather, few of them know anything of the history and all are ignorant of the literature. He has therefore that right to speak which is given only by knowledge, and he has the further presumption in his favour that as regards archaic documents those who can give the sense can most likely explain the meaning. To put the matter as briefly as possible, the occultist finds in the great text-books of Alchemy an instruction which is virtually as old as Alchemy, namely, that the metals are composite substances. This instruction is accompanied by a claim which is, in effect, that the Alchemists had through their investigations become acquainted with a process which demonstrated by their resolution the alleged fact that metals are not of a simple nature.

Furthermore, the claim itself is found side by side with a process which pretends to be practical, which is given furthermore in a detailed manner, for accomplishing the disintegration in question. Thus it would seem that in a supposed twilight of chemical science, in an apparently inchoate condition of physics, there were men in possession of a power with which the most advanced applied knowledge of this nineteenth century is not as yet equipped. This is the first point in the defence of Alchemy which will be raised by the informed occultist. But, in the second place, there is another instruction to be found in these old text-books, and that is the instruction of development—the absolute recognition that in all natural substances there exist potentialities which can be developed by the art of a skilled physicist, and the method of this education is pretended to be imparted by the text-books, so that here again we find a doctrine, and connected with that doctrine a formal practice, which is not only in advance of the supposed science of the period but is actually a governing doctrine and a palmary source of illumination at the present day. Thirdly, the testimony of Alchemical literature to these two instructions, and to the processes which applied them, is not a casual, isolated, or conflicting testimony, nor again is it read into the literature by a specious method of interpretation; it is upon the face of the whole literature; amidst an extraordinary variety of formal difference, and amidst protean disguises of terminology, there is found the same radical teaching everywhere. In whatsoever age or country, the adepts on all ultimate matters never disagree—a point upon which they themselves frequently insist, regarding their singular unanimity as a proof of the truth of their art. So much as regards the literature of Alchemy, and from this the occultist would appeal to the history of the secret sciences for convincing evidence that, if evidence be anything, transmutations have taken place. He would appeal to the case of Glauber, to the case of Van Helmont, to the case of Lascaris and his disciples, to that also of Michael Sendivogius, and if his instances

were limited to these it is not from a paucity of further testimony, but because the earlier examples, such as Raymond Lully, Nicholas Flamel, Bernard Trevisan, and Denis Zachaire, will be regarded as of less force and value in view of their more remote epoch. Having established these points, the occultist will proceed to affirm that they afford a sufficient warrant for the serious investigation of Alchemical literature with the object of discovering the actual process followed by the old adepts for the attainment of their singular purpose. He will frankly confess that this process still remains to be understood, because it has been veiled by its professors, wrapped up in strange symbols, and disguised by a terminology which offers peculiar difficulties. Why it has been thus wilfully entangled, why it was considered advisable to make it *caviare* to the multitude, and what purpose was served by the writing of an interminable series of books seemingly beyond comprehension, are points which must be held over for consideration in their proper place later on. Those who, for what reason soever, have determined to study occultism, must be content to take its branches as they are, namely, as sciences that have always been kept secret. It follows from what has been advanced that the occultist should not be asked, as a test question, whether he can make gold, but whether he is warranted in taking the Alchemical claim seriously, in other words, whether the literature of Alchemy, amidst all its mystery, does offer some hope for its unravelment, and if on the authority of his acquaintance therewith he can, as he does, assuredly answer yes, then he is entitled to a hearing.

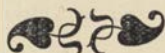
Now, the issue which has been dealt with hitherto in respect of Alchemy is one that is exceedingly simple. Assuming there is strong presumptive evidence that the adepts could and did manufacture the precious metals, and that they enclosed the secret of their method in a symbolic literature, it is a mere question of getting to understand the symbolism, about which it will be well to remember the axiom of Edgar Allan Poe, himself a literary Mystic,

that no cryptogram invented by human ingenuity is incapable of solution by the application of human ingenuity. But there is another issue which is not by any means so simple, the existence of which was hinted at in the beginning of the present paper, and this is indeed the subject of the present inquiry. To put it in a manner so elementary as to be almost crude in presentation, there is another school of occult students who believe themselves to have discovered in Alchemy a philosophical experiment which far transcends any physical achievement. At least in its later stages and developments this school by no means denies the fact that the manufacture of material gold and silver was an object with many Alchemists, or that such a work is possible and has taken place. But they affirm that the process in metals is subordinate, and, in a sense, almost accidental, that essentially the Hermetic experiment was a spiritual experiment, and the achievement a spiritual achievement. For the evidence of this interpretation they tax the entire literature, and their citations carry with them not infrequently an extraordinary, and sometimes an irresistible, force. The exaltation of the base nature in man, by the development of his latent powers; the purification, conversion, and transmutation of man; the achievement of a hypostatic union of man with God; in a word, the accomplishment of what has been elsewhere in this magazine explained to be the true end of universal Mysticism; not only was all this the concealed aim of Alchemy, but the process by which this union was effected, veiled under the symbolism of chemistry, is the process with which the literature is concerned, which process also is alone described by all veritable adepts. The man who by proper study and contemplation, united to an appropriate interior attitude, with a corresponding conduct on the part of the exterior personality, attains a correct interpretation of Hermetic symbolism, will, in doing so, be put in possession of the secret of divine reunion, and will, so far as the requisite knowledge is concerned, be in a position to encompass the great work of the Mystics. From the standpoint of this criticism the power

which operates in the transmutation of metals alchemically is, in the main, a psychic power. That is to say, a man who has passed a certain point in his spiritual development, after the mode of the Mystics, has a knowledge and control of physical forces which are not in the possession of ordinary humanity. As to this last point there is nothing inherently unreasonable in the conception that an advancing evolution, whether in the individual or the race, will give a far larger familiarity with the mysteries and the laws of the universe. On the other hand, the grand central doctrine and the supreme hope of Mysticism, that it is possible for "the divine in man" to be borne back consciously to "the divine in the universe," which was the last aspiration of Plotinus, does not need insistence in this place. There is no other object, as there is no other hope, in the whole of Transcendental Philosophy, while the development of this principle and the ministration to this desire are the chief purpose of THE UNKNOWN WORLD.

It is obvious that Alchemy, understood in this larger sense, is mystically of far higher import than a mere secret science of the manufacture of precious metals. And this being incontestable, it becomes a matter for serious inquiry which of these occult methods of interpretation is to be regarded as true. A first step towards the settlement of this problem will be a concise history of the spiritual theory. Despite his colossal doctrine of Hermetic development, nothing to the present purpose, or nothing that is sufficiently demonstrable to be of real moment, is found in the works of Paracelsus. The first traces are supposed to be imbedded in the writings of Jacob Bohme and about the same time Louis Claude de Saint Martin, the French *illuminé*, is discovered occasionally describing spiritual truths in the language of physical chemistry. These, however, are at best but traces, very meagre and very indefinite. It was not till the year 1850, and in England, that the interpretation was definitely promulgated. In that year there appeared a work entitled A SUGGESTIVE INQUIRY INTO THE HERMETIC MYSTERY AND ALCHEMY, BEING

AN ATTEMPT TO DISCOVER THE ANCIENT EXPERIMENT OF NATURE. This was a large octavo of considerable bulk; it was the production of an anonymous writer, who is now known to be a woman, whose name also is now well known, at least in certain circles, though it would be bad taste to mention it. For the peculiar character of its research, for the quaint individuality of its style, for the extraordinary wealth of suggestion which more than justifies its title, independently of the new departure which it makes in the interpretation of Hermetic symbolism, truly, this book was remarkable.



Chapters in Exposition of the New Gospel of Interpretation.

I.

HERMES.

THERE can be no more appropriate subject for treatment in the opening number of a periodical devoted expressly to the exposition of the "Unknown World" within man of his own spiritual nature, than the bearer of the supreme name in the spiritual science of our planet.

It is, moreover, the indispensable key to that which is at all times man's supreme need, but a need never so widely and sorely felt as now. This is the need for a system of thought faithfully expounding the nature of the existence shared by man, by the observance of which he will turn himself and his existence to their utmost possible account. And to such a system Hermes is as indispensable now as in those remote times when the wise of old speaking of him under his Latin cognomen said "*Est in Mercurio quicquid quærent Sapientes.*" For, as the Spirit of Understanding, without whom is neither wisdom nor knowledge, Hermes denotes an eternal necessity.

History furnishes two instances at least of persons who have worthily borne his name. These were the foremost adepts in the spiritual science of Egypt, in the days when Egypt led the van in that

science. The chief of them was called *Trismegistus*, in recognition of his mastery of the three departments which comprise all knowledge—science, philosophy, and religion. As the earliest known formulator for the western world of the Gnosis, or body of doctrine, which underlay the sacred mysteries of antiquity, of which Christianity represents the latest expression, it is to Hermes Trismegistus that Christendom owes the *origines* of its religion. Wherefore the saying, "Out of Egypt hast thou called thy Son," is true in yet another aspect than the one ordinarily recognised. The Bible, moreover, is both by derivation and in kind, an Hermetic book.

As the Spirit of Understanding, Hermes is no actual person as ordinarily conceived of, but his name has been borne by persons. This is because they who were inspired by him considered themselves but as his mouthpieces, whose own personality was of no account, and who, therefore, suppressed their own names in favour of his. His original and exclusively Egyptian name was spelt indifferently "Thoth" and "Thaut," in which forms it survives in our word, *Thought*, of identical meaning. The name whereby he is known to the world at large is that used in the Greco-Egyptian Mysteries, namely, Hermes, a Greek word which signifies at once "Rock" and "Interpreter," in both of which senses it possesses a momentous import for the Christian religion, but one which has as yet to find due recognition. It is not a little significant that the period wherein this import of the name Hermes is for the first time given to the world, should also be the period when for the first time it has become a matter of the utmost practical importance to the world. The explanation of which will appear as we proceed.

As the Spirit of Understanding, Hermes is the second of the Seven Spirits of God, enumerated in Isaiah xi. 2, 3, in a passage to obtain an adequate rendering of which it is necessary to collate the authorised and the Douay versions. These Seven Spirits are the presiding Elohim respectively of the "Seven Days" of the creative

week, or stages in the elaboration of the Kosmos, whether macrocosmic or microcosmic, spiritual or physical. They are the Seven Great Gods of the Greeks, and the characteristics of each are in both cases indicated by the hue of the prismatic ray denoting their place in the Kosmos, and by the functions assigned them in the work of creation. Thus to Hermes, as the Spirit of Understanding, belongs the orange ray, which coming between the red and the yellow, represents the lustre of the Sun and of Venus combined, these two denoting respectively wisdom and love, or as the latter is called by Isaiah, "Counsel," love being the counsellor of heaven. It is to Hermes, as the Spirit of Understanding, that is assigned the work of placing a firmament or expanse between the "waters" nether and upper, or spheres material and spiritual, in token of its being the function of the understanding to distinguish between things which differ, and to lift man from the lower to the higher. The former of these two functions of Hermes was recognised by the ancients when they erected images of him as landmarks. But Hermes only recognises and marks actual limits; he does not impose them. To do that belongs to one of his fellow Elohim, who is called by the Greeks Saturn and Chronos, and by the Hebrews Satan, and who as the "Angel unfallen of the outermost sphere," the sphere of time and sense, is the "Lord of Limit," beyond whose dominion is the void of negation, and the opposite of God, theologically called the devil. Hence the designation of the ruler of the outermost and lowest sphere of the Kosmos, as the Spirit of the Fear of the Lord, meaning Reverence and Humility. And as the innermost and highest sphere—that wherein "wisdom and love are one"—is represented by the Sun, and allotted to the first of the Gods—by the Hebrews called Uriel, and by the Greeks Phœbus, the "bright one of God," it is said that "the Fear of the Lord is the beginning of wisdom." So exalted is the office of Satan when interpreted by the Spirit of Understanding, Hermes.

The opening chapter of Genesis, wherein Hermes is first indicated in the Bible, is

thus a symbol of profound and manifold signification. For in representing the procession of Deity from the passive and unmanifest into the active and manifest, it comprises all the generations spoken of in the second chapter as the "generations of the heavens and of the earth." It is only in our own day that it has become possible to enumerate these generations, since only in our day has the "Key of Knowledge," so long lost, which unlocks the Bible, been restored. And it is to Hermes that we owe it, who has once again proved himself to be, as styled of old, "the messenger of the Gods" and the "physician of souls." For the only cure for sick souls is the understanding of divine things. The time of such "return of the Gods," moreover, and of the restoration of the key of knowledge, accords exactly with the prophecies, Biblical and others, which specify the present epoch for that event.*

The generations comprised in Genesis i. are these: (1). The generation of the Gods. (2). The Generation of the Kingdom of Heaven, or world substantial and spiritual. (3). The generation of the visible world, or universe material and phenomenal. And (4). The generation of the Church of Christ; which last is by regeneration, and represents the crowning work of Hermes.

As used in such relation the term "generation" is unintelligible from the standpoint of the accepted definition of the original Being from whom the universe is derived, whether as formulated in the creeds or by science. For in excluding as do these, one and all, the feminine principle of Substance, and recognising only the masculine principle of force or energy, they make impossible that eternal generation whereby are both creation and redemption. Herein the Trinitarians, the Unitarians, and the Materialists sin equally in respect of their hypothesis, from the base. The restoration by Hermes of the

true doctrine of Original Being, rescues the religion and science of the future from the reproach attaching to them in the past. For in positing as the potentiality and source of existence a Being who in comprising both Force and Substance, is at once Father and Mother, he supplies us with a foundation ample for the purposes of the universe. Regarding creation as manifestation, and as occurring by generation, we have no difficulty in recognising all things as due to the mutual interaction of the duality of force and substance, which subsists in the original unity, the resultant varying according to the plane of activity and the condition of the substance concerned.

Having disclosed an infinite Father and Mother, at once One and Twain, as the source of all things, the recovered Gnosis proceeds to give an account of the "generation of the Gods," and therein that of Hermes himself, in an utterance to understand which it must be noted that as at first used the term Elohim denotes the duality of Force and Substance subsisting in Original Being as Father and Mother, and who are the "us" who say, as in Gen. i., "Let us make man in our own image," and who accordingly do make him "male and female." This duality is implied in all the Bible names of Deity; but for reasons best known to themselves, the translators have concealed the fact.

The Seven Elohim, of whom Hermes is one, do not proceed immediately from this Duality. "Comprehended in the bosom of the Eternal, as the Seven Spirits of the prism, contained in the Invisible Light," they find, like the rays of the spectrum, manifestation only on their emergence from the prism constituted by the trinity, the "three persons" in which are Force the Father, Substance the Mother, and the resultant of their mutual interaction, their expression, word or Son, the "only begotten of God," and called, therefore, the Manifestor, whose Hermetic name is Adonai, *the Lord*. In the following account which the recovered Gnosis gives of his procession, is to be recognised the original of the opening sentences of the fourth Gospel.

* The chief instrument of this restoration was the late Anna Kingsford, who was enabled under Divine illumination, chiefly of Hermes, to recover her recollection of knowledges acquired by her as an initiate of the sacred mysteries of antiquity, with an express view to the accomplishment of the prophesied "time of the end." The present exposition is largely based on her illumination as recorded in "CLOTHED WITH THE SUN." (Kegan Paul & Co.)

"He was in the beginning, and by Him were all things discovered.

Without Him was not anything made which is visible.

For He is the Manifestor, and in Him was the life of the world.

God the Nameless hath not revealed God, but Adonai hath revealed God from the beginning.

He is the presentation of Elohim, and by Him the Gods are made manifest.

He is the Third Aspect of the Divine Triad :

Co-equal with the Spirit and the heavenly deep.

For except by three in one, the Spirits of the Invisible Light could not have been made manifest.

But now is the prism perfect, and the generation of the Gods discovered in their order.

Adonai dissolves and resumes : in His two hands are the dual powers of all things.

He is of His Father the Spirit, and of His Mother the great deep. Having the potency of both in Himself, and the power of things material.

Yet being Himself invisible, for He is the cause and not the effect.

He is the Manifestor, and not that which is manifest.

That which is manifest is the Divine Substance.*

Proceeding from the Father-Mother through the Son—a definition which at once corrects and reconciles the eastern and western churches—and from static and passive become dynamic and active, Deity is called Holy Ghost, and differentiates like light into seven rays. These are the seven creative Elohim or Spirits of God, who are the efficient potencies in creation. Their procession is as follows :

By the Word of Elohim were the Seven Elohim manifest.

Even the Seven Spirits of God in the order of their precedence.

The Spirit of Wisdom, the Spirit of Understanding, the Spirit of Council, the Spirit of Power, the Spirit of Knowledge, the Spirit of Righteousness, and the Spirit of Divine Awfulness.

All these are co-equal and co-eternal.

Each has the nature of the whole in itself : and each is a perfect entity.

And the brightness of their manifestation shineth forth from the midst of each, as wheel within wheel, encircling the White Throne of the Invisible Trinity in Unity.

These are the Divine fires which burn before the presence of God : which proceed from the Spirit, and are one with the Spirit.

He is divided, yet not diminished : He is All, and He is One.

For the Spirit of God is a flame of fire which the Word of God divideth into many : yet the original

flame is not decreased, nor the power thereof nor the brightness thereof lessened.

Thou mayest light many lamps from the flame of one ; yet thou dost in nothing diminish that first flame.

Now the Spirit of God is expressed by the Word of God, which is Adonai.*

For without the Word the Will could have had no utterance.

Thus the Divine Will divided the Spirit of God, and the seven fires went forth from the bosom of God, and became seven spiritual entities.

They went forth into the Divine Substance, which is the substance of all that is.

All things are formed of the Divine Substance, which is the Divine idea.

Therefore all things are one, as God is one.

And every monad of the Divine Substance hath in itself the potency of Twain, as God is Twain in One.

And every monad which is manifest, is manifest by the evolution of its Trinity.

For thus only can it bear record of itself, and become cognisable as an entity.

Matter is Spirit, being Spiritual Substance projected by force of the Divine word into conditions and limitations, and rendered exteriorly cognisable.

And when God shall resume all things by Love, the material shall be resolved into the spiritual, and there shall be a new heaven and a new earth.

Not that matter shall be destroyed, for it came forth from God, and is of God indestructible and eternal.

But it shall be indrawn, and resolved into its true self.

It shall put off corruption, and remain incorruptible.

It shall put off mortality, and remain immortal.

So that nothing be lost of the Divine Substance.

It was material entity, it shall be spiritual entity.

This is the doctrine of the resurrection of the dead ; that is, the transfiguration of the body.

For the body, which is matter, is but the manifestation of Spirit : and the Word of God shall transmute it into its inner being.

This is the great secret : it is the mystery of redemption.

As the Spirit of the understanding of Divine things, it is the function of Hermes to enable man to accomplish his redemption, the process whereof is called "regeneration." In virtue, first, of the Divinity of Substance and, secondly, of the dual potency of every monad of that substance, man has within himself the seed of his own regeneration, and the power to effectuate it. The result of this process, which is a new and substantial individuality, generated and elaborated within the old and phenomenal personality, is called "Christ." Christ is the higher potentiality of every man ; the means and the end of

* The term manifest relates only to the physical senses. The "Vision of Adonai"—a recognised experience of seers able to transcend the astral and enter the celestial—is beheld by the eyes of the interior and substantial man.

The equivalent for Jehovah, or God as the Lord,

his regeneration, wherein man realizes his divine potentiality and attains the summit of his evolution. And as the guide and instructor under whose tuition man accomplishes his evolution and realizes Christ, Hermes is called the trainer of the Christs. And he is such, whether manifesting himself to the man or not, by opening his understanding to the perception of Divine things. Not that Hermes alone is concerned in the task of his education. His province is the mind. The man must be built up of all the Gods, and have set on him the seal of each one of them. The Catholic symbol of the Virgin Mother holding in her arms the infant Man and overshadowed by seven doves, denotes the operation of the Seven Spirits of God in the soul destined to become mother of man perfected. The meaning, like the process implied, is purely spiritual. All is within the man. "Within thee, O man, is the universe. The thrones of all the Gods are in thy temple."

All sacred Scriptures abound in recognitions of the redemptive work of Hermes as the understanding. The Greeks represent an eternal verity in the parable of Io, who being tormented by a gadfly, takes refuge in Egypt where, trained by Hermes, she finally weds Zeus. Io is the soul, so named to denote her substantial identity with Deity, of whom as representing the line of force and the circle of multiplication Io is the most typical of names. Her gadfly is the desire for manifestation by incarnation. Egypt is the body, wherein the soul is initiated, tried and purified. Duly instructed of Hermes, she becomes finally united to the Divine Spirit.

In the recovered hymn of the mystic Exodus, or flight of the soul from the power of the body, of which the Mosaic narrative is a dramatic presentation, Hermes similarly appears as the soul's redeemer. Here, too, Egypt stands for the body; Israel is the soul; the corn in Egypt is the nourishment and experiences necessary to the soul; the magic rod is the will, and the winged sandals are the courage that comes of faith in God.

The hymn is an exhortation addressed by a man to his soul when about to return

into the earth-life in pursuit of regeneration. And it occurs in a ritual chanted by initiates in the temples of Egypt, ages before the time of Moses, in honour of the planet-God Iacchos, whose Hebrew correspondent is "the mighty God Jacob," as he is called in the Psalms. The other mystic name of Bacchus, Dionysos, is one with Jehovah-Nissi.

"Evoi, Iacchos, Lord of the Sphinx : who linkest the lowest to the highest : the loins of the wild beast to the head and breast of the woman.

Thou holdest the chalice of divination : all the forms of nature are reflected therein.

Thou turnest man to destruction : then thou sayest, Come again, ye children of my hand.

Yea, blessed and holy art thou, O Master of Earth : Lord of the cross and the tree of salvation.

Vine of God, whose blood redeemeth : bread of heaven, broken on the altar of death.

There is corn in Egypt ; go thou down into her, O my soul, with joy.

For in the kingdom of the body thou shalt eat the bread of thine initiation.

But beware lest thou become subject to the flesh, and a bond-slave in the land of thy sojourn.

Serve not the idols of Egypt ; and let not the senses be thy taskmasters.

For they will bow thy neck to their yoke ; they will bitterly oppress the Israel of God.

An evil time shall come upon thee ; and the Lord shall smite Egypt with plagues for thy sake.

Thy body shall be broken on the wheel of God ; thy flesh shall see trouble and the worm.

Thy house shall be smitten with grievous plagues ; blood, and pestilence, and great darkness ; fire shall devour thy goods ; and thou shalt be a prey to the locust and creeping thing.

Thy glory shall be brought down to the dust ; hail and storm shall smite thine harvest ; yea, thy beloved and thy first-born shall the hand of the Lord destroy ;

Until the body let the soul go free ; that she may serve the Lord God.

Arise in the night, O soul, and fly, lest thou be consumed in Egypt.

The angel of the understanding shall know thee for his elect, if thou offer unto God a reasonable faith.

Savour thy reason with learning, with labour, and with obedience.

Let the rod of thy desire be in thy right hand ; put the sandals of Hermes on thy feet ; and gird thy loins with strength.

Then shalt thou pass through the waters of cleansing, which is the first death in the body.

The waters shall be a wall unto thee on thy right hand and on thy left.

And Hermes the redeemer shall go before thee ; for he is thy cloud of darkness by day, and thy pillar of fire by night.

All the horsemen of Egypt and the chariots thereof ; her princes, her counsellors, and her mighty men :

These shall pursue thee, O soul, that fliest ; and shall seek to bring thee back into bondage.

Fly for thy life ; fear not the deep ; stretch out thy rod over the sea ; and lift thy desire unto God.

Thou hast learnt wisdom in Egypt ; thou hast spoiled the Egyptians ; thou hast carried away their fine gold and their precious things.

Thou hast enriched thyself in the body ; but the body shall not hold thee ; neither shall the waters of the deep swallow thee up.

Thou shalt wash thy robes in the sea of regeneration ; the blood of atonement* shall redeem thee to God.

This is thy chrism and anointing, O soul ; this is the first death ; thou art the Israel of the Lord,

Who hath redeemed thee from the dominion of the body, and hath called thee from the grave, and from the house of bondage,

Unto the way of the Cross, and to the path in the midst of the wilderness ;

Where are the adder and the serpent, the mirage and the burning sand.

For the feet of the saint are set in the way of the desert.

But be thou of good courage, and fail thou not ; then shall thy raiment endure, and thy sandals shall not wax old upon thee.

And thy desire shall heal thy diseases ; it shall bring streams for thee out of the stony rock ; it shall lead thee to Paradise.

Evoi, Father Iacchos, Jehovah-Nissi ; Lord of the garden and of the vineyard ;

Initiator and law-giver ; God of the cloud and of the mount.

Evoi, Father Iacchos ; out of Egypt hast thou called thy Son.

And as with the soul individual, so with the soul collective. In the recovered ritual defining the function of Hermes as the Elohim of the second day of the creative week, his relations to the church are thus set forth :—

"He is as a rock between earth and heaven, and the Lord God shall build His Church thereon.

As a city upon a mountain of stone, whose windows look forth on either side.

And upon the left are the kingdoms of the world and the shapes of illusion ; and upon the right are the heights of heaven and the kingdom of the spirit.

And to him are committed the keys of the invisible, and of the Holy of Holies within the veil.

Whatsoever soul he shall bind, shall be bound in the outer and the nether.

And whatsoever soul he shall loose, shall be loosed in the inner and the upper.

He shutteth and no man openeth : he setteth free and none shall bind again.

And his number is the number of twain ; he is the angel of the twofold states.

And the waters below and above the firmament are the evening and the morning of the second day.

* In the sense of reconciliation, *καταλλάγη*, by becoming one in condition, by reason of purity of spirit.

The foregoing is addressed to the second of the Gods. The companion hymn to the first of the Gods, Phoibos, whose station is the Sun, as that of Hermes is the planet Mercury, discloses the secret of the days of the creative week : saying, "These are the evening and the morning of the first cycle of the *Mysteries*."

The same hymn explains also the nature of the "twofold states" of which Hermes is the angel. They are the states of those—

"Who have purged the garment of the flesh in the living waters :

And have transmuted both body and soul into Spirit, and are become pure virgins.

For they were constrained by love to abandon the outer elements, and to seek the innermost which is undivided, even the wisdom of God.

And Wisdom and Love are One.

These are the "virgins" of Rev. xiv. 4, not for the reason there given in the literal sense of the terms, but because constituted only of the *vir* and *gyne*, or principles masculine and feminine of being, namely, force and substance, spirit and soul, without any material admixture. But none the less are they persons : for although incorporeal in the sense of having material bodies, they have an isolating vehicle woven out of the soul's own pure substance, which constitutes them indiffusible personalities. This is the "resurrection-body." They who attain to this state are called in the old Hermetic Books "Fixed Gods," because they will never again re-descend into phenomenal bodies. It is the most blessed state of the soul.

It is time to explain the statement made at the outset of this paper respecting the import of the significance of the name Hermes in relation to the Christianity of the future.

The representative of Hermes for the Catholic church is Peter, both names signifying Rock. Hitherto the church has been under the impression that the saying of Jesus, "Thou art the Rock, and upon this Rock will I build my Church," was addressed to the man Peter, whereas it was really addressed to the Spirit of Understanding, Hermes, who prompted

Peter's utterance. And being addressed to Hermes whose name is not only Rock but Interpreter, it implied the duty of interpretation as incumbent on the Church, and that the appeal on behalf of its mysteries was to be to the understanding. But this part of the functions of "Peter" has been persistently declined, the understanding being suppressed in favour of authority as the basis of belief and criterion of truth. The result being that instead of heeding the plaintive, thrice-repeated injunction, "Feed my sheep, feed my lambs," meaning of course with that only "true bread from heaven" the food of the understanding, "Peter" has hitherto given them only the "stones" of innutritious because unintelligible dogmas for bread, and the "serpents" of illusory forms for the "fish" of the living waters. That such would be the case, was foreseen. And "Peter" was accordingly represented in the Gospels as cutting off the ear of the servant of the high-priest. But the return of Hermes, bearing with him the key of knowledge, and the budding and blossoming and fruiting of the especial symbol of Hermes, the fig-tree of the inward understanding, have changed all this. And "Peter" sees now that instead of being any longer the cutter off of ears, he must be their opener, and making the understanding the criterion of truth, give the interpretation which alone can save the world, or else he will inevitably be the rock on which the Church will split. And so it has come that finding the movement in this direction proceeding in the church at a rate declared by competent persons to be "so rapid as to be revolutionary,"* the Holy Father has actually issued an encyclical letter recognising and sanctioning the movement, and calling on his clergy to re-study the Scriptures by the light of the ancient esoteric philosophy, indicating the fathers and doctors of the church as the sole sources of information available. The sharers in the movement, however, are too far advanced to be thus held in pupilage of the Pope. They have in their hands the writings represented by this

exposition, and instead of the Fathers are making them their text-books, recognising in them the prophesied restoration in plenitude of that ancient Gnosis which, when it should come, would constitute a new Gospel of interpretation, reconciling faith with reason, religion with science, and realise the time of which it was divinely said that "many shall come from the east and the west and the north and the south, and shall sit down with Abraham, Isaac and Jacob in the kingdom of heaven." For these are terms to denote the gnosis contained in the mysteries of India, Egypt and Greece, of Brahma, of Isis and of Iacchos, and therein of the Spirit, the Soul and the Body, that Gnosis called also "the Law, and the prophets," of which operating as the second of his Elohim, Hermes, the Holy Ghost, was the inspirer, and which together constitute that perfect system of thought and rule of life of which the Christ is the personal demonstration, and needs but to be restored to establish the kingdom of heaven upon earth. All of which means that Hermes and his fellow-Gods have returned to earth and are setting about rebuilding up man in their own divine image which is properly his also, after he has done his utmost to efface that image and to make himself after the image which is that, not of God, but of the Not-God, and called in token thereof the "image of the Beast," because all lower nature without any redeeming element. And that the blessed dispensation thus to be inaugurated was called by the wise of old who, taught of Hermes, knew the "woman's secret" and could read the riddle of the Sphinx—the "Woman's Age" and the "Kingdom of the Mother of God," was because it would be accomplished through the restoration of that side of humanity of which woman is the representative and symbol, to its proper equal throne with the side of which the man is the representative and symbol. That so, instead of the divorce hitherto, ever since the Fall, subsisting between them, Will shall be conjoined with Love, Head with Heart, Mind with Moral Conscience, Intellect with Intuition, in a word the Man with the Woman—neither of

* Mr. Coventry Patmore in the "Fortnightly Review" of January, 1894.

whom is without the other in the Lord, the fully unfolded, perfectly equilibrated Humanity—on all planes whatever of their manifestation. Thus at length will the end foretold by the seer be accomplished, "The Woman shall be exalted, clothed with the Sun, and carried to the throne of God. And her sons shall make war with the dragon, and have victory over him. Intuition, therefore, pure and a virgin, shall be the mother and redemptress of her fallen sons, whom she bore under bondage to her husband, the intellectual force." And with the return of the Spirit of Understanding, the Hermes within, undimmed by that which ever is the abomination of desolation, materiality in the holy place of the Spirit, shall be accomplished the doom of that cruel sacrificial system hitherto in possession, the secret of whose strength has lain in the denial to men of the power to understand. Of this system the watchword has ever been the word "Mystery," which is the same however writ, whether as thus by the priesthoods of a corrupt religion, or as by the priesthoods of a corrupt science, "the Unknowable." And it is of this system, the "scarlet woman" of a corrupt sacerdotalism, that the doom was denounced in that wondrous forecast of his church's history, dictated to the beloved disciple by his ascended Master, in the words, "Mystery, Babylon the Great, the mother of harlots and abominations of the Earth."

For in its true sense Mystery means, not that which transcends and contravenes reason, but that only which by reason of its transcending and correcting the sense-nature, requires the application of the mind to its own superior plane.

This exposition will fitly conclude with the following Hymn to Hermes. The method of the recovery of which, together with that of its fellow-chapters of the Gnosis already recited, constitutes in itself a demonstration of the essential Hermetic doctrine of the soul's pre-existence, and her power to recover in a later incarnation the memory of experiences undergone and knowledges acquired in an earlier incarnation, that method being by intuitional

recollection. To the inevitable question how, in the face of the injunction to secrecy contained in it, it and the truths herein expounded can be disclosed to the world, the reply is that the time of the unsealing of the world's Bibles is upon us, and men must know or they will perish.

"As a moving light between heaven and earth; as a white cloud assuming many shapes;

He descends and rises, he guides and illumines, he transmutes himself from small to great, from bright to shadowy, from the opaque image to the diaphanous mist.

Star of the East conducting the Magi: cloud from whose midst the holy voice speaketh: by day a pillar of vapour, by night a shining flame.

I behold thee Hermes, Son of God, slayer of Argus, archangel, who bearest the rod of knowledge, by which all things in heaven or on earth are measured.

Double serpents entwine it, because as serpents they must be wise who desire God.

And upon thy feet are living wings, bearing thee fearless through space and over the abyss of darkness; because they must be without dread to dare the void and the deep, who desire to attain and to achieve.

Upon thy side thou wearest a sword of a single stone, two-edged, whose temper resisteth all things.

For they who would slay or save must be armed with a strong and perfect will, defying and penetrating with no uncertain force.

This is Herpe, the sword which destroyeth demons; by whose aid the hero overcometh, and the saviour is able to deliver.

Except thou bind it upon thy thigh thou shalt be overborne, and blades of mortal making shall prevail against thee.

Nor is this all thine equipment, Son of God; the covering of darkness is upon thine head, and none is able to strike thee.

This is the magic hat, brought from Hades, the region of silence, where they are who speak not.

He who bears the world on his shoulders shall give it to thee, lest the world fall on thee, and thou be ground into powder.

For he who has perfect wisdom and knowledge, he whose steps are without fear, and whose will is single and all-pervading;

Even he must also know how to keep the divine secret, and not to expose the holy mysteries of God to the senses of the wicked.

Keep a bridle upon thy lips, and cover thy head in the day of battle.

These are the four excellent things,—the rod, the wings, the sword, and the hat.

Knowledge, which thou must gain with labour: the spirit of holy boldness, which cometh by faith in God; a mighty will, and a complete discretion.

He who discovers* the holy mysteries is lost.

Go thy way in silence, and see thou tell no man.

EDWARD MAITLAND.

* *i.e.*, uncovers, or discloses, to profane eyes.

"The Voice which Calls."

"A voice alone on the eternal hills
Which calls and calls."

Oh, friend ! I too have heard the mystic voice
"Which calls and calls !" And, "in the whirl of
thought,"

Have caught the summons from the heights afar,
And fain am I to follow and achieve.
I long to leave the circling littleness,
I weary of the uncongenial air ;
Like some poor bird, bereft of both its wings,
I languish here amid the drooping flowers ;
I sicken, as the exile pines for home ;
I chafe to feel my fetters, and my ears
Are deafened by the discords, and they ache
For some high music unattainable.
My fellows turn their faces from the sky ;
With quivering hands they clutch the glittering coin
That still eludes them ; from their hearts they pluck
The lily, and the laurel, and the rose,
And in their places deadly nightshade springs ;
Lust lives in them, unsanctified by love ;
Love sells itself for gold, and honest fame
Is valued less than fulsome flattery ;
At Circe's bidding, men are turned to swine,
And multitudes "reel back into the beast,"
Nor heed the promise of their growing wings ;
They steep themselves in crimson floods of wine,
And drain themselves with all debauchery ;
Each robs the other ; in the veins of all
There creeps a poison dooming them to die ;
They cringe before false altars ; while they pray
They whet the dagger ; prophesying peace,
They wage eternal warfare ; blest with lands
That yield unbounded harvests, still they starve ;
The heirs of a vast fortune, on the husks
Of life they feed ; and, though an angel came
From utmost heaven to proffer them a crown
"Of living and melodious diamonds,"
Unless some jeweller the gift appraised
In golden ducats, would reject the boon ;
Their eyes are blind to all God's heaven of stars ;
Their ears are deaf, though Israfel should sing ;
They reckon not of the scent of asphodel,
The taste of manna, or the touch of wings.
And I am weary, and I long to leave
The haunts of their debasement. To the hills
I lift mine eyes, and see the Shining Ones,
And I, with thee, am wending thitherward ;
And, peradventure, somewhere on the way,
We shall fall in with pilgrims, for the voice
"Which calls and calls" grows clearer, and the ears
Of some are open ; and our band shall grow,
And we will call, still following the voice,
To those within the valleys ; and, at last,
Grown wiser, Dives shall forsake his hoard,
And Mammon's crowded fanes be lonelier ;
And Bacchus, reeling from the empty cup,
Shall hold his tongue, and hearken ; and the priest,
Relinquishing his out-worn mummeries,
Shall leave the altar, and look out on heaven,
And hear the voice, and follow ; and the slave
Shall lift his bended back, and, listening,

Shall never bend again ; and, on the field
Where steeds career in splendid panoply,
The warrior, sheathing his relentless sword,
Shall shudder and turn Godwards, thence to tread
"The" upward "paths of an aspiring change."
If soul be flesh, and spirit phantasy,
My very flesh will make it wings and soar !
And, ever as we rise, there shall unfold
New hills before us loftier than our dreams—
Hills hewn of ruby, mountains made of pearl,
And far-off peaks of cloven diamond,
And caverns luminous with mystic fire,
From whence the inmost secret of the world
Shall yet be plucked. And still the voice shall call,
And still our souls shall hear it, still remote,
But never pausing, never looking back,
And always nearer, always following,
Through stars, and æons, and eternities.

ARTHUR BENNETT.



The Theosophical Revival.

EVERYONE seriously concerned with Theosophical study is conscious, with varying degrees of security as regards this thought, of being engaged in a pursuit which differs essentially from all other methods of investigating the higher mysteries of spiritual life. All mysteries of metaphysical speculation from those of the Greek philosophers down to the latest developments of German thought, are attempts to evolve some intelligible theory of the laws governing the operations of the human mind. All systems of religion are attempts to present in some more or less symbolical fashion the undefined conviction which generally reigns in the human breast to the effect that a hereafter—a state of existence protracted beyond the experience of death—awaits the soul of man, to be enjoyed under conditions of some closer relationship with the sublime and as yet unknowable Author of the Universe than is possible for beings in incarnate life. One line of inquiry which is not in itself directly related to either philosophy or religion has fastened with tenacity upon a peculiar class of evidences showing that death does not always remove persons we have known in this life from the possibility of intercourse with

those still living. But absorbed in the fascination of that discovery most of those who are known as spiritualists are content to rest in the conviction thus afforded them that post-mortem existence is a fact, and even if they would like to learn more of its varied conditions and opportunities, they are unable with the means at their disposal to extend their knowledge with any scientific precision into the realm of law which governs spiritual progress. It is clear that there must be such a realm of law. It would be childish to imagine that the uniformities of Nature, so beautifully and symmetrically operative in all that relates to the material molecule, must come to end at the confines of the physical plane, leaving the souls of men with all their transcendent superiorities to the molecule as products of evolution, to drift about at random in a region of spiritual chaos. Religion it is true encourages people to hope, or entirely persuades them to feel sure, as the case may be, that the soul after death will encounter destinies prepared for it by Almighty wisdom and love, but however reasonable and reverential that truth may be, it is not equivalent to exact knowledge concerning the methods adopted by Almighty wisdom in the accomplishment of its grand purpose. The modern world hitherto has supposed the mystery impenetrable by human scrutiny. The churches have been inclined to excuse their inability to unveil it by declaring that it would be impious to make the attempt. But Theosophists have seen reason to feel sure that the mystery is not inscrutably veiled; that instead of being impious the most sublime task to which human sagacity can be applied is the investigation of the soul's future destiny, and of the laws laid down for its guidance.

We may start from this position in reviewing the modern theosophical revival as from firm ground on which as yet there is no room for argumentative dissent. The teachings accepted by most Theosophists may be wrong or right, that does not alter the definition of the theosophical attempt. That which theosophy is in search of is full and exact comprehension of the laws actually governing the spiritual

progress of the immortal principle in Man. My present purpose is to indicate as plainly as circumstances will allow the considerations which induce Theosophists who have travelled for any considerable distance along the road pointed out to them by the teaching they have received, to feel sure they are on the right road; on the road which leads to definite knowledge concerning the actual verities of spiritual science.

Many good people confuse their minds by a thought the vagueness of which they mistake for profundity. They say truth has many aspects; there can be no cut and dried statement concerning spiritual mysteries which is true in the sense that any different statement must be untrue. Granted when we are attempting to frame in human speech some conception of awfully remote truth, like that which concerns, for instance, the consciousness of absolute spirit, or the return of the manifested cosmos into non-manifestation. But with respect to matters that concern us much more closely it is possible to frame statements that are either true or untrue, and which if true cover the truth accurately. For instance there is no ambiguity as to the aspects of the broad statement embodied in theosophic teaching concerning the re-incarnations of humanity. It is either true or it is false that the immortal Ego, the real spiritual entity which constitutes any given human being, must in the nature of things live again on earth in another body after the one in which he is now focussed is dead. It is either true or it is not true that the conditions under which he will live again are the consequences of the manner in which he has thought fit to live in the past. It is either true or it is not true that by certain principles and rules of living he may by degrees engender causes which will render the future lives he will pass through more spiritually elevated, and so ennoble the permanent self within him until it attains to a place in Nature greatly transcending that he now occupies.

These are three leading ideas at which most Theosophists have arrived. From them ramify a great many others carry-

ing us into regions of knowledge having to do with the nature, faculties, powers, and duties of beings once men like themselves, now very much exalted in the scale of existence above the humanity we see around us. We are also brought into relation with other "planes of Nature," phases of being, spheres of existence, call them what you like, which are positive realities, objects of definite knowledge, and subject in no way to the distressing dominion of that aphorism quoted above about the varying aspects of truth. We find that the faculties of man expanded to only a small extent compared with the extension we see to be possible, will enable some of us to work along the path of long forgotten ages, and read, perceive, cognise the life history of this planet at periods so remote that by comparison its generally accepted records cover no more than a little group of recent events. We find, moreover, and this is more important than any other discovery, that the methods of soul culture which have led our predecessors on "the Path" to results compared to which the mere exercise of such faculties as I have just referred to, may be looked upon as entirely subordinate, are just as readily available for Englishmen and Englishwomen in the nineteenth century as for eastern mystics in the first. Some of us have tested this all-important revelation, and have found the situation to be as I have just described it; from which discovery have ensued other verifications of theosophic teaching, and the result is that those of us who have taken full advantage of our opportunities are emphatically in a position which entitles them to declare without equivocal phrases or hesitation, that the road of theosophical study and endeavour leads to real knowledge concerning the actual verities of spiritual science.

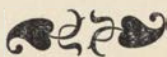
How can any of us all at once convey that certainty to a person quite outside the area of this study? What evidence can we give that what we say is the fact? There are two difficulties to deal with; first of all, the facts about which we have evidence are beyond the range of such understanding as that to which a purely

materialistic training for many lives past has confined most people of this period. What would be the good, unless one were addressing a person who is half a mystic by nature to begin with, that is to say, who has partially investigated occult mysteries in a former life, of giving evidence about the manner in which the Higher Self may embrace the consciousness of the lower, though the lower, the man incarnate while functioning in the body, does not embrace the consciousness of the Higher? How could one give evidence to show why a quartz prism will detect lines in the spectrum of the ultra-violet light to which glass would be impervious, to a person entirely ignorant of optics? Theosophy in those of its aspects, in reference to which the doubter on the outskirts of the subject is always most eager for evidence, is a highly elaborate science, the proof of which could only be understood by students—only tested by experimentalists of advanced training. Then, secondly, the evidences concerning spiritual facts are themselves on a different plane from those which have to do with the question whether A.B. did or did not steal B.C.'s watch. A grand old authority tells us that you cannot expect to see the things of the spirit with the eyes of the flesh; and if, I, for example, were asked for the evidence on which I rest my certain knowledge of the existence and attributes of the Great Master from whom my theosophical teaching has been mainly derived, I should have to choose in my own mind between two kinds of "evidence"—the very word will have a ludicrous flavour for those who know what I am talking about—between that which belongs to the physical plane, to such events as were dealt with in my earliest book on the subject, *THE OCCULT WORLD*, and that which relates to states of consciousness unfamiliar to the world at large at present. The physical plane evidences are almost contemptible beside the latter, even though it may be remembered in this connexion, that these themselves have never been impugned.

The important point for honest inquirers on the outskirts of theosophy to take into account has nothing to do with

a mechanical examination of questions too subtle to be dealt with in that spirit. What they should pay attention to is the theosophical movement as a fact in the world, explained by all who attempt to interpret it at all, not as any new phantasm of thought, but as a revival of a great body of spiritual knowledge preserved in the world in one way or another from the beginning of its existence, recognised in the world at large as so existing even up to that very recent period spoken of as ancient history, obscured for some centuries by the rush of western material civilisation, but now coming to the surface again as we are approaching a period when mankind will again be concerned rather more than of late with problems concerning its spiritual welfare. The movement has excited the earnest enthusiasm of a great many people of the highest culture all over the world, and all its literary exponents concur in representing its teachings as supplying the one coherent, reasonable, and intellectually satisfactory interpretation of the world and its riddles that has ever so far emerged from the vortex of human thought, whether taking shape as religion or philosophy. Under such conditions it is difficult to understand how any people of intelligence can stand, in ignorance of its significance, outside the new revelation, as it is for most of us practically,—the great revival of archaic wisdom, which constitutes the theosophical movement of the last fifteen years.

A. P. SINNETT.



Mysticism in Poetry.

IN this age of intellectual activity when every field is covered, when no prize is too small to attract keen competition, when the market-places of literature are as thronged as those of commerce, it is actually invigorating to come across something which has not been attempted, even when it is only such

a humble experiment as a new anthology of English poetry. Anthologies of the ordinary kind are indeed numerous enough; in fact they are as embarrassing by their mere multiplicity as they are vexatious by their plans, and they include every conceivable subject, with one exception. We have no golden treasury of mystic poets. And surely it would be no unpleasant and much less a fruitless task to collect what English singers have at various periods contributed to the house mystical of spiritual thought. A Book of Mystic Poetry, gracefully and beautifully chosen, and edited with loving reverence, by one who was also a Mystic, would deserve to be bound in gold. Consciously or unconsciously, the true poet is ever at heart a Mystic; and there is scarcely a great name in the English Heli-con which would be wanting in such an anthology. Art is so long and time is so fleeting that it is impossible to accomplish in one life the plans which can be formed by one mind, and the idea here mentioned is offered freely to any one gifted for its fulfilment, but on two conditions, first, that he will do it justice, elaborating it as a labour of love, and next, that before doing it he will read the book which is now before us in advance sheets, for it is not yet quite ready for publication. We do not impose upon him that he should make use of it in such a selection, for, we take it, that his own taste will impose it when the little volume has been read and mastered. We refer to a small poetic romance entitled *AVALON*, which will be offered to the lovers of mystic thought in the middle summer of this year. It is humbly believed by the publishers that the day of its appearance will be memorable in the annals of their house. The little book is specially remarkable as the work of a lady, Mrs. Dora Stuart-Menteath, a name as yet unknown in English literature—*AVALON* is her first publication—but it is borne by one who seems elected to other than a minor part in the choir of women's voices.

When it has been duly labelled according to the well-intentioned but shallow methods of most of our latter-day criticism, this new woman singer and her "maiden ecstasy" will no doubt take rank as belonging to the school of Tennyson. The blank verse of *AVALON* is not the blank verse of the dead

and glorified laureate, nor is the inspiration of Mrs. Stuart-Menteath drawn from the same Pierian spring which was the secret of Alfred Tennyson. But there will be an attempt to stick the label on the thin warrant of subject in the same way that any mystic drama is persistently referred to "Festus" as to a prototype. It is well, therefore, to be beforehand with this amiable criticism, and to register the fact that the label will not stick. If AVALON is to be referred to anything, it is to certain mystic verse which has preceded it quite within recent years. But it is more correctly to be referred to itself, and to its own order, because it is to some extent a new departure which possesses peculiar individuality, and is not of Lancelot nor another. Mrs. Stuart-Menteath takes up the Arthurian legend where it is left by the "Idylls," and speaks to us of the return of King Arthur, but it is not from the standpoint of the legends. The Arthur of AVALON is the Divine Leader, the Divine Love, the Pneuma, the overshadowing spirit of the true man, who is sought by the Angela, the Psyche, or feminine principle of aspiration and intuition in the interior world of vision.

"He is within us, he is our self at best,
He is the crown of our humanity,
The synthesis of every human soul,
Past vision high created to return
In higher vision of actuality.
The priestly genius of the age of faith
Choosing the grand old Briton, clothed him round
With glory, took him through the cleansing fire,
Purged him, and passed him into Avalon,
And us the higher genius of the law
Takes up, my brothers, and applies the tests,
Scourges and purges, and it takes us too
Into the silent valley of all sweet rest;
And after rest, all fortified and clothed
With glory round, will us again return
From that withdrawn into this manifest.
For Arthur is the archetype of man,
Form'd in the ideality of God,
And the long labour of our human race
Is part and parcel of the grand ascent
By which we pass into the archetype."

But something of the old spirit, something of the colouring and atmosphere which are the life of the old legend, impart an antique charm to the poem, though essentially it is modern in its conception, though it deals with the labours of an alchemist in the nineteenth century, though it has a local habita-

tion in Cornwall, and though the transcendental thought by which it is enriched above measure represents the latest faculty of interpretation brought to bear upon the mysteries of the past. It claims to be—

"A poem of the things which are,
The ever-present actuality—
Close at our doors although we see it not."

It is this spirit that prevails through the touching invocation of Arthur which prefaces the poetic romance.

"Come, gentle Arthur, come, most perfect king,
The blessed message of thine old romance
Interpreting anew by larger acts!
Come, not the recrudescence of the past,
Come, future monarch, by thy kingdom old
Made wise, and amplified in heart and soul
By thy long hidden life! From out the ring
And roar of battle, which is outward life,
Thou didst pass praying to the peace within.
Come strengthen'd, come illuminated, come
While all the inner hunger and the thirst,
The aspirations and desires of life,
Are yearning, yearning towards thy gracious day!"

And so of Avalon also, and of the journey there:—

"'Tis not far travelling, here at thy hand—
Oh, not one space beyond thy floral bower!—
It is within thee; through thy window's eyes
A poet-lover, if his heart be clean,
Might look directly in its sweet recess."

This is addressed to Angela, but the hindrance in any daily life is not one of distance:—

"Some other bar obstructs,
Some opposition in the state of life,
Whereof the tempest's tumult and fierce stress
Comport but little with that peace serene,
And that dream's solemnness."

What then is the "secret of that island far withdrawn?" It is the secret of the soul itself.

"It was the perfect peace of purest soul,
It was the region of the soul attain'd,
Where man alone shall rest, which thus in dream
Took outward shape, about that spotless maid,
And, taking shape, obey'd sweet Nature's law,
And being close to Nature's inmost self,
Assumed the gentlest phase which Nature gives
To soothe and sanctify the outward world."

As Arthur is the true and perfect man, the ideal of our nature, wounded and driven

from us by our imperfections into the subjective world, and as Angela is "the type of our soul," so the seeking of the king by Angela is, in a sense, the soul's quest after Divine love, and the key to the significance of the whole poem is given in the fourth book, where it is shewn that the ideals of the mind, if they are to be of any practical profit, must be realised here on earth, the love which has been sanctified by a Divine object must return and exalt humanity, and at the end of her vision the king manifests to Angela in the likeness of her earthly lover whom she had rejected for mystic love.

"Now why King Arthur wore the face of Paul,
And why the cup she sought to heal the King
Was offer'd in the visionary world
To that pale youth aggrieved by wounded love
Is haply one of love's deep mysteries.
O, unto us as to Saint Angela
It brings the profit of a secret law,
For haply we have left the world behind,
Renouncing also in our weaker way
All coarser ministries of sense and joy,
And quested after ideality.
So also we apart from human love
Have trembling enter'd in those upward paths
Where far away we glimpse the love Divine,
Aspiring towards the Master of the Soul.
Now, she was pure by all her nature's law,
And meeter far than we to touch with God,
To unify with that which is within,
The mighty leader, the true Spirit King.
But when within the visionary isle
She thus at length beheld him face to face,
'Twas human love that manifested there,
And so through man alone we reach to God;
Who loves man best ranks nearest to divine—
A lesson for the leader and the king,
A lesson for the potentate and priest,
And most for those who, leaving earth behind,
To mystic heights and that ecstatic bliss
Which comes in vision, from our human life
Would stand apart."

Beyond the profit of this lesson, the poem touches discursively—it may be thought too discursively—upon many problems, always from the mystic standpoint, and yet with no obscurity of language and no looseness of intellectual grasp. But we will close this imperfect notice with one other invocation which is the complement to the impassioned adjuration of King Arthur already given above:—

"Come sempiternal fount of healing faith,
Unutterable comfort, come once more!
Dissolve the arid heart, soothe and make fresh

The weary mind, assuage the parch'd soul's thirst!
Give back once more the blessed dream of Christ,
And let us take our bitter dream of woe
To lay the burden down—as Rome of old
Her trophies laid—all, all at His dear feet!
Too long the alter'd axis of our thoughts,
Inclined at some unhappy angle, sets
The world awry, and that which once was warm
And moved with life in music, frozen fast,
Dwells in the age of ice. Amidst the dark
And the sharp sleet, far through the naked land,
We hear the sullen crash of breaking worlds,
The vastness opens round us with a voice
Which mutters ruin, the earth also yawns,
And the deep void beneath our sinking feet
Is black and dreadful, like the void within.
Come, star of faith, and draw the axis round,
And let sweet light unbind and soften all
This hard, black earth, and plant it once again
With fruits and trees and flowers of Paradise!"

This seems to us a rare quality of the woman's voice in song, rare too is the technical knowledge of Alchemy which is displayed here and again in the story, and possibly still rarer the happy gift which has turned that knowledge into a suggestive source of poetic illustration. We welcome Mrs. Stuart-Menteath among that "chorus of silver tongues speaking to earth," to whom she offers such graceful homage, and as Mystics we welcome her with something of the same thankfulness with which we should greet another Madame Guyon.



The Hermetic Doctrine of Paracelsus.

THERE are some enterprises in literature which without the advantages of any special intrinsic importance are memorable from their colossal character. Perhaps every modern language has its achievements of this kind, as notably in France, there was once, and may still persist, a certain encyclopædia of theology, which entered into so many questions connected with and arising therefrom that it became a perfect *Siris engonflée*, which would have scandalised even Berkely. Its Gargantuan alphabets contain nothing which is particularly good, indeed, collected therein will be found many unconsidered trifles of the worst half of the universe of thought, and yet it is monumental in its way, an immense enterprise which shows that in the sphere of

publishing there were giants on the earth in those days. In serviceable leather covers, as permanent as their contents are obsolete, these portentous tomes will be found on the shelves in the Reading Room of the British Museum, treating *de omnibus rebus et quibusdam aliis*, since they are in no sense confined to fact, and nobody takes them down. Now, the publishers of THE UNKNOWN WORLD have recently completed an undertaking which they venture to affirm must be classed in another category. At the same time, THE HERMETIC AND ALCHEMICAL WRITINGS OF PARACELSUS, collected from various sources and for the first time translated completely into English, constitute an enterprise which, in its own way, is monumental by mere bulk. The various treatises, to a number approaching forty, some of which are individually equal to an octavo of considerable thickness, have been arranged into two stout volumes, the size being large quarto, and the pages collectively exceeding eight hundred. From the standpoint of financial enterprise, when the bulk of this work is taken in connection with the fact that as regards typography, paper, and binding, every effort has been made to secure a high quality of excellence, the nature of the subject being also borne in mind, it will be admitted that the achievement is not of an ordinary kind, and that it has no light responsibility attaching to it. "Size is a matter of relation," said the fairy in the romance of "Phantastes," as she varied her stature. Even nowadays books as big as Paracelsus do issue from the press, but it is "very occasionally" to adopt an ungrammatical colloquialism, and then only when it is known beforehand that they are likely to command the market. Never during the present century has any work belonging to the archæology of Hermetic literature been suffered to attain the dimensions of THE HERMETIC AND ALCHEMICAL WRITINGS OF PARACELSUS, for until the present time the experiment would have added another name to the fascinating catalogue of "authors who have ruined their booksellers." There is now a distinct and tangible revival of interest in Hermetic literature. It has come in the wake of theosophy as theosophy came in the wake of spiritualism. Theosophy was made possible by spiritualism, and the actuality of

the Hermetic revival was made possible only by the concurring influence of both. It is scarcely a few weeks since that an avowedly hostile reviewer, writing in the *Daily Chronicle*, has noted the probable approach of a fashionable craze in Alchemy. That is neither likely nor possible, as Alchemy was understood by the reviewer, but if it be so, then *absit omen*, not only in the interests of Alchemy, but in the business interests of a publisher. There is no more perilous form of patronage than that which is created for the moment by a whimsical society craze. But the remark is, in its way, pregnant, for it shows that there is a movement really afloat, the direction and importance of which are interpreted by all men as best they can, though discriminately by the few alone. The special interpretation which has been placed on it by the proprietors of THE UNKNOWN WORLD has resulted in the publication of such writings by, and attributed to, Paracelsus, as are directly or indirectly concerned with Alchemy and the transcendental doctrines and physics of the *Magnum opus*, whereby the English reader is put in possession for the first time of the most extensive and most celebrated of the later Hermetic classics, the works on transmutation and on the universal medicine of the most renowned of the physical mystics, who also, whatever may be otherwise thought of him, is confessedly, and for all thinking persons, a central, or at least a very prominent, figure in the philosophical history of the period. In a certain sense it has been most truly said of him that he was the Luther of the occult sciences, an audacious reformer in medicine and a no less bold innovator in Alchemy, who in this respect influenced all the posterity of Mysticism, almost equally on its speculative as on its practical sides—Swedenborg as well as Van Helmont and Bohme as much as Glauber.

The Alchemical writings of Paracelsus possess very marked characteristics to distinguish them from the writings of all previous adepts, and it is indeed by these marks that we are enabled to know Paracelsus and to separate from the treatises which are attributed to him those few which must be rejected as spurious. It is very difficult, in the first place, to mistake his bizarre style. His predecessors were bizarre also, at least from

our standpoint, but not after the manner of the illuminated Doctor of Hohenheim. There is also very little likelihood that the peculiar terminology of Paracelsus could be confounded with that of Arnoldus de Villa Nova, or of Raymond Lully, or of the mysterious archaic colloquy which is termed the *Turba Philosophorum*. Paracelsus did not make use, to any appreciable extent, of the parabolic word-book of his predecessors, and when in his attributed treatises we find that word-book largely resorted to, such a treatise must be regarded with suspicion. Other canons of criticism have been invented by early commentators, but they are more arbitrary and therefore of little value.

The Hermetic or Alchemical Doctrine of Paracelsus is very interesting, in part because it is largely a doctrine of development, and, beyond this, because the term Alchemy was used by Theophrastus in a far broader sense than is commonly attached to it. "With Paracelsus," says the preface of the editor, "the province of Alchemy was not limited to the transmutation of metals. It was, broadly speaking, the development of hidden possibilities or virtues in any substance, whether by God, man, or nature. Thus it included the philosophy of creation, and dealt with the first matter as developed into the universe by Divine Power. It included also the natural evolution which takes place round us, whether in the formation of metals within the earth or the formation of animals in the matrix. Finally, it included the development by man's skill and art of whatsoever was capable of improvement in the products of nature. Scattered up and down the immense translated text there will be found various definitions of the science corresponding to the point of view from which it is under consideration at the moment. According to the *Cælum Philosophorum*, which contains the seven canons of the metals, "Alchemy is nothing else but the set purpose, intention, and subtle endeavour to transmute the kinds of the metals from one into another." But this definition of the science as concerned with the interconversion of substances supposed to be essentially one though superficially differing, has been placed by the editor in juxtaposition with another definition from a purely medical treatise. By this ex-

planation Alchemy is not only an instrument for the separation of sun from moon, that is, gold from silver, but of "medicine from poison, what is useful from what is refuse." It is therefore a process of separation as well as a process of conversion. But it is an instrument of separation not only in the physical but also in the intellectual order, for another treatise affirms that it gives discernment between "the true and the false." Again: "Such a Light of Nature is it that it is a mode of proof in all things, and works in light." Hence it may be further defined as, according to Paracelsus, a universal demonstrative knowledge. "When at length," affirms the *Tincture of the Philosophers*, "you shall have been taught as accurately as possible the Alchemistic Art, nothing in the nature of things shall then at length be so difficult which cannot be made manifest to you by the aid of this art." The same treatise very plainly exhibits Alchemy as a practical evolutionary science, for it observes that "Nature, indeed, herself, does not bring forth anything into the light which is admitted to its highest perfection. . . . But a man ought by spagyric"—that is, Alchemical—"preparations to lead it thither where it was ordained by Nature." It is, moreover, a science of generations as well as a science of development, a point which the first book, *CONCERNING THE NATURE OF THINGS*, explains as follows:—"The generation of all natural things is two-fold; one which takes place by Nature without Art, the other which is brought about by Art, that is to say, by Alchemy." It would even appear "that in this way a man can be generated without natural father or mother; that is to say, not in the natural way from the woman, but by the art and industry of a skilled spagyrist a man can be born and grow." The Paracelsian production of a homunculus, to which reference is here made, cannot, however, be described in the pages of a popular magazine, and the student must refer for his information on this point to the translation itself. But besides being a science of generation the same work presents Alchemy as in a very special manner a science of growth, by which the fruitless can be caused to fructify, the unripe to grow ripe, and by which all things are increased. "Since, then, we see with

our eyes, and are taught by daily experience, that the oftener and the more plentifully the rain moistens the earth, and the sun dries it again with its heat and glow, the sooner the fruits of the earth come forth and ripen, . . . let none wonder that the Alchemist, too, by manifold imbibitions and distillations, can produce the same effect. . . . I say that it is possible by such co-optation in the middle of winter to produce green herbs, flowers, and fruits by means of earth and water, from seed and root. Now, if this takes place with herbs and flowers, it will take place in many other similar things too, as, for instance, in all minerals, the imperfect metals whereof can be refined with mineral water by the industry and art of the skilled Alchemist. So, too, can all marchasites, granites, zincs, arsenics, salts, cachimæ, bismuths, antimonies, etc., all of which carry with them immature Sol and Luna, be so ripened as to be made equal to the richest veins of gold and silver, only by such co-optation. So, also, the Elixir and Tinctures of metals are matured and perfected." Paracelsus furthermore regarded Alchemy as a fundamental pillar of true medicine. "Nature is so keen and subtle in her operations that she cannot be dealt with except by a sublime and accurate mode of treatment. She brings nothing to the light that is at once perfect in itself, but leaves it to be perfected by man. This method of perfection is called Alchemy. For the Alchemist is a baker, in that he bakes bread; a wine merchant, seeing that he prepares wine; a weaver, because he produces cloths. So, whatever is poured forth from the bosom of Nature, he who adapts it to that purpose for which it is destined is an Alchemist." In a word, the Alchemist is he who "brings forth that which is latent in Nature," and those who are ignorant of Alchemy are on that account ignorant of Nature. For Alchemy "directs to its final end everything which has attained some intermediate end. . . . Thus, there are Alchemists of metals, Alchemists who work with minerals. . . . Alchemists of wood, . . . Alchemists of medicine." But in all its departments indifferently the two great processes are those which pervade all Hermetic literature preparation by fire and the separation of the pure from the impure.

Hermetic Poets.

THE connection of Poetry with Mysticism is a point on which much has been observed pertinently without exhausting their correspondences, and there is such a great mystery about Alchemy that even its physical aspects have a certain romance and glamour. But the quest after an elixir of men and metals, however speculatively suggestive, in so far as it is a bellows-blowing, coal-raking, fire-driving business, is too much of the forge and the stoke-hole to be very poetical in practice. Accordingly few of the illustrious company of master singers have wielded the Hermetic tongs and the Vulcanic shovel. Pythagoras may have been a poet, though his golden verses are spurious, but it is not at all true that he was an alchemist in spite of that grand archaic colloquy which is called the *Crowd of the Philosophers*, and a similar claim which has been made in the case of Orpheus can only be regarded as true in the sense that our Father Adam was the first Freemason. Nevertheless there have occasionally been alchemists who were poets, or there have been poets who professed to be alchemists. The most illustrious of these was the author of the *Roman de la Rose*. Everybody knows this poem by name; many persons are partially familiar with it through the summarising version of Chaucer; perhaps not a few in these days are less or more acquainted with the original. Very few people, however, are aware that the *Roman de la Rose*, at least in so far as it was written by Jean de Meung, is regarded as a Hermetic poem. Guillaume de Lorris, who began it, may have been innocent of Alchemy, but the minstrel of Philippe le Bel, who completed it, openly professes Alchemy and figures as one of its reformers in a formal treatise. Then again there is Johannes Aurelius Augurellus, whose *Vellus Aureum et Chrysopæia*, a Latin Hexameter poem, is inspired by the *magnus opus* and concerns itself with nothing else. It was presented to the magnificent pontiff and potentate, Leo X., who, according to one account, rewarded the author with a green mantle, the colour of hope; or, according to another, with an

empty purse, as his wisdom could easily fill it. Beyond these two writers there appears Marcellus Palingenius Stellatus and his *Zodiac of Life*, which belongs to the fifteenth century. It is a part of the Italian *Renaissance*, a part of that period when high ecclesiastical dignitaries in the Latin Church imitated "the roll of the Ciceronian periods" in their episcopal charges, when also the only sin of a classical literary forgery was some vulnerable point which discovered it. But the *Zodiac of Life* was not a forgery; it was another hexameter performance, with a pretension to classical excellence, and it obtained an encomium from Scaliger. It is in twelve long books, corresponding to the twelve celestial signs; except in one passage it would not appear to admit of the inevitable interior meaning. It is didactic, weary, commonplace, a labour to read, and a misery to remember afterwards. But it went through countless editions; it has been translated into several languages, including metrical versions in French and English. It has by no means escaped resuscitation at this day in a literal prose translation which exists, and that *in extenso*, to our most certain knowledge, though its ultimate publication is another question. The single passage to which reference has just been made is concerned with the great work of Alchemy. It is contained in a very small compass; there is no further mention of any subject so recondite; and yet it is so pregnant in its character, according to erudite opinion, that these few lines contain a positive evidence of the fact that the writer was a real adept. Among ten thousand platitudes in a setting of Pagan mythology, one might have thought the gem would have been lost. Probably lost it was, except to the eye of initiation, but that discerned it; and Marcellus Palingenius Stellatus, who dedicates his poem to Hercules, Duke of Ferrara, in a tuft-hunting preface, every line of which touts for patronage, is included with Hermes and Paracelsus, with Geber and Arnold, among "the true sages who really knew this art." He is further described as a "distinguished man," and "evidently a possessor of the stone." The passage which has thus immortalised him in Hermetic memory is literally as follows, and is given that *The Unknown World* may deserve well

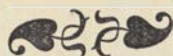
of its readers by presenting them with the process of the Great Work in a nutshell:—

"The ancient philosophers, by subtle investigation, have devised a certain stone, and have therein furnished themselves with sure resources which will keep in all places, and will never perish. By means thereof they can pass into various lands and kingdoms, learning many things from many persons. The discovery was in this wise. They invoked the manes of the gods, having previously sacrificed two sheep, according to the proper custom. In the first place they prayed to Mercury, and also to the Sun and Moon, pouring forth from sincere hearts the following appeal:—'O glory of the universe! O Titan, fairest of the gods! O Latonia, who scatterest the shades of night! O inconstant and fugitive offspring of Jove and Maia! O thou of many shapes, and gifted with endless mutations! Be present with favour amongst us, and incline to our complaint! Behold the elect few, men of lofty mind and exalted intellect, ever having wisdom at heart, striving to lay bare the causes of things, to penetrate the secrets of Nature, and to mete immeasurable Olympus in our soul! Yet are we oppressed by poverty, enduring many evils, and fainting with hunger. Meanwhile the mean and senseless crowd of the vulgar lays hold of everything, and piles up wealth for its own use. No one compassionates us. If we ask for anything, they point the middle finger, and make sport of us. We are compelled to dig the ground, to bait horses, to cleanse stables, and when thus in bondage to the foolish can still barely obtain a livelihood. Wherefore ye, O gods, at least have pity on us, if indeed the celestial lords have any concern for the good! Shew unto us a ready way, whereby we may be enabled to live honestly and investigate the penetralia of the truth.' The gods being constrained by these words, and presently manifesting, Phœbus made answer first: 'Venerable race of demigods,

worthy of heaven and the divine favour, hearken, yet hide also my sayings in the depth of your hearts. Take this young Arcadius, the unreliable and too volatile; slay him by plunging him in the waters of Styx. Afterwards God shall receive him placed upon the breast of Hyales, nymph of Diana, worshipped in the land of Lemnia; he shall uplift and fix him on a cross. Then bury him in the warm womb and dissolve in putrefying. A spirit proceeding from our body shall penetrate his melting members, and in marvellous fashion will recall from the black shades that which has been gradually destroyed. Then when he has acquired a golden cloak, and when he shines with silver, cast him finally upon the coals; he will be renovated like another Phoenix, and will make the bodies which he touches perfect, overcoming the law and order of Nature. He will change species, and will put poverty to flight.' After these words, Phœbus was silent, but winged Mercury assented to his saying, and Diana also, being present, approved the same. Presently they all departed, passing on to the height of Olympus. Thereupon men of divine mind, pondering the dark oracles with uncertain souls, after great labours and a long time, passing through many experiences at no small cost, discovered this art, than which none is more worthy, to wit, the composition of the Etherial Stone, which it is not fitting that the profane should know, which also the wicked populace seeks after in vain. The possessor thereof can live decently wheresoever he pleases; he fears not the wrath of fortune, nor the arms of robbers."

The above passage is taken from the Tenth Book of the *Zodiac*, under the title of *Capricorn*. Should anyone solve this enigma within a reasonable period, it would be pleasant if they would communicate the results. Mr Maitland elsewhere in this number recites the import of the Hermetic maxim, *Est in Mercurio quicquid querunt Sapientes*, and to Mercury, of course, is this

reference in the *Zodiac of Life*. So the author perhaps had an insight into Spiritual Alchemy, though from the general pretension of his arid ten thousand it is preferable to think not. "Not all men who say unto me Lord, Lord! shall enter into the Kingdom of Heaven," and so also not every one who in the course of the Hermetic ages has exclaimed *Est in Mercurio* is worthy to be called an adept.



The Rosicrucian Mystery.

THE most fascinating of the secret societies which are openly known to have been connected with Mysticism is undoubtedly the Rosicrucian Brotherhood. After patient and prolonged investigation on the part of impartial students, nearly everything about it still remains a mystery. It was first heard of in Germany at the beginning of the seventeenth century, when certain documents or manifestoes announcing the fact of its existence were anonymously published at Cassel, Frankfort, and other places, where they excited an immense controversy. The documents in question have been printed, and an attempt to collect the evidence concerning them has been made in a work entitled *THE REAL HISTORY OF THE ROSICRUCIANS*, which was published in 1887, and is still to be obtained. It is not an expensive book, and as it enters very fully into the controversy, and contains the bulk of the materials for a judgment, the reader may be reasonably referred to it for a substantial groundwork of knowledge. In view of the fact that *THE UNKNOWN WORLD* will borrow nothing from contemporary literature, it is not possible to reproduce the manifestoes here, and otherwise they are in some cases of prohibitive length. A knowledge of the documents contained in the *REAL HISTORY OF THE ROSICRUCIANS* will be therefore assumed in this place, and it is proposed to carry the investigation of the mysterious fraternity further than was attempted then. Much has come to light in these matters since the year 1887, and the work as it stands is in need of a thorough revision. Let it be assumed therefore that the student

is acquainted with THE UNIVERSAL REFORMATION OF THE WHOLE WIDE WORLD, the FAMA FRATERNITATIS, OR A DISCOVERY OF THE FRATERNITY OF THE MOST LAUDABLE ORDER R.C., the CONFESSIO FRATERNITATIS R.C. ADDRESSED TO THE LEARNED OF EUROPE, and the CHEMICAL MARRIAGE OF CHRISTIAN ROSENKREUTZ. He is aware that the first of these tracts has only a thin and possibly an accidental connection with the whole subject, and that the CONFESSIO FRATERNITATIS contains no information of moment beyond the explicit statement that the founder of the order was born in 1378. The chief interest centres therefore in the two other documents. The FAMA FRATERNITATIS gives the history of the formation of the Brotherhood and a sketch of the life of the founder, the illustrious C.R.C. It may be noted in this connection that no names, either of the order or its first personalia, seems to be given in the early editions of these tracts. The CHEMICAL NUPTIALS narrate in a species of romance or vision the initiation of Christian Rosenkreutz into the supreme mysteries of Alchemy. The date assigned to this event is 1459, and it will be readily seen that it can in no way be forced into correspondence with the alleged date of the birth of C.R.C., as given in the CONFESSIO FRATERNITATIS. So far as can be judged these documents are not the work of one hand. The UNIVERSAL REFORMATION is literally translated from an Italian author, Boccacini. It differs in every respect from the FAMA and CONFESSIO. In them the same authorship may be probably traced. They are written in a stilted style, and are devoid of any literary merit. Both are noticeable as the work of an ardent partisan of the Reformation inaugurated by Luther. The CHEMICAL NUPTIALS regarded from the literary standpoint differs from all three. It shines with all the splendour of Hermetic parable, and with its thousand quaint devices, its trumpets of beaten gold, its spangled and sky-robed ladies, its doves and ravens, its symbolic badges of roses, its banners, wreaths, and scarves, its pages and maidens, its mighty palaces, its halls and bedchambers, its dramatic mysteries and wonderful adventures, it is good reading, even at the present day, and simply from the story-book standpoint, independently of any interior meaning.

Now, the CHEMICAL MARRIAGE OF CHRISTIAN ROSENKREUTZ was beyond doubt written by Johann Valentin Andreae, for he distinctly admits this in his autobiography (*Vita ab ipso Conscripta*), which, however, remained in manuscript for the space of almost two centuries. Andreae it may be explained, was a Wurtemberg theologian of considerable celebrity, and still holding a certain place and memory in the history of German literature. He was born in the year 1586 and died in 1654. It is most generally thought that he was the author of all the Rosicrucian documents which have been enumerated. The difficulties in the way of this opinion have been recited at some length in the REAL HISTORY OF THE ROSICRUCIANS. It is proposed in the following papers to reopen the whole question, and in the light of fresh investigations to consider—

a.—Whether there is any good reason to suppose that the manifestoes issued from a society which existed corporately at the period of their publication.

b.—Whether, supposing its existence, that society did antedate the documents by the period which they claim, and could actually have been founded by a personage who was born in 1378.

c.—Whether there is any historical trace of secret alchemical societies previous to the seventeenth century.

d.—Whether Johann Valentin Andreae could possibly have written all the manifestoes under notice despite the difference in their style.

e.—Whether these documents were, or were not, *jeux d'esprit*.

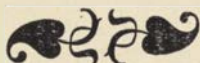
f.—Whether, supposing the fraternity to have had a corporate existence at any time, it subsisted for any considerable period subsequent to its professed publications.

g.—Whether it exists at this day.

It is proposed also to include the evidence in favour of the authors other than Andreae who have been suggested from time to time, namely, Tauler, who is to be distinguished from the illustrious mystic of that name; Joachim Junge, Dr. John Dee, and lastly, but possibly not least, Francis Bacon, Lord Verulam. The inquiry will be enriched by the citation of many documents, some of

which will be given *in extenso*, and of biographical notices of persons who at various periods have claimed that they were in fact Rosicrucians. As regards this last department a special interest will attach to that portion of the memoirs which belongs to the years immediately preceding the French Revolution, when to some extent Rosicrucianism may be said to have merged into Freemasonry, when Masonry, at least, borrowed from the elder fraternity what was known of its symbolism, and a certain portion of its ostensible aims.

At this point the present introductory article may be permitted to close, in order that the reader may acquaint himself with the documents to which reference has been made. The second paper will enter fully into the controversy which was occasioned by their appearance.



Francis Bacon and the Mystics.

HOW comes it that in enumerating the distinguished English Mystics of the fifteenth and sixteenth centuries, writers on such subjects have (so far as we know) studiously omitted the greatest of all—Francis Bacon?

Of him Ben Jonson wrote:—"Thou standst as if some mystery thou didst," and Baconians call him the "Concealed Man"—Concealed Poet. Some believe him to have been indirectly the author of a world of books besides those few which he claimed for himself. Though his face seldom looks from behind the curtain which veiled his personality, it is believed that he handed out many writings to others who fathered them, and who undertook to publish them as occasion offered, translating and transmitting them from one country to another as best they could in those dangerous days. Is it possible that Francis Bacon was the true author of some, at least, of the Mystical, "Alchymical," and ambiguous treatises which were poured forth all over Europe in his times.

Tried by every test which has been held good in similar cases, these writings are provably identical in language and ideas; but before attempting to substantiate this assertion by analysis, let us briefly sum up the evidence which shews our Francis to have been at a very early age engaged in the study of cabalistic lore, and of the writings of the earliest Christian Mystics.

In the collection of manuscript notes which (from a word with which some sheets are docketed) has been entitled the *Promus*, there is this entry, "Areopagita." Standing as it does alone and unexplained, we are inclined to wonder what were the young man's

cogitations at the time when he penned that word. Was it the outcome of reading and research into the theology which developed under the Christian Mystic Dionysius the Areopagite, towards the end of the fifth century?

To many who are not versed in this kind of literature the mere words "Mystics" and "Mysticism" have an uncanny and repelling sound, and we frequently hear such terms used to express a shadowy transcendentalism which ends in refining and explaining away, or wrapping up in incomprehensible jargon the fundamental principles of true religion. But we may be sure that such was not a study which would have attracted Francis Bacon, enthralled him for life, so that however or of whatsoever he wrote the underlying drift was "all one, ever the same." He was, with all his philosophy and all his poetry, nothing if not practical; he had an outspoken contempt for "words without matter," and for

"A bolt of nothing, shot at nothing,
Which the brain makes of fumes;"

His Mysticism had for his object to find out Truth, and benefit fallen humanity, which he describes in language that might have been borrowed *verbatim* from almost any avowed mystic, so literally does it echo their exterior sense, so closely does it regard the "Universal Subject" from their marked standpoint, both in respect of original dignity and humiliation of actual estate. "Man, the most excellent and noble creature of the world," *the principle and mighty work of God*, as Zoroaster calls him; *the marvel of marvels*, as Plato; *the abridgement and epitome of the world*, as Pliny; "Microcosmos, a little world, a model of the world, sole commander and governor of all the creatures in it . . . , far surpassing the rest, not in body only, but in soul; *Imaginis Imago*, created to God's Image, to that immortal and incorporeal substance with all the faculties and powers belonging unto it; at first, pure, divine, perfect, and happy, . . . put in Paradise to know God, to praise and glorify him, and to do his will *ut diis consimiles parturiat deos* (as an old poet saith) to propagate the Church." "But this most noble creature . . . is fallen from what that he was, and forfeited his estate, has become *Miserabilis homuncio*, a cast-away, . . . an unregenerate man and so much obscured by his fall that (some few relics excepted) he is inferior to a beast . . . , a monster by stupend metamorphosis, a fox, a dog, a hog, what not?"

To raise man from his fallen condition, to place him in a position to be able to work out his own restoration, was the object for which Francis Bacon laboured, and for this purpose he seems to have drawn to himself all earnest thinkers who like himself were not content with the cold, dogmatic way in which the schoolmen were wont to present the great truths of Christianity, and who would willingly devote their lives to the task of elevating the idea of humanity, and of holding out hope of the final restitution of man to his former nobility and beauty as the "Image of God."

Let us now look at the *Promus* notes which succeed each other on the same page with the entry, "Areopagita," and see what light they cast upon the lucubra-

tions of the writer. To our own mind they convey, both collectively and individually, thoughts of the means by which he proposed to frame a method whereby "the world oppressed" should be restored to happiness. Remember that we are about to consider only the notes (in the order as they occur) in fol. 100 of the *Promus*, notes which (to judge from the writing) were all set down at the same time, and all derived from the *Adagia* of Erasmus.

First comes this: ¹ *Chameleon, Proteus, Euripus*, where he seems to be meditating upon his own versatility, and faculties of changing his style, manner, and form of delivery. He would use these powers to great advantage in the feigned or disguised works which he was proposing to publish. Next he considers that "the fox has many tricks, but the hedgehog one great one," i.e., of rolling himself into a prickly ball when attacked. Does he think that he will equal the fox in subtlety, and the hedgehog in power of self-defence?

He reflects that "Africa is always producing some new monster." He will in a similar way astonish the world with prodigious novelties; and the words "Out of the same mouth blow hot and cold," seem to suggest that he will do likewise, arguing, as we frequently see him doing, first on one side of a question then on the other—starting a hare to be hunted, doubling backwards and forwards—out-arguing his own arguments—deliberating, stating, confuting himself—and all to ensure that Truth shall be brought to light, and thoroughly examined from all sides.

The neighbouring note, translated, runs thus: "He wove himself out of a spider." Here is the germ of that saying in the *Advancement of Learning*, that "the wit and mind of man, if it work upon itself as the spider worketh in his web, is endless, and brings forth cobwebs of learning, admirable for the fineness of the thread, but of no substance or profit."² The figure was often in his mind, and he used it in various ways. He reflected how a man might

"Draw with idle spider's strings
Most ponderous and substantial things." ³

And of how one like himself

"Not propped up by ancestry . . . neither allied
To eminent assistants, but, spider-like,
Out of his self-drawing web, . . . gives note,
The force of his own merit makes his way." ⁴

The following entries continue the chain of thought concerning the webs or snares to be laid, which may, however, prove dangerous to the snarer—"The snare caught the snare"—"Hence these tears," as when (according to Erasmus) *a dissembler is found out*. "A water-snake in the cask," has the same connection, being said of an evil, or calamity, brought to light. Then comes an entry on the *liberty of speech granted to one condemned, or in despair*; and another, of the "Hill of Argus as a place of robbing"; perhaps he considered it as an eligible post of vantage for observing and for stealing ideas from the world of general knowledge. The Hill whose sides are steep

and hard to climb, but whose summit is in a clear and wholesome air, delightful to breathe and invigorating to the senses, is a frequent figure in the Rosicrucian allegories. What child but remembers the picture of Christian ascending the Hill of Difficulty, beginning in his eagerness by running, but finally "clambering upon his hands and his knees because of the steepness of the place?" Having surmounted the Hill, and being received after many adventures by Piety, Prudence, and Charity, into the "House" provided by the Lord of the Hill for the security of Pilgrims, Christian is shewn "when the morning was up," a most pleasant mountainous country, beautified with woods, vineyards, fruits of all sorts, flowers also, with springs and fountains very delectable to behold," and these are "the Delectable Mountains"—"Emanuel's Land," whence one may see to the gate of the Celestial City. We cannot forget Bacon's short, but kindred remark, "The Church is situated as it were upon a Hill."⁵

In the *Promus* entry No. 145, the thought of the Hill which

"Commands as subject all the vale," ⁶

is given conversely—"The vale best discovers the Hill"—seeming to hint of the danger to which a superior is liable, of being overlooked and betrayed by an inferior—but it may be otherwise interpreted of a lowly student contemplating sublimities beyond the reaches of his soul. ⁷

The next note alludes to something "more ancient than Chaos." Bacon's later writings direct us to the mark at which this entry aims.

"They say that Love was the most ancient of all the gods, and existed before anything else except chaos, which is held coeval therewith. . . . Love is represented as absolutely without progenitor."⁸

He thinks of the delights of Learning—"The Flowers of the Samians"—flowers, he says elsewhere, to be culled from the gardens and fields of learning, made into posies,⁹ or gathered by the hand into baskets¹⁰ or receptacles. This thought of delight and sweetness draws on another thought of how he would lead "a bridegroom's life," wooing and winning his sovereign lady, his mistress, his fair and glorious love, Heavenly wisdom or truth, of whom alone the "Chymical Marriage" can be interpreted, who reappears under a hundred different forms and disguises in the sonnets, the Rosicrucian Allegories, and the Pastoral Poems and Plays of Francis Bacon or his well-taught friends.¹¹ His dream is of the marriage of truth and beauty, mind and matter, reason and imagination, art and nature, science and poetry or divinity, which he says is the highest point of poetry. In a previous note (No. 719) he has summed up all this in the words,

"Myngle Heaven and earth together."

⁵ *Controversies of the Ch.* 6 Tr. Cr. i., 2.

⁷ The saying is thus applied in Bacon's Essay of Followers and Friends. Comp. Ant. Cleop. iv., 10, 4-16.

⁸ *Wisdom of the Ancients*. Cupid or an Atom.

⁹ See the Masonic device of the hand and the posy, on the title pages of "The Gentleman's Magazine."

¹⁰ See innumerable Baskets of Flowers as tail pieces to abridgements and other compilations from the works of Bacon.

¹¹ See for the Sonnets, *Baconiana*, Aug., 1893, p. 64.

¹ See *Promus* fol. 100, from No. 704 to 817.

Adv. L. i. Sped. iii., 295. ³ M.M. iii., 2. ⁴ Hen., viii., 1. i.

To continue our page, we find a note of "What is done under the armpits," a somewhat singular entry, which nevertheless reappears in places that are to our purpose, though we cannot stop to consider them here. Erasmus explains the saying of *flatteries and shameless offices*; the youthful philosopher may, therefore, be recording his aversion to a *court life* such as he saw it, full of servility and corruption, of "cogging," and time-serving for which, as he repeatedly tells his relations (urging him to adopt it), he felt "unapt" and "unfit."¹ Then he reflects how men are wont to keep *putting off serious things until to-morrow*, with the result that in later life they have to *remove an old tree, i.e., to uproot old established habits*, and to unlearn in age what they learnt in youth. He feels like "*A dumb wave—one that fretteth and wanteth the boldness to utter choler*"—he "bites the bridle" and would resist, but must submit to "a Lesbian rule," such as conformed laws to manners, rather than manners to laws. For his part he would like to go "to the quick of the ulcer," hardening himself, becoming harsh and gloomy, "feeding on mustard"—as one who never laughs, and is said "to prophesy in the cave of Trophonius." He would not "wear cruel garters," with Kent in the stocks,² or, as it is set down in the *Promus*, "wear a tight ring"—he would not allow himself to be consumed with anxiety, or to contract habits which he could never shake off. But how to prevent this?

Then follows the entry which led to these remarks—"Areopagita"—and which with the notes "*Scytala Tristis*,"³ and "*Cor ne edite*" fill up fol. 100. The *Scytala* was the Spartan method of secret writing, the words being written on paper twisted round a staff, and then unfolded. The last note, "Eat not thy heart," is again interpreted for us by Bacon himself:

"The parable of Pythagoras is dark but true, *Cor ne edite*. . . . Those that want friends to open themselves unto, are cannibals of their own hearts." Here we see his reflection that he could not, single-handed, achieve all that he desired, and that a society of friends was needed with a cipher to protect their secret communications. Turning over the page we find, fol. 100 b., two entries, at which for the present we must stop. "Cream of nectar,"⁴ alluding of course to knowledge, the wine of the gods, and "*Promus magis quam condus*,"⁵ freely rendered, *the supply is greater than the store*; of the cellarer drawing forth rather than storing up.

At the end of the *Lumen de Lumine* of Eugenius Philalethes ("Thomas Vaughan") are twelve *Aphorisms*, or (as the German edition translates the word) "Salts of learning," and this is the 10th—

"SAPIENTLÆ CONDUS EST HIC, ESTO, QUI POTES PROMUS."
("This is the storehouse of Wisdom: Let him who can, draw from it," or be his own cellarer.)

¹ He contrasts "Court Howres" and "Poore men's Howres" in *Promus*, fol. lli., 1213 and 1216.

² *Lear* ii., 4.

³ The *Scytala* is described in "Mercury, or the Secret or Swift Messenger," Chap. x., 37. This little book contains Bacon's biliteral cipher (without attributing it to him) and many of his sayings. It was published anonymously, but some years afterwards the name of Dr. Wilkins appeared on the title page.

⁴ Comp: *Troilus and Cressida*, lli., 2, 8-27, of "Love's thrice-reputed nectar." The whole passage is very remarkable when closely compared with Baconian and Rosicrucian utterances.

⁵ *Promus*: Butler or cellarer; Condus: Purveyor (from Plautus).

Besides such jottings (which, however, are of the utmost value if we would follow up these researches), we are in possession of a number of pieces which commentators of Bacon's works are pleased to call "fragments," sometimes criticised as curiosities of early attempts at scientific theories now exploded. Regarded merely from the point of view of modern science, these "fragments" may perhaps be rather curious than useful. But they bear quite another aspect to those who believe that they see through the exterior husk the kernel enclosed in these precious little pieces. If intended as guides and finger-posts, or as charts of the seas to be traversed, these fragmentary papers are all that can be desired—a due study of them furnishes the inquirer with all necessary clues for the interpretation of parabolic and metaphoric language, the hieroglyphic designs and symbols of the Mystics, the Rosicrucians, the Freemasons, or to put it shortly—of *Baconian literature in general*. To name a few of the most striking of these papers, how suggestive are such titles as the following:—

- "The Thread of the Labyrinth."
- "The New Birth of Time."
- "Inquiry into the Laws of Motion," including "all ripenings, coction, assation, the gathering perfection of wines, beers, cyders, etc., by age and time, which we assign to the maturation by motion," etc.
- "Of Heat and Cold."
- "Of Sound and Hearing."
- "Of Medicines."
- "The History of Dense and Rare, or the Contraction and Expansion of Matter in Space."
- "Inquiry respecting the Magnet."
- "Topics of Inquiry respecting Light and Luminous Matter."
- "On the Ebb and Flow of the Sea."
- "On Principles and Origins according to the Fables of Cupid and Cœlum," etc.
- "Theory of the Heaven."
- "Inquisitions of the Compounding of Metals."
- "Articles touching Minerals."
- "The History of Heavy and Light."
- "The History of the Sympathy and Antipathy of Things."
- "The History of Sulphur, Mercury, and Salt."

Those who have drunk deeply of the "Hermetic" literature of the Baconian period will not need to be reminded of the important parts which each and all of these topics play in those mystical writings—we do not fear to say that the whole of such writings are capable of interpretation by means of Bacon's authentic works alone. Poet and Transcendentalist as he was, he never raved or ranted, or gave forth "sounds of smoke and fury signifying nothing." Philosopher as he was, he never cherished notions or theories without having thrice tried them in the alembic of experience. His metaphors, like his axioms, were all "drawn from the centre of the Sciences," and hence when met with, they strike the mind with a sense of satisfaction, for they are eternally true.

Take for instance his experiments upon metals. When we read of the manner of their production, of "Drowning base Metals" in the more precious, of

alloying them, compounding and refining them; of separating, precipitating, incorporating, or transmuting them; of the effect upon them of heat and acids; of the inquiries into the situations of mines, of their discovery, and of the best construction of furnaces for the fusing and purifying of their products—what are all these but preparations for the accurate, yet poetic descriptions, to be introduced into his allegories, of the search for the philosophers's Stone, *The Gold of Truth*, and for the refining of the crude and drossy ore into the pure and shining metal. Silver, the less precious but yet useful metal, and current coin, seem to have signified sterling but not abstruse knowledge, suitable to simple minds. Lead speaks for itself, as a type of minds dull, heavy, and unteachable.

Again, the "History of Sulphur, Mercury, and Salt," of which nothing but the *Preface* seems to have been written, corresponds exactly to the "natural triplicity" of water, oyle, and earth and "the second triplicity, the philosopher's Ternarius" of sulphur, salt, and quicksilver, of *Eugenius Philalethes*. Sulphur seems to typify the gross, earthy ingredient in man, salt his intellect, mercury his versatile imagination or spirit. Light and whiteness are attributes of God the Sun, and convey the idea of heavenly brightness, purity, and wisdom. Fire and water are symbols of the Holy Spirit, the sensitive soul, reasoning intelligence, or genius of a man. Such hints enable us more easily to perceive the meaning of such passages as the following.¹

"The mercurie of the wisemen is a waterie element, cold and moyst. This water, heated and stirred by the sun and his stars, abstracts from the earth the pure and subtil parts. Out of these two Nature generates all things. Gold, silver, pearles, and diamonds, are nothing else but water, and salt of the earth concocted. . . . The Magicians instituted certain signes as the key to their art, and these were—oile, salt, and light, by which they tacitly discovered unto us their three principles, and the Light of Nature which fills and actuates all things. . . . Behold I will instruct thee? First of all, have salt in thyself, for it will season thy whole soul that is infected, and preserve thy braines which are infected with the dirt."

"The third Principle is properly no Principle, but a product of Art. It is a various nature, compounded in one sense, and decomposed in another, consisting of inferior and superior powers. This is the Magician's Fire, this is the Mercurie of the Philosophers, that most celebrated microcosmos and Adam. . . . The Mercurie of the Wise Men is a waterie element, cold and moyst. This is their permanent water, . . . the water of the wise men, the dew of Heavenly Grace, the bodily mercury. With numberlesse names is it named, which names

. . . notwithstanding alwayes signifie one and the same thing, namely the Mercurie of the Wise Men" (or Heavenly Wisdom).

"Again in the *Calum Terræ*:—"All things when they proceed from God are white, but He colours them afterwards according to His pleasure.² In the First preparation the Chaos is blood-red, because the Central Sulphur is stirred up and discoloured by the philosophical fire. In the Second, it is exceeding white and transparent, like the Heavens. It is like Common Quicksilver, but of a celestial, transcendent brightness—there is nothing upon Earth like it. This is the Child of the Elements, . . . a most pure sweet Virgin, . . . the fire of Nature is her husband, . . . the blood from her very heart is Sulphur. She is begotten by two Globes—Celestial and Terrestrial Fire. She is a very Salt, but extreme soft" . . . , and so over and over again. Now let the reader compare these and similar passages with the more scientific and prosaic statements in "The History of Sulphur, Mercury, and Salt."

"This triad of principles has been introduced by chemists, and, as a speculative doctrine, it is the best discovery that they have made. The deepest philosophers amongst them maintain the elements to be earth, water, air, and ether. But these they regard not as the matter of things, but as wombs, wherein the seeds of things are generated. . . . But instead of the First Matter (which the schoolmen call matter spoilt and indifferent) they substitute these three things—Sulphur, Mercury, and Salt—whereof all bodies are compounded and mixed. Their terms I accept, but not their opinions, which seem not sound. However it sorts not ill with their opinion that . . . Sulphur and Mercury (in the sense in which I take them) . . . are the most primæval natures, the most original shapes of matter, and, among the forms of the first class, almost the principal. But these terms of Sulphur and Mercury may . . . receive divers names; as the oily, the watery, the fat, the crude, the inflammable, the non-inflammable, and the like. For they are those vast tribes of things which fill and penetrate the universe. In the subterranean world we find Sulphur and Mercury . . . , in the animal and vegetable world we find oil and water; in pneumatical bodies of the lower order we find air and flame; in the celestial regions we find starry bodies and pure ether. But of this last pair I do not as yet pronounce decisively, though the concordance appears probable.

"With regard to Salt, the case is altered. For if by Salt they mean the fixed part of a body, which turns neither into flame or smoke, this belongs to the inquisition of matter fluid or solid, whereof I am not now speaking. But if they mean Salt to be taken in its plain and literal signification, it cannot be regarded as a

¹ From the *Anthroposophia Theomagica*, the *Anima Magica Abscondita*, the *Magia Adamica*, and the *Calum Terræ* of *Eugenius Philalethes*. See the *Magical Writings* of Thomas Vaughan, edited by Arthur E. Waite. London, Redway, 1888.

² Paracelsus.

thing different from Sulphur and Mercury, seeing it is a formation compounded from them both, by means of a strong spirit. For all Salt has inflammable parts, which not only do not conceive flame, but strenuously shrink from and avoid it. However, since the inquiry concerning Salt includes the nature both of Sulphur and Mercury, and is a rudiment of Life itself, I have thought good to admit it likewise to this history. But meanwhile I give notice that I reserve the inquiries into those pneumatical bodies—air, flame, the stars, and ether, . . . and that here I only institute a history of Sulphur and Mercury tangible; that is, either mineral, vegetable, or animal."

CONSTANCE M. POTT.



The Place of Evil in God's Order.

A PRESENTATION OF CHRISTIAN THEOSOPHY.

The following paper was written for the members of the Christo-Theosophical Society. In presenting it to the public it may be well to explain that the Unity Formula— $x + \text{not } x = x$ —so often referred to herein, is adapted from the late Prof. Boole's "Laws of Thought," and that some other terms used, such as "Universe of Thought," come from the same source.]

THE basis of Christo-Theosophy, as I understand it, is the predication of a universal Order, running and ruling through all things in heaven, on earth, and under the earth; whereby it follows that everything here, every fact of our consciousness, everything that we cognise, is in a real, though not always perceived, relation to that fundamental Unity which is the source or cause of all things; and, through the relation to the Unity, is in relation also to all other elements of the whole complex of things, which complex is the outward expression or manifestation in our consciousness of the transcendent Unity.

Permit me to illustrate the point by a reference to the science of logic. If I take the class of things expressed by the term *plates*, and make them the object of my thought,—confining myself to them, and excluding for the time being all things not embraced under this term,—I do thereby make the things covered by the term *plates*, for the time being, my *universe of thought*, and they become the genus or sum total of things about which I am thinking. Now in thinking of the genus *plate*, and examining the objects that are included in it, I at once find among these objects certain *uniformities* and certain *differences*. The uniformities assure me that the objects possessing

them are really members of the genus; and the differences enable me to classify the objects contained in the genus into *species*, whereby I can more methodically and conveniently study the whole genus by dividing it up into species defined by the differences that exist between them. Thus I take such a division as "soup plates," "meat plates," "pudding plates," "cheese plates," "dessert plates." These all agree in being *plates*, and all differ in the particular use to which they are put.

There are in logic two forms of division or ways of dividing up a genus. One is as above, by dividing the genus up into a number of species, each being named from some positive characteristic which must on the one hand be consistent with the idea "plate," but on the other must distinguish the particular class of plates from all other members of the genus. But by this method we can never be sure that our division of the genus is a *true logical division* and includes every individual member of the genus. Thus in our division above it is quite possible that there may be some object which is a plate, but which is not included in the species recited, that is, there may be a plate which is not a soup plate, a meat plate, a pudding plate, a cheese plate, or a dessert plate. Therefore when we wish to be strictly logical, and be sure that our division is exhaustive, that is, be sure that there is no object belonging to the genus which is not included in the terms of our division, we have recourse to the system of division called "dicotomy," or division into two, and divide the whole genus into two species, the one possessing some definite characteristic, and the other including all other members of the genus not coming under the class specially characterised. In this way we might divide the genus *plates*, into "meat plates" and "not meat plates;" and under the term "not meat plates" we should be quite sure we had included every member of the genus *plates*, which was not covered by the special class characterised under the term "meat plates."

Here then we have an illustration of a universe which is a unity in itself, for all are plates; and yet presents divergent qualities which can be expressed by terms of opposition. Now transfer your thoughts from the Universe of "Plates," and extend it to the Universe of "Acts" or "Thoughts." Here again the same principles hold true, and we can divide our whole genus up by dicotomy into, say, "good acts and not good acts," or "true thoughts and not true thoughts." Now when speaking of the Universe of "Plates," as made up of "meat plates and not meat plates," it would never occur to us to say that there could be absolutely no relation between these opposites. But when we come to the larger universe and divide it into "good acts and not good acts" then it does seem to many that between these opposites, or, as we say, between good and evil, no relation whatever can exist.

For "good and evil" is only our usual way of saying "good acts and not good acts." Evil is a synonym for "not good acts." Remembering this we may use the term "evil," and speak of

our Universe of "Acts" as being made up of "good acts" and "evil acts."

Now unquestionably the majority of professedly religious people, people who fill our churches and chapels on Sundays, regard "good" and "evil" as being two different things that can never be harmonised; that is, regard them as being out of all relation. And in this idea there is a truth and an error. As to themselves there is no relation in the sense of harmony and agreement: good is good and evil is evil, and what is evil can never be good, and *vice versa*. But on the other hand there is a relation between them, not in themselves, but in their relation to the great genus of which both are members. This is a subtle distinction, but worth all the time we may have to spend, and the effort we may have to make to grasp it. Oxygen and hydrogen are two things; like evil and good. Oxygen is always oxygen, and never becomes or can be treated as hydrogen; and hydrogen never becomes or can be treated as oxygen. Yet the two seeming opposites can be unified in that into which they both enter as essential elements—that is water. So with good and evil, we are never to confuse the two, or say that one is equal to the other. At the same time, if our truth of the order be maintained, these two seeming contraries are harmonizable into some great higher unity, out of which both came, and into which both return.

We have got now thus far. The basis of Christo-Theosophy is the predication of a universal order, which arises necessarily from the fact that the source or cause or origin of all things that are is *one* and not *two*. And as a corollary of this it follows, not that all things are identical and that no differences exist, but that the differences divide the one complete unity or genus up into species, and that between and under all differences as to species there exists between all members of the genus a definite and real relationship both to each other and to the genus to which all belong. Put concisely this might be expressed as

- 1st.—The universe is an order and there is nothing in it which is not an element in that order.
- 2nd.—Because all is an order all is *one*.
- 3rd.—Because all things are elements in an order all things are in relationship.

Obs. that to be in relationship does not mean that all are virtually identical, and that no difference exists; but that the difference has a meaning and purpose in the order, and is subservient to the order, and not in antagonism to it.

Having now, I trust, got these principles clearly into our minds, we are in a position to understand the unity formula which has been so often referred to in the Proceedings of the Christo-Theosophical Society. This formula, given by the late Prof. Boole in his "Laws of Thoughts," is " $x + \text{not } x = 1$." Here " x " and " $\text{not } x$ " is, as you will recognise at once, a division by dicotomy;

just the same as "meat plates and not meat plates." And you will see that it is involved that the content of the whole universe or genus is made up of things which are contrary to one another and are not identical, expressed by " x " and " $\text{not } x$," which are contraries. Many people seem to take the formula as if it were " $x = \text{not } x$;" and suppose that we mean that it does not matter whether you are " x " or " $\text{not } x$," or, more explicitly, whether you are good or not good, that is evil. Now I beg you to keep clearly in mind that we never assert " x " to be equal to " $\text{not } x$." What we do assert is that though " x " and " $\text{not } x$ " are different, yet this difference is only *as to species*; and that, while differing thus as to species, the two are in relationship as to *genus*; the two, different as to species, harmonize into one when we relate them to genus. " $X + \text{not } x$ " (that is their state as to species) " $= 1$ " (their state as to genus). Division and difference, therefore, mark the state as to species, but harmony and unity mark the state as to genus.

The world of life teems with illustrations of this principle. Make your universe of thought,—your genus,—a symphony of Beethoven's. It is a unity, a one thing; but as to species it may at once be divided up into elements which are not identical. There are, for instance, the four parts of harmony; treble, alto, tenor, bass: all different, and yet all harmonising into the one great musical concept which arose in the mind of the master, and is expressed as a unity by the very means of these differences. Or again, there are the string parts, the wood parts, and the brass parts: all different, certainly not identical; yet again all harmonising into the one great unity, necessary parts of which they each are.

Now as to species and genus it is important to observe their relationship. They mark two different planes on which different conditions obtain. *The species* are as are things on this earth-plane, which our consciousness now alone can cognise. *The genus* is as are things on the heaven-plane, which is transcendent as to the earth-plane, but natural as to itself. A great deal of misunderstanding of Christo-Theosophy arises from persons not having grasped this truth of a natural and a transcendental plane. For instance, I see that on page 219 of "THINGS TO COME" I have said, "If our first point—of the Order—is granted, it follows as a necessary corollary that there can be no such thing as sin, or evil, in the ordinary understanding of these terms." Now some people, reading this, and with no perception of the existence of any plane other than this, suppose that I am asserting that as to species there is no such thing as " $\text{not } x$;" or, as they would say, that to our present consciousness here on this earth-plane sin is not sin: whereas our formula, " $x + \text{not } x = 1$," clearly sets out that as to the species side of the equation, or, in ordinary language, to us in our present earth consciousness, there exists an " x " and a " $\text{not } x$," a thing and its contrary. We never assert that " $x = \text{not } x$," or in other words, that good and evil are to us, here and now in our

present consciousness, one and the same, so that it matters not which of the two we cultivate.

What is it then that we do mean when we say "there can be no such thing as sin or evil in the ordinary understanding of these terms?"

Observe, we are not making a positive statement of truth on our own behalf. We are rather contradicting a statement made by those who do hold "the ordinary understanding of these terms." No one can rightly take any set of words out of their context; and I maintain that the words "there can be no such thing as sin or evil" are qualified entirely by, and must be taken only in connection with, the following words, "*in the ordinary understanding of these terms.*"

For what is "the ordinary understanding of these terms?" Observe first, our position is, "There are two planes. A species plane (that is, our present earth consciousness) and a genus plane (that is, the heaven consciousness, which is veiled in us as yet, but which we perceive by intuition as necessarily being there, and which shall hereafter be opened in us so perfectly that it will then be as natural to us as our present earth-consciousness of material sense-perception seems to us natural now). On the species plane difference exists, and it appears that there must have been two Creators: but on the genus plane it is understood and seen that the differences which seem so insurmountable on the species plane are in no way inconsistent with the fact of a real and actual unity; a unity in which the differences do not disappear when viewed as to the species plane, but blend and harmonise when seen from the genus plane into a new—and from the species plane unrecognisable—unity.

Against this, set what we know to be "the ordinary understanding of these terms." Those who hold it are those who see and know only one plane—the present. To them the future is simply a continuation of the present, and in that future everything will continue to seem as it seems now. The good will be better, holier than now; and the bad will be worse: but as to plane, as to quality of faculties, the future is practically on a level with the present: there will be great differences in degree, but no difference whatever in kind.

This means that to these people the "species" plane is the universe of thought. They see the "species" side of the equation " x and *not* x ," but they are blind entirely to anything beyond; they cannot cognise the "genus." Logically this involves that what we call "species" is to them "genus." Hence in " x and *not* x " they have not, as we have, two species, both relatable to a common genus, but two independent genera. " X " is a genus and "*not* x " is a genus, and therefore no relation is possible between the two. The one genus they refer to God as cause: and the other to the devil; and all is quite plain and clear, with no stupid mystifying transcendentalism about it. Good and evil are opposites, perfectly out of relation. Good is the nature of the source of good—God. Evil is the nature of the source of evil—the devil. The two are respectively destructive of one another. It would have been

much better if evil had not been. It subverts no purpose in God's economy: on the contrary it thwarts and opposes His will, and if He could have His way He would sweep it out of existence. But this He never can do: the best He can do is to keep it bound in prison, suffering tortures for ever and for ever.

More cultured forms of orthodoxy vary this faith by asserting that, though God would much rather that evil should never have been, yet, as it has been and is, He manages now to make a certain use of it, and turns it to His own purpose. But this is a vague and inexact statement. "Turns it to His own purpose;" what is meant by this? A single question will decide it. Will the being of evil result in any member of the human family being tortured in hell for ever? If the reply is "yes," we shall say, "and this you call subserving God's purpose!" If the reply is "no," we shall say, "then the difference between us is very slight, and will soon melt away."

Now when we present the case thus, it often happens that good earnest moral people get impatient. They say, "why will you keep the question perpetually on the theoretical ground; why won't you be practical? Here are we: we do not believe that many men, or even any man, will suffer in torment for ever. The torment we think about is here and now. To fight evil, that is our great aim. It is, we feel it is, an utterly bad thing for any man to be under the dominion of any vice. There is something wrong somewhere in the fact that men are so in bondage to vice. We must by all means strive to release them; and, instead of helping us, you stand there and philosophise about some plane far away, far off, on which, as you say, 'good and evil are harmonised.' To us this looks like saying that there is no real distinction between good and evil, and this is just what we will never assent to."

This position necessitates from us a double reply. First to correct a misconception as to our actual position, and secondly to point out a real inconsistency in the position of these boasted practical people.

1st.—It is true we philosophise: because we find it to be a universal principle that what seems to be when judged only by our bodily senses, our first natural impression, is always wrong, and needs to be corrected by reason. First impressions made all men for ages believe that the sun went round the earth. It was only when thinking minds refused to be what is called (but mis-called) "practical," and insisted on taking into consideration data which to those "practical" minds seem to have nothing to do with the matter, that the impression resulting from the sight of the eye was corrected by knowledge resulting from a careful examination of facts, and a true deduction from their significance. And it is just the same with these "practical" folk and their feeling about evil. They take

things as they appear at the first glance and as seen on the surface only: and when we ask—"But what principle as to the Nature and Being of God or of His Order do these your views involve?"—they get impatient and want to know what that has got to do with it; just as people in ancient days could not see what parallax had to do with the question of the earth going round the sun, or the sun round the earth. "Don't puzzle your head with such empty theories," they would say, "just open your eyes and look, and you will see the sun travel from the east to the west." So here our, good "practical" folks say to us—"Don't trouble yourself with that puzzling unintelligible transcendentalism: just open your eyes and see the harm and mischief evil is doing." And in neither case could or do they grasp the idea that the whole question involved is, *What is the real value of what we seem to see?* For myself I will boldly assert that, *viewed from a plane above this*, to which we shall all very soon attain, the apparent damage worked by evil is no more a real test of what is actually happening than was the apparent journey of the sun from east to west determinant of the question of which moved.

We reply then first that we philosophise because we have sound ground for refusing to admit the apparently direct evidence of our external impressions. Every impression needs to be brought to the bar of reason and remorselessly cross-examined.

Next we must point out to these people that they understand us very wrongly if they take us to mean that, judged from this plane, it does not matter whether a man does good or evil. Our very formula should save us from such misconception. Here we admit, nay we actually predicate, that "x" is opposed by "not x." The difference is that we say the opposition of "not x" to "x" subserves a useful purpose, and is not out of Order, not contrary to the Order, but included in it. This admission does not prevent us from opposing evil as much as they do. Nay, our very faith that evil exists for a purpose inspires us to oppose it; because we know that by means of our opposition the purpose in it will be brought out and fulfilled. To treat it as if it were not "not x," as if there were no opposition, would be to defeat the very purpose of the opposition; which is to stimulate to conflict, and thus produce action, energy, effort; whereby men are introduced into that stress and strain of life (that "*discrimina*

rerum,"* as Virgil called it), in which all that is false or weak must prove worthless, and so be eliminated.

But in the spirit of our activity, as compared with the activity of those who believe evil to subserve no divine purpose, to be out of all (even potential) relation to good, there is all the difference that exists between one playing with whole-hearted effort a game and one engaged in a life and death fight. And here I venture to say that I think women as a class are more likely to miss the force of the illustration than men. For women are seldom accustomed to, and have but slight experience of, those game-conflicts of

"Strife without anger, and art without malice,"

which boys and men so commonly experience. The energy, the force put forth, in a game-conflict is, I assert, quite equal in amount to the force put forth in a life and death fight, in which I must either kill or be killed; but how different is the Spirit! Equal zeal, equal force to win; but the one knows that it is but a play; no real issue is being contended for; and if he fails or wins he will go home to his food and rest just the same. While *in the game* he is on the "species" plane, and it seems to make all the difference in the world whether he wins or loses, and he plays up his very hardest; but after the game, and back once more on the "genus" plane, he shakes hands with his opponents, and congratulates them if they have beaten him, or receives their congratulations if he has won.

This illustration seems to be most forcible. It illustrates the two planes: in the game, and out of the game. It shows how real effort may be put forth in the game where it seems to be everything to win, and yet out of the game the losers suffer no eternal loss; are not banished for ever in misery and despair.

And we, while in the same conflict of life, will put forth every effort to maintain the cause of right against what, while we are in it, we assert to be not right. And I am sure we contend all the better because we are not pressed down and overburdened with the idea that eternal issues hang on the result. A life and death conflict is an agony every moment that the issue hangs in doubt. And wherever we find people who tell us that the struggle with evil is a matter of eternal life or death, and yet we find them also taking their food calmly, and enjoying now and then amusement and society, there we may be quite sure that life

* "*Per varios casus, per tot discrimina rerum,
Tendimus in Latium; sedes ubi fata quietas
Ostendunt: Illic fas regna resurgere Trojæ.*"
ÆNEID, Book 1: 204, et seq

and death are mere words to them, and that they in no way actually regard the struggle as of such eternal importance as they represent.

The third point to which we must call the attention of these "practical" people is the discrepancy that exists between their theory and their practice. Of course if they believe that the devil is a power independent of God, and contrary to God, then they are consistent; and we have nothing more to say, so long as they admit that they do not believe the universe to be an Order, and accept Dualism, and not the Unity doctrine, as their creed. To persons in such a state of mind, who regard life from such a point of view, I do not think Christo-Theosophy is likely to be of much use; and, any way, the discussion between us, if it could be helpfully carried on, would be centred upon first principles, and would not get as far as the question of practical action, at least for some time. But we find ourselves confronted by many who, while professing to hold (and glorying in holding) a Universalist creed, yet cannot see that such a creed commits them to a more cheerful, hopeful, view of the significance of sin; as that the conflict with it is a game; to be most earnestly and resolutely fought out, it is true; but with no fear of eternal loss to those who fall, but rather a happy assurance that their fall means something good, and is in God's Order, and not contrary to it.

It is the great characteristic of the present day (and has been for all past ages, but now it is becoming more clearly recognised) that people do not possess the ability to see what the spirit of their practical lives involves as to the faith or theoretical belief which logically underlies it. My acts, the spirit in which I live, the sort of things I do approvingly, these necessarily are the external manifestations of my actual creed, the thing I really believe. But the actual creed is very often hidden under a theoretical, a professed creed; and between this theoretical creed and my acts and spirit there may be the extremest disagreement. The professed creed often conceals the real creed. Nevertheless it is certain that every man has a real creed whether he be conscious of it or not. And creed and life—like spirit and manifestation—are in such rigid relationship that from either we can determine the other. And the difficulty to which we are here calling attention is intensified by this further fact—that we live in such a hurry now-a-days that people have no time to review their acts in a spirit of conscious judgment. The suggestion to the act arises, and is at once obeyed; and little or no time is devoted to any enquiry as to whether the act suggested is in harmony with the faith professed. So it comes about that very few people really *know themselves*; and it is left to the poet to recognise how good it would be if we possessed the power "to see our-

selves as others see us." "John Smith," as he is in his own thought about himself, is very commonly an imaginary being, utterly unlike what is really there, and evoked far more from fancy, and desire to be so, than from fact.

Now I do not believe that any person if asked whether it were better to make acts and theory consistent would reply that it was not. I, for one, could not rest satisfied for a moment under the suggestion that in my acts, in the spirit I actually manifested, I was going directly and willingly contrary to that system of truth which I with all sincerity and earnestness believed. I do therefore make a very earnest appeal to these good "practical" people who are so distressed by our assertion that sin is not outside but inside God's order as seen from the "genus" plane, to afford themselves time to think the whole matter carefully out and then tell us clearly and truly whether they can discover any escape from this dilemma:

"EITHER THE UNIVERSE IS NOT AN ORDER, OR
SIN IS INCLUDED IN THE ORDER."

And if they say, "O, we have not time to ask if the universe is an Order! It looks very much as if it were not, and that we have got to reduce it to order," we should reply, It is always economy to spend time in being sure you are in the right road. "He that believeth," says Holy Scripture, "shall not make haste." Besides, it is beyond all question true that you never can make a thing *be* what it *is not in potential nature to begin with*. If the universe is not actually an order, you will never make it manifestly an order; for as the German philosopher Hegel* has pointed out, all development is but the coming into manifestation of what was actually there though veiled in the germ.

Here, then, are some suggested considerations which I commend to the earnest meditation of those "practical" souls who view sin as disorderly, and out of all relation to good.

- 1.—If God is One, His creation must therefore be One: for no one can put into his work more or less than is in himself.
- 2.—If creation be One from God's point of view, there can be in it nothing which is *absolutely opposed*: but there may be in it what is *relatively opposed*.
- 3.—Relative opposition means that what is one on the highest plane becomes manifested as two on a lower plane: on which plane, indeed, it *is* two, and must be treated as two.
- 4.—But while treated as two on the lower plane, it is false to assert that there can be no plane on which what now appears as two can be harmonised, and be shown to be actually one.
- 5.—Consequently it is false to assert that out of the opposition on the lower plane can come results and issues which will be

* "History of Philosophy," vol. I., p. 20, of Haldane's Translation.

absolutely eternal; that is to say, will last after the lower plane has been re-absorbed in the higher.

- 6.—It is equally false to assert—because the opposition is said to be relative only and not absolute—that on the relative, or lower, plane it is not to be treated as real; and that it matters not for the purposes of that lower plane whether we range ourselves on the side of right, or on the side of wrong.
- 7.—Because, if opposition has by God been made apparent here, it has been so made for a purpose. And if we could, in our actions, be indifferent to this opposition, and *because the opposition was not eternal, refuse to regard it as opposition at all, we should defeat the very divine purpose for which the appearance of opposition has been called into manifestation by God.*

Is it now clear to all what is and what is not involved in the Unity formula—“ $x + \text{not } x = 1$ ”? The very formula itself is a picture of our philosophical position. The left hand side of the equation pictures the state of things here as our present consciousness cognises them; and the right hand side pictures that high transcendent unity which rules above these waterfloods of contrariety here, undisturbed by them, untroubled at them; but, on the contrary, working out its high purposes through them, and knowing that through the interaction of both itself is fulfilled and manifested.

And if you want the Unity formula expressed in scriptural language, I would refer you to two passages of holy writ, which, put together, express exactly the same truth. Here is first the “ $x + \text{not } x$ ” side. Isaiah v., 20—“Woe to them . . . that put darkness for light and light for darkness.” And here is the “ $= 1$,” the Unity, side. Psalms cxxxix., 12—“The darkness and the light are both alike to Thee.”

The teaching of this is clear. Here on this lower plane, to which we have been sent for a special purpose, we must accept and in our action recognise the conditions which while we are here are real to us. We must distinguish darkness and light; and not confuse the two, denying all difference and saying that the one is the other. But when the point of view is the transcendent plane, when the Psalmist speaks of what is, not to men on the earth plane, but to God on the heaven plane, then it is distinctly stated that distinctions which are real to us and must be admitted and acted on, do not exist for God. The darkness, real to us, and most different from light, is not different for Him; the darkness and the light to Him are both alike.

One word more and I shall have done all I can in the short space of a paper to make our philosophy, and our understanding of it, clear.

“Can you?” I can well imagine we shall be asked, “Can you in any way explain the facts of life here so as to show how your theory can possibly harmonize with them? It is easy

to say that one day we shall see how evil works out God's good purpose in man; but can you suggest to us *now* any way of looking at life in which we might get some glimpse of how this wonderful thing, to us so seemingly impossible, can be effected?”

All I can do in this direction is to produce the considerations which satisfy myself. Whether they will be satisfactory to others is perhaps questionable. However I will endeavour to set them forth, and must then leave them, if they can, to “mark out their lodgings.”

Now please observe first that our task is to explain the facts of life and not to assume that their *apparent significance* is the true one. Apparently, as our formula predicates, we see “ x ” and “ $\text{not } x$ ” in opposition; and the apparent significance of this is that the opposition is absolute and total, and proves the Being of two self-existent, independent, contrary-natured Causes. This is as indubitably the apparent significance of what we see with our eyes as was the notion that the sun went round the earth the apparent significance of what was seen by the eye in that case, that is, that the sun progressed across the heavens from the east to the west, and reappeared in the east again the next morning.

Now if the demand be made of us to explain the relation of our theory and the facts of life upon the assumption that this apparent significance of what we see is true we shall fail to satisfy our questioners. Because their demand contains a *petitio principii*: the whole question about which we are disputing is whether the apparent significance is the real significance; and to assume to begin with that it is would be to make further argument unnecessary and impossible. But the position before us is really this:—Certain minds, looking at life with the only eyes they possess, assert that what is to be seen is consistent only with the theory that “ x ” and “ $\text{not } x$ ” are absolutely and totally opposed, and that God regrets that “ $\text{not } x$ ” has come to be at all, and is exerting all His power to minimise its influence, frustrate its aim, and visit with His wrath all those who, in spite of His warnings, insist on making it their principle of conduct, and being of its party. That this is *God's attitude* with regard to “ $\text{not } x$ ” we, on our part, most earnestly deny; and the assertion of our opponents then is—“Your theory does not fit in with the facts of life.” To this we reply that our theory is completely in harmony with the facts of life when rightly interpreted. Here obviously the whole question is—“What is the right interpretation of the facts of life.” If by one system of interpretation our opponents' theory is justified, and by another system of interpretation our theory is justified, surely anyone can see that the question remaining is—“Which system of interpretation has most to be said in favour of it?”

The decision upon this question will not depend so much upon the arguments produced by either party, as upon the nature and characteristics of the mind to which the argument is produced. Thus I do not expect for a moment that the argument I am going to bring forward will be at once

satisfactory and conclusive to all. Parallax proved nothing to minds who could not perceive its full significance, but could—as they thought—see the sun going round the earth. And so here, and in every argument involving a spiritual insight into data not appearing on the surface, we must say as the Lord said of old, "He that is able to receive it let him receive it."

First, then, we do not believe that this earth-life of three-score years and ten is a probation, or that upon the evidence of what a man has done as to acts, and been as to spirit here, is decided at once and for ever his eternal lot of either happiness or misery. We know that many people assert this to be the case, but there is not one single shred of evidence supporting this notion to be drawn from the facts of life themselves, because (as all logicians know) from a particular premise you cannot draw a universal conclusion. From the fact that some people die impenitent I cannot conclude that all who die impenitent are lost. The sole consideration to be produced in support of the notion is the literal sense of certain passages of Scripture, and these cannot be decisive, because the question remains "is the literal interpretation the right one?"

I am quite prepared to go into this argument upon the basis of what Holy Scripture teaches, having found in Scripture the universalism I, for my part, believe. But it would be far too long to be entered upon in a paper.

If, then, it be true as we assert, that this life is rather one element in a long course of education than a single probation, we are able at once to take a different view of the facts of life.

For instance, instead of being bound to believe that man is sent here to prove whether he will be good and resist evil impulses, or be bad and give way to them, we are able to say that possibly we may have come here to learn by experience what evil is, or to get (by exercise of living amid temptations) the blindness and ignorance—which are in our outer nature actually, but which (apart from demonstration of experience) we might never know to be there worked out—first into consciousness that they are there, and next into consciousness that being there they cause invariably disastrous results; and lastly that, through our natural dislike of these results, we may gain a hatred of those elements in us that lead to them, and to consciously resist and oppose evil, and strive to be holy and good.

In the essay, "What I understand by Christotheosophy," in "Things to Come," I have given my own explanation of the *raison d'être* of evil. That it seems real to us here in order to work in us by experience of a contrary a conscious realization of the delight of being what we actually are as children of God—perfectly good. (The argument is on page 224 and following pages.) Instead of producing this line of reasoning again, I will ask your attention to another not given in the former essay.

Any one familiar with the facts of life will recognise that mankind may be roughly classified into (1st) the religious, who do not fall into open sin,

that is, the respectable moral folk, (2nd) those that do fall into such sins! and that the second class may be sub-divided into those who wish to do right but find the force of temptation too strong for them; and those who do wrong without any conscience of sins; those (that is) to whom the following of their impulses seems to be their normal and natural thing to do.

This latter class we may leave out of consideration for the present argument. It is made up of such as are not yet truly human. They bear the outward resemblance of humanity, but in mind and soul they are yet as the brutes. To us they are evolving consciousness on the first, lowest, round of the ladder, and will most assuredly become, as their evolution advances, capable of being tempted, which is the middle state of human evolution. As they are, they are certainly not capable of being tempted, for they know only one side, the impulsive; and to be tempted one must know both impulse, and a law of righteousness which awakes a response in our conscience, and which in our deepest Being we feel we ought to obey. They are here partly because they need us, our social regulations which involve restriction and punishments, which are means in their evolution, and also because we need them, to complicate by their presence the otherwise too simple problem of life, and to demonstrate the fallacy of our first shallow theories about our status in this world, and our relation to our Father.

But now putting these, who cannot be said to be capable of being tempted, out of consideration, we are left with two great categories of mankind who can rightly be called human, the two great classes of the good and the evil, the "x" and the "not x" of humanity. We will not pause to dispute as to what sort of persons exactly are to be placed in these two classes. There they are; our opponents, the believers in free will and probation, postulate them, base the whole of their philosophy upon the fact that they are there. There is no smallest dispute about the fact; no need for us to demonstrate it. Our opponents proclaim it on the house tops, glory in it as a virtual demonstration of their philosophical position. Let us then accept this their postulate and say—"Yes, we grant that, to the human eye, it appears that some are evil, and, in spite of a conscience which reveals to them the knowledge of good and evil, do those things which are evil. Very well: then if these people are there what gospel have you got for them, for the Gospel is for every creature?"

And the reply to this must be, can only be, from the orthodox point of view, that these good orthodox respectable folk have *no gospel for such as fall*. The only gospel they know is for themselves and such as, like themselves, stand, or seem to stand. They can but reiterate the terms of Moses' covenant. If you stand you shall be saved: if you fall you shall be lost: do, and live; do not, and die!

But this is no gospel, but a law. And it is just as much a law if it be said, "No matter what a man may do, if he but believe in Christ he will be

forgiven." This is just as much "law" as ever, varied in the expression to—"Believe and live, believe not and die."

So there is no gospel for such as die here on earth without having consciously either been righteous in act, or having accepted Christ with faith, and so attained to pardon. And as far as consciousness goes the number who are thus relegated to eternal death far exceeds the number of the saved.

But our present task is to reply as best we can to the question which will surely be put to us,—“How can you explain the fact you have admitted, that most die unrepentant, having lived evil lives here, with your theory of the oneness of all things? Surely such opposite results as the death of the righteous and the death of the wicked, prove the existence of an agent of evil working against God.”

Now in replying to this we will observe first that the position of our opponents is based upon these following postulates:—

- 1st.—This life is the one testing time of our whole existence. God gives but one trial, and if death overtakes you in penitence, there is no further chance. The arbitrament of this life of three score years and ten decides your lot irrevocably for eternity.
- 2nd.—An act of vice, a crime against society, any external act of sin, is an wholly evil thing, and can have no possible good result. When done it is always done contrary to the wish of God, and the doing of it justifies God in cutting off that sinful soul from the book of the living and saved, called in Scripture the “book of life.”

To this we reply that these positions can by no means be allowed to pass as self-evident truths. They require to be shown to be true. So far from admitting them to be true, we advance against them their logical contraries, and assert:

- 1st.—That instead of testing and proving us by temptations here, God is educating us by experience. Our life is virtually eternal, and three score years and ten is an altogether insignificant fraction of it. As surely as we shall continue to be after the death of this body, so surely we were and had a Being before our birth into this body. Our opponents' theory gives no account of these pre-natal existences, and is self-condemned by asserting the fallacy that a life which is infinite as to the future can have been finite as to its beginning in the past.
- 2nd.—If life be an education instead of a probation, we can at once understand that evil may be a most needful and beneficial means of impressing some most necessary lessons on our minds.

Thus the condemnation of evil is not the eternal torture of the evil doer, which is purely irremediable and mere blind idle vengeance, but the condemnation of the evil-doer to *experience the consequences of his evil actions*; which evil consequences, being quite contrary to the results he had expected and hoped for, will at once act in making him recognise and confess that he was wrong in so acting, and thus absolutely and totally deliver him from the illusion of that particular evil.

In many ways it may be known that evil works good. What is the problem of life? Man has fallen: not in consciousness but in actuality. He wakes to consciousness here in this fallen state; and what is the agent by which he can be made aware that what seems so natural to him is really a fallen state? If you will think the problem out carefully you will be forced to conclude that only by the witness of unpleasant consequences could man be made to know that this state was not the ideal one. If all went happily and nothing unpleasant happened how could we ever guess that anything was wrong with us? how could unpleasant consequences follow on the doing of good? Besides unless man did evil his state would not be a fallen one. Did we bring ourselves into this fall? Certainly not as far as consciousness goes: and how then can we be justly punished for doing acts proper to that state in which some power other than our own conscious action has placed us?

But time would fail me were I to attempt to reason the matter out upon these grounds of common sense, which everyone ought to be able to think through for themselves. I must be content for the present to leave the argument as it now stands. Evil to us is not a most regrettable accident which never ought to have occurred, and which has quite upset and interfered with God's purpose in our creation. It is rather a mighty and mysterious instrument for freeing men from the illusions of sense, convincing them of their own inability to guide themselves, and thus bringing them at last to recognise the need for some director other than themselves to lead them in the road which brings to full and perfect and eternal satisfaction.

And if it be hard to see why God has permitted evil, and how it any way conduces to His glory, consider this:—The righteous moral folk, who walk uprightly, and do not fall, these set forth and magnify God's *Power*: for in so far as they do what is good and righteous, it is through the power of God given to them. But the poor folk who “sin much,” who find temptation too strong, and spiritual resolution too weak, do not these on the other hand, even as our Lord hinted to us, provide God with a means of manifesting and exercising his *Love*? What love is wanted to be gracious to those who are strong enough in will to accept God's offer of help, or to actually resist temptation? Here it is (as St. Paul argues) mere

justice. And it is the overwhelming condemnation of the orthodox systems that, speaking so much of "justice," they virtually prove that they understand not at all what perfect justice really means and involves; and represent God as acting in a way that would at once be condemned as unjust if one man were to act so to another. "There is joy in the presence of the angels over one sinner that repenteth more than over ninety and nine just persons that need no repentance." The power of this joy is *the repentance* first, but next, and quite equally, it is *the sin*. The sin makes the repentance possible, and the repentance gives rise to the joy. Therefore no sin, no joy; no sin, no love of God manifested to us; and no love springing up in our hearts in response to the love we have experienced.

Now in saying this, what have we said? That it does not matter whether you do right or wrong? Certainly not! That sin and righteousness are not distinguishable? Certainly not! Here sin has, as we have shown, a very distinct mission, and a very distinct effect. Sin is the potentiality of the consciousness of righteousness, since apart from sin righteousness would not be *in consciousness*; for nothing is in our consciousness save through distinction, and distinction necessitates the recognition of an opposite. Sin is, like childhood, a very necessary thing *to go through*, but a thing by no means *to be continued in*. Its necessity in our evolution is proved by the fact of its universality. "There is not a just man upon earth that doeth good and sinneth not." "God hath concluded all under sin that he might have mercy upon all."

To fall into some external sin is the one thing that can open the eyes of the self-righteous man to the fact that he is mistaken in his too complacent estimate of himself. To say this is not to say that it is better to sin than to do good, because the man is in the very worst state of sin to start with. And if it be said that to speak thus is to make Satan cast out Satan, I reply that this is just what Satan exists to do; for, by our Lord's own showing, if he did not do this *his kingdom would stand*; whereas we know it cannot, for he himself is to be eventually destroyed, and his kingdom cannot survive himself. And I would note in passing that what our Lord denounced in the Pharisees was, not their saying that Satan cast out Satan, but their saying that He Himself, Jesus, who went about doing good, was Satan. Our Lord's argument really was "You believe in Satan as a great hierarch fighting against God; and yet you say that he is simple enough to use his own power against himself, and that Beelzebub casts out devils. If that were so he could be no hierarch, no great king, for no kingdom could endure against such power as God's if it were in such a state of internal confusion as would be if you are right in saying that Satan casts out Satan. Either therefore Satan is no hierarch but a servant of God, and does God's work in casting himself out, or it is not true that I cast out devils by Beelzebub, and either alternative contradicts your position."

No; to recognise the mission and function of evil is to understand that it exists to be resisted, not to be ignored. To ignore it would be to defeat the very purpose for which it is. Hence we, who accept that philosophy of life which we (for want of a better term) call Christo-Theosophy, do not mean or say at all what some think we do. We never urge any one to sin. We never say it matters not whether he sins or no. On the contrary it matters a great deal. If he sins he will inevitably in the end get his eyes opened to a hitherto not understood truth of life; and if he does not, that proves that the lesson once learnt does not need repeating, or that this particular lesson is not yet likely to benefit him. We never say "let us continue in sin that grace may abound," because we know that sin cannot be continued in, for it contains in itself the power of its own overthrow.

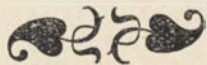
G.W.A.



The Soul's Hope.

THIS hope within reads dulness out of life :
We shall not wholly die. Man's best persists,
And he therein is of eternity.
I know not what the range of circumstance
Can offer so sufficing to the mind,
That after its achievement one might say :
Should I die now and wholly cease to be,
I count it well that I have lived. Is time
A foreword of eternity? Is this
We men call life some transitory mode
Assumed by conscious and eternal truth
Of real being? Then are all things good.
Does the soul live? Then is there nothing mean
Or matterless. Eternity partakes
No trivial and no transitory thing,
And time itself, which is a mode thereof,
Has issues passing through the infinite.
But if the testifying voice within,
Which utters forth the watchwords of the soul,
Lies in the dark place of our mystery,
Then life is nothing, for behold it ends ;
And love is nothing, for that ends with life ;
And sacrifice put up for others' weal
Is folly at white heat ! A little while
And death shall swallow up our holocaust,
While that for which the sacrifice is made
Is swallow'd too. What then, of all, is left,
And what shall profit? Yea, to raise the race,
And to educe up to its highest point
The stature of humanity, that too
Is nothing, serves no purpose at the close,
For in a little space the race itself
Will also vanish—when the stars shall fall,
And drawn into the red sun's flaming font
This earth shall feed her father and be done.
Bold minds may face it, striving to extract
Some ghost of worth from utter woe thereof,
But all is forgery and counterfeit,
And worthless that which into nothing leads.
Black frost binds hard and holds the waste of life,

No phantom sun can warm it. Ah, perchance
 There shall be morning on the hills, a light
 All proudly bursting from the eternal sun!
 No frost is then too black to melt therein.
 Nay, mark! it glistens: that is rime alone,
 And all the buds and bulbs of blessed spring
 Are waiting only the ascending ray
 To burst and blossom. It is here, the light
 Which draws the tender plant of rising life
 Up from the dark but serviceable soil
 Wherein the Sower's hand hath planted it,
 And earth no more is barren, from one seed
 A harvest springs, and all the land is fill'd
 With plenty. On the winter of the mind
 So also rises spiritual light,
 And all the seeds of hope and thought begin
 To germinate, the wilderness becomes
 A garden gay which fructifies and blooms,
 And this is presently a paradise
 Wherein the soul descends, whose angel rule
 Draws all the bitter order of the world
 Full sweetly round into the perfect way.
 So not in vain shall man, forsaking sense,
 Abide by choice in the domain of mind.
 And not in vain shall soaring mind ascend
 The solemn summits of uplifted thought—
 There is the mead of souls, the crown is there.
 No quest can fail whereof the end is this,
 Wings shall not want when weary feet give way,
 Angels shall bear us when our pinions tire,
 And if the angels falter in the white
 Light of the holy height, One shall be there
 And under us the everlasting arms.



Mysticism and the Canon.

IT is the contention of Christian Mysticism that there exists in the Holy Scriptures of the Old and New Testaments an interior sense, which is, in fact, their mystic sense, and that they are to be understood after the manner of the concealed meaning and not after their exterior signification. There is perhaps no parabolic writing which so completely veils its sub-surface treasures as to give no hint of their inherence. By many little rifts in the outward veil we get a glimpse of the light behind. As it would be obviously unwise to look for mystic meanings under every written text, it is perhaps a sound rule to accept no work as intentionally parabolic which does not betray somewhere its parabolic nature. The "Phantasm" of Ludwig Tieck is a good instance of exceedingly cryptic allegory; these fantastic stories betray themselves at no special point, but they do so in their entire form and outline. The precise nature of the inner meaning has never been discovered, but one is obviously there. The "Pilgrim's Progress" is an instance of bad, because altogether unconcealed, allegory. George MacDonald's "Phantastes" belongs to the highest department of allegorical literature, because there is a perfect adjustment between the

revelation and concealment of its inner design. Many books are capable of interpretation as allegories which are not allegorically written. The Baron de la Motte Foqué's romance of the "Magic Ring" belongs to this class, having been, as his preface tells us, interpreted by one of his correspondents, in a perfectly consistent manner, though he wrote it as a simple story. To read meanings into books which are devoid of them is perhaps an intellectual exercise, but it is not specially profitable, and is inclined to misdirect.

From the stand-point that has just been stated, the Bible undoubtedly appeals to us as a collection of writings which, for the most part, seem to bear upon their surface the distinctive marks indicative of a meaning within them; and if this internal meaning be granted, the next question is the nature of the cryptic sense. It would be out of focus with the design of a short paper, intended as merely suggestive, to affirm that it is, or is not, identical with the interpretation offered by Christian Mysticism, but it may be noted in this connection, and is indeed the chief insistence of this article, that there does appear to be a relation between the surface sense of the written word of Scripture and the doctrines of Transcendental Religion. Thus it would seem that by an intelligent fulfilment of the injunction to "search the Scriptures," we find on the one hand the signs which would be expected in a book that is "written within and without," and on the other hand that the portion which is "written within" is mystic in another sense than that of being merely occult.

But let us glance for a few moments at the manifest word.

The prime philosophic axiom of Mysticism is well expressed by St. Paul: "We look not at the things which are seen but at the things which are not seen, for the things which are seen are temporal, but the things which are not seen are eternal." The fundamental theological postulate of the complementary doctrine of the Incarnation, namely, that inherence of the divine element in man which both prophesied and rendered possible the taking up of our manhood into God, is plainly enunciated at the earliest opportunity in the opening chapters of the Pentateuchal narrative. The human species is there represented as distinctively the image of God, seeing that in spite of the derivation of the physical nature from earthly materials common with the brute, its creation was completed by the infusion of the Divine Spirit. The same statement is made, with the strength and audacity of phrase which characterises the language of the Mystics, in the genealogy of the third Gospel, thus terminating in a sublime simplicity—"Which was the son of Adam, which was the Son of God." In the same writing the formalists and literalists of all times are rebuked by the Highest authority with the doctrine of the inner life. "The Kingdom of God cometh not with observation. . . . Behold the Kingdom of God is within you."

The mystical union consequent on the essential affinity of the Creator with His rational creatures is

referred to in the Prayer of Consecration of the seventeenth chapter of the Johannine Gospel: "That they may be all one; as thou, Father, art in me, and I in thee, that they also may be one in us . . . and the glory which thou gavest me I have given them, that they may be one even as we are one." The discourses throughout having emphasized the close association and oneness of Christ with God, the right of appropriating these expressions of glorious privilege is extended to all who believe in the Messiah and pattern Mystic. The Epistle General of St. John, in the same strain, announces "But ye have unction from the Holy One and ye know all things." St. Paul also speaks of him who is joined to the Lord as one Spirit. The letter to the Colossians declares the "life of the faithful to be hid with Christ in God." The representative of the opposite school of Catholic theology (ii. Peter i. 4.) mentions the prospect of our becoming partakers of the divine nature. As to the means which must be adopted to attain this blissful condition, the Sermon on the Mount agrees with the doctrine of the Mystics, teaching "Blessed are the pure in heart for they shall see God." So also St. John, speaking of our divine sonship, predicts that when Christ shall appear we shall be like unto Him, and he gives a similar exhortation, "Every man that hath this hope in him purifieth himself even as He is pure." In like manner, St. Paul: "If ye through the Spirit mortify the deeds of the flesh ye shall live, for as many as are led by the Spirit of God are the sons of God." The tendency to ignore or despise earthly business, and the preference of the eternal and infinite to the finite and ephemeral, might find some support or suggestion from the hyperbolic expression of the Apostle: "Henceforth know we no man after the flesh: yea, though we have known Christ after the flesh, yet now henceforth know we Him no more." As will have been noticed in the passage quoted from St. John, the Beatific Vision is not spoken of as a blessing to be enjoyed in the present life. The Apostle of the Gentiles says plainly: "Now we see through a glass darkly, but then face to face; now I know in part, but then I shall know even as I am known." Notwithstanding, towards the close of a later communication, he confesses to visions and revelations of the Lord, and to having been caught up to the Third Heaven or Paradise.

On the whole, therefore, it may be said that the outer word of the authorised documents of the Christian Faith leaves ample room for the highest aspirations of Mysticism, and appears to be in sympathy with all, even where it does not encourage them.

C. G. S. M.



The Doctrine of Spirits.

THE Mystic Science of the West seems to recognise four chief divisions of invisible intelligence outside those of diabolical order. They are formed by elementary spirits, elementals, the souls of the dead, and the angelic orders. Within the general literature of Mysticism there are considerable particular literatures which

are devoted to each of these divisions, and the fourth constitutes the highest circle of created beings with which it is possible for man to communicate. The communication with any is termed "an operation of the light" to distinguish it from black magic, or the work of darkness. It must not, however, be concluded that the ceremonial magic by which the operation was supposed to be accomplished was a process ever encouraged by the highest mystics. By interior evolution alone did they seek illumination, and communion, whether with God or angels. The ceremonial and phenomenal operation would accomplish at most a transitory and artificial exaltation, the thaumaturgic results of which abound in transcendental handbooks of the past. And, mystically speaking, this was in no sense the true process. Ceremonial magic, after all, is only the work of the spiritual circle elaborated to a high degree. It can produce real results. The apparition of a dead person may reward the assiduity of white or "lawful" necromancy; the conjuration of the four may evoke an elementary spirit, and the observation of other rituals may result in establishing some species of correspondence with beings of the mystical order. But it will never by itself enable the magus to communicate with really exalted intelligences. That is possible alone to the regenerated and illuminated man who has created an interior correspondence with the highest forces of the universe.

All thaumaturgic effects are a shadow of things which are above them. But they are capable of a transliteral interpretation, and in this aspect they have reference exclusively to certain interior processes by which the interior man can so approach in this life to the evolutionary stature of the angels that he can know them, see them, speak with them on the heights of his nature, and enter into a partial participation in their wisdom, their offices, and their dignity. But this is a subject which descends too profoundly into the innermost mysteries of our being to be treated in a short discourse. One can only affirm the possibility of extracting out of the body of doctrinal mysticism this esoteric essence, and that the secrets of the soul are there.

+ +

Sonnet.

A salutation to the open sea!—

The mist-clad moon is motionless and mild,
But thou beneath art urgent, restless, wild;
Her dim light silently descends on thee;
Thou art instinct with vibrant melody,
Which oft by ministry of song beguiled
And charmed my spirit as an awe-struck child,
And that deep music still seems dread to me.

It opens up immeasurable heights,
Unsounded depths, and distance unexplored,
Wherein the seeing faculty of thought
Beholds the birth of spiritual lights;
Till, all her lost capacities restored,
By Nature's own great soul my soul is taught.

A. L.

Reviews.

THE STORY OF THE NEW GOSPEL OF INTERPRETATION, TOLD BY ITS SURVIVING RECIPIENT (Edward Maitland). London, Lamley and Co., Exhibition Road, S.W.

Elsewhere in this opening issue, Mr. Edward Maitland contributes the first of a series of papers explanatory of the New Gospel of Interpretation, and as time goes on these papers will, no doubt, put readers of *THE UNKNOWN WORLD* in possession of a very full and explicit conception of the great work—"the unsealing of the world's Bibles"—to which, with undivided devotion, Mr. Maitland has dedicated his life. But the instalments of this exposition may be very profitably studied in connection with the book here under notice, and both must be regarded as essential preliminaries to a complete and intelligent acquaintance with the two chief text-books of the Esoteric Christian Union, namely, the "Perfect Way" and "Clothed with the Sun." Concerning the Esoteric Christian Union, we shall probably have something to say on another occasion, and in the next number, the "Guide to Current Literature" will give concise information in outline as to the subject-matter of these works. What is this New Gospel of Interpretation? What does it claim to interpret? Who are the expositors and promulgators? These are the unpremeditated and certainly very natural questions which will occur to a reader who is making his initial acquaintance with the things of Mysticism, and knows nothing of its branches and controversies, its revelations and gospels, its mysteries and their various interpretations. *THE UNKNOWN WORLD* exists as much for the unpretentious assistance of those who wish to learn as it does for those who know, and therefore do not need elementary information. To be explanatory in the present case would be perhaps to deserve well of both sides. It would present the unversed with the freedom of an unknown city of God brighter than fabled *Hud* and abounding in treasures more precious than are in any palaces of *Irên*. On the other hand, those who are familiar with the "story" and have learned to love the "gospel," know well that it ever presents some fresh aspect, exhibits a new charm even in the baldest recital, while, independently of this, it must be to them a sufficient pleasure that someone, unknown though he be, is learning about it for the first time. It would, however, be merely superfluous to pass a second time over ground which is already being covered by Mr. Maitland's expository papers. The New Gospel of Interpretation, to speak very briefly concerning it, claims to be the recovered interior sense of the Bible. It is this, and it is more than this, for it is not a mere recovery, and it is not of limited application only. It includes a discovery which is a principle that can be put into operation upon the scriptures of all nations and can be applied to all religious developments. All are sequences of symbolism, veils similar in texture but embroidered variously,

revealing and yet concealing one substantial truth, and to be raised by one hand after the same manner. It is not necessary therefore to go beyond the Bible; for the large majority of men that must be best which is nearest, and it is always well to understand what is here and at our very doors before we undertake the exploration of untrodden, or, at least remote, fields. But over and above all this there is the consolation which will be dear to many hearts—that, according to the Gospel of Interpretation, the Bible is all true. Maltreated beyond any reasonable measure by its orthodox expounders, reviled by the common unbeliever, riddled by the small-shot of textual criticism, impugned on every side in its historical aspect, the Bible is still true—not, it may be gratefully added, in the way that it is usually read, but in a deeper, broader, higher, and wholly satisfactory way, that of its true sense and proper meaning, the recovered, interior sense to which reference has just now been made. Who are the recipients of this strange and fascinating recovery? What were the means they used? Well, the name of one of them is on the title page of the book which prompts this inadequate recital. In the nineteenth century literature of the soul and its attainment that name is well known, and it is respected as much as it is known. But there was another and greater recipient, whose name was Anna Bonus Kingsford, a beautiful and gifted woman who passed away from earth about the year 1888. The nature and manner of the reception is described at length in the "story," and the instrument, broadly speaking, was an exalted state of that mental faculty which is called Intuition. How was this state attained? It was, in the words of the surviving recipient, "through the passionate energy with which, in our search for the highest truth, for the highest ends, and in purest love to redeem, we had directed our thoughts inwards and upwards, living at the same time the life requisite to qualify us for such perceptions. Thus did we obtain practical realisation of the promise that they who do the divine will, by living the divine life, shall know of the divine doctrine." Again: "Our whole mental attitude had been one of prayer in its essential sense; which is not that of saying prayers, . . . but the intense direction of the will and desire towards the Highest; an unchanging intent to know nothing but the Highest." Once more: "We looked steadfastly and directly to the Highest, confidently leaving to the Highest the appointment both of the Messenger and of the Message, but never failing to submit both manner and matter to the keenest scrutiny of faculties which we had striven to the utmost to attune to divine things." The fundamental principle which underlies the whole gospel is identical with that of all Mysticism, and it is the truth "that the phenomenal world cannot disclose its own secret. To find this, man must seek in that noumenal world which lies within himself; because all that is real is within the man." In so far as the book is biographical and autobiographical it tells us after what manner the two recipients went in search of

this secret within them, and discovered what was needful to bring them into relation at once with their spiritual selves and with the world of those who consist only of the spiritual self. And concerning the Gospel itself, its foremost objects are thus expressed by the author: "To vindicate the suppressed mysteries of the pre-Christian Churches by disclosing them as the true *origines* of Christianity, and to replace the false doctrine of the exclusive divinity of one man by the true doctrine of the potential divinity of all men." In another place this essential teaching is further extended. "The doctrine which, first and foremost, it is the purpose of the Bible to affirm, and of the Christ to demonstrate, and in which reason entirely concurs, is no other than that of the divine potentialities of man, belonging to him in virtue of the nature of his constituent principles, the force and the substance of existence. . . .

In virtue of the divinity of his constituent principles, man has within himself the seed of his own regeneration, and the power to effectuate it. He has in him, this is to say, the potentiality of divinity realisable at will. And the secret and method of the achievement, which is no other than the secret and method of Christ, is inward purification and unfoldment. . . . Thus is the Finding of Christ the realisation of the Ideal, and Christ is for every man the summit of his own evolution."

It will be seen that the New Gospel of Interpretation has nothing in common with the commentary as it is ordinarily understood, and as we are all wofully familiar with it. It does not deal with the historical element; it does not discuss the evidences; it does not devise an artificial harmony of the testamental narratives. It is concerned exclusively with the interior sense of Scripture; it claims, as we have said, to be a recovery of that sense, and that which is recovered is notably something more than the sense of the Hebrew Scriptures; it is a Key to the opening of the world's Bibles; it is the interior sense of all and the interior harmony of all. Mr. Maitland explains in his paper on the divine messenger Hermes what is actually involved in this recovery, namely, that the so-called Pagan mysteries were actually in possession of the Wisdom of God, and that Anna Kingsford partook of this wisdom in the nineteenth century by a recollection of her previous incarnations. And thus the great doctrine of Theosophy—that of the successive reincarnations of the Ego—is no less important in the Christian Mysticism of Mr. Maitland, and here, as in other matters, the East and the West join hands. So far as human wisdom can discern, Anna Kingsford passed away leaving her work incomplete. So far also as the same faculty enlightens us it will not be completed by the surviving recipient. It is a work of many generations, of much unsealing, of successive unfoldments. But the key has been provided for us by these two who have so well illustrated in their lives the higher sense of the great doctrine of conformity, and though there be many sanctuaries to unlock before we reach the Holy of Holies we have every encouragement to persevere along the path which has been indicated with words full of grace

and strength and sweetness by the authors of the "Perfect Way."

COLLECTANEA HERMETICA.—Edited by Dr. W. Wynn Westcott, Theosophical Publishing Society, 7 Duke Street, Adelphi, W.C. Price 2s. 6d. to 3s. 6d. per vol. net.

Under this title is now being published "a series of annotated reprints of curious old tracts upon Hermetic, Rosicrucian, and Alchymic subjects." Many of these ancient treatises contain pearls of truth which the modern student is but too apt to ignore, though connected with occult facts of the highest importance. The general editor is well known as an erudite scholar; and from his official position as Supreme Magus of the SOCIETAS ROSICRUCIANA IN ANGLIA, is able to obtain the assistance of those best qualified to edit each particular volume.

The first treatise is a new and more accurate translation from the original Latin, of the ARCANUM HERMETICÆ PHILOSOPHIÆ OPUS, published in 1623 by Jean d'Espagnet. It is a valuable and suggestive essay on Alchymy, edited by "Sapere Aude," a Frater of the Order of R.R. et A.C., and enriched by notes from various Adepts.

The second volume is edited by Dr. Westcott himself, and is a reprint of Dr. Everard's translation from the Arabic of the DIVINE PYMANDER of Hermes, a work embodying much of the sublime spiritual philosophy of past ages.

The third is entitled "A Short Enquiry concerning the Hermetic Art," originally published in 1714. This also treats on Alchymy, in a clearer manner than is frequently the case; and is still further elucidated by a Preface from "Non Omnis Moriar," and an Introduction and Notes by S.S.D.D., a learned Frater and Soror respectively of the Rosicrucian Order.

These, and the forthcoming volumes of the series, are worthy of the deepest study by occultists, for they contain much to be found nowhere else. Of late years there has been a tendency to assume that all real occult teaching comes from the East, and the voluminous writings of the late Madame Blavatsky have tended to enforce this view. But the Western Schools possess at least equal knowledge, and, moreover, teach them in a manner more adapted to the Western mind. As "Non Omnis Moriar" says in his preface, "From the Eastern Light which had dawned upon her [H.P.B.] so generously, she could indeed criticise, but could never fully comprehend the nature of Kabalistic illumination."

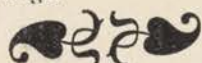
RESURGAM, Fra. R.R. et A.C.

A judicious selection of SECULAR POEMS by Henry Vaughan, Silurist, including a few pieces by his twin-brother, Thomas, that is, Eugenius Philalethes, has been very pleasantly edited and arranged by Mr. T. R. Tutin, and issued in a compact little volume, whereof the unadorned and restful binding of green cloth brings grateful recollections of certain Tennyson originals. Published only at Hull, so far as the imprint informs us, the book is not so well known as it undoubtedly deserves, for it has been produced

with great care, the short preface and the notes being at once unpretentious and instructing. The selection is noticed here chiefly on account of Thomas Vaughan, who takes a high rank among the English mystics of the seventeenth century. His *Anthroposophia Theomagica*, *Anima Magica Abscondita*, and *Calum Terra*, prose works, from which the metrical pieces have been chiefly drawn by Mr. Tutin, amidst all their obscurities, are full of profound suggestion, and are as much in repute among mystic thinkers as the original editions among book collectors at the present day. As a poet Henry Vaughan exceeds his philosophically illuminated brother, and he also in many lovely sacred verses, which are part of our immortal inheritance, himself connects with the mystics, despite the disclaimer implied on page 15 of these *Secular Poems*.

And my false Magic, which I did believe,
And mystic lies.

Henry Vaughan is more interesting to the literature, his brother to the thought of his age. At the same time the verses of Thomas Vaughan should not altogether perish from memory, especially with those who have entered *la grande chaine magique*, and something may be done to recall them in *The Unknown World*. Meanwhile we are indebted to Mr. Tutin for his graceful little volume, which we should be glad to see popular among our readers. The unintelligible word *ramasle* which occurs in Thomas Vaughan's *Encomium of the Three Books of Cornelius Agrippa* is a puzzle to Mr. Tutin. The reprint of *Anthroposophia Theomagica*, published in 1888, substitutes *ransack*, an editorial amendment which is conjectural, but will perhaps pass muster as it reads sense into the passage.



Editorial Notices.

The editor of the UNKNOWN WORLD is arranging a series of important translations, in most cases made for the first time, and including, among many others, the following rare works on practical occultism. In *White Magic*—The Keys of Solomon, the Rabbi: the Lemegeton, the Art Almadel, Theosophia Pneumatica, the Cabalistic Science, or the art to know the good Genie, the Magical Aphorisms of Arbatel. In *Black Magic*—the Grimoire of Pope Honorius, the Grimorium Verum, the Grand Grimoire, the Red Dragon, the Pentameron of Peter de Abano, Theurgia Goetia, the second book of Solomon the Rabbi. In *Alchemy*, the Clavicles of Raymond Lully, the Book of Three Words of Caled, the Opusculum Chemicum of Denis Zachaire, the summary of Nicholas Flamel. Other equally interesting announcements will be made as occasion requires.

The editor invites contributions from leaders of mystic thought and from all literate persons who are interested in any branches of the Secret Sciences. The utmost care will be taken of manuscripts submitted for consideration, and every endeavour will be made to return unsuitable communications, if accompanied by stamps for postage. No special responsibility can, however, be recognised.

The editor and his assistants will be at all times prepared to reply to inquiries upon matters of general mystic interest. Special columns of THE UNKNOWN WORLD have been set apart for such Answers to Correspondents, and it is hoped that this will become an important and interesting feature. Questions cannot be answered through the post.

Prospectuses and specimen copies will be forwarded gratis and post free to those who will be good enough to assist in promoting the circulation of THE UNKNOWN WORLD.

Communications and books for review should be sent to the Editor, THE UNKNOWN WORLD, c/o Messrs. James Elliott & Co., Temple Chambers, Falcon Court, Fleet Street, E.C.

Applications for advertisements and subscriptions to the Business Manager, as above.

The editor of THE UNKNOWN WORLD, as himself a writer of books, and the publishers, as personally interested in sustaining the commercial value of new books, resent the prevailing custom of selling review copies immediately after publication, and too often without notice at all. All books sent to this Magazine for review will remain in the custody of the proprietors, and will not be parted with under any circumstances.

The Editor does not necessarily identify himself with opinions expressed in signed articles, whether appearing over a real or assumed name.



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A considerable instalment of the *Guide to Current Literature* is now in preparation and will appear in No. 2.

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