

THE SENSITIVE WORLD

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Magic
Divination
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Witchcraft
Astrology

Mysticism



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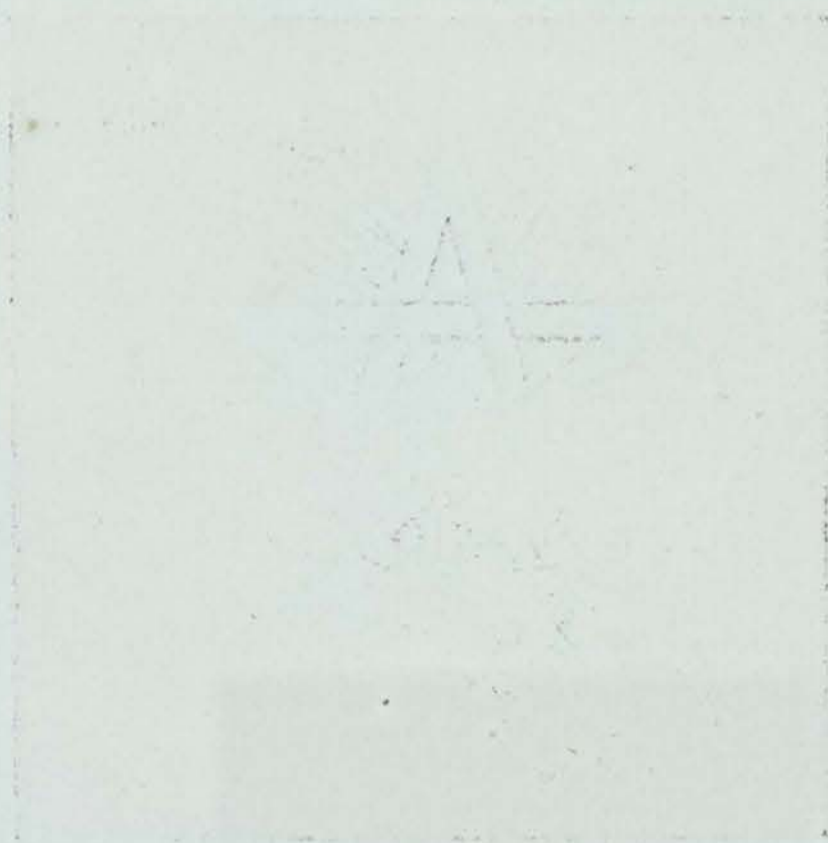
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*The Occult Sciences, Magic, Mystical Philosophy, Alchemy, Hermetic
Archæology, and the Hidden Problems of Science, Literature,
Speculation and History.*

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Within and Without.

THE meeting of the Psychical Research Society held on the 26th of October to hear Dr. Oliver Lodge recount his experiences in a series of Séances with the Italian medium Eusapia Palladino, was nothing less, from one point of view, than a turning point in the history of human knowledge. After Mr. Crookes has stood alone for more than five and twenty years, the only first-class man of science in this country bearing testimony to the existence of a world of force and consciousness within and around our ordinary world of tangible visible matter, another leader of scientific thought and achievement has emerged from the prejudiced throng to take a place by his side. In face of such concurrent testimony, it will be a misuse of language to divide the world into believers and sceptics as regards the reality of spiritualistic phe-

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nomena. It can only be divided into the well informed and the ignorant.



FROM another point of view of course the proceedings were absurd. A large roomful of people, mainly representative of the higher culture, assembled to hear a leading man of science announce his discovery that tangible objects do actually move sometimes in presence of mediums in accordance with mysterious laws as yet unrecognised by the Royal Society. Thousands of humbler people in this country—millions, counting the world at large—have known that much, and a great deal more besides along the same lines, from their own personal experience, for thirty or forty years. How is it possible that intelligent people, to so large an extent, can have kept their minds from growing all this time?



WE need not go all lengths with the Spiritualists in regard to their interpretations of their facts. Other schools of occultists interpret them very differently. But the first step is to recognise the activity and importance of occult forces in the scheme of nature. Most men of science, and self-satisfied exponents of prejudice, have kept their eyes shut even against the facts. Now that it must soon be seen generally that it is not cautious—merely stupid—to do this any longer, one may hope that the students of occult science will claim with confidence their right to be

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regarded as the pioneers of human progress. The next great era of mental development for mankind must be the era of occult study.



WE hear rumours of some wonderful spiritualistic developments in the South of England—till the persons concerned choose to be communicative, it might be wrong to speak more explicitly—the character of which eclipses the somewhat crude experiments with Eusapia Palladino as the electric light outshines a gas jet. Objects are being moved, not from one part of a room to another, but from America to a certain place in England, in some cases under test conditions as regards the *bonafides* of their transit. We hope for an opportunity of giving a fuller account of these proceedings before long.



As Spiritualism is so much in the air for the moment, it is interesting to hear that the next important "Transaction" of the London Lodge of the Theosophical Society will relate to this subject. That very energetic and progressive branch of the Theosophical Society, which claims to be a channel of continuous occult teaching, though less active than some other branches in the business of public propaganda, has been engaged in working out, with the exalted assistance apparently accorded to it, the occult *rationale* of spiritualistic phenomena to an extent that has never been attempted hitherto. The paper when published ought to prove highly instructive.



MR. Du Maurier's new novel "Trilby," like "Peter Ibbetson," to the level of which, in literary merit, it can hardly be thought to attain, has a streak of occultism in its composition, like most of the novels of the present day. The heroine becomes the subject of such a stupendous mesmeric influence, that though in ordinary life she cannot sing a bar of music in tune, she dazzles all Europe as a concert singer capable of the most marvellous *tours de force*. Half her life is lived in the mesmeric

state. It is a pity that novel writers who want to make capital out of occult ideas, do not take the trouble to understand them first. Their books would be all the more interesting, and would *not* then be what "Trilby" is, in spite of its charms as a story, mere occult nonsense.



AMONG the many by-ways of literary research which run counter to the spirit of the time, there is one which is represented by the quarterly journal entitled BACONIANA, the organ of the Bacon Society, which exists for the better understanding of the works of Francis Bacon, and for the settlement of the fascinating question whether or not he was the concealed author of the Shakesperean plays. Now, the hidden problems of literature are confessedly within the scope of THE UNKNOWN WORLD, yet we have not mentioned this controversy for the purpose of contributing another item to its already extended literature, but to note that the Bacon Society and its organ have for various reasons become profoundly interested in the history and literature of the Rosicrucians.



The most recent result of this interest is a paper on the *Rosicrucian Mystery*, in which the statements contributed to our magazine by "Resurgam, Fr. R.R. et A.C.," are the subject of an interesting though somewhat severe criticism. Our contributor hinted at a possible death penalty following the betrayal of certain secrets on the part of initiates, a possibility which the Baconian critic frankly brands as an "abomination." We decline to prejudice the issue by any comment of our own. *The Rosicrucian Mystery from the stand-point of a Rosicrucian*, which contains the offending paragraph, was a contribution which we had neither invited nor expected, but it was, and remains, most important to one of our inquiries, namely, as to the existence of Rosicrucian societies at the present day. With the constitutions, morals, or occult powers of those societies, of course we have nothing to do. At the same time, a considerable acquaintance with the writer,

whose identity is concealed under the name of "Resurgam, Fr. R.R. et A.C.," wholly forbids us to suppose that he can be connected with any "abomination," esoteric or otherwise, and his statement is probably susceptible of a more lenient interpretation.



It becomes necessary, in another connection, to disclaim most explicitly and, we hope, once for all, any editorial responsibility for any statements which appear in signed articles. Those who most reasonably and justly admire the late Mr. Laurence Oliphant have taken exception to a remark which it is assumed had reference to him, in the initial papers entitled "The Brotherhood of the New Life," which appeared last month, and is written from the stand-point of those who also most reasonably and justly admire Mr. Thomas Lake Harris. We regret that there should have been any references of a personal nature, and on what side soever, we decline to be identified therewith.



THE *exposé* concerning the Theosophical Society that has been going on recently in the WESTMINSTER GAZETTE will have been very entertaining to people cynical enough to find amusement in the detection of fraudulent pretences. That very discreditable trickery has been associated with the growth of the Theosophical Society is pretty clear. A good deal of the story told by the writer in the WESTMINSTER GAZETTE about doings at Madras, in connection with which Madame Blavatsky was charged by the Psychical Research Society with imposing on credulous friends by mock phenomena, is a very old story. There may have been a residuum of truth in it, but for the most part it was answered with more or less success at the time. Certainly, outside a narrow circle of personal devotees, Madame Blavatsky is not generally regarded as having been entirely exonerated, but at all events it is ridiculous to drag the old accusations to light now, years after they were first discussed, without going also into the defence put for-

ward. On the other hand, the present charges relating to Mr. Judge are new—to the public at all events—and are very serious as against him. The point generally missed is that they do not touch the fundamental Theosophical position. Assuming that such beings as the Mahatmas exist, it is obvious that self-seeking people concerned with the Society would pretend to be directly favoured by them, and to have personal relations with them, however little that might really be the case. In unmasking such pretenders, any one who accomplishes the feat is certainly rendering a service to theosophy and pure hearted theosophists.



Devotion.

THERE is in the world a large number of persons, admirable and upright in all the relations of life, who seem never to feel the need of religious devotion, nor to have any desire for divine worship. They may or may not attend service in church or chapel, but if they do so, it is as a formal act, a concession to the wishes or prejudices of others; personally, they remain indifferent. They go and come unmoved; they stay away with equal serenity. The coldest conventicle is the same to them as the most ornate Gothic cathedral; the most splendid ritual is but an empty and unmeaning pageant. They do not see that the several forms of devotion, outwardly so different, are so many means to one end; that behind, or rather within the form, at its very centre, throbs a heart, striving to give utterance to its dumbness in cries, inarticulate and clumsy perhaps, but sincere and full of a hidden meaning and pathos.

It would be interesting to know what an unprejudiced student of psychology, if there be one existing, would make of such unemotional natures. Would he regard them as the normal type, and all the rest of the world as departures therefrom, or

would he conclude that they are wanting in a sense (or shall we say *principle*?), abnormally developed in some, but yet a necessary and inherent part of the more fully evolved human being?

Apart from the question of the merits of various kinds of worship, we cannot get away from the fact that the need for devotion exists in well-balanced no less than in extravagant natures, in highly intellectual men as well as in so-called "sentimental" women, and that it springs up naturally in children, even where it has not been fostered by parents or teachers. What does this need indicate? It surely points to the existence of a faculty by which the essential soul in man seeks the fountain of its life, and tries to rise to the Divine. No theory of "priestcraft" can account at the same time for the humble but heartfelt and tender strains welling up from the heart of a Wesley or a Cowper, and responded to by thousands of untaught miners and operatives, and for the magnificent outburst of Latin sacred song voiced by an Adam of S. Victor, a Prudentius or a Bernard of Cluny, specimens of which remain in common use to our own day. Leaving aside the crude if not ludicrous theory which explains the likeness between some Tibetan and Roman Catholic forms of ritual as an imitation on the part of the older one invented by the devil, how account for such similarity except by the fact that the ritual of each is the natural expression of the same spiritual fact? "As above, so below;" as within, so without. Let those who accept the axiom reflect on the inference.

In a published lecture on *Joga* delivered during her last Indian tour, Mrs. Besant commends the Hindoo for his idol-worship in consideration of the correct attitude of mind which it represents. This is an aspect of the subject which might well call for controversy, but the concession of the principle is a gain when cold intellectuality threatens to sweep away all forms, all outward expression of the love and reverence which burn within, and are longing to burst forth in jubilant song of praise, or to be poured out in lowly worship, or in the devout consecration of self and wealth to

the service of God and humanity. Devotion, prayer, meditation, sacred music, even the repetition of a rosary, do attune the soul of man to harmony with the divine, and lift him to a higher plane of consciousness. And they do more than this. That great mystic, St. John of the Cross, says that many of those who think by their preaching and exterior works to convert the world, "would effect greater good if they would spend one half of their time in prayer." Why? "Because of the spiritual strength it supplies . . . for it is quite certain that good works cannot be done but in the power of God." (*Works*, vol. ii., p. 155.)

And this is the real plea and *raison d'être* for the existence of the enclosed religious orders, whose members are often ignorantly stigmatised as "lazy monks, selfish women," etc. Those who by their purity of motive, their freedom from worldly intercourse, by their lives of poverty, chastity and obedience, and by many hours daily spent in prayer and meditation, are able to rise to higher planes of consciousness than is possible in the busy life of the world, create around them bright spots, oases of spiritual light and influence in the midst of the desert waste and murky atmosphere of the world, and thus keep open channels of communication with higher spheres for the benefit of all mankind.

So well is this understood in the Catholic Church, that the prayers of religious orders, of orphanages, of any large community practising frequent devotions, are always specially asked in times of hope or calamity, public or private, and are considered specially efficacious.

Devotion, then, is not a mere matter of private sentiment (though the *choice* of devotions may be so), but is an agency whose effects are known to be real, though the method of its working is too occult for man to follow. Subtle as faith itself, it defies the analysis of the intellectual spectrum. Hidden as the heart of grace, its springs are yet permitted to flow for the refreshment of the sinner and the humble of heart, as well as of the saint and the ascetic. All may cultivate it, though not with equal success; and its neglect inevit-

ably results in the habit of mind indicated in the first part of this paper. The law, "to him that hath shall be given," is perhaps never more signally vindicated than in this matter of spiritual devotion. For without the practice of some kind of devotion, it is difficult to see how any true spiritual growth can be attained. Knowledge alone, which ministers to the intellect, cannot supply the necessary *pabulum*; the soul remains dry and starving in the mental treasure-house, like Midas in the midst of his golden feast. Nevertheless, it is not an easy thing to keep up a steady practice of prayer and meditation. Spiritual writers all agree in saying that devotions should not be neglected through disinclination, or because a man feels no fervour in prayer. He should not imagine that he is on that account guilty of insincerity, nor desist because he cannot feel as he would. For feelings come and go, and leave a man unchanged, but persistence in a good habit brings incalculable good to the soul. For there is an ebb and flow of spirits, or rather there are what Mrs. Meynell aptly calls the "tides of the mind." The law of periodicity has a sensible effect on the highest mental condition of those who are not too much "of the earth, earthy;" but if we allow it to affect our actions which are of the nature of duties, we shall make but little progress in the spiritual life. St. Thomas à Kempis assures us that the reward of perseverance will be surely felt by us when we fall into trouble and affliction, and that unless we at some time do violence to ourselves, we shall not get the victory over our corrupt natures. (*Imit.* i., xxi.) It is an old story; nothing of value can be obtained without effort, and nothing requires greater effort than perseverance in devotion.

E. KISLINGBURY.

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Mr. A. E. Waite's work entitled "Azoth, or the Star in the East," a new interpretation of Christian Mysticism issued by the Theosophical Publishing Society in 1892, and perhaps more luxuriously produced than any previous book treating of transcendental subjects, has just been issued in a cheaper and plainer form by the same publishers. It is still an exceedingly handsome volume in Imperial octavo, and at the price of 5s. 6d. net, will appeal, it is thought, to a larger circle than was possible in its guinea form.

The Wind from the East.

WINTRY and wild and wasting and above
All winds in woe, out of the bleak grey
sky,
With sharp tooth'd wings, it blows—the Eastern
wind—
And like a two-edged sword its sleety breath
Cuts and drives through. The bitter sea beneath
Assumes a kindred mood, and, wrought thereby,
Responds in fury, raging on the rocks,
And quiet coves, where sunny shallows smiled
And plash'd and rippled in a milder mood,
Filling with savage voices. Pause and watch
The troubled morning ripen far across
Those spuming billows; through the lifting mist
The lone and dreadful ocean shows no life
Of boat or bird. A presence on the peak
Of yon sea-splintered spur, with bony arms
Commands the winds and water into war;
She only calm, the foe of peace and man,
Bids strife and tempest still possess the world,
The elemental battle as of old
Deepens about her. Who shall break her spells
And bid the baleful Fury evermore
Withhold the fatal watchwords of the war?
The answer comes, the rose is in the East,
There at the source of strife, comes the Lord
Light,
Comes splendid Sun dispersing night and cloud;
The driven mists before his shafts dissolve,
The phantom flees, a sudden stillness fills
The weary space of air. The ocean leaps
Lightsome and gladsome, blue beneath the blue,
Clear depth and lucent height. O dark and storm,
O peace and light, your phases haunt the soul,
The world unknown of man within himself,
And from this pageantry of Nature we
May learn the mystic lesson of the East!
Whence first the darkness comes, first comes the
light;
Whence bitter winds, the morning's fragrant joy,
And so the desolation and the Night
Obscure of souls are visitants of God
From the same world unknown of that dread will
Which brings His morning light of life and grace
To soothe, to comfort, and to vivify.
When on the aspirations of the heart
A darkness falls, and, all her aids withdrawn,
No comfort comes to cheer thy lonely soul,
God is not with thee less in dark than light,
And in aridity and drought discern
His ministry, and thy best way to Him.
A little while He leaves thee to return
In fuller sweetness—ah, He leaves thee not!
His consolation not his ward and watch
Withdraws awhile, and thus He leads thee on,
That through great pain and dereliction thou
Mayst forward pass into felicity.
God waits behind the darkness of thy soul
As waits the sun to gladden earth and sea,
And bitter winds possessing all the East
Can hinder not, nor darkness bar his way.

The Comparative Value of Certain Bases of Belief.

THE comparative value of certain bases of Belief—I use the word Belief in the religious sense of “Faith” or “Belief in God.”

Religious belief, as properly understood, includes two very different positions:—

First, assent to certain statements about God; and second, Belief in God.

The first I call *theoretic belief*.

The second I call *real or vital belief*.

Belief in God is the result of a true presentation of God being brought, through the imagination, into contact with that original instinct in man, which we call the intuitive reason, or intuition: the intuition recognises the Truth in the presentation, and produces in us, upon the basis of that recognition, an intelligent trust, which trust grows through experience into knowledge, or real belief in God. “We come to know *really* or fully Him Whom we have known *intuitively*.”

The intuition that there *is* a God, Who is in more or less close relation with us, is, I believe, universal. Atheism, in the absolute sense, does not exist; in a relative sense, it is found as much in the Churches as outside of them. A true Theism connotes the immanence of God (*viz.*, that “in Him creation lives, and moves and has its being”), therefore any belief which falls short of that recognition is in a relative sense atheistic. Agnosticism is the acknowledgment, more or less outwardly confessed, that we do not *find* the God we intuitively looked for or expected to find, either in current religions or in the order of the outside world.

Agnosticism *repudiates* those aspects of God, which have been presented to the imagination, either in the representation of God in current religions, or the representation of His action in nature. The Agnostic asserts that in them he can find no presentation of God which corresponds to the demands of his intuition; none which his intuition can at present recognise as a true presentation of God. It is interesting to observe that all repudiations or assertions witness to the fact of the assumption of an intuitive idea of God; for by this idea it is judged that such and

such presentations are to be repudiated as inadequate—and, oftentimes, there is *such* trust in this intuitive idea of God, that a man will venture painfully and sorrowfully to surrender all the attractions and satisfactions of outward religious fellowship, and will feel bound to accept the sorrow of an isolated condemned position rather than pretend to trust in a God presented to him in a form unsanctioned by his intuition.

How often have we heard or felt—“I do not find in the order of the external world, or in those aspects of God presented to my imagination in the religions of the world, the presentation of one whom I can recognise as God, one whom I can recognise and trust as the Father of the world, and until I can do that, I must acknowledge to myself, if not to the world at large, that I am ‘without God in the world’—an Agnostic, but not an Atheist, for I find myself ever appealing to the idea of God within me, by which to judge the presentations of God that come to me from without.” Even to assert that there *is* no God, is but a clumsy way of acknowledging that we have found none to answer in any sufficient way to the idea of God within us, whether such utterance be the melancholy alarm of calm investigation, or the passionate decision of a disappointed hope: in either case the utterance denotes the non-realization of an acknowledged idea.

The *bases* of Belief in God are, I think, threefold, as generally accepted.

1.—There is Belief on the basis of the authority of some teacher, such as a Church, Book, or individual.

2.—There is Belief on the basis of a logical process of thought, such as for instance; here is a world governed by certain laws, it is logical to conclude that there is a God who made it, and whose character is expressed in those laws.

3.—There is Belief on the basis of the experienced faithfulness of God.

First and second, for the purpose of our consideration, may be reckoned as one, because in each case the basis of belief is external to the object of belief; in the former case, the Church, Book, or individual provides the authority on which the Belief in God, or more accurately, the belief that there is a God, is based; in the latter, the premiss,

as in our illustration, the world of Nature, is the basis of belief that there is a God; and in both cases the *character* of the God who is believed to exist is to be discovered in the materials contributed by the Church, Book, or individual, or in the second case, by the natural order of the world.

It is evident that when the basis of belief is external to the thing to be believed, that which is really believed in is the accepted authority, not the truth which that authority teaches; the truth which the authority teaches is only a *theory* accepted on the authority of the teacher. In the case of Belief in God, if the belief is based upon external authority of any kind, it is not God who is believed in, but the teacher or mental process which asserts and leads us to the conclusion that there is a God. Such Belief is a *theory* respecting his existence or character, based upon the authority we have accepted. Such a theoretic belief must be transcended by experience, which verifies the theory into *knowledge* of God, before Agnosticism passes into Faith. All belief based on an authority external to God Himself is Agnostic; it becomes Faith, or *real belief* in God when the third position is reached, viz., Belief in God on the basis of the faithfulness of God Himself, a faithfulness recognised by the intuition, and confirmed by experience—this is vital or real belief; what is meant in Christian language by "Faith." Faith is belief in God based upon, and measured by, knowledge of Him. Just as in the outward life, it is the experience of the *power* of bread to satisfy hunger which is the basis of our real belief in bread as an article of food, so it is the experience of the Power of God to satisfy the needs of our moral or spiritual nature which is the basis of a real belief in Him. The representation of Him which the intuitions recognise is the Image of a Parent, Who understands, sympathizes with, and serves His children at any cost to Himself. One Who is everywhere present, "*over all*" in the self-sacrificing tenderness of parental and almighty care, "*through all*" in the sanctifying unity of the Spirit, and "*in all*" by reason of the one immanent universal Life. When this Image is formed in the imagination of anyone, through the aid of sensuous presentation, then the intuition, if disencumbered

of the clouds of self-passion (that is, if they have been dispelled through the experience of the inability of self-passion to meet and satisfy the deeper needs of our hearts), then the intuition recognises at once the Image, and in the recognition of the true image of God, Faith in Him is awakened.*

In ordinary Christian language we should say the Christ or Divine sonship is awakened, and this is what is meant by regeneration, viz., the awakenment of a new consciousness which includes a new order of perceptions, of aspirations, and of actions. Life is then lived in the *recognised presence* of the Father of the World, and in the *experience of the power* of His presence; a new interpretation of existence is acquired, and a new sense of relationship to all the creatures, inspiring new emotions and aspirations, is experienced; and together with these, a new sense of power to meet, bear, and deal with the experiences of existence is also experienced.

This Belief, which is born of the recognition of God's Fatherly relation to His creatures, and confirmed by the intimate experience of that relationship in the satisfaction of some deep need, as for instance in the experience of forgiveness, or of some other form of beneficence; this belief, I say, awakens the desire of further knowledge of Him, and of working *for* and *with* Him—in fact, awakens the true passion of human nature, viz., enthusiasm of God. Enthusiasm of God it is which inspires the perceptions, purifies the affections, and directs the will into noblest endeavour; it is the *correlative* of Faith, or true Belief in God.

It alone organises the individual man in himself—organises him in the race or universe—and releasing him from the bondage of the spirit of selfhood, organises him into the liberty of the one universal spirit, which is Love.

How is belief in God brought about? Sooner or later in some form or another, we come to feel a deep need of God, and some aspect of God is presented to the mind,

* The *hindrances* in the way of the discovery of God by the intuitive reason are found to be either the inadequacy of the images of God presented to the imagination, or to the intervening obstacles occasioned by the impulses of self-passion.

which suggests His love in meeting and dealing with human need; the presentation of such aspect may come through the order of nature, or through some fellow creature, in literature, wit, or conduct; but it must be a presentation which discloses the moral character of God, not merely power, or wisdom, but also loving-kindness. The intuitive reason at once recognises Him, and the heart is inspired with the desire to pour out to Him its tale of need, and in the inspiration of hope which accompanies this desire, the practical reason, encouraged perhaps by the testimony of others (or perhaps encouraged only by the sense of His presence), seeks the satisfaction of the need at His hands, and in the experience of His power to understand, sympathise, and to satisfy, discovers the faithfulness of God, the experience of which is the basis of real belief in God.

Two things we see are necessary to bring about real Belief, a deep-felt need of God, and a true presentation of His character. When these two meet, the union is effected, of which "Faith" or real belief in God is the offspring.

And herein we catch sight of the significance of this outward existence: that its office is, first, to awaken in us this deep-felt need of God, and this it does in manifold ways, according to the variety of human character, drawing some onward to the fullest indulgence of self-passion, in order to disclose how impotent such indulgence is to satisfy the demands of our true nature, disclosing to others, sooner or later, the mockery of artificial religious systems, or of mere theoretic belief, attempting to meet the real needs of our nature; and secondly, to provide an infinite variety of occasions for drawing upon the fulness of God, thus securing for the race an infinite sense of its need of God, and an infinite knowledge of the resources and powers of Divine Love: whereby we come to believe that every experience of every form of evil is necessary for securing that sense of human need, and that experience of Divine fulness, which ultimately secures perfected fellowship between man and God. And as we find one condition necessary to the birth of Belief, supplied in the experiences of existence viz., the condition of a deep sense of need of God, so

we ought to find the other condition, viz., a true presentation of the character and resources of God, supplied in religious teaching; not merely a series of academic formulæ, such as constitute an ordinary creed, but a simple statement of the character and resources of God, verified by the experience of the Race; and such a statement must witness, as I have said, to One Who in Parental Love understands, sympathizes with, and devotes Himself with infinite wisdom and power to the perfection of His creatures.*

There is a parable of the Son of Man which gives an inspiring illustration of the genesis and character of Belief in God:—A son is living with his father; he and all the household are well supplied with what they require, but the son thinks he can do more satisfactorily for himself than his father is able or willing to do; he desires to make the experiment, and seeks from his father the necessary materials; his father respects the desire, and without reproach for the lack of confidence in himself he facilitates with unexpected generosity the making of the experiment. The son, thus richly endowed by his father, starts off from home to a distant country, where, free from all home restraints, he may make his experiment without let or hindrance. Through the generosity and trustfulness of his father the experiment lacks nothing for its thoroughness, and consequently in every aspect is complete: its issue is however *apparently* disastrous, but in the destitution to which he brings himself, the Son learns the first great lesson of human development—his *individual insufficiency*; he cannot manage for himself, however ample are the means at his disposal; the attempt to do so has disclosed this trouble to him—individualism means destruction. He learns that alone he has neither the wit to do well for himself, or the power to restore himself when lost: he must look to another both for redemption and direction.

* The Creeds of the great Christian Churches would, I think, facilitate such teaching, better, if the three main divisions were connected by prepositions instead of by simple conjunctions,—“I believe in God the Father, etc., *through* the Son, etc., *by* the Holy Spirit, etc. This mode would at least not suggest Tri-theism, and would suggest a far clearer conception of the character and resources of God.

In the *exhaustion of self-passion*, the intuition is free to act upon the desolate heart, and out of the materials of the old home experience he recognises the father's care for the needy, and of that is born the trust that bears him homeward to his father: immediately on making the experiment, he becomes aware of the presence of his father, and in the superabundant expressions of his father's love, he learns the second lesson of human development—our *sufficiency in God*. The Divine forgiveness obliterates the memory of sin, transfiguring it into the occasion of a new inspiration of fuller life. The defeat and destruction experienced in the weakness of individualism are swallowed up into the salvation and victory experienced in the power of fellowship with his father.

In the joy of that mutual trust, based in the depths of a common nature, making each necessary to the other, we have an adequate picture of what Belief in God really means; and in the previous history we learn how such belief is brought about. The story of the younger son represents the growth of man, whether viewed as individual man or as the Race. Passing from no belief, or a theoretic belief, to a vital belief in God—from a belief based upon certain external signs and limited to them—to a belief based upon a profound experience of the sympathy and transforming power of the Divine nature, a belief infinite in its power and in its range, because it springs from the *essential Oneness* of God and man.

The elder brother, I understand, represents theoretic belief, out of which the younger brother was redeemed by his tragic experience. The elder brother has no fellowship with the nature or spirit of his father, abides in a lifeless individualism, disowns his brother, condemns his father, and wraps himself up in a fancied moral excellence, which has received no recognition adequate to its toilsomeness and scrupulousness, and makes him dead to the solicitation of Divine Charity which seeks to bring all into their common inheritance of the One Spirit. *Theoretic belief* remains outside the fellowship of God; in the outer darkness of a lonely and resentful individualism, it experiences nothing of the peace and joy which belongs to the one body and one spirit, of which a *vital belief* makes

us partakers. The elder brother stands an abiding witness to the lifelessness of mere orthodoxy or theoretic belief. The comparative value of the bases of belief becomes thus apparent, when we have considered the relative merits of the beliefs to which they give birth.

Theoretical Belief, which *rests* upon outward signs or creeds or authorities, is valuable in so far as it is a stepping stone or doorway to *vital* belief, but most disastrous—the worst form of unbelief—when maintained to be true belief in God; for a mere theoretical belief is powerless to cast out the self-spirit in men and leads them to acquiesce in the promptings of the self-spirit, or to compromise in an outward appearance that hides an inward contradiction, so that a devil-spirit is sheltered under a credal garb—a wolf in sheep's clothing. There is an expression used by the Son of Man in relation to Himself in His historic aspect, which has a deep and wide reaching significance, but which seems for the most part to be unobserved. He calls Himself "the Door" through which the sheep enter the fold and "going in and out find pasture." The significance of this expression should lead us onward in thought to that which is beyond. The historical Christ who is the Door leads us on in thought to the eternal or universal Christ, to the vision and knowledge of the Living God—the Father of Mankind. To reach the knowledge of the Living God men must pass through and beyond the Door which is the historical aspect of Him. As the Door He witnesses to the possibility of knowing through Himself that which is beyond; the worship or right use of a door is to pass through it to that which lies beyond it—until that is done, idolatry stands in the way of *true worship*, which is fellowship with the Living God. Christian Idolatry in its healthy aspect is the recognition of the historical Christ as an Image of Divine or true Manhood, which recognition awakens in us an intuitive desire to know Him as such, and in view of that knowledge stimulates obedience to those inspirations which such belief in Him awakens, be the consequences what they may. We thus become awakened to the Divine or true Manhood *in ourselves* and on being confirmed by the experience in spiritual results, of Its

identity with that which was manifested in the Man Jesus Christ, we pass from Christian idolatry into Christian faith, and worship the Living God or the Christ in us, who becomes to us the Wisdom of God and Power of God; through obedience to the Spirit of the Divine Manhood in us we grow into the likeness of Him Who is the Father of mankind.

Christian idolatry in its injurious aspect is when the Image or historical representation of Divine Manhood is made the *end* of worship instead of the *door* to fellowship with the living God, a fellowship which connotes intelligent, sympathetic, co-operative fellowship with universal Life. If the Christian image is made the end of worship, then the substitution of the Christian idol for the idols of other religions may secure improved conditions, but for the purpose of real human development it fails, for the substitution of one form of idolatry for another profits little unless it be used as a rudimentary method for awakening men to the recognition of, and devotion to, the Divine Spirit in themselves. When a man lives in obedience to the wisdom and power of his own essential Nature which lies embedded in the Heart of universal Life, then and then only does he worship the Father in spirit and in truth, and finds the confirmation of the essential Unity of all Life in a deepening sense of fellowship with the God and all creatures. Vital belief in God has become a second nature, and we are ever in receipt of evidences of communion of Spirit with Him, in Whom we believe.*

* I have often been consulted upon an experience which, sooner or later in some form is, I suppose, common to us all; but in the case of Church-nurtured persons it is accompanied with serious apprehensions of loss of faith. The experience I allude to is as follows:—It has been the practice in prayer to form some definite image in the mind for the purpose of concentration and awakening of the affections, and to repeat definite petitions. After a time this definiteness fades away or becomes unreal, and a general sense of vagueness as to the one addressed and as to the matter of prayer sets in; a loss of belief or earnestness is apprehended, which brings about serious distress, for they have never been made aware of the progressive experiences of true belief. And so, when old things are passing away, fear takes the place of expectancy. They do not naturally discern that idol-worship is breaking up for vital spiritual worship—that the Life in them is leading them on from childish

A belief which is based upon *authority* external to the object of belief is, therefore, valuable in so far as it leads onward to a belief based upon *experience* of the object of belief. Apart from such progress it is worse than valueless, because it stands in the way of progress as an *imposed law*, which checks the full experience of the impotence of the outward self-nature, while it contributes no aid to the awakening and nourishment of the inward and essential nature.

We can find, I think, a simple and familiar illustration of the difference between theoretic belief and vital belief in the difference between a moonlit and sunlit existence; in the latter, there is the beauty of colour in infinite variety, the comfort of warmth and invigoration; in the former, no beauty of colour, no warmth to speak of, and no invigoration. There is a visible witness to the existence of a sun, but no experience of its wondrous powers.

So in the matter of Faith. A vital belief enriches us with the wisdom, love, and power of God; binding us in the sociality of peace and joy with all the world, while a theoretic belief has no such experience, and is valuable only in so far as it stirs us up to seek to know Him, whose existence it so feebly declares, and whose Power it so belies.

The Son of Man strove to lift the theoretic belief of a lifeless church into the vital belief appropriate to regenerated humanity, and He strove to do this by presenting a true Image of God, and by awakening men to a sense of their need of Him. He sought to release men from the constraining power of the impulses of self-passion, not by imposing an outward law of any kind whatever (which at best only unreally restrains but never uproots self-passion), but by heart-penetrating disclosure of the nature and character of God, He sought to awaken in man an enthusiasm of God, which in its inherent wisdom and power would rid men of self-passion and endow them with the Divine passion of an infinite charity.

A theoretic belief has no power to deal with the impulses of self-passion. It can

things to visions and experiences which transcend all such things, and which belong to a vital communion with the Living God.

modify their expression ; it can force gross indulgence into more refined and, therefore, more deceptive and injurious forms, but it is powerless really to check or destroy.

This can only be done by a vital belief in God, born of the intuitive reason discerning in a true presentation of God, the faithfulness of the Creator, which urges us and compels us to cast ourselves upon His faithfulness without regret for the past, without entreaty for anything in particular, and without any thought of outward consequences.

Such a Belief is Faith in God—is "the Faith which overcomes the world," which sees and experiences in the travail pains of existence the sure promise of a universal beatitude of Love.

R. W. CORBET.



The Elimination of Evil : or, Philosophical Magic

(A SEQUEL TO "THE PLACE OF EVIL IN GOD'S ORDER.")

PART III.

ARRIVED at this point we drop the mask of the Sage, as making no pretensions to be an Adept beyond the limit of general philosophical perception heretofore set forth. For what follows—we advance it for what it is worth ; being the truest we can think or perceive at the time of writing. Let the reader take it suggestively only, and adopt so much only of it as commends itself to his own feeling and perception.

There are, we have said, two ways of safe operation. The one, action upon things without us ; so ordered that we may have confidence that we are not setting up ourselves to decide, as if we were God, what shall be, and shall not be, on this earth. The other, action upon ourselves within ; so directed as to mortify the old self-consciousness, through which we were individualised as having desires and views independent of, and apart from, God, and gain the new self-consciousness through which we are "At-oned" with

God in all views and desires ; in the possession of which true self, as the Eastern Philosopher wrote, "all worlds and all desires are obtained."

These two positions represent the two sides of the inevitable paradox ; the resolution of which forms the first of the three tasks, or tests, which the Aspirant must successfully perform before he can enter into that state of self-completeness which is the end of all his endeavour. The problem is, on the one hand, to recognise that there can be but ONE WILL in the Universe, and on the other, to justify the instinct which exists in all of us to be operative, to be creators ; to have ideas about what our world ought to be, and to work to bring this about. Paradoxically put, it is to discover, and possess, the Self-will which is not self-will ; the Self-power which is not self-power ; the Self-wisdom which is not self-wisdom : or, perhaps more clearly put, it is to be able to do all things as doing nothing ; to will, not out of what Swedenborg would call "the Proprium," but out of God's Spirit, so united with our Spirit that the two are one ; to understand *through* our apparent faculties not *with* them ;* that is, from a deeper seated ground than the mind of the outer, apparent self, which is regarded, not as originating what seems to arise in it, but as a mere vehicle of communication between the true self within, the "hidden man of the heart,"† and our present external consciousness.

These two paradoxical ideas, God's will, man's will ; God's power, man's power ; God's knowledge, man's knowledge ; though at first apparently contradictory concepts, yet, like all true para-

* "We are led to believe a lie
When we see WITH, not THROUGH the eye."
WM. BLAKE.

† I. Pet. iii. 4. ; and compare also the following :—

"The intelligent, whose body is spirit, whose form is light, whose thoughts are true, whose nature is like ether (omnipresent and invisible), from whom all works, all desires, all sweet odours and tastes proceed ; he who embraces all this, who never speaks, and is never surprised,

"He is my self within the heart, smaller than a corn of rice, smaller than a corn of barley, smaller than a mustard seed, smaller than a canary seed, or the kernel of a canary seed. He also is my self within the heart, greater than the earth, greater than the sky, greater than heaven, greater than all these worlds.

KHANDOGYA UPANISHAD, Sacred Books of the East
vol. I., p. 48.

doxes, are capable of resolution when just the right significance of them is caught by the mind.*

It is as in the case of a proposed comparison of man and woman. If it were to be asked which of the twain were the principle, the better; whether we answered "man" or "woman," either answer would be equally false; and a partizan strife would be initiated which could never be settled rationally (as we see too sadly at the present day). So, if we ask which of the two theories, God's Omnipotent Power, or Man's Free Will, be the truer, we are guilty of the same fallacy; endeavouring to decide which of two halves we will prefer, instead of keeping and harmonising both. For as true Marriage solves the paradox of Human Masculine versus Human Feminine, so the Divine Marriage solves equally surely and simply, the spiritual paradox of God's Power and Will versus Man's Power and Will.

When we understand that it is ever God who works in us to will and to do, we may boldly "will" and "do," because we shall be sure that, though the will and deed is apparently ours, it is really God's. It seems to be ours because we cognise only influences which come *upon* our senses, while God is *within*, and His operation touches us upon the inward, non-conscious side. When will the world be wise enough to perceive that consciousness of freedom can prove only unconsciousness of control? For no proof from consciousness is absolute unless the consciousness itself is absolute, perfect and unlimited in every way.

When this point is grasped we understand that we may work what we can work; we may attempt what we can attempt. But one condition is rightly interposed. *Fear* must be cast out: fear of failure; of consequences that may possibly result. This is the practical test. A man may know intellectually all that we have urged; that nothing can be done by him, or can happen to him, but what is God's

will, and good in its ultimate effect; and yet this knowledge, if of the brain rather than of the heart, may not give him power to accept calmly all that may come. The first result of knowledge is often to induce fear, for first knowledge is of external fact; knowledge of *the operation*, not of *the Operator*. It is only when knowledge is so perfect that it knows, not only *what* will be, but *why* it will be, and *by whom* it will be, that then—because to know the Perfect is to love Him—knowledge becomes the power to love; and love straightway casts out fear. It has been laid down by Masters of our Art (and all rightly discerning minds will approve the saying) that "he who can accept anything may attempt anything;" but until we are freed from the dominion of the love of any particular state of consciousness, and from the fear of losing it, we cannot be free workers together with God, able to attempt all because we can face all. Yet it is not that the discerning man is braver, and able to endure more, than the less discerning; but rather that what the latter esteems a horrible disaster, requiring the greatest courage and endurance to go through, the former regards as no disaster at all, but a blessed means of the attainment of higher and more perfect conditions of Being. But to tell the undiscerning man that he will meet nothing disastrous, or to be feared, would be to deceive him, because he yet esteems much that he might meet as being terrible and fearful.

The conditions upon which operations may be safely entered upon, with most absolute confidence that only real ultimate good can befall, being thus defined, we may proceed to speak of definite processes of operation. Operation, we have said, is either upon external things to change what appears, or upon internal faculty to change cognising power. We will speak of the former of these first.

In the August and September numbers of a small, but often valuable, American magazine, "The New Church Independent," for the year 1888, occur two interesting articles by Mrs. A. J. Penny on the German Mystic, George John Gichtel, in which is contained an account of a method

* "Not that which is paradoxical nor that chiefly, which, being false, puts on the semblance of truth; but, on the contrary, that which, being true, puts on the semblance of falsehood."

DE QUINCEY, vol. xiii. p. 257 (note).

of operation which affords a good illustration of a rational and safe process. The central idea of Gichtel's system, and which has indeed been discerned and expressed by many others, though never, so far as I have read, so simply and clearly as by him, is that anyone can help who will pay the price of helping. If I were to venture to put it in a somewhat more modern way, I should say it was thus:—If you see a man staggering under a heavy load, and feel sorry for him, and desire to help, your first wish is for miraculous power to *take the weight out of the load he is carrying*, so that he may carry the goods without being oppressed by their weight; or to transport the whole burden at once, by a wave of a wand, to its destination; that is, to help by virtue of something you can do by knowledge rather than by something you can do by effort and endurance. And when you find this miraculous power not available you are apt to think that no help is possible, which is a too hasty conclusion: you could help by taking the burden off his shoulders and bearing it yourself. The fairy wand way would be easier for both, but it is a logically impossible way, as science ever affirms. A pound weight is a pound weight; and there is no means of making it weigh less, other than by distributing the whole or part of the weight elsewhere. But the weight, though actually the same, may stand in very different ratios to the strength of different individuals; for one may be able to bear that which the other could not bear at all. Here then is the true magical way of making a pound less than a pound. If one who is from some cause strong enough to bear the burden for the man, will take it off his shoulders and bear it himself, the needed help will have been given.

Two causes of this superior strength or ability may be particularised. First, when the Magic is in greater natural muscular strength: as when a strong man takes and carries with ease a burden which was pressing down the weaker one on whose shoulders it at first was. Second, when the Magic is in the joy of helping. Here the helper is perhaps not much stronger than the one who at first bore the burden; but

though, when taken from the other, it presses very heavily upon the shoulders of the helper, yet he is strengthened and enabled to bear it gladly by the joy of the realisation of help given. The original bearer, it may be, bore it very unwillingly, seeing no benefit gained in bearing it, and yet compelled to bear; so that he was oppressed doubly, both by the physical weight, and by the mental distress of compulsion; whereas the helper, though he experiences all the physical weight, yet not only has not the distress of compulsion—for he has willingly taken it upon himself—but has also the actual joy which a consciousness of kindness done—especially if at some cost—always gives.* The writer of this has frequently cured friends of headaches, almost always getting them himself as the cost of the operation. The pain never lasts long, but he always feels how easily he could bear much more than all he has to bear, because the delight of giving relief is so much greater than the pain that is experienced.

But Gichtel's system of operating embraced far more than the cure of little ills like physical pains. His great object was to eliminate sins in those about him by offering himself to bear anything that might be necessary to purchase the blessing he sought to convey. Like all who lived in those earlier times, he firmly believed in a virtual dualism: God and the Devil were to him one as real as the other. Yet with the splendid illogicality common both to the times and to most who hold the misapprehension, he seems to have been quite sure that, of the two, God was the stronger, and could do what he would. But the old and frightful idea of God being bound by His own Justice seems to have entirely dominated Gichtel; so that it appeared that some price must be paid to God before He could set free anyone from the bondage of Satan. Hence Gichtel offered himself. Here I quote from Mrs. Penny's article, page 348 of "The New

* It ought always to be remembered that, when genuine, this joy is pure joy, and not self-satisfaction, which is really pride. Pride is an individualising of joy; like a bird in a cage, deprived of far the greater part of its full sweetness because shut up. Pure joy, so far from being merely individual, lifts the individual up nearer to the universal.

Church Independent," 1888: "The Prayer in which Gichtel was wont to call upon God for the conversion of all people was pretty nearly as follows:—'O Lord, bestow upon these souls the power of the Spirit of Thy Grace. I am not worthy to be an anathema for them; but, O Lord, I will gladly bear the loss of all things forever, only let those who know Thee not, learn to know and love and praise Thee.' And it was in this that his, and his co-labourers' priesthood after the Order of Melchizedek especially consisted, that they had in Christ pity on all poor captive souls, and that they offered a continual burnt-sacrifice of sweet savour to God in His sanctuary (the Temple of the Holy Ghost within them)."

A more practical illustration of the use Gichtel made of this principle will be seen in the following, taken from page 349 of the same article. "I was once obliged to stay at a meal where there were guests who were so richly adorned with jewels and pearls that one person alone wore more than thirty thousand florins' worth. However sweetly I represented Christ to them, I could effect nothing; therefore I was silent, went home, laid down my soul as an anathema for these daughters, and besought God to lay their burdens on me and deliver them. For four days I was tormented with jewels, pearls, etc., which, on account of my inexperience, troubled my mind not a little, for I could say no prayer without a violent phantasy. I went before God, and asked why there was such a strife in my mind. Then God showed me that I must feel and bear the great misery of that person, because I had taken it upon myself: whereupon I went to rest, and was free from anxiety. What happened? That young lady did not only from her own impulse lay down all pomp and ornaments, but also gave herself to God and remained unmarried to her end."

Gichtel was born in 1638, fourteen years after the death of Jacob Boehme. No one in those days seems to have thought the thought, which has been opened to us in these later times, that evolution, rather than probation, is the key to God's dealings with man here. This difference of

basis leads of course to corresponding differences of practical apprehension; but it is perfectly possible to apply the method here described from the basis of evolution.

At any rate it is worth trying, and the Aspirant may, if so moved, make the experiment. Whenever we come across something we deplore, some pain or distress of physical organism, some blindness or perversity of mind or soul, and the instinct to help arises, try what will result from offering ourselves to bear the pain or distress, or to be submitted to whatever may be necessary to give us the power to enlighten and uplift the blind and perverse. There is a great Magic power in true desire: that is, desire which is strong enough both to will and to do. The mere humane wish that others might find relief, which never gets beyond the "depart in peace, be ye warmed and fed," is little, and has no power; but when desire is so strong that it is more tolerable to endure all that the assistance may cost rather than see our brother continue unassisted, then such desire will in the end prove the truth of the old adage—"Where there's a will there's a way."

We are yet very ignorant of the essential conditions of help and helping, but all that we do know points in the direction of showing that help is perfectly possible if we are willing to endure what it may cost. The central thought of all Sacrifice (in the sense of victims offered) is that through this, in some way, help can be received or given. Naturally, the first idea was to receive help; whether the help were protection and prosperity in this world, or salvation in the next. First, the sacrifice meant propitiation: if God were thus propitiated He would help; and in different ages and among different races all sorts of different theories have existed—crystallised into creeds and professions—as to why God would not or could not help without first being propitiated. The student of Philosophical Magic has, of course, risen above such misconceptions. None the less is he sure that in all departments, and on all planes, of existence, *law* obtains, and that all operation is through obedience to discovered laws. Now it seems to be

a curious, but indisputable, law of human nature that one mind can gain power for help over another in no way so readily as by submitting to be injured by that other. Let us take a definite historic case. When Jesus Christ was on earth His teaching fell directly athwart the self-interests of the classes of power and privilege of His time. Do what He could—speak as wisely, answer as ingeniously, behave as unselfishly, as we know He did—self-interest so held their minds, that they easily persuaded themselves that instead of a great teacher, leader and uplifter of the people, He was only a clever deceiver striving to appear to be this. Now, what was to be done? How were these self-deceived men to be made aware of their ignorance and blindness? Divine power itself seemed here at a loss. Could not a *verbum fiat* have lifted from their minds the veil of prejudice and ignorance? Certainly it could! But for God to have thus done would have been to have reversed a process He Himself had set in operation. To put a man into difficulties must imply that he is meant to gain strength and experience by struggling against them; and to take him out directly the struggle begins would be illogical and self-contradictory. So to submit persons to the domination of ignorance and prejudice shows that they are meant to learn what these things produce in their ultimate outworking; and to take them out of the experience, before they had learned that which they were put into such a condition only for the purpose of learning, would equally be illogical and self-contradictory. Had God so done, His action in reversing His method before the fruit of it was gathered would have been a sentence of censure upon His action in ever submitting them at all to the experience. Besides, can any real gain be accomplished by taking people, against their will, out of a state with which they themselves were more than satisfied, and expecting them to be grateful to you for saving them from a horrible situation? To them it was not horrible, and could only be proved to be horrible by being allowed to run to its ultimate result. But such interference would prevent this demon-

stration of fact; and the people would be, to the last, assured that if they had been allowed to go on to the end, that end would have shown that there was nothing so much the matter, and no need for the interference. No! we may grant as an abstract probability that Almighty power could have broken the illusion and brought every Scribe and Pharisee to the feet of Jesus; but then, the end in view in ever letting them down into the illusion—in ever allowing them think of themselves as Scribes and Pharisees—would have been frustrated. There was a more excellent way. Let the ignorant spirit blossom into the brutal act. Jesus never proved his divinity so fully as when he seemed most to have forgotten it. Many gentle souls, who love the soft answer that turneth away wrath, have been pained and perplexed—though often not venturing to admit it, even to themselves—at the Man, meek and lowly of heart, calling his opponents “serpents” and “generation of vipers,” and asking, “How can ye escape the damnation of Hell?” *He was providing the answer to his own question in the very asking of it.* They could be moved from their present wickedness only by putting feeling into action: because the human mind sees the real character of its *acts* far more clearly and truly than the character of its *feelings*. “Whoso hateth his brother is a murderer,” we read; but no one feels a murderer when he only hates: it is only when the felt hate blossoms into the accomplished act of murder that the conviction can no longer be resisted. Every acted (as opposed to contemplated) sin is an opener of the eyes. The promise of the Tempter in Gen. iii. 5, “Your eyes shall be opened,” was the one true thing amid the tissue of lies with which he seduced our first parents. Jesus discerned this principle; and, as He could not open their eyes by mildness and sweet reasonableness, He had to open them at the great cost of giving His life for theirs. If they could be stirred up to murder Him they might thus, and thus only, escape the condemnation of abiding in their state of ignorance and prejudice.

It is a curious law, but there can be no

manner of doubt that it is there, that by injuring you, a man has in some very real way put himself into your power for help. From this it follows that there can be no case in which help is not quite possible to one who can pay the price. Of course our business in this essay is with the principle alone. Not all can help to the uttermost through having transcended the fear of death; else would the ignorance and sin of the world speedily be diminished. But many could try the application of the principle in smaller ways. But ability in this matter does not depend on the mere wish; there must be power. That is, the successful Aspirant must have attained the necessary degree of spiritual advance; and, short of this, successful operation is not possible.

Gifts differ. Jesus possessed unlimited power because He possessed unlimited love. But though we may strive to advance as to degree, no one should, I think, strive to operate beyond his actually attained degree. No one *can* operate beyond it; but he may *try* so to operate; and will in such case always fail; and harm, rather than good, will—humanly speaking—seem to result.

As to the *modus operandi* the knowledge of this will always (we believe) come with the power to operate. For ourselves we feel that in this matter two extremes are to be guarded against: first, the idea that the power is *inherent in the modus operandi*; second, the idea that the power is *entirely independent of the modus operandi*. In all departments of life law obtains: but law was made for man and not man for law: the process exists for the producing of the effect, and not the effect for securing the use of the process.

The presence of a desire to help, so strong that it banishes the dread of possible consequences, is the main thing; but it is, I think, best of all when this exemption from fear arises from a clear perception that nothing to be really feared can follow. But this is a matter very hard of attainment; because it is necessary not only to *know*, to be intellectually assured, that there can be nothing to be feared, but actually to *feel* unafraid and confident;

which can come, we think, not of effort to force will, nor out of any amount of reasonings with ourselves, nor from the consciousness that it is foolish to feel afraid—all of which means, if alone, fail at the moment of trial—but only out of actually attained perception of a plane above that to which our fear and its object is related. Thus the leaving of the lower plane is not death to us but progress; and death being thus destroyed for us, the fear of death no longer holds us in bondage.

But there are many enemies to be destroyed before we can expect to attain this last emancipation: nor is it necessary to wait for this before making any commencement. In numberless smaller ways help can be rendered; concerning which a few details as to scope and process may now be given suggestively.

Starting, of course, with the strong desire to help, and the willingness to take upon ourselves the evils of which we would relieve others—which appears to us to be the preliminary condition in all cases where we would be sure we are operating safely—and having also a fully realised willingness to accept either success or failure according as He sees best who alone decides on what shall be, operation may be distinguished under two cases. First, the effort to in-pull; and second, the effort to out-send.

Mr. Sinnett in his "Rationale of Mesmerism" has very lucidly expounded the method of procedure in the case of cures of headaches and such small physical pains (see pp. 80 *et seq.*). But in reading all such detailed directions it should be remembered that a process best for "A" is not likely in every minute detail to be best for "B." Everyone should adopt for himself that process which most commends itself to his reason, and yields the best practical results when applied. For ourselves we have found that Mr. Sinnett's process works best when associated with a conscious regulation of breathing: the hand being laid on the part after a deep expiration and kept on during a suspension, deep inspiration, and suspension, and removed at the same moment that

expiration begins. This, of course, is in the case of the effort to "in-pull;" in the effort to "out-send" the hand would be removed during inspiration.

The connection between consciously regulated breathing and spiritual gifts sorely needs to be more closely studied. It is an involved and difficult subject, because the efforts connected with it touch so many different planes. Studied from a mere material basis, certain results will be attained; and the enquirer, finding these, is apt to be satisfied therewith, and search no further.* It seems, to the present writer, probably true that pursued in an external spirit the results of such experiments will be external, while if pursued in an internal spirit not unusual phenomena, but illumination and spiritual power, will result. For it is a generalisation ever to be borne in mind that the results you find are in the kingdom in which you want to find them: and the sorcerer governing breathing to accumulate out-sending power for harm; the eastern ascetic governing breathing for the sake of subduing sense and attaining ecstatic states; or the adept in the love of God and man governing breathing in order to bear for others, and attain power to help—all these, using the same external channel, attain results in the kingdom or plane of their desire; external, astral or spiritual as the case may be. When we read that God "breathed into man's nostrils the breath of lives," and that Jesus communicated the Holy Spirit by breathing on the Apostles, we are probably not wrong in supposing that much more than we think for lies in this simple and natural function.

If the help sought to be rendered is rather to cast out ignorance, prejudice, selfishness, unsympathy, the operation will be mental. No rules need be given, for if the desire to help is strong and sincere, there will always come with it the perception of what means to use. One suggestion only shall be made, for the idea

of which I am indebted to my friend, Mrs. Boole.

We all know that very many persons hold their opinions so strongly that it is virtually impossible for them to reconsider their own position, or to admit that there can be anything to be said in favour of their opponents. If such a person be met, and the desire to help him arises, let the following process be tried:—Instead of meeting him in his own spirit, and without really weighing his arguments, being anxious only to refute them—which is what he will do to you—strive to make a real effort to see how much weight can be found in what he urges; give his arguments the consideration you would he should give yours. Do not cut in with rebutting arguments whenever he pauses for breath; or seem to show that you think that what you have to say of far more consequence than what he has to say. But let your first effort be to let him say to you everything he can think of in support of his position against yours. Nay strive to see if by judicious questions you cannot pump him absolutely dry; so that he shall feel satisfied and content, and confident that he has said all that he wants to say. Wherever you can, say "I never saw that side of the question quite so plainly before," or "I would like you to make that point a little clearer." The whole secret of the success of the operation consists in getting him out of his eagerness and impetuous partizanship into a state of tranquillity and content. When he is quite empty and has said all he can say, fix in your own mind, in as clear an imaginative picture as you are capable of forming, that side of the question which you would have him recognise; and direct this concept by a thought-effort towards his mind. And in putting your own side forward, do it rather suggestively than assertively. Say "I can see there is something in what you urge, but do you not think there is something in this other consideration also?" and throughout the discussion, let gentleness your strong enforcement be; and speak as friend to a friend, not as foe to a foe.

This is really a very beautiful little bit

* The late Rev. J. G. Wood stated in a public lecture that he once immersed a hibernating bat in water of the temperature of its body for twenty minutes, without arousing or injuring it; and that, during that period, only four very small bubbles of air rose from it to the surface. In some trances respiration seems to be imperceptible.

of philosophical magic : not always very easy to perform, but when fairly and rightly tried yielding astonishing results. The rationale of it surely everyone can see for themselves. It, too, is a species of self-sacrifice, and on the same basis with all that has gone before.

We may sum up what has been urged as to this department of operation thus:—He has power to help in external matters who has power over his inward self to endure : and as is the power of his endurance so will be his power to help, to heal the sick, uplift the fallen, to enlighten the ignorant, to irradiate the brutal, to give faith to the materialistic, and hope to the despondent, in the effort to do which he will find for himself the surest and speediest means of spiritual growth and attainment.

[To be concluded.]

G. W. A.



Unpublished Poem by Thomas Lake Harris.

A LYRIC OF DEMOCRACY.

I hold my heart to thee, O man, my brother !
Brimmed with its love as wine.
I ask not of the ills that yet may smother
Thy better life divine.
We all are born of God to aid each other,
So claim me, I am thine.
In the Democracy that God has fashioned
Sole, perfect, and complete,
Which holds its breast in heaven, the many nationed,
Yet plants on earth its feet,
Both thou and I were born to serve impassioned :
Here then our lives should meet.
Be thou my guest, for all the truths that brighten,
For all the hopes that start,
For all the energies that fain would heighten,
Passing from heart to heart.
Wouldst thou lift me ? I, too, thy love would lighten ;
Would bless thee as thou art.
Democracy is splendid and imperial,
Centred in God our King !
Its fiery pulses, welling forth arterial
Life, hope and courage bring ;
Yet still from its full bosom flow ethereal
Breaths of the blossomed Spring.

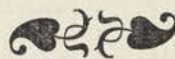
I pledge my heart with thine in that pure order,
To serve as best we know ;
Here, where the stars of God His world emborder,
All shining, serving so,
I watch for thee ; be thou my friendly warder,
At Freedom's hearth below.

In various cultures we this lore are learning,
Knowing but little yet ;
Hoping, aspiring, combating, and yearning,
The nations here have met ;
Here, where Democracy holds God's new morning,
And bids old Night "forget !"

Blessed are they, treading the blazing rafter,
'Twixt Past and Future's throne,
Where years shall ripen, where the great Hereafter
Thrills to God's touch alone ;
While Earth finds voice as in the bride's low laughter
Crowning her very own !

Blessed are they ! yet thou and I, heart-lowly,
Patient, and just, and wise,
May lift our little lives to brighten slowly
Beneath these dawning skies.
Take then my heart ; I give it to thee wholly :
Brother, we must arise.

*Brotherhood of the New Life,
Fountain Grove, Santa Rosa, California,
Feb. 25th, 1881.*



Chapters in Exposition of the New Gospel of Interpretation.

IV.

THE HERMETIC DOCTRINE OF REDEMPTION,
OTHERWISE CALLED THE ATONEMENT.

I.

FROM the Fall we pass at once to the Redemption, first reminding the reader that by the term "Hermetic" is denoted no personal, local, partial, or limited doctrine, but that which is absolutely Catholic, being derived direct from the Holy Ghost operating as the Second of His Seven Elohim, Hermes the Spirit of Understanding, who in these latter days has returned to earth as prophesied in order to rescue religion from the corruption it has undergone at sacerdotal hands, by restoring the pure doctrine of the Church Unfallen, on behalf of which hitherto the prophets have died, slain of the priests, and the Christs have been manifested, in vain. Wherefore in the doctrine to be expounded,

the inveterate tendency of sacerdotalism to exalt priestly tradition in the place of prophetic intuition, receives its deathblow, and that second and spiritual coming is accomplished "in the clouds of the heaven" within man of his restored understanding of divine things, the token and effect whereof would be the revelation and destruction of "that wicked one," the controlling evil spirit of a corrupt sacerdotalism, who, having compassed the Fall of the Church of Christ in Eden, has ever since sat as God in the temple of God, opposing and exalting himself above all that is rightly called God, and making himself to appear as God; the corrupt priesthoods being his ministers. It is in such restoration of man's mental balance, that between the intellect and the intuition, that the Fall is reversed.

The doctrine of the Redemption, otherwise called the Atonement, cannot be treated by itself and apart from the system of thought to which it belongs. For it follows necessarily from the nature of existence. And inasmuch as the corruption of that doctrine is due to a false presentation of the fundamental doctrines of which it is the corollary, the doctrines namely of the Trinity and of Divine Incarnation, the restoration of these in their original purity is indispensable to that of the Redemption and Atonement. To say which, is to say that the exultation with which of late, in certain prominent sacerdotal centres,* the fact has been hailed that in all the multitudinous sections into which, for want of being founded on the Rock of the Understanding, the Church has split, the corrupt and false presentment of these two doctrines has been maintained,—is really an exultation over the triumph of error, and of that party in the Church to whom, as representing the Fall, Jesus addressed the utterance, "Ye are of your father the devil," calling them further, in token of their relationship to the serpent of Eden, "a generation of vipers;" while St. Paul asked, in reference to them, "What concord hath Christ with Belial?" and declared that "after the way which they called heresy, so worshipped he the God of his fathers." And St. John denounced their doctrine as that of "Anti-Christ," by which

sin—as we shall see—to this day Christian orthodoxy so-called has been vitiated, with the result of making it utterly antagonistic to and destructive of the doctrine and work of Christ. To say which is to say that if, as is indubitably the case, Christianity has failed to regenerate the world, it is not because it was false, but because it has been falsified, and the world has yet to learn what the "Gospel of Christ" really is.

The appeal in support of the allegations contained in this indictment, is to the recovered Gnosis, but none the less to the understanding. For in having its procession from the Logos, that Gnosis represents the whole Reason at once of God and of man. And whereas the nature of things depends upon the nature of that from which they have their procession, it is necessary for the present purpose to cite a portion at least of the definition of Original Being which occurs in the chapter entitled "Before the Beginning."

"Before the beginning of things, before the generation of the heavens, the great and invisible God alone subsisted.

Even the God whose name is unspeakable, upon Whom no eye hath ever looked, whose nature no mind create can fathom.

In the bosom of the eternal were all the Gods comprehended, as the seven spirits of the prism, contained in the Invisible Light.

The Elohim filled and comprised the universe, and the universe was at rest.

There was no motion, nor darkness, nor space, nor matter.

There was no other than God.

For there was One only, the Uncreate and Self-subsistent.

Whatever is, is of God; but God only is absolute and perfect being.

All things visible and invisible were potential in God before the beginning, and of God's fulness we have all received.

Inasmuch as anything is absolute, strong, perfect, true, inasmuch it resembles God and is God.

Inasmuch as anything is out of reason, weak, divided, false, inasmuch it approaches negation, and is of negation.

Now the Absolute, which is God, is Spirit.

The following chapters describe the process of the manifestation of God.

ALPHA, OR "IN THE BEGINNING."

In the beginning, the potentialities of all things were in Elohim.

And Elohim was twain, the Spirit and the Water,—that is, the heavenly deep.

* Notably the recent articles by Mr. Gladstone in the "Nineteenth Century."

Now the spirit of Elohim is original life, and the heavenly waters are space and dimension.

He is the line, and She is the circle.

And without them is void and darkness.

Now the Divine twain were from the beginning contained in the bosom of the One who was before the beginning :

Even God the nameless, invisible, unfathomable, unspeakable, motionless :

From whom proceeded the heavens—that is, the duality, spirit, and deep—and the earth—that is, spiritually, the beyond.

Now the beyond was without form and void, and darkness covered the face of it.

But the heavenly waters were covered by the Spirit of God.

BETA, OR ADONAI, THE MANIFESTOR.

Then from the midst of the Divine Duality, the Only Begotten of God came forth :

Adonai, the Word, the Voice invisible.

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.

GAMMA, OR THE MYSTERY OF REDEMPTION.

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.

There are three which bear record in the Holy of

Holies,—the Spirit, the Water, and the Word,—and these three are one.

And there are three which bear record in the outer world,—the life, the soul, and the body,—and these three agree in one.

As is God, so is all which goes forth from God.

From the imponderable particles of physical light, to the molecules of the lead of the outermost circle,

All things in heaven and in earth are of God, both the invisible and the visible.

Such as is the invisible, is the visible also, for there is no boundary line betwixt spirit and matter.

Matter is spirit made exteriorly cognisable by the force of the Divine Word.

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.

For there is nothing which can go out from the presence of God.

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.

The will of God is the alchemic crucible : and the dross which is cast therein is matter.

And the dross shall become pure gold, seven times refined ; even perfect spirit.

It shall leave behind it nothing : but shall be transformed into the Divine image.

For it is not a new substance : but its alchemic polarity is changed, and it is converted.

But except it were gold in its true nature, it could not be resumed into the aspect of gold.

And except matter were spirit, it could not revert to spirit.

To make gold, the alchemist must have gold.

But he knows that to be gold which others take to be dross.

Cast thyself into the will of God, and thou shalt become as God.

For thou art God, if thy will be the Divine will.

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

To say which is to say that Redemption is, as was declared by Jesus, by means of Regeneration, and not, as insisted on by orthodoxy, by means of Substitution or "vicarious atonement." Wherefore, when the exponents of orthodoxy speak of the Redemption, they do so in complete ignorance of the nature of the Fall from which man requires to be redeemed, and in direct rejection of the process emphatically affirmed and personally illus-

* As explained in Chapter I., the reference here is to the physical senses, not to those of the spiritual and substantial man, the vision of Adonai by whom is a universally recognised fact of mystical experience.

trated by Him whom they profess to follow. The cause of this perversity is not far to seek. It lies in the loss by the Church of that "key of knowledge" with the abstraction and withholdment of which Jesus so bitterly reproached in the ecclesiasticism of his time, that of all time. And this loss is itself due to the lack of that inward understanding with which also Jesus so bitterly reproached in the ecclesiasticism of his time, that of all time. So completely has the "Fig-tree," which denotes that faculty, withered away; so utterly dead and barren for them is the "woman" Intuition, that they know neither the source nor the meaning of their own mysteries, and accordingly substitute for the truth a travesty of the truth, and this one in the highest degree blasphemous, and derogatory both to God and to man.

Now, as has been amply shown in these chapters, that which is called "the Fall," comes of and consists in man's descent into matter in such wise that he loses his perception of spirit, of which matter is the lowest mode. Being this, it represents the subordination of the soul and her intuition to the intellect and sense-nature. Consequently the Redemption, which is necessarily the converse and reversal of the Fall, comes of and consists in man's ascent from matter in such wise that he regains his perception of spirit. Being this, it represents the subordination of the intellect and sense-nature to the soul and her intuition, and therein the recovery of the balance between the two modes of the mind, the intellect and the intuition, in virtue of the equilibrium of which, and their due unfoldment and conjunction in a pure spirit, man had before been "made upright." And it is precisely in token of the necessity of such condition to make man the organon of knowledge and understanding which by his natural constitution he is entitled to be, that the Shiloh, or Deliverer, is said to come to him, "binding his foal to the vine and his ass's colt to the choice vine, and washing his garments in wine and his vesture in the blood of grapes." For the horse was the symbol of the intellect, and said, therefore, to be the gift of Poseidon, the masculine force of the sea, meaning the soul of which the sea—Maria—is the symbol; and the ass was the symbol of the intuition, that faculty in man

whereby, as in the case of Balaam, he "sees the angel," or cognises the divine. And by the suffusion with wine is meant that anointing with a pure spirit in which the intellect and intuition must be conjoined, for man to be able to comprehend divine things. Thus mounted, and thus only, does man ride triumphant as king into the holy city of his own regenerate nature. For man cannot be redeemed from the limitations of matter so long as any taint of materiality remains in him to obscure his understanding of divine things.

The entire process of Fall and Redemption is thus interior to the individual concerned, and cannot be effected by aught occurring from without; and of that process the means and result is called Christ, the anointed without measure of the Spirit. Wherefore the secret and method of Christ is inward purification. And whereas in such degree as man attains purity of spirit, he becomes one with God, who is pure spirit, and pure spirit is mystically called the "blood" or life of God, man is really saved by the "blood of God." Than which nothing can be more reasonable and obvious. Nevertheless, so potent and persistent has been the glamour of the pit from which, while deriving its doctrines themselves from above, orthodoxy has derived its interpretations and applications of those doctrines; and so blinded to the perception of principles, that it has not scrupled to represent the Fall, which was that of the soul, individual or collective, as the feminine factor in man's spiritual system, beneath the power of matter, as due to a woman, and the "blood of God," or pure spirit, by means of which man is redeemed, as the physical blood of a God. And in support of this travesty, at once hideous and fantastic, of divine things, it has rejected and suppressed the doctrine of Regeneration, insisted on and illustrated by Jesus, in favour of the doctrine of Substitution, insisted on and enforced by Caiaphas. Doing which it has taken its doctrine, not from Christ, but from His murderers, and has made itself accessory after the fact to the crime of Calvary, by accepting its supposed benefits. Between the Christ who insists upon Regeneration, and the Belial of the orthodoxy which insists upon Substitution, there can be no concord.

II.

To explain the phrase just used, that wherein the Christ is spoken of as the product of Regeneration, is to convict the "Masters of Israel" of our day of ignorance as great as that which evoked from Jesus the exclamation "Art thou a master of Israel and knowest not these things!" Nevertheless, the Bible is, from beginning to end, an affirmation of the doctrine of Regeneration, not only as the one way of salvation for men in general, but as the process whereby Christ becomes Christ.

The generation of Adonai, the Word, Manifestor, and expression of God, in whom the Trinity of the Godhead of the Spirit, the Water and the Word, of Father, Mother, and Son, or Force, Substance and mutual resultant, completes itself, is exactly repeated in the individual man. Adonai, who as the Third Person in this Trinity is called *the* Lord, has for his counterpart or correspondent the Christ in man. For the Christ in man is the "third person" of the spiritual and substantial ego generated in man, of which the two first persons correspond to the Father and Mother, or the Spirit and Water, in the Trinity of the unmanifest Godhead, which two first persons are also Force and Substance, being the man's own Spirit and Soul in their divine, because pure, condition, wherein they are called the Spirit and the Water, Holy Ghost and Virgin Mary. And it is precisely the necessity to regeneration, and therein to Salvation, of being reconstituted of these the two supreme principles of his system, the Father-Mother of the Upper and the Within, on which Jesus, as the typical man regenerate, insists in his declaration, "Ye must be born again, or from above, of Water and of the Spirit." Water and the Spirit, Virgin Mary and Holy Ghost, being the mystical synonyms for man's own soul and spirit in their divine, because pure, condition. And whereas the Christ thus engendered and elaborated within man is the expression, Word, Manifestor, and Son in the Trinity within man, he is called *our* Lord, the title of *the* Lord belonging to the corresponding principle in the unmanifest Godhead. By all of which it is evident that the orthodox conception of the Christ as an actual incarnation of the Son in the Trinity

of the Godhead of original Being, is a palpable misconception. But this is not to say that there is no such thing as Divine Incarnation. It is to say only that there is no such thing as Divine Incarnation as defined by orthodoxy. God is pure Spirit, and pure Spirit is God. And they are not the less God because individuated in a human soul, or because, when thus individuated, such soul is invested with a human body. Wherefore the doctrine of Divine Incarnation is an affirmation, first, that man is capable of having within him a pure spirit and pure soul; and, next, that there have been persons thus endowed, of whom Jesus was one, the condition of such endowment being inward purification, which as already said is the sole secret and method of Christ.

The Christ in man, therefore, is the result of evolution, the higher stages of which process are called Regeneration. And that he is said to come down from heaven, is because he is the product of the principles of the upper and the within of man's own microcosmic system, the Spirit and the Soul. Now, as in the unmanifest, so in the manifest; and as in the universal, so in the individual. There is one law, and He Who worketh is One. As in the universal, the potentialities of all things are in Elohim, and Elohim is twain, the Spirit and the Water, and *He* is Force or Life, and *She* is Substance; so in the individual, the corresponding twain, identical in nature, are the Spirit and the Soul, and the potentialities of all things for the individual are in them. Both Spirit and Soul are Spirit; but as distinguished from each other, Spirit is always force or energy, and Soul is always substance. And whereas these two are respectively of masculine and feminine potency; He, Spirit, is the Father, and She, Soul, is the Mother; and they are the immediate parents of the Christ in man.

All this arises necessarily out of the nature of the substance of existence. Creation represents that substance projected by the centrifugal force of the Divine Will into conditions and limitations and made exteriorly cognisable. This is Generation. Wherefore Redemption, which is by Regeneration, represents the return of that substance under the centripetal force of the divine love from conditions and limitations to its own original divine state,

individuated as an indefeasible personality, which personality is Christ, the new and regenerate selfhood engendered and elaborated within the body as matrix, in every man who is redeemed, by orderly generation, and in fulfilment, not subversion, of the divine order of nature. And of this his Saviour—the Christ within him—man has been robbed by his priests, by making unique and exceptional a process which is typical and universal, to the denial of the potential divinity of all men in favour of the exclusive divinity of one man, of which potential divinity it was the mission of Jesus to be to them the personal demonstration. Only thus could he be their Saviour.

The whole doctrine of Creation and Redemption is rested in the Bible on the Duality of the original Unity. For both are by generation, and generation is not of one, but of twain; the twain subsisting in the one. And exactly as Creation occurs in Genesis, Redemption occurs in the Gospels. The process of the nativity of the visible universe is identical with that of the Christ in man. In the former, God, the Unity, creates, or puts forth from Himself, the duality, called the heavens, of Spirit and Water, Force and Substance, and their ultimate phenomenal resultant, earth, matter, body, described later as appearing by the gathering together, or coagulation, of this water; spirit thus becoming in the outermost matter. And the Spirit, or force, of God moves upon the face of the waters, or substance, of God; and God says, or finds expression, and there is light, or manifestation of God. Whence the visible universe.

In the latter, the generation of the Christ is man, God the Unity, as subsisting in man, having put forth from Himself the duality of the Spirit and the Water, Holy Ghost and Virgin Maria, the man's own spirit and soul,—the Spirit moves upon the face of the water of the soul, and forthwith there is the "Word" or personified expression of God, the Christ born in the individual, but not in any one individual only, but in the regenerate humanity wheresoever occurring. For the process of the Redemption, and therein of the Christ, is co-extensive with the process of Creation. It was not to any one soul only that the promise was given in the sentence pronounced on the serpent of matter, "She

shall crush thy head." All souls alike have the power to overcome the serpent, and from Eve to become Virgin Mary. For in virtue of the divinity of his constituent principles, man has in him the seed of his own regeneration and the power to effectuate it.

The dogmas of the Immaculate Conception and Assumption of the Blessed Virgin Mary—as in our day it has been made possible to affirm—have the same significance. They are a prophecy of the means whereby at last the universe is redeemed. Maria, the sea of infinite space, substance of God and the soul of individuals; Maria the Virgin, born herself immaculate of the womb of the ages, and said, therefore, to have Anna, the year or time, for her mother, shall in the fulness of time bring forth the perfect man who shall redeem the race. He is not one man, but ten thousand times ten thousand, the Son of Man, who shall overcome the limitations of matter, and the evil which is the result of the materialisation of spirit. His Mother is Spirit, his Father is Spirit. Yet is he himself incarnate; and how, then, shall he overcome evil, and restore matter to the condition of Spirit? By force of love. It is love which is the centripetal power of the universe; it is by love that all creation returns to the bosom of God. The force which projected all things is will, and will is the centrifugal power of the universe. Will alone could not overcome the evil which results from the limitations of matter; but it shall be overcome in the end by sympathy, which is the knowledge of God in others,—the recognition of the omnipresent self. This is love. And it is with the children of the spirit, the servants of love, that the dragon of matter makes war.

"As the Immaculate Conception is the foundation of the mysteries, so is the Assumption their crown. For the entire object and end of kosmic evolution is precisely this triumph and apotheosis of the soul. In the mystery presented by this dogma, we behold the consummation of the whole scheme of creation—the perpetuation and glorification of the individual human ego. The grave—the material and astral consciousness—cannot retain the immaculate Mother of God. She rises into the heavens; she assumes divinity. In her own proper person she is taken up

into the King's Chamber, and made one with the Divine Spirit. From end to end the mystery of the soul's evolution—the history, that is, of humanity and of the kosmic drama—is contained and enacted in the cultus of the Blessed Virgin Mary. The acts and the glories of Mary as the Soul are the one supreme subject of the holy mysteries.* Wherefore, defined as the culture of the soul, "Mariolatry" is the one true religion.

[To be continued.]

EDWARD MAITLAND.

* "Clothed with the Sun," I., 3 and 48. Whence, also, are taken the other citations in this chapter.



The Brotherhood of the New Life.

II.—INTERNAL RESPIRATION.

"There will arise on earth a Society called THE BROTHERHOOD OF THE NEW LIFE, Internal Respiration being the bond of union in the Lord. In Christian and Pagan nations, among Jews and Gentiles, both bond and free, this fraternity will exist. Whosoever becomes a Brother of the New Life, through the full re-opening of the respirations, being in preparation to become a living human tabernacle of Christ, will henceforth stand to the Lord, to the angels, to men, to evil spirits, in relations radically different from those of others.

"I beheld in Archetypa an illustration of three things: I saw, first, the process by which every form of the Lord's incoming harmony is to be inaugurated among men; I saw, second, the processes whereby all transitions from the present social into the divine social system may be effected, with no more confusion or disturbance than characterizes the death of winter and the birth of spring; I saw, in the third place, the stored-up elements, forces, and powers, which are laid up and prepared to infill the organisms of men through whom this new order shall be established in the world.

"We wait then for the fourth kingdom, wherein the spirits of men shall be filled with the Divine Spirit of Christ, and the bodies of men with the Divine Body of Christ, so that the ensoulment and the embodiment of Christianity shall be complete. This is the order with which creation has travailed from the beginning; but whether the incoming of that order shall be catastrophic or harmonious, depends upon the active obedience and conspiration of enlightened men."

(ARCANA OF CHRISTIANITY, APOCALYPSE, pars. 58, 727, 731.)

"None know the day, and none the night,
When, through the bosom's portals,
May flow that breath of pure delight,
Inhaled by Heaven's immortals.

But while the Bridegroom, at the door,
A moment seems to tarry,
O let our waiting hearts, the more,
Their bridal tapers carry.

Then fill the golden lamps with oil,
From every sweet affection;
And weave, through deeds of cheerful toil,
The robes of resurrection."

(HYMNS OF SPIRITUAL DEVOTION, No. 378.)

"Differenced, as to states, from the men of the present age, by means of an opening of the internal organs of respiration, which is continued into the external form; I inhale, with equal ease and freedom, the atmospheres of either of the three Heavens, and am enabled to be present, without the suspension of the natural degree of consciousness, with the Angelic Societies, whether of the ultimate, the spiritual, or the celestial degree."

ARCANA OF CHRISTIANITY, GENESIS, par. 4.)

THOSE who are conversant with the writings of Thomas Lake Harris will understand the phrase, "Internal

Respiration." To others it may be briefly described thus:—It is the breathing, not only into the spirit, but also into the body, of the atmosphere of heaven, the Divine Proceeding, or, as the Christian Church somewhat quaintly terms it, the Holy Ghost.*

Internal Respiration was once possessed by the entire humanity of this planet; from its first evolution in primal innocence, till the period when its perversion ultimated in that spiritual and physical cataclysm known as the Deluge.

This primal condition was first restored in the LORD JESUS,† whose physical body possessed Internal Respiration from birth. "For God giveth not the *Breath* by measure unto Him."

During the long centuries that have since passed, up to a comparatively recent date only a very few, such as Swedenborg and George Fox, have possessed this gift; and even then only in a very limited degree.

In one of a series of discourses delivered in February and March, 1860, T. L. Harris, referring to himself, says:—"I knew a man upon the other continent who, ten years ago this night, was preaching according to the highest of his perceptions to a cultured and highly gifted people. He was taken away from them, at the sacrifice of every personal feeling, and interest, and pride. After undergoing mysterious experiences, which at that time he could not fathom, and perhaps in this world never may; he felt all natural respiration cease, felt the opening of the internal and spiritual lungs, felt the descent of the Divine Fire slowly into the external degrees of the body, and finally was re-established in this condition of internal or spiritual respiration, continued into the natural form. I know this to be

* It therefore has no relationship with the respiratory formulæ of Occultism, being entirely on a different and a higher plane.

† The unfallen man respire invariably from internals to externals, the Holy Spirit breathing through the organs of the frame. This was Adam's original mode of respiration; but our Lord, as the second Adam, conquered back the lost respiration of the orb. He wrested from the Hells their organic force, by means of which they were enabled to suffocate all members of the human family open to respiration after the internal or primeval mode. All His life was properly a battle of respiration."—(ARCANA OF CHRISTIANITY, APOCALYPSE, par. 31).

a fact; and I know it also to be a fact, that the result of this was the opening of the internal and spiritual degree of the mind, of the internal and spiritual sense; the descent of the spiritual influences, from the inmost of the body to the very feet. I know it to be a fact that the Spirit of God, working through that man, has overpowered demons, cast out evil spirits from persons who, physically, and utterly, and helplessly, were at their control. I know it to be a fact; and more, that there are indications of the return of respiration continued from the Lord into the spiritual lungs, and from the spiritual lungs into the natural, not on the part of one individual, but of numbers. I could now, were it in order, narrate such facts concerning the beginning of the return of respiration, as would make a record the most sublime, and at the same time, the most terrible, the most cheering to the good, the most appalling to those fixed in evil, of any book that has been written since the canon of Revelation closed."—(MILLENNIAL AGE, pp. 39—40).

Thus is the epoch of the permanent return of Internal Respiration marked. Since then the Divine Gift has been bestowed ever more and more freely, elevating those who aspire to the Divine, and cutting short the lives of those who have given themselves over to evil*; till whereas in 1877 there were but two or three thousand, in 1884 there were about a million, in whom the process of arch-natural re-organisation had commenced, though in most cases unconsciously to themselves.

Now if these things be so, they involve in their logical sequences the most stupen-

dous consequences to the entire human race on this planet. One of these three results must ultimately ensue:—

(1.) Universal reception: which will ultimate in the abolition of all evil, all suffering, and of physical death itself; humanity being transmuted from the natural to the arch-natural condition, and the whole of nature transmuted with it.

(2.) Universal rejection: which will ultimate in the absolute destruction, as organic entities, of the world itself, and of its inhabitants; even as the orb Oriana, where evil first originated, was destroyed by fire.

(3.) Partial reception and partial rejection: which will ultimate in a Crisis, in which the Inversives and the Unfit will pass away, while the Survivalists will inherit the purified earth, and gradually evolve into arch-natural immortality.

But it will be asked, What is the proof of the truth of this doctrine? For without proof, no man can reasonably be expected to accept such a tremendous statement. The nature of the proof has already been laid down, in the manner of a challenge, by T. L. Harris himself, thus:—

"It might be premature, as yet, for us to assert the re-opening of the internal organs of respiration in other instances, as confirmation of our ministry. *To this, however, we shall make an ultimate appeal, when lips now silent, moved upon by the Restoring Spirit, declare their testimony.*" (HERALD OF LIGHT, 1860, vol. 5, p. 2).

Here then is the appeal answered.

(1.) Statement by Dr. J. J. Garth Wilkinson, in a letter dated August 23rd, 1860, and published by the late Thomas Robinson in his REMEMBRANCE AND RECORD, 1864, p. 364.

"During many medical visits to Mr. Harris, it became necessary on one occasion to examine his chest, and I found that it was peculiarly formed. At first sight it appeared weak and contracted; in fact, malformed; great depression about the sternum; the lower ribs folded in, and, as it were, packed away under each other. This was while the lungs were moving but little. The examination

* "I saw a man in England, in the year 1860, in whom one of these preparatory breaths was infolded. He was powerful, subtle, worldly-wise, and wielded at his will an enormous aggregate of influences. The breath was infolded into him; it penetrated as a fiery worm into the internal spaces of his lungs; it finally penetrated a space where the spiritual and natural meet. Instantly one fiery drop of condensed force from the Heavens percolated through this opening, and in 48 hours that man was a corpse. I saw another man given up to the vices of polite society, and moving in a maze and whirl of pursuits, with kings, courtiers, diplomats, and the literati. An involved breath was led forth into his lungs also, and though in the prime of life, after a season, such a quickening took place in consequence, that he felt the internal corruptions of the imperial centres of Christendom so acutely as to realize that society is death, and civilization a repository of the abominations of Hell."—(ARCANA OF CHRISTIANITY, APOCALYPSE, par. 640).

and direction of his mind to the subject of the lungs, excited the deeper respiration; and now the depressions on the sternum were expanded, the ribs came forth and opened out, and the chest swelled to huge proportions. *I never saw such capacity of respiration in any other person.*"*

(2.) Statement by Mr. Chauncey, of Victoria, Australia, in a letter dated February 22nd, 1866, and published by the late Thomas Robinson in his quarterly *THE RECIPIENT*, 1866, vol. 1, p. 159.

"The person I mentioned in a former letter, as having entered upon the new process of respiration, and who was some time since pursuing the occupation of a miner, had the misfortune to be precipitated down a shaft of considerable depth, and from which he was taken up apparently dead. But he informed me, that during this period, his consciousness never left him for a moment; for though the external breathing had ceased, the internal breathing was still continued; and that he felt within himself the power of indrawing this, or not, at pleasure. Had he done so, natural life would have become extinct; but he adopted the opposite course, and the vital action of the body was once more brought into play; indeed his sudden return to animation greatly astonished his companions who had no possible way of accounting for it."

(3) Statement by Dr. J. A. Gridley, of Southampton, Mass., U.S.A.; originally published by him in 1854, and quoted in the *NEW CHURCH INDEPENDENT*, 1872, pp. 480-1.

"It was by the central play of the spiritual lungs within the physical, inhaling and exhaling the Divine atmosphere, which first gave me evidence of a spiritual organism within the physical. For several weeks after the spiritual lungs began to breathe the new atmosphere, they seemed to expand to such a degree as positively to swell the physical lungs with spirit-

life, so that the latter could take in the common atmosphere with the greatest difficulty, and a suffocating sensation was the consequence, which continued to increase till I was obliged to break off the communication for several successive days, as I thought, in order to preserve life. The next day, as I was lying on my back, surrounded by my family, the same current came again upon me, and the same suffocating feeling also; but this time with it the impression that it is God's work, and He knows how to modify and control it. My will responded, 'Yes, and if I die, I shall die; I will not sever the holy cord.' For a couple of minutes, every breath seemed my last, and yet another and another, and still the Divine current increased, till nearly it seemed that I had drawn the last gasp I should ever get in this world. At this instant my lungs, ribs, and the entire chest, expanded as quickly and forcibly as if a blast of gunpowder had exploded within them. Nothing can make me doubt that the cavity of the chest has been larger by many cubic inches from that moment than at any former period of my life." The writer of the article in the *N.C.I.* adds: "We are in possession of other facts which utterly prevent us calling in question those just stated. This experience is more prevalent at the present time than most people are aware of; but for prudence sake, they are withheld from public knowledge."

(4) Statement by a lady in Australia; extracted from letters written in 1871, 1872, and 1879.

1871. "Seven years ago, the Lord was pleased to bestow upon me the gift of Internal Breathing. I very much wished to have the gift, and prayed to the Lord, if it were His will, that I might receive it. For a long time I used to pray, but somehow my prayers wanted wings; they did not appear to me to rise; they appeared to have no life. But a few weeks after I had felt the [spirit] hands, I had a visitor. We had been reading and conversing on spiritual things; I felt very much impressed with my own unworthiness, and was longing for her departure, that I might pour out my heart before God.

* "He [an inhabitant of Jupiter] was made aware of my approach as a spirit, by the change in his respiration, and instantly perceived the object for which I came. . . . Being permitted to inspect his person, I observed the immense voluminousness of the respiratory system. The bones and cartilages seemed flexible for its operation, and the apparent bulk of the body was varied continually as the respirations underwent a change."—(ARCANA OF CHRISTIANITY, APOCALYPSE, par. 92).

I fell on my face, but could only cry 'mercy, mercy.' I found I could not articulate the words; they appeared to be held back: I could not respire the words out, but they were held back; the breath was held back by a strong power, and seemed to have another sound altogether from my natural voice. I afterwards perceived a quickening life-giving power was over me, a strange lightness, as if atmospheric pressure were removed; in fact, I was quite startled on reading T.L.H.'s APOCALYPSE to read there my own experience.* When in the world, engaged in business transactions, of course we are in externals; but in a moment, if I raise one aspiration, the reply comes to the region of veneration; the part appears to be drawn upwards; the breathing is deep, and flows through the whole frame, expanding it much; the head also expands, as if the skull yielded to the pressure within. It is a most delightful state, but a painful one for some time,—at least it was to me,—because every part must be penetrated, which was a very gradual process. You may remember a part in the APOCALYPSE† where mention is made of the fays fighting and casting out those monsters which correspond to our evils. This to me was very remarkable, as I had often felt a large substance being gradually forced down the nostrils, sometimes the right one, sometimes the left; last week I felt one in the right nostril. But he does not mention the ears‡; and almost the first indication was my ears opening internally. I am conscious of the presence of spirits; I feel their presence, and sometimes am touched by them; I feel their breath over my face. During my

devotions I loose my clothes and take off my boots,—that is when I am in a most interior state,—as the whole frame expands, more sometimes than at others: there is then the more joy, you feel a greater nearness to the Lord, and a deeper love; you feel as if every part of the frame were unbound; the state is most delightful, almost more than you can bear. When I first received the gift, I could not eat or sleep, so great was the change; all that I could do was to live in the Divine presence, to meditate in solitude; my frame became weak and prostrate, and the pain I suffered was intense. Although I did not know what it could be, I was trustful, looking to the Lord; I could not speak to anyone, the Lord was all to me; but I was greatly assailed by bad spirits, almost to the extent spoken of in the APOCALYPSE. I daresay I suffered more than others may, because I had been for some years afflicted by indigestion and disease of the uterus. Mr. —* said the gift engendered disease. I am a living witness to the falseness of this assertion. I suffered for many years; the muscles seemed to contract, and I could not raise myself properly without pain; the spine was afflicted also. But now my body and limbs are as supple as a child's, and my health robust; save that I sometimes feel a weakness after much exertion about the uterus and lower part of the spine. I never suffer now from indigestion or bile, and these were from childhood my constant companions."

May 19th, 1872. "When I am engaged in business, I do not perceive the slightest difference; but when my mind reflects on holy things, then I feel at once a change. I inspire a deep breath, and that one inspiration appears to penetrate to every part of the body; first the lungs expand, then the brain. I do not mean that I breathe only once, but that I breathe afterwards at intervals, tacitly. Sometimes the body and head will expand to large proportions; you feel as if everything were unbound and unloosed; it is a

* "A sensation of strange ethereal lightness makes its presence felt within the bosom; keen hungers are experienced for some Divine food, which this world does not know, and a continual impression, by day and night, affects the spirit, that the day of the Lord draweth nigh."—(ARCANA OF CHRISTIANITY, APOCALYPSE, par. 100).

† "Openings are made, by means of which the dead forms that were evil lusts are cast out upon the natural air; those in the province corresponding to the understanding being expelled through the left nostril, and those of the province corresponding to the will by the right."—(ARCANA OF CHRISTIANITY, APOCALYPSE, par. 522).

‡ "The demons who infest the auditory organ are conquered by a Divine breath going forth through the ear."—(ARCANA OF CHRISTIANITY, APOCALYPSE, par. 536).

* This gentleman lived to recognise his error, and became a devoted adherent of the Brotherhood.

most delightful state. I often think of these words, 'I will open the windows of heaven, and pour down a blessing, that there shall not be room enough to contain it': that truth has been frequently verified in my own experience. The lightness you speak of was more than in the chest; I felt as if the atmospheric pressure was removed; my body appeared almost ready to float in the air at times. I have been infested by demons, not to the extent mentioned in pars. 202, 391, but in a great measure. I imagine I have received a new natural soul, but cannot say for certain. At the beginning of my state, when at my devotions, I used to feel a strong power over me, and it brought on dreadful perspirations; afterwards I was weak, prostrate, and full of pain. I am not conscious of the breath entering any other way than through the lungs. At the beginning, it does not appear to penetrate further than the lungs; little by little, day by day, year by year, it appears to find its way, attended by great pain and prostration, but you feel that you can suffer anything for the Lord. Now I am stronger and better in health than I have been for a great many years. I have felt my teeth moving and creaking as when being removed, which startled me very much at first, but that has not occurred for a very long time."

August 6th, 1879. "A short time ago, as I began to read THE TWO-IN-ONE, a glory came into the words, and a mighty power came over me, so that I could not go on reading. I was filled with glory, and it flowed through me, until I appeared to myself not to be flesh and bones, so fully was I impregnated with this living stream, and I felt the Lord's presence standing before me. I did not see Him, but I felt Him, and He made me fully conscious of His presence, and I adored, for I could do no more. On many occasions it has come to me with great power, but never so gloriously as on this occasion. I have a friend, a squatter, to whom I revealed my state. After listening to me with much interest, and asking a few questions, he told me that he had received the gift many years, but had never re-

vealed his state to anyone before. His brain is more under the influence than any part of his body. The brain expands to large proportions, and the head yields to the pressure within; but in my case the head with the body expands, and the lungs and heart expand to an incredible size."

(5) Statement by a gentleman in the Isle of Man, extracted from a letter dated August 26th, 1881.

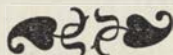
"On two occasions I have heard, in my interiors, a report like a gun; and each time my breathing has become free and more vigorous, and voluminous at the same time."

(6) Statement concerning a lady in Scotland, extracted from a letter dated September 7th, 1881.

"What she feels seems to be more like the breath flowing in and out in little waves. She feels them most when she is perfectly quiet, but generally has some conscious sensation in some part of her body."

RESPIRO.

[To be continued.]



The Transcendental Universe.

WHILE newspaper readers are now just at the end of a fresh batch of so-called Theosophical unveiling, which is somewhat of the vulgarian order, the publication of Mr. C. G. Harrison's "Transcendental Universe" is distinctly opportune, for it is also a species of unveiling, though it is not of the vulgarian order. It is of the esoteric order, full of mystery and suggestion; it is likely to create a considerable sensation in mystical circles, and it will certainly excite curiosity—a curiosity which, it would seem, the author will be unwilling, perhaps unable, to gratify. We are somewhat overweary with revelations and surprises, with new views on the secret out of Theosophy and laborious rechauffés of old discredited views, but it must be frankly admitted that the special revelation of which Mr. Harrison is the fortunate possessor is quite *sui generis*, and belongs to a much more exalted class

* The Transcendental Universe: Six Lectures on Occult Science, Theosophy, and the Catholic Faiths. Delivered before the Borean Society. By C. G. Harrison. James Elliott & Co., Temple Chambers, Falcon Court, Fleet Street, E.C. Crown 8vo., pp. viii. and 168. Price 3s. 6d. net.

than the petifogging delineation of trivial and sordid swindles. Mr. Harrison is original and striking, as our readers shall judge for themselves. Theosophy, from his standpoint, may be, to some extent, a delusion indeed, but the late Madame Blavatsky was not a conscious impostor. While it is true that she was never in Thibet, it is at the same time true that she believed herself to have visited that remote region. While in the Theosophical sense of the term there seem to be no such beings as Mahatmas, Madame Blavatsky for all that was in communication with people of a mysterious type whom she believed to be oriental adepts. In her nature there may have been a strain of charlatanism, and she may not have been guiltless of trickery, but at the same time she was "more sinned against than sinning," and was, in fact, duped by the secret societies. Yes, with the mysterious, transcendental, occult, half-suspected, withdrawn, sub-surface fraternities which abide at the present day under the convenient mantle of *aleph tenebrosus*, the responsibility rests alone. Not that they are vulgar impostors who would participate in the childish trickery of a Khoot Hoomi cabinet, or lend a hand in the production of forged precipitates; their impostures are miracles from the standpoint of the *Westminster Gazette*, and while they may not be altogether more unwilling than may be even that august organ to circumambulate the eternal verities, it would be a mystic circumambulation productive of magical results, and it would take place neither at Adyar nor Whitefriars, but in that special department of Shelley's "Unapparent" which is termed "Behind the Veil."

In this connection Mr. Harrison proffers for our acceptance the following statements:—(a) That there is a science founded on a knowledge of the laws which govern the spiritual region of causes, which has been handed down for centuries by oral tradition. (b) That the knowledge in question is the key to a power which would be dangerous if it became public property. (c) That at the same time as soon as the phenomena of the séance-room and the latest developments of hypnotism become subjects of investigation by trained observers, some secrets of this power will be sure to leak out; and here is an unavoidable danger. (d) That hence it has been deemed advisable by some who possess the key to the higher knowledge to impart certain facts to those who choose to receive them. In what way this course is likely to avert or to counterbalance the danger does not explicitly appear. (e) That the possessors of this key are divided into three parties, whom Mr. Harrison designates, for convenience, Esoterics, Liberals, and Brothers of the Left. The first are conservative, so to speak, and would withhold everything. The liberals, on the other hand, seem to favour a policy of partial unveiling. The Brothers of the Left are a party existing among occult fraternities in the interest of the Papacy, and are, in fact, the inner and controlling circle among the Jesuits. (f) That the efforts of the liberals of the last generation were concentrated on the indirect production of the phenomena of

modern Spiritualism, which phenomena are thus due not to the spirits of the dead but of the living, while the entire movement is an experiment on our civilisation to test its capability for receiving new truths without danger. The experiment proved a failure, and if Mr. Harrison's account does it justice, seems to reflect little credit on the judgment of the liberal possessors of the higher knowledge. (g) That the aspect of the heavens at the birth of Madame Blavatsky alarmed the prudent party. (h) That she, nevertheless, managed to obtain admission into an occult lodge in America, but was expelled soon afterwards. (i) That she threatened to make the American brotherhood shut up shop, and a conference of American and European occultists took place at Vienna in consequence. (j) That a course of action was decided on, which was to throw Madame Blavatsky into that state known to occultists as "in prison." It is an operation of ceremonial magic, "by means of which a wall of psychic influences may be built up around an individual who has become dangerous," and the result is a species of entrancement characterised by fantastic visions. While in this state Madame Blavatsky believed herself to be in Thibet, but she was really at Khatmandu. The responsibility for this course rests with the American brotherhood and was disapproved of by European occultists. Mr. Harrison's account is, however, not a little confusing. We infer that the Vienna conference was unanimous as to its course of action, and yet the action is referable only to the American section. What that section expected to gain by it does not appear. (k) That Madame Blavatsky emerged from this state of imprisonment a Thibetan Buddhist and the prophetess of a new religion, and her appearance necessitated a total change in the former policy of secrecy because, whether for good or evil, she made public an immense mass of information in regard to matters never spoken of outside certain societies.

As Mr. Harrison has explained it, a more inconsequential course of action on the part of rival factions among possessors of the higher knowledge could not well be imagined. It may be that Mr. Harrison is hampered by inability to say all that he would like, but the impression that we bring away from his narrative is that the transcendental fraternities are in a somewhat muddled condition, and about as capable of managing their affairs as the most corrupt and incompetent district council. The moral aspect of all this transcendental trickery is about on a par with its intelligence, and whether Mr. Harrison is constitutionally unable to put his points clearly or is checked by restrictions in the use of the information he has received, the fact remains that the first chapters of the "Transcendental Universe" are an exceedingly cloudy exposition of an exceedingly shady business.

But the crucial point of our criticism has not yet been raised. Are we really bound to believe that possessors of the higher knowledge have plotted and counterplotted in a manner so senseless as to be *a priori* improbable in illuminated

persons, and so deficient also in elementary rectitude? What is the evidence for these things? Well, there is no evidence. Mr. Harrison tells us that he is permitted to make certain explanations, that he can say no more, and that we must take them and be thankful. The explanations are unacceptably bad. We do not like to say rudely, Why should we believe Mr. Harrison? but rather to expostulate with him courteously and to ask whether it is really at all reasonable at this day to put on record a series of extraordinary and unaccountable statements and require us to receive them on the sole authority of an altogether unknown gentleman. Mr. Harrison puts both himself and us in an exceedingly disagreeable position; we do not wish to doubt him, but he does ask a great deal of our confidence. What purpose on earth could it have served the Transcendental Societies to inspire Madame Blavatsky with a bogus mission? No, all this does not help us to understand the genesis of Theosophy, it is simply a further confusion of the issues.

But it must not be supposed that Mr. Harrison's book is solely devoted to the "conflict Behind the Veil which resulted in the formation of the Theosophical Society." That is only the preliminary subject. There are large sections devoted to the evolution of the God-idea, to the orders in the Celestial Hierarchy, to the mystery of the eighth sphere, to the Satanic myth, the information in each case claiming an authoritative source in communications received, the author does not explain how, from inner circles of knowledge. All these are distinctly interesting reading, and deserve further notice than can be given in this place. There is room, however, to wish that Mr. Harrison had made plainer his personal position. His remarks upon Christian polytheism seem to consort rather strangely with his continual insistence on the doctrines of the undivided Trinity and the Word made Flesh. Mr. Harrison deals indeed suggestively with many problems, but seems to offer us no complete and coherent system. At the same time he writes with exceeding facility and shows a wide range of reading.



Sonnet.

NOT what I am contents me, 'tis the thought
Of what *I shall be* fills me with delight,
Let me but grow awhile in sunshine bright
And drink celestial air with spring-time fraught,
Then shall I shew what wondrous things are wrought
In secret; then, with glistening leaves bedight,
I shall forget dark winter's gloomy plight,
And find the atmosphere so long time sought.
Blow, rain and shine upon these spirits, Lord,
With Thy awaking breath bring forth the flowers
So deeply buried in these hearts of ours,
Speak Thou to them the life inspiring word,
O urge them upward to the light, afford
A fitting season for evolving powers!

ISA. J. SOUTHERN.

The New Priesthood:

A PARABLE.

THE mystical secret of true spiritual election—that secret which once realised constitutes election, and turns the poetic dreamer into the man who sees—flashed on me in a green lane going out of a great City which lay sleeping in the moonlight, but after a troubled manner, for the night was long, and there were many ghosts in the by-ways, many unaccountable shapes in dark corners, and no true rest anywhere. It had also seemed long to the morning for those who watched in the walls. Now, I had watched with the rest and was weary, but something protested within me, and I went out, as I have said, into the dim places beyond, passing forth by the Eastern Gate, because, if anywhere, it might be Morning on the Hills, and it was my hope to behold the Light. But it was not yet the hour of the Day Star, and the Moon, mingling with the mist, distorted everything with its grey magic.

Looking round me I beheld a Garden of Dead Men lying hushed on my left side, and I saw that the Sleep of the Dead was sweeter than the sleep of the City, because no bells or voices disturbed it, and, better still, there were no ghosts to vex it; of a truth there was only the wind in the corners crooning pleasant lullabies. It was then and there that the secret I speak of came to me, and in a moment the past was evoked, so that I beheld myself a Child of Destiny. I saw also that the Night was certainly passing and that it would be Morning presently. Thereupon I returned to the Great City, and abode in it a long time. The Moon was obscured by tempest, and the Darkness was very dense, but there were certain Watchers in the Citadels who assured me by their observations that the pale luminary was westerling, and that in very truth it would not be long till Morning, so we prepared ourselves against the Rising of the Sun, at which hour the King was expected in the City. Thereat I fell to thinking upon the King, unto whom I had been faithful in my heart; yea, even amidst many follies, I had ever loved the King. At the same moment there rose up the impressive vision of that great and splendid Temple wherein I had served in childhood. I determined to revisit it, and entered the sacred threshold, as it were, upon Easter Day; but it was still night in the City, and the great rite of old had become a dreamer's pageant, full of vague splendours which stirred the sleeping senses but could not awake the minds of the worshippers. These indeed were lulled into a deeper lethargy, so that I despaired of the Great Awakening. After a space, in the midst of the ministry, I beheld a comely youth, having his own drapery of white about the body, whereas the others had borrowed mantles which were the property of the Temple, and he filled my former place; for I also had served there in vestments which were not my own, till the hour came when I laid all vestments by, and went out into the

City. I discerned by my spiritual insight that this was the Pontifex of the Life to Come—what time it should be morning everywhere.

When the celebration was over, and all had departed sadly, with the veil of sleep upon their faces, I entered by a small door into the Sacramentum, that I might speak with the Beautiful Youth, but I discovered myself suddenly in a white, straight, and narrow path passing over a lush meadow which the dew of heaven had moistened, and so leading to a four-square Garden of supernatural loveliness, which was the Youth's abode. I tarried there conversing on the New Life which would come to man in the Morning, and was initiated into the spiritual mysteries connected with the young Master of the Garden. I at length bade him farewell and departed in search of gifts, wherewith it was my resolve to enrich him on his bridal day, which was the King's Day in the Morning. But the ships were at anchor with furled sails in the harbour, and there was no stir of life except on the great, unrestful, wandering waste of ocean, which cried terribly in the moonlight, and broke in a long white line of angry surf, chafing beyond the bar. The vast warehouses, emporiums, and shops of the City—these also were barred and locked. There were no gifts in the city for the endowment of the Priest to come. I strove to awaken the sleepers, but they had many dreams, while the ministers of the Temple were content with the flesh of the offerings, and were drugged by the fumes thereof so that they did not comprehend my vision. Even the Warders on the Citadels, who measured the time till Morning and the way of the Moon in heaven—these would not hear me, saying that the lights in the Temple had been set up by the hands of men, and never the Morning splendour, nor ever the Sun of Justice, nor yet the King's Morning, were like to be found therein. Then I saw that there was Night in the Citadels, and that the Watchers also dreamed.

Thus it fell out, after a long lapse, that I returned even as I had come, and with empty hands I entered the Temple, on the Parasceve, but the youth's place was vacant. I passed presently into the Sacramentum and paused in dejection at a long window looking out upon a pathless heath, where the night was very deep and the mists sad and the winds had the wail of Iscariot. Shuddering I returned into the Temple, and casting myself on my knees upon the steps in front of the altar, I beheld that it was bare and weeded in woful black, while the *Sanctum Sanctorum* stood open and was void of any presence within. As I knelt in begloomed meditation, as the darkness deepened in the place, as the storm began raging without, and as the sea's voice with a far-off sound seemed to measure the eternal loss, behold, the air gave up silently the apparition of an angel, who, shewing me the empty tabernacle, bade me remark that the spirit of the place had departed! I felt my heart become frozen within me at these terrible words and at the images they presented to my mind. A voice, issuing from the furthest end of the Temple, uttered clearly, and without

haste or excitement: "Let us depart hence!" I fled in anguish, and in the wind and the driving rain, I passed through the dark wintry streets to a lonely lodging in a remote part of that crowded City. For being awake, as it seemed to me, I was unknown and very solitary in the midst of those dreaming multitudes.

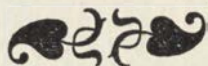
This lodging, albeit exceedingly humble, was in no sense devoid of solace, and was indeed a home, for it contained what my imagination had created. In an inner chamber there was an altar where a light burned which I had kindled long ago with my own hands, and it was trimmed daily in the hope of the time of Morning, when all men's lights die out. Perfumes and oblations were offered at this shrine after the same manner that many other Watchers have thought to make night tolerable in the desolation of their dark hours. In this sanctuary of my inmost soul I set myself to consider how the beautiful Master of the Garden might be manifested to earth and man.

The Book of Single Chords and of Monologues, which had been given me in the youth of the spirit, when I deemed that the City was awake, and never doubted that it was Morning somewhere on the hills, however darkness lingered amidst the streets and the watercourses of the populous solitude—that still divine book lay open before me, full of insight and enthusiasm. The within-written meaning of one of its fair and gentle episodes spoke to me after this wise:—"In that 'pure land lying in the pure sky,' which the sublime Plato dreamed of, in the Soul's Home, there dwelleth a most bright, ethereal being—thy true self, thy higher consciousness, thine own ideal of life. This sexless being, radiant and lovely as it is, and the source of thy highest inspiration, depends on thee. Thy good deeds, thy pure and holy thoughts, thy noble purposes, clothe it with a vesture of light, but every evil action, every thought which violates thy nature's integrity, stains and disfigures this bright one, who must face thee after death, when, if it be thus deformed, how wilt thou meet it? From 'the pure land lying in the pure sky' thou wilt be again sent on a long and toilsome pilgrimage in search of the lost beauty and new bridal garments of thy true self: when and where wilt thou find them? Learn then at once that every good and kindly deed, each act in which thou hast renounced thyself for others, is a star in the crown of that transcendent Seraph, and a new ray woven in its robe of light. Remember also that this Celestial Self has no separate existence apart from thee; it is thou truly, who in life hast never beheld thy real self in any mirror; but after death, thy Soul going forward approaches the true faithful mirror of eternity, which reveals thee to thyself for the first time as thou art; and the vision coming forward as thou approachest that celestial glass is bright or blackened, according to the manner of thine earthly life."

Hereat I closed the book, considering somewhat bitterly that it was good and well written, but that I was alone in a city of sleep. Then said my Soul, speaking within me from the centre place of

her light :—"Be not dejected or deceived ! The Master of the Garden abides amidst the virgins of the symbolic prophecy. He is one with me, even as I am one with thee. I am thy true Soul, and he is my Divine Spirit. There is no priesthood but this, and man is his own minister. He appeared to thee in the Temple of thy childhood because there is no religion which does not ultimately rest on this truth. But so long as the priests of the altar are content with the offerings of the altar, and partake of the flesh of the sacrifice, so long the true priesthood is without operation in the City, and so long the City will sleep. But thou wakest, and even in this troubled world of melancholy dreams the priesthood is possible to the watchers. Do thou enter once more into my sacred precinct. I am the garden which thou sawest, and the Master, be sure, is not far from the place which he has planted and watered."

I was comforted by these words, and with exceeding joy and thankfulness I began to dwell in my Soul, and to make ready for the return of the Master, and for the King's coming in the Morning. And looking from this Garden of my Soul towards the hills which are Eastward of the City, I beheld the first tincture of the light and the glory, so that I know the Morning cometh. I am ready at any moment, as with beautiful feet upon the mountains, to bring glad tidings near. There is a stir through the whole land which is a sure sign of the daybreak, and a hush of sleep in the City which goes before the Great Awakening.



The Marriage in Cana.

[John ii., 1-11.]

AN INTERPRETATION FOR THE TIMES.

THE ARGUMENT.

THE waterpots of outward purifying stand in public sight, but they are empty. It is discovered that joy has become limited in supply ; for wine is that which maketh glad the heart of man. Then, saith the Lord, "Fill the waterpots with water ; let them really hold what they profess to hold." The waterpots are filled up to the brim. People try, that is, to realise clearly what their religious profession means. But what is the true use of the water ? To wash hands and feet with it would be to desire to appear outwardly clean in the eyes of man. The Lord's word is,—It must be drawn out, and borne to the governor of the feast, not to wash his feet with, but to drink. The drinking signifies genuine effort, not merely to appear, but actually to be obedient to the plain commands of God ;

not to profess to serve Him, but to serve Him really in deed and in truth. It seems at first that to do this must be hard and distasteful, because there is no "Spirit" in water, and all joy is in the spontaneity of the spirit. But when, in obedience to conscience, a man tries earnestly to make his religion *an inner thing*, and not a matter of mere outward appearance, then the power of God meets and transforms his efforts, and the cold water of struggle to fulfil admitted duty becomes the new wine of God's heavenly kingdom, far sweeter and more truly joy-giving than the oldest and ripest wine of mere earthly, external delight.

THE INTERPRETATION.

There was a man once who, living in a Christian land, had been brought up in the Christian faith ; and—growing up therein—was to the eye of man a decent and consistent professor ; attending church, reading the Bible, and giving alms as he could afford without inconveniencing himself thereby. He had a large and lucrative business ; but, alas ! though the land was professedly Christian, so highly did all men estimate worldly luxury and comfort, that the consequence of this, intense competition, had so dominated and distorted the conditions of commerce and the relations of man to man, that it was almost impossible to be strictly truthful in business, and quite impossible to avoid frequently benefitting by the loss of another. Whenever any chance enabled unscrupulous employers of labour to reduce the price paid for work of any kind, they at once so reduced it ; whereby others were partly invited, partly driven, to follow their example ; for unless they could sell as cheap as others they would gain no custom ; and of course they could not cheapen their wares by taking smaller profits themselves, for that would have involved their sinking lower in the social scale, and the diminishing instead of the increasing of their comforts. Wherefore they also were compelled, if they would keep equal, to reduce the price paid to labour ; whereby the labourers soon found that happening to themselves which their employers were unwilling to experience ; they sank down in the social scale, until, through hardship, misery, and hopelessness, they not only abandoned religion, but became sensual, brutal, and degraded.

All this, however, the class that benefited by the fact seemed to regard as no concern of theirs ; and as machinery was more and more used, the quality of the work was less and less dependent on the quality of the workman. It was all supposed to be the outcome of economic law, for whose operation no one was responsible ; and in the changing habits and character of the labourers, rich men saw, not the consequence, but the cause of their failure in the battle of life.

But one year there came to the town where dwelt the man of whom this story tells, a preacher whose words were not as the easy, non-committal discourses of the generality of the preachers of the day. "Ye Christians," he would say, "know ye what to be a Christian means ? Does it mean merely to comply with the requirements of men ; or does it mean

to obey God, and imitate the example of Christ? Lo! God commands that ye love your neighbours as yourselves; and Christ, for the love of man, laid aside His glory, and accepted a life out of all comparison lower for Him than anything to which ye could fall would be for you. But ye say in effect: 'We will love ourselves first, and then any love we may have to spare—not needing it ourselves—we will bestow upon our brothers.' And all your effort is to raise yourselves to what ye regard as higher conditions of life, or at all events to keep yourselves where ye now are, and resist any loss of position, and of those comforts which—so welded to them have ye grown, that ye can better live without God than without them. Be not deceived; God is not mocked: and if ye regard not Him now, take heed lest He regard not you in that day when ye shall cry to Him because the world in which ye rejoice is passing away from you."

Now there is in every man, howsoever deeply he may keep it hidden beneath the plane of consciousness, a spirit which can discern things that differ, and knoweth the true from the false, even as a babe knoweth its mother's milk from vinegar. And as he heard these words God gave power to the inner spirit of the man, so that its voice was heard in his consciousness, saying, "Lo! this witness is true." And there was no power in him to contradict that saying, for the spirit that spoke was his own spirit, he himself: he felt and knew that it was so.

And thereupon he went home, and taking his Bible from the shelf he sat down to read earnestly therein. And he read, "Look not everyone on his own things, but everyone also on the things of others." (Phil. 2.4.) He read too of the Lord, how He lived, and how He commanded those who would follow Him to live; saying, "Whosoever he be of you that forsaketh not all that he hath, he cannot be my disciple." (Luke 14, 33.) And, as he read, all his soul was stirred to its depths, for he saw that he must now be compelled to the supreme choice whether he would obey Christ or his own self-love. And at the same time he felt that he had in reality no choice, for he could not, *not* believe in God as God; and his heart said to him, "Even if thou couldst so force and manipulate thy mind as to disbelieve, would thy disbelief in the reality make the reality not real?" He could not deny his faith, and yet he now saw that to accept it would be to be committed to a life that to him, as he yet was, seemed not worth living. It was as though for the first time he saw the Lord as He really was, and knew that, what he saw, that he himself was bound to grow up to be like unto; and he cried in bitterness, "What shall I do? The waterpots of external purifying have stood in my house where all could see them, and seeing them expect to see me clean from all stains visible to the eye of man. But if they have thought me so clean, I know now and cannot deny that it has been so only in their thought and not in the actuality of my life. I am stained; and I have succeeded in hiding the stains even from myself, behind these waterpots of profession and respectability. And whereas my religious profession was sweet to me, and I valued myself upon it, and thought it the best of good wine, making glad the heart of man, now I see that, instead thereof, it was juice compressed from

the deadly berries of spiritual narcotics, which lull the conscience into security, and say 'Peace, peace,' where all should be war and earnest striving. Thus do I stand convicted of myself before myself. My peace of mind is gone; my self-satisfaction is shattered: and my life seems as if henceforth it must be a nightmare agony of seeing what I ought to be, without the power to be it, and knowing what I ought to hate, while every dearest feeling within is pulsing strongly with the love of it."

Thus through the mercy of the Lord, and by the light shed by one real vision of Him, even though but dimly seen, did the false wine of self-satisfaction and empty professionalism fail this man; and he knew his want, and cried for light and guidance.

Therefore to him said the Lord (through the man's own spirit speaking from the depths of his being, of which before this he had never been conscious), "Son, thou must be patient, and bear this cross as I bore Mine, until the hour of deliverance comes."

And for some time he had no power, and seemed to gain no further help or light. He still kept on his business as before; only now the real spirit of it was manifest to him, and it was hateful to his soul; though to what seemed also to be his soul its fruits were sweet; for they were wealth, and all the comforts that wealth brings. He had never loved selfishness, but he had seen and desired its fruits; yea, and had cultivated them, so that now the roots thereof were deep fixed in his (seeming) nature, and to pluck them up was like plucking up himself. Yet to let them remain was equally terrible to that other side of himself, now for the first time making its presence known to his consciousness. To his lower self it was agony to go on; to his higher it was agony to stand still. Yea, and even when he would have gone on, what to do next he saw not; so that he almost longed for death: for to live as Christ in the conditions of society in which he found himself seemed to involve falling into beggary, and the risk of starvation not only for himself, but also for his family.

Therefore at last his distress reached such a pitch that the misery of remaining as he was seemed worse than anything that might happen from advancing; and he looked only to see where the advance should begin, saying, "Lord, whatsoever Thou biddest I will do it."

Then said the Lord to him through the internal voice, "Lo! now thou art conscious that thy life lacks the wine of true joy; and art emptied of what kept thee back from following Me. Thou hast tried the guidance of thine own will, and it has brought thee to an unendurable pass. I know thy distress and longing; for think not that any suffer and I suffer not with and in them; yea, and in a mystery *that in thee which suffers is I*. Now as to what thou shouldst do; know that all things must come in due order, and thou must begin at the beginning. Look at this thy religious profession which thou hast likened unto waterpots of outward purifying. It means something; it implies a rule of life, an idea of duty and conduct. Realise fully, first, what this is. Bring clearly before thy mind that purity, even though thou hast thought of it but as an outward purity. Realise what it is by realising what thou would'st be if thou wert actually

as thou hast desired that men should think of thee. Thus shall thy waterpots be filled, and the way to the next stage prepared."

And the man bowed his head meekly; and went and considered. And he saw that the Bible means that man needs guidance because his outer impulses and loves that seek to guide him are blind guides. Therefore he resolved, I will henceforth not reverence Holy Scripture without following it in all things, but will both follow and reverence. Also he saw that Common Prayer and common worship mean that men's real interests are such that they can seek them in common; not one striving against another, and each praying privately to God to bless his own efforts to advance himself, whatever might happen to others; but all uniting in Common Prayer to the great Father of all, whose true gifts are in such abundance that all may have as much as they desire, and yet the store be in no way exhausted. And he said, "Henceforth, as I worship with my fellows, I will work with, and not in independence of, still less in antagonism to, them." Also he saw that in Holy Communion it is involved that all men are one family of brethren in God; and he resolved, "Henceforth I will act upon this, and will not admit fellowship with the poor at the Lord's Table, and deny it at my own; for surely it is a scandal and a sin that men should confess brotherhood in one place, and refuse to confess it in another." He saw also what sort of life the commandments imply: God loved first with the whole heart, and our fellows as ourselves; and he resolved, "I will try henceforth to be thus: no man shall go hungry that I may be filled, or find his income reduced that mine may be maintained or increased."

Then said the Lord to him, "Lo! now thou hast filled thy waterpots. There are now two courses open to thee. Either to be content to strive to seem thus to men, to make them think so of thee, without affecting that in thyself that men cannot see; or to strive to purge thyself at the source and fountain-head of act; that is, the Will."

And he said, "Lord, it is hard to affect Will. This knowledge that I have is, I feel, but head knowledge, and fitter to colour the mere outer profession than to cleanse and purify my inward Will. Wilt Thou therefore give me not water to drink, but the wine of a regenerated Will, that does right joyfully and spontaneously?"

And the Lord replied, "Nay, said I not to thee that everything must come in its due order? If thou usest this knowledge only for outward purifying it will soon become polluted and waste. If thou desirest to make real progress thou must resolve to drink it, to take it into thyself, and let it enter within thee; and, if it give thee not the fullest abundance of joy, it may at least satisfy thy sense of thirst." Then said the man, "Thy will be done."

And as he said, so he earnestly tried to do. Not content with outer holiness in the eyes of man, he strove to repress the liking for the fruits of sin which was in him: he longed to become in spirit and in truth what he would seem to the world to be.

And the time seemed long and the fight hard, and even at times hopeless. But secretly the Lord lent him strength, until, as he fought, the battle became a joy to him, for now he felt that he was indeed fighting

and not weakly yielding; and the truth he tried to live out became ever sweeter and dearer to him, until at last he cried, "Lord, Thou hast heard my prayer, and instead of the cold water brought by smiting out of the stony rock of my heart, the rock has been broken up, the stony heart has become warm, soft flesh, and my drink is no longer water, effort without spirit, but effort united with spirit, and is changed into the invigorating wine that maketh glad the heart of man."

And thus the divine order was maintained; thus that which had begun in truth learned from without, head knowledge, and, because not strong enough to contend with a heart not yet regenerate, degenerated so often into an empty form of truth devoid of power, was by the Lord so changed that it could now operate within and with, and not without and upon, the heart, and the truth became, not merely revered because it was true, but loved because it was good.

But this will only be when men fill the waterpots of external respectability with water, and, drawing out therefrom, bear to the Governor of the feast, not to wash his feet with, but to drink. It is in the drinking that the water becomes wine.

ALPHA.



What is Alchemy?

WHEN the transcendental interpretation of alchemical literature was first enunciated, the Leyden papyri had indeed been unrolled, but they had not been published, and so also the Greek literature of transmutation, unprinted and untranslated, was only available to specialists. This same interpretation belongs to a period when it was very generally supposed that Greece and Egypt were sanctuaries of chemical as well as transcendental wisdom. In a word, the *origines* of alchemy were unknown except by legend. Now, the second paper of the present series established the character of the Leyden papyrus numbered X. in the series, and it was seen that there was nothing transcendental about it. On the other hand, it was stated in the third paper that the Byzantine collection of Greek alchemists uses the same language, much of the same symbolism, and methods that are identical with those of the mediæval Latin adepts, whose writings are the material on which the transcendental hypothesis of alchemy has been exclusively based, plus whatsoever may be literally genuine in the so-called Latin translations of Arabian writers. Does the Byzantine collection tolerate the transcendental hypothesis? Let it be regarded by itself for a moment, putting aside on the one hand what it borrowed from those sources of which the Leyden Papyrus is a survival, and

on the other what it lent to the long line of literature which came after it. Let it be taken consecutively as it is found in the most precious publication of Berthelot. There is a dedication which exalts the sovereign matter, and seems almost to deify those who are acquainted therewith; obviously a spiritual interpretation might be placed upon it; obviously, also, that interpretation might be quite erroneous. It is followed by an alphabetical *Lexicon of Chrysopeia*, which explains the sense of the symbolical and technical terms made use of in the general text. Those explanations are simply chemical. The Seed of Venus is verdigris; Dew, which is a favourite symbol with all alchemists, is explained to be mercury extracted from arsenic, *i.e.*, sublimed arsenic; the Sacred Stone is chrysolite, though it is also the Concealed Mystery; Magnesia, that great secret of all Hermetic philosophy, is defined as white lead, pyrites, crude vinegar, and female antimony, *i.e.*, native sulphur of antimony. The list might be cited indefinitely, but it would be to no purpose here. The *Lexicon* is followed by a variety of short fragmentary treatises in which all sorts of substances that are well known to chemists, besides many which cannot now be certainly identified, are mentioned; here again there is much which might be interpreted mystically, and yet such a construction may be only the pardonable misreading of unintelligible documents. In the copious annotations appended to these texts by M. Berthelot, the allusions are, of course, read chemically. Even amidst the mystical profundities of the address of *Isis to Horus*, he distinguishes allusions to recondite processes of physical transmutation. About the fragments on the Fabrication of Asem and of Cinnabar, and many others, there is no doubt of their chemical purpose. Among the more extended treatises, that which is attributed to Democritus, concerning things natural and mystic, seems also unmistakably chemical; although it does term the tincture, the Medicine of the Soul and the deliverance from all evil, there is no accent of the transcendental. As much may be affirmed of the discourse addressed to Leucippus, under the same pseudonymous attribution. The epistle of Synesius to Dioscorus, which is a commentary on pseudo-Democritus, or, rather, a preamble thereto, exalts that mythical personage, but offers no mystical interpretation of the writings it pretends to explain. On the other hand, it must be frankly admitted the treatise of Olympiodorus contains material which would be as valuable to the transcendental hypothesis as anything that has been cited from mediæval writers—for example, that the ancient philosophers applied philosophy to art *by the way of science*—that Zosimus, the crown of philosophers, preaches union with the Divine, and the contemptuous rejection of matter—that what is stated concerning minera is an allegory, for the philosophers are concerned not with minera but substance. Yet passages like these must be read with their context, and the context is against the hypothesis. The secret of the Sacred Art, of the Royal Art, is literally explained to be the

King's secret, the command of material wealth, and it was secret because it was unbecoming that any except monarchs and priests should be acquainted with it. The philosopher Zosimus, who is exalted by Olympiodorus, clothes much of his instructions in symbolical visions, and the extensive fragments which remain of him are specially rich in that bizarre terminology which characterized the later adepts, while he discusses the same questions which most exercised them, as, for example, the time of the work. He is neither less nor more transcendental than are these others. He speaks often in language mysterious and exalted upon things which are capable of being understood spiritually, but he speaks also of innumerable material substances, and of the methods of chemically operating thereon. In one place he explicitly distinguishes that there are two sciences and two wisdoms, of which one is concerned with the purification of the soul, and the other with the purification of copper into gold. The fragments on furnaces and other appliances seem final as regards the material object of the art in its practical application. The writers who follow Zosimus in the collection, give much the same result. Pelagus uses no expressions capable of transcendental interpretation. Ostanès gives the quantities and names the materials which are supposed to enter into the composition of the all-important Divine Water. Agathodaimon has also technical recipes, and so of the rest, including the processes of the so-called Iamblicus, and the chemical treatise which, by a still more extraordinary attribution, is referred to Moses. The extended fragments on purely practical matters, such as the metallurgy of gold, the tincture of Persian copper, the colouring of precious stones, do not need investigation for the purposes of a spiritual hypothesis, their fraudulent nature being sufficiently transparent, despite their invoking the intervention of the grace of God.

There is one other matter upon which it is needful to insist here. The priceless manuscripts upon which M. Berthelot's collection is based contain illustrations of the chemical vessels employed in the processes which are detailed in the text, and these vessels are the early and rude form of some which are still in use. This is a point to be marked, as it seems to point to the conclusion that the investigation of even merely material substances inevitably had a mystic aspect to the minds which pursued them in the infancy of physical science.



OVER pain and grief exalted,
Ye are throned too high to bless
Those who have not duly drunken
Life's last dregs of bitterness.

Once your righteous prayers had access
To the everlasting ear—
Has their ancient virtue vanish'd
Now ye are to God so near.

All Saints' Day.

C. G. S. M.



Haunts of the English Mystics.

NO. 2.—JOHN DEE.

ABOUT the astrologer of Queen Elizabeth a century of marvels gather. Learned in the courses of the stars, he was also reputed an alchemist; possessed as people supposed him to be of the secret of transmuting metals, he had also the complement thereof, the elixir which prolonged life and even renewed youth; man of the exact sciences, accomplished and inventive mathematician, he yet practiced magic and interrogated the spirits of the crystal. Protected by the royal favour, honoured by the court, visited by foreigners of distinction, he was still in danger from the fury of the common people who regarded him as a wizard. Himself an upright man, so far as it is possible to judge, whose private manuscripts reveal him also as sincerely devout and religious, he yet was associated intimately with one who is accused of rank imposture, is supposed to have been pilloried for forgery, and afterwards to have lost his ears. These are some of the anomalies concerning Doctor John Dee. Add to this that the date and manner of his death are matters which have been held to be uncertain, and that some have not hesitated to affirm that he was in reality alive for nearly a quarter of a century longer than is generally supposed, so that he passed the centenarian period; add also that one among the latest hypotheses in account with the Rosicrucian Mystery refers the foundation of that order to the Elizabethan doctor; add further, in this connection, that a work said to have been written by Dee in the year 1564, though it was not published

till 1581, albeit in no sense Rosicrucian itself, became of Rosicrucian importance, as will be shown in its proper place elsewhere in this Magazine. Dr. John Dee, it is evident, take him altogether, is a man of no small glamour or mystery, as also that excellent romance testifies which was written by one, Ainsworth, concerning the plot and treason of Master Guido Fawkes.

The special local habitation which connects with the subject of this paper is the banks of the Thames at Mortlake. Kentish Bersted, noticed last month as the place of the birth and burial of Robert Fludd, is a nest of hillside fragrance hushed within the charmed circle of protecting downs, but Mortlake at the present day is a vulgarized suburb of London, indisputably associated with priggish and cocknefied Putney, with woeful and marshy Barnes, and never wholly unconnected with the suspensional horrors of Hammersmith Bridge. It has some historic associations not much worth a reference, but the League of the White Rose may still shudder at the traditional house rather gratuitously referred to the Lord Protector and another once consecrated, or otherwise, by the presence of his General, Ireton. From such memories as these it is pleasant to turn and contemplate the peaceful figure of Dr. John Dee. He is under rather than above the middle height; he is stout rather than thin; he is most usually habited in black, with silver buckles on his shoes, with knee breeches, with a skull cap. So far as silken lace and fine velvet will permit of it, he attires richly when alchemy has flourished with him, but sometimes his vestments are worn, that is when his crucibles have broken and his varlet has misgoverned the fire. At such times royalty will send him so many

crowns or florins with which to keep his Christmas, or so many angels because the right honourable, the Earl of Leicester, would dine with him "two daies after." You may picture him with his wonderful crystal, the great, genuine, clouded, and potent pebble, set in an ominous frame, over which he prayed and invoked, and wherein his "skryer," the gifted, unscrupulous, much-abused Edward Kelly, beheld and spoke with spirits, with Uriel, Ariel, Orfiel, Metron, Anatron, and so on to infinity, as a certain "faithful relation" testifies to this day. There are many portraits of Dee, looking usually serene and collected, and hinting little of the mysteries by which he was encompassed. That which appears at the head of this brief memoir has not been selected as the best or most authentic, but rather as the nearest to hand, for those which are most to be preferred are unfortunately least accessible. That of his

Mortlake lies, and that John Dee himself departed eastward to join the undying alchemist Flamel, and to be followed in due course by the whole Turba of migrating Rosy-cross adepts. For the Rosicrucians have orientated long ago, as one Neuhusius testifies. However this may be, there is nothing at the present day which identifies Mortlake with one of the most distinguished of its inhabitants. Poets, as the author of *Philip Van Artevelde*; premiers, as the first Lord Sidmouth; Lord Mayors of London, as Sir William Barnard; actors even, as Phillips, the friend of Shakespeare, are among the celebrities who abode here in life or rest here in death. House or site of house, monument or tablet—some relic—witnesses concerning most of them, but of Dee there is nothing. He may have been buried beneath the stones of the church floor, or he may lie beneath the grass of the crowded and now closed churchyard. No



companion Kelly, reproduced at this point, is, so far as our knowledge goes, the only one which pretends to represent him, though on what authority is unknown. It is derived from Sibley's well-known but not altogether respected "Illustration of the Occult Sciences." Mr. Ebenezer Sibley, albeit he forecast horoscopes, is not an altogether credible gentleman, and his vast volume contains some notable absurdities.

The memory of John Dee has perished from the drowsy, riverside town which he once adorned and mystified. Probably few people, even if they have been modified by mysticism, are aware that he lies in the churchyard of Mortlake. Yes, he is there, in spite of the Great Elixir, medicine of men and metals, and in spite of Rosicrucian hypotheses, unless indeed it be that the tradition of

one knows. The site of his cottage is forgotten. Of the church which existed at his day only the tower remains; the body of the building belongs to the Georgian period; the chancel, with its fine Eastern window, is of yesterday. Yet some interest still attaches to the edifice, for it was over against the church wall that Dr. Dee exhibited on one occasion his crystal to Queen Elizabeth, who had come to visit him accompanied by the whole Court and Privy Council, and the royal gentlewoman is said to have found great contentment and delight over that which she beheld therein. Here then is the picture of this church, since it is well to know by what walls an English Sovereign and an English Mystic, who held a special license in Alchemy, once "skryed" in a crystal. One reason for giving it is to save well-intentioned



persons from the misery of visiting Mortlake, more especially on a day in November when the river is abject and melancholy, the banks are damp and dripping, and on the waste of the Middlesex side the horrible spectres of iron cranes loom through the mist. It is ghostly enough at Mortlake in November even at the close of a pleasant Sabbath Day, but the ghostly quality is devoid of any fascination. Dead leaves are on the tow-path; desolate empty houses, with faded worm-eaten shutters, and countless broken windows, stare sadly at the forlorn prospect. Repulsive debris float slowly with an unnoticeable tide up-stream. It is precisely one of those waterlogged, weedy places where mere wretchedness would drive a materialist into mysticism, and where deadly dulness would tempt a mystic into transcendental trickery. It would probably be a good place for evocations; at least there could be no difficulty in transferring the mists of the river into the cloud which precedes vision in a magic crystal. There are quaint, old-fashioned, creeper-clad houses in rows here and there, which would be picturesque anywhere except in immediate contiguity to that particularly sordid railway bridge which spans the river. There is vacant land unlimited declared eligible by its agents, but to be shunned by all ghost-fearing persons. O hopeless and incurable dulness merged mostly in the mist of the river at its most dull and hopeless bend! Wapping may sometimes look winsome, and attractive the reaches of Ratcliffe, but Mortlake will never spell anything but misery to the mind capable of sentiment.

In these "Haunts of the English Mystics" which illustrate the local habitations affected by some great names of transcendentalism, it is not designed to touch otherwise than with extreme lightness upon the histories of the personages that are concerned. The life of Doctor Dee and his associate Edward Kelly is a veritable romance of alchemy, none the less fascinating reading because, so far as Kelly was concerned, it has a reasonable leaven of trickery. It has also its tragical element, as becomes Hermetic biography. Of all these matters a full and authentic account will be found in an extended introduction to the *Alchemical Writings of Edward Kelley*, issued recently by the publishers of this magazine.

Here it is sufficient merely to mention in passing that one of them is said to have discovered the red and white powders of projection at Glastonbury, that afterwards they travelled in alchemy, visiting many continental countries, and performing fabulous exploits in transmutations, besides incessant divinations in the magic crystal. But the Emperor Rudolph II. imprisoned Kelley hoping to extract his supposed Hermetic secrets, and he died in attempting to escape. Doctor Dee survived him many years, and became warden of Manchester College, but his life closed in poverty; the services which he rendered to mathematical science were obscured by his necromantic reputation, and to be forgotten even while alive was the fate which befel the Queen's own alchemist and the author of *Monas Hieroglyphica*.

The Rosicrucian Mystery.

IF information so scanty can be gleaned from an original manuscript treatise as is the case with the summary given last month of Fludd's *Short Explanation*, it is likely enough that printed books may not prove more explicit. In the case of the Kentish Mystic, that apologetic work, the innocence of which is so strenuously defended in the letter to James I., though it has many remarkable qualities, is, by no means informing as to the Rosicrucians themselves. It betrays no acquaintance with the order; its reasonings are based simply on abstract principles; it invokes the brethren as if they were persons so remote and exalted as to be almost beyond approach. It was stated last month that the *Apologia Compendiaria* is identical with the *Tractatus Apologeticus*, but a correction is needed here; it is, in fact, identical with the preface, and seems to have been little more than an *avant-courier* or advertisement of the more extended work which followed it. An elaborate epilogue is addressed to the brethren, wishing them salvation in Jesus Christ, whom they worship sincerely and purely. For the errors that may be found in his treatise the author humbly entreates forgiveness, saying that he is but a rude philosopher and an unworthy publisher of their praise. As to himself, he is one of some nobility, both as to his nation, his birth, his status, and his name; his bride is the desire of wisdom; his children are the fruits which are thence begotten; his body is but a prison; unto him the pleasures of the world are vain and deadly to the mind. He desires to be a glass unto himself, wherein he may contemplate what he is. He describes how with mind and with eye he has traversed almost all countries of Europe, dared the depths and tempests of the sea, withstood the labours of the mountains, the slippery descents of valleys, rude and savage shores, hostile cities, the pride, ambition, avarice, deceit, faithlessness, ignorance, and indolence of men, but he has nowhere discovered anyone who has attained to the height of felicity or has come rightly to know himself. Vanity of vanities is to be found everywhere, and all things are as vanity and wretchedness. Finally, he prays and beseeches them by their faith and by the ignorance of the age in true and pure philosophy, to be with him and to protect him, to be mindful of him and of their promises.

Supposing the Rosicrucian manifestoes to have emanated from a corporate society, this epilogue lends some colour to the supposition that Fludd belonged thereto, or was at least acquainted with the society "as to their persons," to cite the quaint expression made use of by Thomas Vaughan in a similar connection. But it is wholly a matter of inference, and amidst its quaint and melancholy panegyric upon the majesty of science in the past, there is no light shed upon the documents or the society which it defends. Indeed, the most amazing thing about the whole matter is the existence of so large a literature dealing with a single subject,

which neither friends nor enemies have succeeded in elucidating.

As already indicated, Robert Fludd is connected directly or indirectly with other Rosicrucian defences. There is the *Clavis Philosophia et Alchymia* and *Sophia cum Moria Certamen*. They are not acknowledged by the Kentish Mystic, but they are occupied exclusively with the defence of himself and his principles against Mersennus, Gassendus, Kepler, and other of his philosophical opponents abroad; they appeared in his lifetime, and there is little doubt that they must have had his authority. On the whole, indeed, there is no serious question that they were his own work published for obvious reasons, the one anonymously, the other under the designation of Joachim Fritz. Both these works contain Rosicrucian references, but, as in all other cases, they are not of an informing kind. The Calvinistic principles of the Fraternity are, however, hinted at in much the same language as in the epistle addressed to King James.

Thus, a prolonged search into the literature which grew up from the manifestoes of the order is essentially fruitless. Nor is there any special light to be derived from the history of Alchemy which is immediately antecedent. In the year 1591 it is said that Nicholas Barnaud travelled in search of philosophers or hermetic masters with the idea of incorporating them into a society. He was the author of several alchemical treatises, and he connects with Doctor Dee through the "skryer" of the Mortlake philosopher, Edward Kelley. Something of the same idea seems to have possessed him at a later period, when he addressed an epistle to all hermetic philosophers resident in France, entreating them to employ their art in the interests of the Church of Christ, and for the special benefit of King Henry or Prince Maurice of Nassau. In 1604 there appeared the supposed treatise of Michael Sendivogius, which is called "A New Light of Alchemy." It was written in reality by Alexander Seton, and it is important in the history of the science. This was the eve of the Rosicrucian revelation, but there are no lights in the work. Yet, curiously, a long series of forged letters were published in France something like fifty years after, and these connect Sendivogius with the foundation of a secret Hermetic Society, and, indeed, publish its constitutions. By another account, though here again the authority is doubtful, a deputation from the Rosicrucian Fraternity is supposed to have waited on Sendivogius at his castle on the frontiers of Poland and Silesia, and to have offered him initiation, which he very firmly declined. Evidently, the pupil of Alexander Seton, though his powder of projection was exhausted, thought he had nothing to learn from the *inconnue et nouvelle cabale* of the mysterious Christian Rosenkreutz.

At the same time it may be as well to state here once for all that every alchemical adept, indirectly or otherwise, bears witness to the perpetuity of some college of adepts, the centre of Hermetic knowledge, and the best avenue to initiation. The traces of its existence are plain in the Greek al-

chemists, the most ancient chemical literature to which reference is now possible.

From the works of Robert Fludd it is necessary to turn to the second of the Rosicrucian apologists following in the order of time, and this is Michael Maier, of whom a sufficiently extended account will be found in *The Real History of the Rosicrucians*. His defence of the order is contained in two tracts—*Silentium Post Clamores*, which is quite barren of any practical information, and *Themis Aurea*, in which there is some curious matter. This little work upon *The Laws of the Fraternity of R.C.* might for all that appears to the contrary in the text or the title, be published with Rosicrucian authority, so definite and *ex cathedra* are its statements. The Laws are six in number, and though they have been already published in *The Real History of the Rosicrucians*, they are sufficiently brief to admit of reproduction here.

I.—That no Rosicrucian should profess anything except to cure the sick, and that gratis.

II.—That the brethren should not be constrained to wear one kind of habit, but should follow the custom of the country in this matter.

III.—That every year, upon the day C, they should meet together at the House of the Holy Ghost, or account for their absence in writing.

IV.—That every brother should look about for a person worthy to succeed him at his death.

V.—That the letters R.C. should be their seal, mark, and character.

VI.—That the Fraternity should remain secret one hundred years.

The eloquence of the writer is concentrated on the task of proving that in all these conditions and articles there is nothing prejudicial or hurtful. So much labour seems scarcely to have been necessary, as no amount of commentary could make the point more certain than the articles themselves make it, and indeed the reasonings of the alchemist are a sequence of wearisome commonplaces—as, for example, that the founder of any society has a right to prescribe rules for its conduct, subject to the limitations of reason. It is evident, however, upon every page of the document that Michael Maier writes as one who is initiated, continually referring to "Our Father," *i.e.*, the founder of the Fraternity, and speaking in the name of the brethren. Surely from such a manifesto some information should be gleaned.



Concerning the Aura.

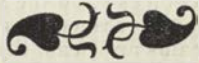
IN an age when the terminology of Occultism is becoming almost as well known as are the phenomena associated with it, it is perhaps almost unnecessary to explain that the term "aura" is used to indicate the subtle essence or fluid which is said to surround the human being. It has been described as an impalpable substance thrown off from the organism, and it constitutes, so to speak, the "sphere of influence" of the individual. When present

in a particular form and in a sufficient volume it may serve to relate its possessor to the inner conditions of existence, rendering possible the display of those powers associated with the medium or adept. Its reality has been demonstrated almost as well as any thing in physical science, and is, indeed, accepted by many materialists, who would be puzzled otherwise to account for the facts of hypnotism and magnetism. Naturally the most valuable testimony has been obtained from clairvoyants, who, however they may vary in their evidence concerning other phases of psychic manifestations, are singularly unanimous on this subject. By means of this spiritual or magnetic outflow they assert their ability to determine the character, disposition, and mental and physical state of the individual; and it is only just to say that they have well vindicated their claims in this respect. As in some other matters, however, while the facts are indisputable, the interpretation offered is still somewhat deficient in exactitude. Thus, it is well known that auras are frequently of various tones of colour, and we have sometimes noticed discrepancies in the meanings attached to the differing shades. Generally and broadly speaking, however, we believe blue is associated with the intellect, red or rose with the affections, and white or gold with the spiritual faculties. This is very much in accordance with generally received conceptions in respect of the significance of colours.

The interpenetration of worlds has its type in the interpenetration of auras. Seers have described the magnetic effluences of two persons who are in complete accord as interweaving or becoming blended. On the other hand, the "spheres" of individuals who are not in harmony have been depicted as battling against each other, looking the while "like pillars of mist." The halo or aureole encircling the heads of saints in mediæval paintings is therefore seen to be something more than a figment of the artists; it has frequently been observed by modern clairvoyants as a radiance around the heads of men of pure life and high principle. Instances have also been noted quite outside of communities associated with supernormal occurrences. Some years ago a sectarian paper contained a notice of a radiant light seen about the countenance of a female worshipper at a dissenting chapel during divine service. The Latin church can adduce numerous examples of the nimbus; while amongst the Irvingites there were a number of well-authenticated cases, more especially in connection with the Macdonalds. There is little doubt but that the *vril* and *agasa* of certain schools of occultists are identical with the fluid which is now usually termed *aura*. It is noteworthy, as bearing upon the question of colours referred to above, that the Spiritualist fraternity have on record several cases in which the aura of evil disposed persons (described by clairvoyants as resembling a greenish vapour) is shown to have caused illness to sensitive individuals associated with them. In one case, we are informed, the sensitive—a young lady—was invariably ill after partaking of any food handled by another member of the family. A clairvoyant present on one occasion asserted that a green vaporous substance issued from the offending member of the family, and appeared to mingle with any food that passed through his hands. In fine,

the aura may be described as a spiritual emanation partaking of the character of the individual, varying as a consequence in form and quality, but in all cases the essential medium between physical and spiritual conditions. It is the means whereby the mesmerist controls his subject, and the tempter obtains ascendancy over his victim. Through the aura we get those swift intuitive flashes of knowledge concerning the character of persons with whom we are brought into association from day to day, and, like the astral light, it is a faithful record of the life and actions of the individual.

DAVID GOW.



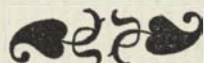
Natal Astrology.

THE place of Astrology in Transcendental Science has not yet been satisfactorily assigned. It has, in fact, been set down by at least one writer that "those who are mystics must remember that Astrology, though it passes for a secret science, is scarcely a branch of mysticism. If it be capable of producing really genuine results, it must be considered, to some extent, as standing alone among the sciences called magical, because, while it cannot be classified as unimportant, its best results can contribute nothing to the science of the soul." In other words, a man is no better, naturally or transcendently, because he can read, or have read to him, his future in the planetary aspects. But the statement proves too much, because it can be made to apply equally to all branches of Transcendental Knowledge, and although THE UNKNOWN WORLD has more than once insisted on the distinction between Transcendental Science and Transcendental Religion, and has attributed all ultimate and real importance to that only, it has not said that any department of psychic knowledge is spiritually unserviceable. A man may be led to think seriously of the mystery of his own being by the correct delineation of a palmist, by the "skrying" of a clairvoyant in a crystal, by the curious results which in certain cases almost any method of divination may give, and thus things which are trivial and seemingly frivolous in themselves, become important in their relation to man. That relation is the touchstone in all these matters. And Astrology is surely the most sublime of the divinatory sciences, in virtue at least of its claims, which include not only the foretelling of events in the life of nations and individuals, but also the demonstration of the affinity between man and the universe. Mr. George Wilde and Mr. J. Dodson (*Natal Astrology*,—Halifax: Occult Book Company) have attempted in a treatise of moderate dimensions to provide an elementary student with all the necessary information for the erection and judgment of a horoscope. The separate chapters describe the effect of each planet in each of the twelve zodiacal signs, and there are general descriptions of the typical personalities produced in the several cases.

It is freely granted that no arbitrary code of laws can be said to obtain automatically, and that the only sure source of accuracy is experience. It is impossible, and would be, moreover, out of place, to enter here into any technical criticism of the methods which are followed by the authors of this hand-book.

There is more than one method of calculation in what is called *par excellence* "the celestial science," and some of its students, after patient investigations which remind one of the old-world singleness of purpose which has almost ceased among the multiplicity of modern interests, believe themselves to have discovered the secret code of Astrology, but whether they are likely to make it known, and what its value is, are other questions. It is sufficient here to draw attention to the existence of this book, and to say, as it can be said, that it seems to be very clear, and nowhere unnecessarily encumbered. The non-technical reader will infer as much from the very pleasant lucidity of the introductory matter; for example, where the writers join issue with Mr. A. J. Balfour because he objected to the inclusion of Astrology among the subjects dealt with in Mr. W. T. Stead's *Borderland* quarterly; where they tabulate the different branches of Astrology; where they collect curious instances of the fulfilment of astrological predictions, some of which are none the worse for being familiar, since they wear well. Incidentally and otherwise, some strong controversial points are scored. Here is one, taken almost at random, but it reads irresistibly: "Although the astrologer labours under far greater difficulties than the student of any other science, he is, strange to say, expected by the 'rational' part of the world to declare and pronounce upon anything under the sun, trifling or otherwise. The astrologer, like the physician, has this difficulty, that he never has two cases exactly alike; and he must judge each individual by analogy to previous cases. But he has another difficulty, which is unknown to the physician, and it is this, that while the latter has at his elbow all the materials for his diagnosis, the astrologer must look to other worlds for his causes, his doctrine being that as no man liveth unto himself, so neither can any world live unto itself, a fact which 'rational' people seem unable to comprehend." That is well put, and is another item in the list of protestations which have been made in the name of the supreme reason against the official rationalism of *les esprits forts*. In another instance, the tables are neatly turned when it is pleaded for astrological inaccuracies that the astrologer has "to depend upon the thoroughness and accuracy of the astronomer's work; and if the latter cannot supply him with the true number and position of these remote causes (*viz.*, the planetary bodies), his judgment must be so far defective. If the late Mr. R. A. Proctor had spent the time he occupied in writing upon Astrology (of which he knew so little) in correcting the ephemerides of planetary motions for past centuries, his services to the world would have been much more valuable." The ghost of Mr. R. A. Proctor himself—to whom

all honour as a laborious and well-equipped man in the order of material intellect—might rise up here and assent. Lastly, it is an old objection that astrologers went on erecting horoscopes and calculating nativities age after age without dreaming of Uranus and Neptune. On the contrary: "The astrologer had to wait, age after age, for the discovery of Uranus and Neptune to furnish his missing factors, and meanwhile clung to fictitious causes"—as, for instance, *Caput* and *Cauda Draconis*, the North and South Nodes of the Moon. The authors also make it clear that the judgment of a horoscope in the days of Kepler would differ considerably from a judgment made under the light of modern astronomical knowledge, but Astrology was a science all the same, as "surgery was a science all the same, even when its practitioners bled their patients to death." The position of the writers is summed in the following passage: "Even when his dates are correct, the astrologer needs a great deal of experience in the science, as many of the figures he has to judge are very intricate in their various combinations; hence good judgment, exceptional discernment, and power to analyse and compare, are requisite to enable him to balance the pros and cons of his decision." Hence it may be concluded that all astrological judgments are approximate and subject to the influence of factors which are not calculable, and that it is not therefore *presque infallible* as Christian claims in his most wonderful *Histoire de la Magie*. They are better than infallible, they are human, and, withal, they are often right. That, it may be taken, is the claim of the authors of *Natal Astrology*, and it is a better claim than one of bogus infallibility. M. Christian was more brilliant and impressive, but beyond the Dover Straits there is still a world of glamour, or there was, it may be, till after the Fall of Sedan.



The Soul's Splendour.

A KEEPER'S stray shot suddenly divides
The evening silence, then the dogs respond,
And up the steep hill's moist and rutted road
The waggon's weary horses toil and strain.
An ancient beech is by me, broad of girth,
And all about the roots enrich'd with moss,
While up the wooded vista of the hill
The bush alone makes dark the rover's way.
Blest be this undergrowth! May rain and dew
Increase it still. Blest be the tranquil breeze
Which after fragrant showers has blown across
Those darksome downs which ring the country
round,
And blest this autumn sky, invested now
With spring's pure freshness! So the soul
assumes
A priestly function, to the evening sky

Her solemn salutation here ascends,
Invokes and blesses. Here the peace without
Makes peace within, the peace profound within
Makes deeper peace without than Nature knows,
Save in the mystic equipoise of man's
Immortal part with her essential life,
Which profits both, and both therein repose,
In common bliss dependent each on each
And unified. Sweet Spirit of the sky—
So speaks the Soul, vibrating, brimm'd with
song—

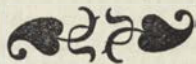
The peace of God o'er all thy broad expanse
Be spread for ever! May thy roving clouds
Which bear the coolness and the showers of God
From zone to zone to freshen every field,
To swell the streams and seas, thyself invest
With beauties new! May each returning night
With one new star, more bright than all before,
Thy gem-set crown enrich by silver light,
Thy lucid spaces clarify and cleanse,
As with the lenity and grace of God.
Oh may thy peace and beauty's fair increase
On human hearts distil in shower and dew!
May all bright eyes beneath thy glance uplifted
Be with thine azure, with thine argent beams,
Suffused, and melted towards love's mildest
mood,
Yet thy full joy reflect in every glance.

Ascending still this winding woodland road,
Above the conflagration of the West
I see thy gentle blue to golden green
Like things in dream transfigure. Then it seems
Thine answer comes, thy splendour passing down
Invests the Soul, and blesses in return;
Man's love for Nature on himself devolves
In lucid gifts; he sees, he feels, he knows,
And inspiration to the poet's height
Uplifts him. Take, sweet Nature, take thy child!
Speak in the winds of evening, speak in light!
Speak in the revelations of the stars!
And in the terror of the midnight hush—
Wherein the lone sea washes far away—
Reveal and speak! So art thou child no more—
This mystic Nature utters to the Soul—
But one in essence thou art old like me
And ever young, for ever changed and born,
And through the pageant of created things
Whereof I am, yet all a part of thee
Thou slowly passest towards the utmost point,
And all my light goes with thee, all my hopes
Spread wings before thee, and the end, the end,
Is not so distant, but its glory streams
Far and away, not from the East or West,
O not from star or sun—far and away,
Where the heart rests—not where the clouds
hang out

And the flame flashes—all in the light, the light—
Truth-light and love-light, splendour of over-soul
Making the soul a splendour, and thy form
Which is the circle of created things
Glows in thy glory, revels in thy light;
I am not cut from thee, but that which joins
The God encompassing to thee within.

And in the fading splendour of the west

When spent larks drop, when waters merge in mist,
Who wills may read this message of God's light,
And find already in his inmost self
The first faint foregleams of that glory shine.



Saint-Martin.

AMIDST the fever of the French Revolution we find certain men, whether actively or not, participating in the turmoil of the time, whose intellectual eyes were fixed far off amidst the luminous peace of another and truer order. Here it is the Marquis de Condorcet, while the chaotic forces of the Reign of Terror are surging madly round his quiet study. Again, it is the author of *Obermann*, forlorn philosophic exile, amidst "the scented pines of Switzerland." And, once more it is Louis Claude de Saint-Martin, as isolated amongst the peaks of his spiritual aspirations as ever was Etienne Pivert de S nancour amidst the Alpine snows. Of these three, all after their manner illustrious, all at this day practically forgotten, Saint-Martin was the true seer, despite the fact that his vision was often overwhelmed by the illumination which ravished him. Condorcet was a materialist and an infidel, who looked to the state for salvation. The ice of intellectual despair had covered the soul of S nancour even before he went to dwell under the shadow of Jaman, and he who rightly called himself *un solitaire inconnu* had no anodyne for himself or his age. But Saint-Martin had attained the Catholicon of the Soul, and he founded that peculiar school of Gallic illumination whereof the Martinist rite of Freemasonry still presents a phantom pageant. Saint-Martin himself was the pupil of Martinez Pasquales, who founded a school of practical magic and evoked spirits. He is a mysterious personage with a bizarre name, of whom scarcely more knowledge is possible than of the inscrutable Altotas who initiated the Sicilian Balsamo, if we may credit the adept Cagliostro. But Altotas was probably a myth, while Pasquales is a historical entity. At the same time the transcendentalism of Saint-Martin issued from the evocations of Pasquales only after the same manner that the second spring of mystic thought in England issued from the evocations of Spiritualism. It came out of it, but was scarcely of it. The mystical correspondence of Saint-Martin with a certain German baron shews why he abandoned thaumaturgic vanities and devoted himself to the culture of the interior life. His books mark the stages of his progress; they are not perfect books; they do not embody a wholly clear and intelligible instruction; there is too much of the arbitrary in his terminology and of the magician in his literary modus, but, when interpreted, they will prove to anyone who thoughtfully studies them a veritable mine of theosophy.

Of Spiritual Manhood.

AN infant cradled in its mother's arms
Sees vaguely much it cannot understand,
And gladly feels the strong, protecting hand,
Or hears the lullaby which soothes and calms;
So child-like spirits shelter from alarms
In the embrace of a maternal creed,
Which seems to offer them the help they need,
Too oft it nourishes and then embalms!
Full soon the nursling learns to go alone;
Why then should spirit shudder and grow pale
To find itself outside its home at length?
The mother sends her son, to manhood grown,
Into a wider world, nor does she fail
To urge him to put forth his greatest strength.
ISA. J. SOUTHERN.

+ +

Answers to Correspondents.

SNOWDROP informs us that the "Guides" who are watching over the Editor of this Magazine have desired her own "Guide," GREAT-HEART, to request that certain changes should be made in the cover of THE UNKNOWN WORLD. In the spiritual spheres there is an objection to the black ground, because that colour is a symbol of death and decay. "Black," says the message, "was brought into the world through evil agency, and is utterly against God's divine laws and the occultism we wish to teach. It belongs to Black Magic, and is on the low plane of Mesmerism and Hypnotism. We wish your journal to teach the high plane of Spiritualism, not the low." Let "Snowdrop" inform the Guides that many important changes are now in preparation which, it is thought, will render THE UNKNOWN WORLD of additional service to the cause of that higher Spiritualism which is termed Mystic, though, at the same time, the issues which have already appeared are by their contents a sufficient witness to the high plane of thought which it is designed to interpret.

ENQUIRER writes: "I have read with some interest your article in the October number on Thomas Lake Harris, and I am really unable to discover whether the writer is attempting a justification of Mr. Harris's works, or a comparison with some Rosicrucian Order that is referred to at the end of nearly every paragraph. He also winds up by urging students to study the 'teachings of the illuminated seer.'" "Enquirer" goes on to cite certain passages from the work entitled *Wisdom of the Adepts*, and to criticise their moral aspect. It is not possible to reproduce the passages in a magazine intended for general circulation, nor in the absence of the work itself, which was privately printed, is it easy to say how far the context may have justified their existence. Every opportunity will be afforded at the proper time to correspondents who desire to take exception to the case for

Mr. Harris as pleaded by RESPIRO, but the right of veto must obviously be reserved as to all matters which are likely to imperil the honourable position at present occupied by this magazine.

NEMO writes: "I must congratulate you on your most delightful magazine, THE UNKNOWN WORLD. G. W. A. is charming this month, as he seems to settle the difficult question of 'Dimensions,' which has been so greatly misunderstood. . . . RESPIRO's contribution is also interesting, and I hope it will be continued, for it cannot be right to condemn without a sufficient hearing."

QUESTOR writes as follows: *In ISIS UNVEILED and some other books by Madame Blavatsky, there are frequent references to the Platonic doctrine of the Augæides. Can you give me any information on the subject?*—In ISIS UNVEILED (page 212) the Augæides is identified with the Divine Spirit, the highest of the three spirits which, according to Paracelsus, live and actuate man. Intuitional truth is the direct light shining from the Augæides (*ib.* page 306). According to the ancient Neoplatonists (*ib.* page 315) this principle "never descends hypostatically into the living man, but only sheds more or less of its radiance on the inner man." There is, however, a mistake here. According to Plato, the Augæides is not the divine spirit, but the "chariot" of that principle, a luciform, ethereal vehicle, of great purity, subtlety, nobility, and of truly celestial nature, in which the soul immediately resides and operates.

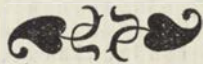
R.I.P. inquires: *Do any non-Christian nations regard the month of November as connected in a special manner with the souls of the dead? The Latin Church dedicates this period to the faithful departed.*—A full answer to the question would involve some laborious research, but a casual example may be cited from Adair's HISTORY OF THE AMERICAN INDIANS, concerning the Feast of Souls. It is described as "one of those striking solemnities which cannot fail to produce a powerful impression on minds capable of enthusiasm." However this may be, "in the month of November the different families which compose one of their tribes, assemble and erect a log hut in a solitary part of the wilderness. Each family collects the skeletons of its ancestors who have not yet been interred in the common tombs of the tribes; the skulls of the dead are painted with vermillion, and the skeletons adorned with their military accoutrements. They choose a stormy day, and bring their bones to the hut in the desert. Games and funeral solemnities are celebrated, and ancient treaties again ratified in the presence of their fathers. They sit down to the banquet, the living mingled with the dead. The elders of the tribe relate their mythic fables and ancient traditions. They then dig a spacious grave, and with funeral dirges carry the bones of their fathers to the tomb. The remains of

the respective families are separated by bear skins and beaver furs. A mound of earth is raised over the grave, on the top of which a tree is planted, which they term the tree of tears and of sleep." A striking solemnity enough, but a civilised mind, however "capable of enthusiasm," will scarcely appreciate the ceremonial, except as regards the final touch in the naming of the memorial tree.

MYSTAGOGUS writes as follows: *Your third paper on Alchemy mentions the mystic Khunrath: his work entitled "Amphitheatrum" is said to have a strange title-page. Can you give me any particulars concerning it?*—Khunrath was an illuminated German attached to the Lutheran Reform, who wrote upon the Great Work some years prior to the Rosicrucian controversy. The full title of his most curious book is "Amphitheatrum of the One True Eternal Wisdom, Christian-Kabalistic, Divino-Magical, Physico-Chemical, Thricetrine-Catholic: constructed by Heinrich Khunrath of Leipsic, a faithful lover of Theosophy, and Doctor of both Faculties: Hallelü-Jáh! Hallelü-Jáh! Hallelü-Jáh! Phy diaboló! Scarcely one among thousands. Anno 1602." Some unintelligible words follow. The title is surrounded by two horns, from which spring flowers and a wreath of thorny leaves, culminating in a medallion portrait of the author, round which there is the following inscription: "Of a truth, these things are not possible without the will of the Elohim." On each side of this wreath there is an inscribed obelisk. That on the left hand has the following: *Adsit; Orando. Memoriae Honestæ. Immortalitati Laudandæ.* The left obelisk rises from a rock situated on a mountainous land, which is inscribed *Sol*, while the rock itself bears the words: *Id quod inferius.* The right obelisk rises from a sea inscribed *Luna*, and has the words *Sicut quod superius*, in continuation of those opposite, and completing the Hermetic maxim: "That which is below is equal to that which is above," or conversely. The whole is encompassed by clouds, from which issues a hand bearing a wreath. The hand is inscribed *Omnia*. Above this is *Perseverando*, and above all a radiant triangle, within which is the evolution of the Divine name in the Hebrew tongue, thus: Jod, Jod He, Jod He Vau, Jod He Vau He. An investigation of the numbers represented by these letters is said to give some very curious results.

A LADY CORRESPONDENT inquires: *Which are the best elementary books on Mysticism for the guidance of a reader who belongs to the Roman Catholic Church?*—The answer is not as easy as it might seem at first sight, and involves some responsibility, if it be desired to keep within the circle of Roman Catholic mystical literature. The writer mentions S. Thomas à Kempis, but seems to regard the IMITATION OF CHRIST as too advanced. Yet surely when it is read understandingly there is no simpler hand-book of the spiritual life. It is possible to suggest another, which may be helpful by

reason of its brevity, namely, *THE SOUL CONTEMPLATING GOD*. This, if still in print, is obtainable from Messrs. Burns and Oates, Portman Square. There is also *THE HIDDEN LIFE OF THE SOUL*, which any bookseller can supply. *THE ELEVATION OF THE SOUL TO GOD* is a larger treatise, also published by Burns and Oates. After these the *IMITATION* can scarcely offer difficulties, and then the inquirer may pass on to the *WORKS OF S. JOHN OF THE CROSS*. Other suggestions would be possible in a wider field of choice. . . . With regard to the German books which this correspondent desires to dispose of, it would be well to apply to the publishers of *THE UNKNOWN WORLD*.



Reviews.

THE BOTTOMLESS PIT: a discursive treatise on Eternal Torment. By W. Stewart Ress. W. Stewart & Co., 41 Farringdon Street, E.C.

Although neither representing nor claiming to represent occult knowledge, this book nevertheless deals with a region which, whether real or fictitious, entitles it to notice in our columns. It moreover deserves attention from all who are interested in the religious phenomena of the times, as constituting a typical instance at once of the depth, the intensity, and the reasonableness of the modern revolt against Christianity as ecclesiastically propounded; inasmuch as it exhibits that revolt as extending well nigh to religion itself in a mind temperamentally disposed to religion, and this through sheer horror at the enormities professed, taught and practised in the name of religion. A poet and a scholar of no ordinary attainments, and a satirist possessed of a keenly caustic humour, the author has concentrated and focussed all his powers of head and heart on the so-called Christian doctrine of eternal punishment in Hell-fire, as if with the intent of outburning and destroying it by the fire yet more intense and consuming of his own righteous indignation. But he shall speak for himself. His poem opens with the exclamation:—

"How many of the noblest and truest men and women who have ever trod this planet have had their lives blighted by the fear of hell! To how many has it been as the iron belt that girt the loins of the royal James—a belt of misery to which a new link was added every year to increase the weight and accentuate the woe! To the sincere and sensitive, hell has, for horrible century upon century, been a cancer of fire that has, as life advanced, eaten deeper and deeper into the heart. To the reckless and unearnest it has been little or nothing—perhaps formally believed in, but never vividly realised. It is not the worst that hell has affected, but the best; the genuine and simple soul, pervious to spiritual influences, and thrillingly sensitive to generous and holy impulses, is the soul that has anticipated its torments,

"If hell had never done more than drive John Bunyan to frenzy, and William Cowper to insanity—two of England's most earnest and gifted sons—it should stand arraigned at the bar of English history. It was the immortal tinker who "blessed the condition of the dog and toad, because they had no soul to perish under the everlasting weight of hell." Ye who have tears to weep, weep over Cowper's withered and blasted life. His was one of the gentlest and sweetest natures with which mortal has ever been endowed. He was one to whom the common things of earth and air were divine, to whom the whisper of the wind was a joy, the timid hare a loved and mild-eyed brother, the simplest home an ineffable heaven, and the voice of woman an ecstasy. But the theologians ruined his Eden. The tight of hell glared across his path and scorched the myrtles and blighted the lilies. He could not flatter himself that he was one of the elect. He felt that he was lost. His waking life was full of hell; the reflection of infernal fire glimmered through the fabric of his dreams. The fumes of burnt human flesh vitiated the scent of the roses; and the breathings of the zephyr were choked in the groans of the damned. And Cowper became insane.

"A personal friend of my own had a father—a good man and a just. . . . The world prospered with him. He had an enviable reputation and hosts of friends. His sons and daughters were devoted to him, and he reciprocated their affection with that sincerity and trust which makes domestic life divine worship, and the hearth a consecrated altar. The father had in himself all the elements of happiness. But the theologian had cursed the worship and desecrated the altar, and the man carried about with him the seeds of ineradicable woe. Hell blazed in his parlour fire; through the kiss upon his daughter's brow, he heard the gnashing teeth of the lost. Hell dried up the sap of his life; it scorched his heart; it burnt in his brain. And one day the orphaned children found their home made red and ghastly with the gouts of their father's blood. Hell had crazed him, and he had laid violent hands upon himself."

After various narratives, some of a personal nature, the author proceeds to relate how his life has largely been devoted to doing his utmost to destroy the Church and the Creed which have wrought such misery to man. This book is one of many which he has written to the same end, and is the most powerful of them all, if only by reason of the fulness of the echo it finds in every human heart; and a more tremendous indictment of the orthodoxy which passes current as Christianity, has never been penned. As a compendium of facts illustrating the ferocity at once of the tenet itself and of its partisans, it is a monument of unwearied research. The records of all Christendom have been ransacked with the result of exhibiting it as converted into little else than a vast pandemonium by the priest-enforced belief in hell-fire, so terrible and so multitudinous are the horrors recited, and these both of speech and of deed. For no less industry has been expended by the author in collecting the utterances, spoken

and written, of preachers and divines on behalf of hell-fire, than in recording the deeds corresponding therewith. From Spain to Scotland, from the Fathers to Mr. Spurgeon, are drawn proofs innumerable and inextinguishable of the truth of the terrible indictment, neither church nor sect escaping, so conscientiously and thoroughly has the author done his work, and as alone it could be done with the enthusiasm and zeal of the prophet and apostle, burning with enthusiasm for the honour of God and the love of humanity. This is not, however, to say that the book is flawless. The zeal of the advocate has occasionally carried him where the impartiality of the judge cannot follow him, betraying him into slips of which his opponents will be apt to make the most. His allusion to the failure of the world to be any better for the fall beheld by Jesus of Satan from heaven, is one of these. He has forgotten that the prophet sees in anticipation and not in retrospect; and that the fall in question is still in the future, awaiting perhaps this very book as one means to its accomplishment, by helping to break the priestly power of which hell-fire has been the most potent buttress. It is not, however, upon the outspoken appellant for truth and humanity that the responsibility for slips such as this really lies, but upon those whose doctrines and deeds have roused well nigh to frenzy a wrath altogether righteous. The plaintive appeal from the Jesus of the Church to the Jesus of by far the greater portion of the Gospels with which the book concludes, shows where and what the author's heart really is.

"O pale Galilean, I have wandered far in my intense thirst for the water from the springs of Truth, and I have journeyed away from my childhood's implicit trust in thee as a real historical figure, and more. And yet thy ideal haunts me in the thoughts of the day when they are more than thoughts, and in the dreams of the night when they are more than dreams; and back, across the abyss of the centuries, I, the son of woman, shake the honest hand of thee, the son of Mary, and the glow of the blood in thy fingers meets the warmth of mine with throb and thrill. And, in a still, small voice, and yet more audible than the thunder's roll, thou sayest:—'Brother, I have been wronged. I was a reformer like thee—too earnest for diplomacy, too intense for prudence. You suffer—I suffered. If you leave a name, it will require to be vindicated. Vindicate mine. I had Scribes and Pharisees round me while I lived. I have worse making free with my memory now that I am dead. Scourge as you do, the priests at the altar. It is they, not you, who desecrate the *Christ*.' And the pale shade, with a blood-blurred nimbus round the crown of thorns, melts away in the illimitable air, and the stars of an English sky burn over the sleepless head of the Scot and seer, born out of due season to rescue from his own foul priests the suffering manes of the whilom preacher of Bethlehem-Judah."

The appearance of this book at this juncture, when the church and theology called Christian

are on trial for their lives before the bar of an awakened Christendom, is so timely as to seem providential.

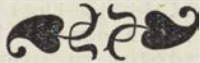
E.M

COLLECTANEA HERMETICA. Edited by W. Wynn Westcott, M. B., D. P. H. Volume IV. : *Æsch Mezareph, or Purifying Fire*. Preface, Notes, and Explanations by "Sapere Aude." Theosophical Publishing Society, 7, Duke Street, Adelphi, W.C. 1894.

Every student of occultism owes a debt of gratitude to Dr. Wynn Westcott, who is placing, in such rapid succession, treasures so rare of occult literature, within general reach, and that at a price so nominal. Like its predecessors this work is based on an old printed translation—which in this instance is so scarce as to be almost unobtainable—to some extent modernized and improved. The slightly archaic accent which is thus preserved serves to enhance the glamour of this most mysterious Kabalistic treatise. It must be granted that these reprints, acceptable as they frankly are, fall short of perfection from the student's stand-point. One cannot help wishing that the editorial scheme had made possible some fuller account of the text, but the dimensional limit is no doubt narrow at the low price which is charged. The fact, however, remains that more is required than a mere text edited with a few notes which, although they may be elucidatory up to a certain point, are not in themselves sufficient. The *Æsch Mezareph*, "which exemplifies the Kabalistic scheme of Alchemy," was extracted by its original English translator, as best he could, from the *Lexicon* prefixed by Knorr von Rosenroth to his celebrated *Kabalah Denudata*. It can be reconstructed, says the present editor, "*Sapere Aude*," from this *Lexicon*, "almost in its entirety." But as he also tells us that it is "still extant as a separate treatise in what is called the Hebrew language, but which is more properly Aramaic Chaldee," one could have wished that it had been at least compared with this, more especially as "*Sapere Aude*" is said to be quite sufficiently equipped for such a task in the matter of linguistic attainments. One would like, further, to know something of the date of the original. Now that the historical foundations of Alchemy are being sifted thoroughly by painstaking scholars such as Berthelot, this point has become of additional importance. But what perhaps is most surprising, having regard to the special circle of esoteric study from which these reprints emanate, is the fact that there is no reference whatever to the extended commentary on the *Æsch Mezareph* which Eliphas Levi added in one of the supplements to *La Clef des Grands Mystères*, together with a hypothetical reconstruction in outline of the entire work. This work he attributes to Abraham the Jew, and affirms it to be in fact the mysterious work which initiated the French alchemist, Nicholas Flamel, into the whole art of Alchemy. The attribution is fanciful enough, and the analysis or commentary is much of M. Constant, and perhaps little else of either Jew or Gentile, but it is worth a passing reference. One would be thankful for some evidence, outside affirmation or legend, as to the place of this curious and darksome document in the history and literature of Alchemy.

A CHART OF SPIRITUAL GIFTS AND MEDIUMISTIC CAPABILITIES has been issued by Mr. T. O. Todd, publisher, of Sunderland. It is designed to assist persons in the development of psychical gifts, and is interleaved for private memoranda.

Mr. H. Percy Ward, printer, publisher, and author in title-page, sends us from the unknown world of Great Driffeld a compendious treatise entitled *What Atheism has Done!* The wrapper encloses a number of blank pages; the inference is obvious, and the jest is good enough; it suggested itself long ago to certain political interests. However, Mr. Ward may be pardoned, for he provides his reviewers with a note-book.



Guide to Current Literature,

Embracing all Books now in print, and obtainable at the Prices affixed, upon subjects connected with Transcendental Science and Philosophy.

Publishers desirous of taking advantage of this important medium of free advertisement are requested to send one copy of each book, addressed to the Editor, with statement of published price. The books will be catalogued as far as possible in the order of their receipt, with the publisher's name attached, and a short analysis of the contents. The "Guide to Current Literature" will be indexed specially at the end of each volume of *The Unknown World*. It is designed solely for the readers of this Magazine, and no book will appear twice in the Guide. The scheme will apply to all works, whether new or otherwise, which are still in circulation and obtainable from their publishers. The appearance of new books in this list does not in any sense preclude their more extended notice in the pages devoted to Reviews. It will not include articles in Periodical Literature, as those will be otherwise dealt with.

THE TRUE CHURCH OF CHRIST, Exoteric and Esoteric. By J. W. Brodie-Innes. London: The Theosophical Publishing Society, 7, Duke Street, Adelphi, W.C. 1894. 3s. 6d.

The substance of this work appeared originally in *Lucifer*, as "an attempt to correct misconceptions" upon matters of Christian Church doctrine and polity, for which it may pass unchallenged that there was a need in circles, more or less intellectually dominated by the bias of *Isis Unveiled*. It is very generous of the Theosophical Publishing Society to re-issue in volume form a treatise which is essentially hostile to their position, and can at the same time be in no sense passed over, because of its signal ability. To the readers of *THE UNKNOWN WORLD*, devoted as this magazine is distinctively to the Christian tradition in Mysticism, the book of Mr. Brodie-Innes may be most specially commended, not that it is to be endorsed

throughout, but because it is such a singularly well pleaded brief for the defence of the Christian Church as it is on the part of a man who recognises above all things the mystic side of Christianity. It has passed among Theosophists generally as an apologia for the Roman Catholic Church, but this is an error of reading, for the stand-point of Mr. Brodie-Innes is rather Anglican than Latin, the tests being that he recognises "three branches forming together one Catholic Church," namely, the branch Roman, the Greek, and the English—and that the teaching voice has become silenced since the division of East and West. The further distinction concerning "Protestant sects" as only possibly Christian, shews also the special direction of the author's Anglican leanings. About these and many other matters there may well be divergent opinions between Mr. Brodie-Innes and his readers, but his mystical consideration of the Church of Christ, expressed in theosophical terminology, will be helpful to many earnest but puzzled pupils of to-day's transcendentalism who are longing for some new mystic eirenicon.

NUMBERS: their Occult Power and Mystic Virtue. Being a *Résumé* of the views of the Kabbalists, Pythagoreans, Adepts of India, Chaldæan Magi, and Mediæval Magicians. By W. Wynn Westcott. Theosophical Publishing Society. 1890. Price 4s.

Though a Fellow of the Theosophical Society Dr. Westcott is attached rather to the Kabbalistic tradition than to the Indian Wisdom, and within his own lines his erudition is well known, and this thin quarto is in considerable demand. It is actually, as the preface claims, a storehouse of "ancient, quaint, and occult learning." Modern scientific theories in things physical are manifesting a remarkable rapprochement towards the old doctrine that "the principles governing numbers" are "the principles of all real existences," and those who desire to make acquaintance with the details of that doctrine can scarcely do better, for elementary instruction, than have recourse to this exceedingly clear and unpretending exposition. Here, as in some other tracts, one is apt to be somewhat puzzled by printer's errors. What is Frater *Rosa Crucis*, which appears on the title-page as one of the writer's diplomas? What is an *Arcanum Philosophicæ Hermeticæ Opus*—singular mutilation of Espagnet's re-edited treatise? These misprints—on title-pages especially—are a little disquieting. One is also surprised that the wholesale plagiarist, John Heydon, is so frequently cited in the present treatise. But a reference to these points is without prejudice to the respect which Dr. Westcott deserves from all students of his subjects.

NIGHTMARE TALES. By H. P. Blavatsky. Theosophical Publishing Society. 1892. Price 1s.

These tales of *envoûtement*, which have by no means so much of the *cauchemar* almost as might be expected from their title, are marked throughout by the great

individuality and ability of their writer, but they are too well known to require a detailed notice. Readers of THE UNKNOWN WORLD who are by chance unacquainted with certain terrible experiences in the matter of an undislodged Daij-Dyosi, with the thief-catching magic of Stamboul dervishes, with a bi-centenarian of polar Spitzbergen, and with the melodies of the Ensouled Violin, may profitably do so at once, though, truth to say, Madame Blavatsky's imaginative gift is bizarre rather than attractive, and there is one story in the book—"The Cave of the Echoes"—which is simply an unintelligent horror.

MYSTICAL LAYS : Soul Reveries and other Poems. By A. F. Tindall, A. Mus., T. C.L. 1888.

This book is apparently published by the author at 15, Lanark Villas, Maida Vale, W. One would like to speak well of an enterprise which is evidently so well meant, but it is really altogether too faulty in grammar, rhyme, and metre to be able to pass muster. As an example of the first class, take this line—

"Her charms, fadeless ever, now bursts on his view."

That is from "Mazarin, a Drama in Four Acts." As examples of the second, take such assonances as "north" and "birth," "mirror" and "river," "this" and "peace," while for the third it is sufficient to say that

"The Divine Ego, the Essence of each one,"

is meant to be a scanning line in a Spenserian stanza. It seems hard to speak like this, but at the same time to say anything in encouragement of what is really bad art would be dishonest in a reviewer and could ultimately do no good to an author. Those who will be content to read Mr. Tindall's little volume for the sake of his aspirations will find that they are often very beautiful, especially in "Soul Reveries."

TRANSCENDENTAL VAGARIES : Being a Review and an Analysis of "The Perfect Way ; or, The Finding of Christ." By Newton Crosland. London : E. W. Allen, 4, Ave Maria Lane. 1890. Price 6d. net.

Mr. Newton Crosland did ill when he wrote and did worse when he published this pamphlet, which it is not worth while, especially at the present day, to take seriously, because mere abuse is a weapon which usually recoils on its user, and has long ago, in this instance, recoiled on Mr. Newton Crosland in the opinion of all pleasant-minded people. If the writer, after a lapse of four years, still regards the authors of "The Perfect Way" as not entitled to what he calls the "exceptional lenience" of "literary courtesy" (page 8), there can be no common ground between him and a magazine which aspires in its conduct to a spirit of orderly restraint. But if, as may be hoped, Mr. Crosland has been mollified by time, it is a pity that this pamphlet has been sent for inclusion in the "Guide to Current Literature." It is literature to be avoided if it can ever have been called current, and it was dead from the first to good taste.

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 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 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.

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NOVEMBER 15TH, 1894.

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