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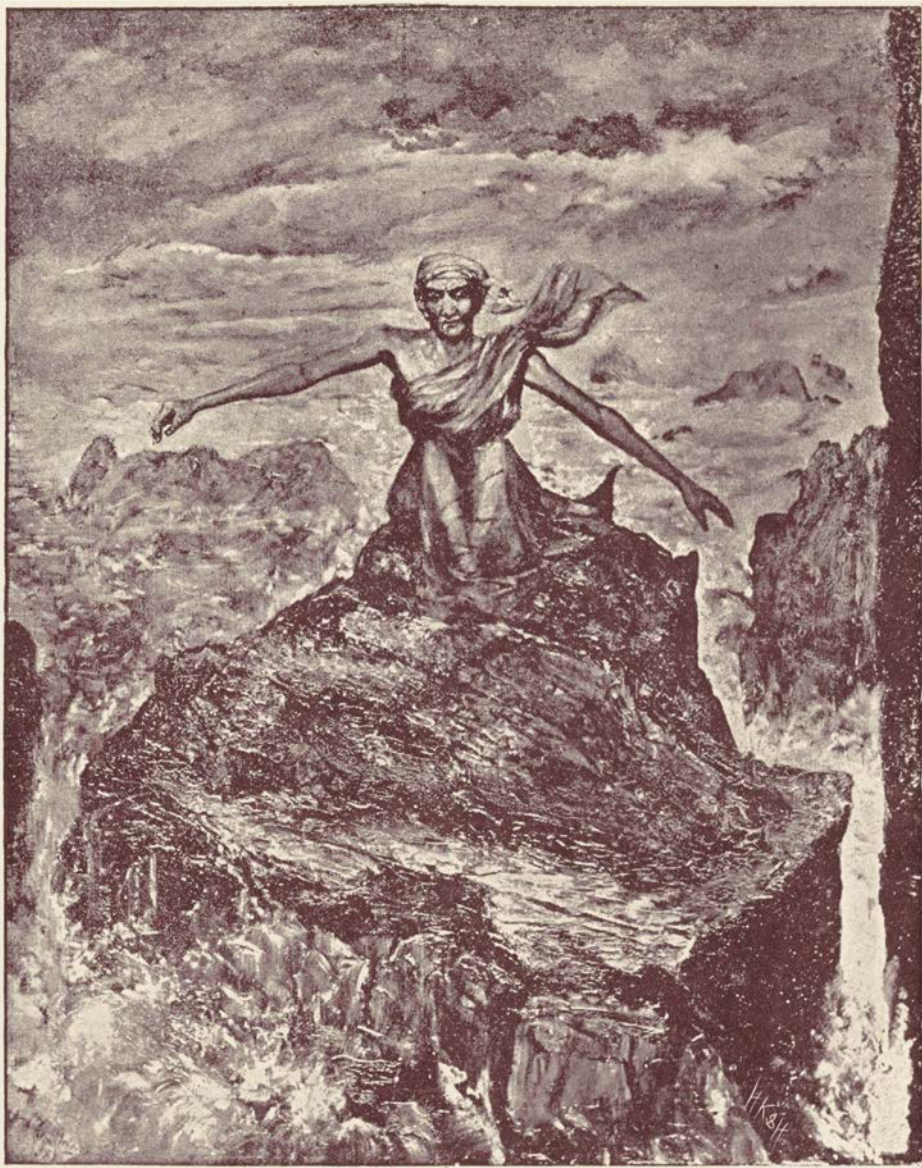
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The Spirit of the East Wind;

OR, GHOUL OF THE SHIPWRECK.

(Raising a Storm with Black Magic).

From the Oil Painting by Madame de Steiger.

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The Unknown World

A MAGAZINE DEVOTED TO

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

EDITED BY ARTHUR EDWARD WAITE.

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Within and Without.

THE extraordinary fatality which seems to follow the investigation of transcendental phenomena, and in order to avenge the enterprise seems bent upon making shipwreck of its results, has been once again doing mischief. At a moment when the public ear was probably more open to listening than is common with the public ear when it is a question of testimonies to the unseen, a first-class man, acknowledged to be in the front rank among modern scientists, Professor Oliver Lodge, has come forward, and has courageously borne witness to the fact that he had, as an expert in science, brought his best powers of observation to bear on the investigation of certain alleged facts in modern spiritualism, and that he found those facts were genuine, and that they withstood the test of every contrary explanation.

VOL. I.

Now, it seems almost incredible that testimony of this unassailable quality should have been passed over almost in dead silence by the general press; it seems hackneyed to say that perhaps it was too unassailable and too good, and, moreover, it might deflect from the highest standard of justice, for after all the general press is not so much wilfully dishonest as it is constitutionally stupid in these matters. Open hostility, as it must be needless to say, is usually characterised by an attempt to understand the enemy's position, with a view to storming it, but the mouthpieces of public opinion are, for the most part, merely vacant and clownish. Nor is the reason far to seek; it is not interested; the appeals of the other life and of the unseen world fall dimly upon the unopened senses of the material man, whatever his intellectual qualities, and the press, not especially of England, but the world's press, when taken largely, of course, represents the average man as we find him, matter plus mind, and the soul so distant that it is scarcely within the narrow circle of diurnal interests.



AND yet one would like to believe that there must have been more comment, and that the cap and bells of most current criticism would have been for once set aside in favour of a more sober and reasonable deportment, but for this old fatality which has been at work and has counterbalanced the testimony of Professor Lodge, in the first place by a simultaneous ex-

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posure of gross imposture on the part of an American female medium, who has been holding séances in Paris, and, whatever her deserts, had enough reputation to make it worth her while to undertake a tour in Europe. It is insufficient consolation that here, as in some other cases, the exposure has been entirely due to the acuteness of men and women who are themselves earnest Spiritualists, and are therefore the last persons who could wish to bring odium on the subject of their most serious convictions. Unfortunately, by the press and the public generally, the disclosures are only too liable to be taken as they stand without the context of their circumstances.



THE Parisian *exposé*, for which all thanks are due to the director of that excellent paper, the *Revue Spirite*, who immediately cabled information to the chief periodicals in England, has either quickened the wits of investigation in this country, or else spiritualistic impostures are contagious like some other crimes, for the typical instance has been followed immediately by minor parallels, and the topics in most circles are the actual or alleged frauds which have been made known at the moment. It is not necessary to mention names, but several public mediums whose performances do not seem to have been previously challenged are now on the verge of discredit. It should be noted, in this connection, that our contemporary *Light*, which on more than one occasion has purged its pleasant pages of names which it regarded as unsavoury, has come to the honourable decision that it will report no more séances which have not been held under test conditions. The reports will be increasingly fewer, but for a long time this organ of the cleaner Spiritualism has been philosophical rather than phenomenal, and no one will question the fitness of its latest determination.



WELL-INTENTIONED persons who are desirous of prosecuting their inquiries into the phenomena of Spiritualism are usually

met by the answer that there is a dearth of phenomena, and that in England at least there are, comparatively speaking, few public mediums, that the few who do exist, whose advertisements are to be found in the spiritual newspapers, will not, as a rule, submit to these same conditions of reasonable test, and that it is therefore on evidences which have been recorded in the past rather than on experiences of their own, that they must base any conviction at which they desire to arrive. That is not satisfactory to an inquirer who desires the positive certainty of his own senses, but a conviction derived at second hand from good evidence is obviously preferable to experiences obtained under the operation of a confidence-trick. And yet it is a humiliating fact that there are numerous persons who choose the latter, and the paid medium who regards the proposition of a test as an insult to his integrity is still patronised, and often so well that it seems too much to hope that the good example of *Light* will be followed by a little reasonable caution on the part of these too lenient investigators.



AMONG the "curious things of the outside world" which, had he lived, the late Mr. Hargrave Jennings would probably not have been disposed to include in a new impression of his mysterious volumes, is the fact that this same outside world is still in the habit of regarding Theosophy as bearing much the same relation to Spiritualism that Milton's presbyter bore to Milton's priest. Hence the recent Theosophical revelations have been the second factor which has operated as a counterpoise to the brilliant testimony of Professor Oliver Lodge. The revelations are melancholy enough, but they are *nihil ad rem*, and the last word has yet to be said, before which it would be unjust for any jury to find a verdict. From these last words one may not have much to hope, but it is right to wait for them. As things stand at present Mr Judge, chief of the Western section, acting with his "Master" behind him, but otherwise in order or not, has deposed Mrs. Besant, chief of the

Western section, from her position in the Theosophical Society, and Mrs. Besant has refused to be deposed. When this lady returns from Australia there will, presumably, be some attempt to set the house in order, and till then the better course will be to wait and to watch.



THE little monthly paper recently established under the title of *Things to Come* continues to attack very earnestly THE UNKNOWN WORLD and its writers. When these writers, as occurred in the case of Mr. Edward Maitland, address a reply to the editor, the editor takes note of the fact but does not insert the letter. It is not of much consequence and would not be worth an allusion, but there is a fascinating impudence in the criticisms of *Things to Come* which would amuse many of our readers. It is a very little paper published at a very modest price, and it deals largely in prophecy, and largely, very largely indeed, in the commodity of its own importance. It regards *The Perfect Way* as concentrated blasphemy, Mr. Maitland as a chela in the things of "the Unknown World," but "we," on the other hand, it tells us, "we are not neophytes in the mysteries of God"—not neophytes but "teleoi." Now, we hope that the editor will not take it unkindly that we do not take him seriously, and further, we must protest altogether against the assumption that any journal of mystical research "recognises" anything concerning *Things to Come*, except that it has borrowed its title from a volume well known in mystical circles, namely, the Proceedings of the Christo-Theosophical Society, issued long previously under the same name, and still in circulation. Mr. Elliot Stock might have something to say on the point if it were brought under his notice.



Messrs. James Elliott & Co. will shortly be passing through the press a small and choicely printed edition of a very important practical handbook entitled, PSYCHOMETRIA, by Mr. Victor Wyldes, who, for some years past, has been well known as an experimental student of this branch of transcendental therapeutics. Full particulars will be duly announced.

Sacrifice.

HISTORY, I believe, records a universal instinct, or intuition, of the necessity of sacrifice, throughout the human race from earliest times—this intuition is expressed in more or less elaborate systems of ceremony and conduct, and sometimes in quaint customs and traditions, but in some form or other the record of its presence is well nigh, if not altogether, universal. I wish to consider the *origin, purpose, and true exercise* of this universal human instinct. Whence comes this universal human instinct of the necessity of Sacrifice? Christian philosophy, recognising the Divine Sonship of man, points at once, for the discovery of the origin of universal human instincts to the nature of God Himself, and claims that in the ideal manhood in God lie the originals of all that makes up true manhood in mankind, the ideal manhood is not only the original of our manhood, but is also its true object of worship, *i.e.*, "our God."

This universal instinct of the necessity of sacrifice finds its origin in the nature and act of God. Doubtless this instinct has from imperfect knowledge or inadequacy of power expressed itself again and again grotesquely, feebly and altogether wrongly; but still its origin must nevertheless be in some corresponding act and instinct in the Father of men.

And what do we mean by Sacrifice? We generally find the negative aspect of Sacrifice, *viz.*, relinquishing things painfully, eclipsing its positive significance, which I understand to be, living according to the spirit of our essential life. When a man lives according to the law or spirit of his Divine sonship, he is, in the full sense of the word, a sacrifice.

In the vegetable order of existence, the growth which produces leaf, bud, flower and fruit, is the sacrifice of life in the plant: the power or energy of its life pours itself forth in the fulfilment of its own life for the good of other creatures, as well as for the perfecting of its own destiny; but, on the other hand, it is always giving up something, some con-

dition in the fulfilment of its law of existence: still, in the growth of the plant, the *positive* aspect of successive increase and advancement crowds out the *negative* aspect of "giving up" which is involved in life's progress. In mankind the transition from babehood to youth and onward to manhood and parenthood, with their corresponding activities, expresses the energy of physical life in the negative and positive aspects of sacrifice. In the moral and spiritual order of human life, sacrifice is obedience to the intuition of our essential life. The intuition of the necessity of sacrifice means men to feel that they have to *make* a sacrifice, besides *being* a sacrifice. This instinct is born of the fact that in creation God made a sacrifice of Himself. Fatherhood in God means the willing sacrifice of Himself to be the life of the world.

In Creation, God, by the law of His nature, out of the fulness of the energy of life which we call Love, generates creatures in their infinite variety, and becomes the Father of the world, giving up His life to be the life of the creatures, sustaining and perfecting, by the power of His life in them, each creature in their various order, until they all attain the goal of individual perfection according to the Divine idea. The *glory* of the Creator is the realisation of this Divine idea throughout Creation: to put it in another form, the one life is broken, specialised into numberless creatures, to attain the realisation of its own idea in objective personalities, and thus when all creatures are completely made after their kind, then will be secured perfect fellowship between the ideals in God, and their realisation in the creatures. "God will be all in all," which is the end and purpose of Creation. Here we discern the two sides of Sacrifice in its origin. The positive aspect is discerned in the increase of the joy of life, secured in the fellowship with infinite personalities created: the negative aspect is discerned in the giving up of the Divine life to be the life of the world.

In our record of the tradition of Creation there are two parts. The first part occupies the first chapter of Genesis and closes with the 3rd. verse of the 2nd.

chapter; this I think refers to the idea of Creation as expressed in the Word; the expression employed on each occasion of creation is "God said," but when we pass to the second account of creation there is a significant change. It is no longer "God said," but "the Lord God made," "and made out of the ground." Further, in respect of the creation of man, the tradition runs "the Lord God formed man of 'the dust of the ground, and breathed 'into his nostrils the breath of lives, and 'man became a living soul," denoting, as I understand, the descent of the life of God into the lowest order of human existence or consciousness, thence to ascend through the experience of discipline of ages into higher and higher orders of consciousness until the attainment of complete fellowship with the Divine consciousness, *i.e.*, until man, as a whole, has attained the moral Likeness of Him in whose image he was created.

We pass then, I think, in the second chapter of Genesis from the consideration of Creation in the ideal to the consideration of its realisation in mankind, and thus through progressive stages or generations of development.

In Creation the life of God becomes the life of the creatures involving a laying on one side or giving up of its glory, "becoming of no reputation," being stripped or emptied of its original and natural conditions—involving in a true sense a death in God: such a breaking of Himself in two, and in a sense so severe, that His life in Creation becomes at-two with His life in Himself, and in mankind at least His life is ranged in a continuous conflict with Himself, a fact which is characterised in later language when more clearly discovered through the testimony of the Son of man, as "Being made sin that we might be made the Righteousness of God." (All truths discerned in the Son of man connote the same truths in Him, of whom He is the Son, and this is what we signify when we call Him emphatically "the Son of God.")

In the *act* then of man's Creation we discern the origin of the moral instinct or intuition of sacrifice in mankind; we see

that God, in becoming the Father of mankind, gave up His life to be the life of man, making man in His own image, to become his own Son in moral likeness—this life of God in mankind we call "Christ," because this life of God in man is anointed with the promise of ultimately bringing each member of the race into perfect moral likeness with the Father, and we call Jesus "the Christ" because in Him that moral likeness of complete self-sacrifice was attained; and every one in whom the spirit of self-sacrifice is realised is the Christ, the Son of God.

I used just now, in relation to Creation, the expression that in it "God was made sin;" it is important to dwell for a moment on this expression, through it we catch sight of what self-sacrifice really means.

"Made sin" implies bearing the experience of all the sins of the world, and bearing all the responsibility of the sins of the world. "In all their affliction He is afflicted," tasting death for every man—being crucified in every man. This fact when steadfastly considered and recognised in its wide and deep significance, awakens in the heart and mind somewhat of the meaning of the Sacrifice of God, and what such words mean as "God so loved the world."

In the going forth of mankind through the manifold experiences of sin and wickedness, sorrow and pain, to final triumph over sin or defect of life, we learn since the life of men is the life of God, that He suffers in all their experiences; whether of murder in Cain and others, or of all the multiform tragedies and depravities which have at any time darkened the career of men. This life of God in men is "the Lamb slain from the foundation of the world," which "taketh away the sin of the world." Infinite life out of the energy of Love yields itself a willing Sacrifice for Creation, and for the joy of the creatures; in this fact lies the origin of the instinct in mankind of Sacrifice, it is rooted in his essential nature as a Child of God.

Secondly: What is the purpose of this intuition? It is to lead man to become

himself a willing sacrifice for the world, and thus realise in himself the Divine Likeness.

It was to this origin and purpose of the instinct of Sacrifice that Jesus witnessed in word and deed. He believed in the Fatherhood of God, and in the inspiration and power of that faith He laid down his life for the world. He willingly obeyed the Divine intuition of Sacrifice, and in so doing, not only witnessed to the origin and purpose of the sacrificial instinct, but also presented to mankind the example of its true expression.

Defective apprehensions of the true law of sacrifice can be traced to misapprehension as to the origin and purpose of the instinct, for example, one of the most favourable instances is the attempt of Abraham to offer up Isaac. The instinct of sacrifice was strong in him, and he considered he could not better obey that instinct than give up his best, and according to the notions of sacrifice at that period, offer up in death his son to God. This is what he considered to be demanded of him by God, and, therefore, at all costs he obeys, and, in the act of obedience, learns that it was not so. The offering up in death of his son Isaac fell short of the truth of sacrifice; first, in the fact that it was not a willing sacrifice in the true sense, it was made under the demands of an external law, not in obedience to a spontaneous enthusiasm, which is essential to true sacrifice; and secondly, in the fact that it was not the offering of his own life, but the life of another, and that in death and not in life—which defects can be traced to the fact that he had not yet discerned the truth of sacrifice in God, which is a willing sacrifice of His own life for the life and salvation of the world. To Him who is Life itself, a death is no fit offering, but an outrage; death to death, but life only can be offered to and accepted by Life itself; and only a willing sacrifice of one's own life can be acceptable to God, for *it* only is offered in His spirit and after the form of His sacrifice; in a word, it only is true Sacrifice.

The Mosaic ritual witnessed to the necessity of Sacrifice, but it witnessed also to

the inefficacy of external sacrifices, and demonstrated that they wholly failed to satisfy the true instinct of mankind: the articulation of this dissatisfaction was the inspiration and burden of the prophets. Obedience to the Mosaic ritual wholly failed to bring about a sense of freedom from the burden of sin, and any sense of free vital fellowship with God; "Those sacrifices could not take away sin." The Mosaic ritual was an emphasis of sin and death, as are all systems of external sacrifices; they are dead things, and they manifest their impotence. The Mosaic ritual killed the hopes that it awakened; but it cleared the ground by the demonstration of its own unavailingness for the embrace of the better Hope, which would bring no sense of shame in any experience of defect in the heart of those who felt its quickening power; that Hope is the disclosure of the life of God in mankind; willing obedience to Whose spirit or instinct of self-sacrifice secures to each member of the race the experience of vital fellowship with God; in other words, the sense of freedom from Sin. It is important to bear in mind the distinction between the economy of Moses and of Jesus; this distinction, it appears to me, the so-called Christian Churches have again, and again lost sight of.

The former was the worship, or dispensation of sin and death, the latter the worship or dispensation of Life and Immortality. (Immortality indicates not length of days, but perfection of condition.) The former leads to the outer darkness of despair in the experience of irremediable wrongness, the latter leads to the light of an indestructible hope in the experience of fellowship which can never be broken, with the Author and Perfecter of All Life.

Most of us have discovered that the so-called Christian Churches have borrowed materials of doctrine and discipline from the elder dispensation without inverting them, and consequently have again and again substituted sin and death for life and immortality in their system of doctrine. We are too familiar with them to need illustrations now, it is sufficient to point to the wreck in human aspirations which

is brought about by the substitution of the condemnation of an inexorable divine law-giver for the quickening Power of an immanent God. And Christianity has become identified not with the awakening and establishment of the true Spirit of life in the minds and hearts of men, but with the establishment of a great system of doctrine or order, a thing altogether dead unless inspired with the Spirit of self-sacrifice.

I pass from the origin and purpose of the intuition of Sacrifice to the consideration of its true exercise. Its origin lies in the nature of God, whose offspring we are. Its purpose is to secure in us the Divine likeness of the same Spirit of self-sacrifice.

There is one instance recorded in the life of Jesus which in completeness of detail constitutes an epitome of His witness to the truth of human life. The incident summarises in dramatic form His belief and worship as Son of man. To it alone of all the incidents of the outward life does He appeal as expressive of the principles of human life. It is impossible to exaggerate the importance He gives to this incident, it embodies the totality of Christian faith and practice. I allude to the story of the washing of the disciples' feet.

First we are told the belief or conviction of which the action is the expression. Jesus, in full consciousness of his relationship to mankind as their teacher, "knowing that he was come from God and went to God, *i.e.*, in the full consciousness of the origin and destiny of man," riseth from supper and laid aside His garments"—like the Father, who in Creation laid aside His glory and became the life and the servant of the creatures He made—so Jesus took a towel, the symbol of service, and girded Himself, and washed the disciples' feet, and wiped them with the towel wherewith He was girded, portraying in this action the function of the life of God in mankind. Such a life of service, willing, all-embracing, and effective, is the Father's life, and, therefore, the life of Divine sonship; there can be no other life for the Son nobler or dearer than that of the Father. Peter's repudiation of the action as unworthy of

his Master's dignity, expresses the superficial shrinking of the unenlightened or unregenerate heart from the identification of greatness with humblest service. "He that is greatest among you is your servant : " Peter had yet to learn, as a revelation of God, and as an inspiration of self-sacrifice, that love cannot behave itself unseemly, being itself that which gives vitality and nobleness to every action. What Peter knew not then he learnt afterwards, and through a deep experience of what is truly base, he came to know that the enthusiasm of service is in the spirit of sonship, and that when the conviction has laid hold of any human heart that "we come from God and go to God," there is no other possible expression of the spirit of Divine sonship than the Divine life of self-sacrificing service. To the record of the washing of the disciples's feet, we are directed as to an act which presents an epitome of true human life. "If I then, "your Lord and Master, have washed "your feet, ye also ought to wash one "another's feet ; for I have given you an "example that ye should do as I have done "to you." The story teaches that when a man becomes convinced of his Divine sonship and what that means in respect of the self-sacrifice of God, he naturally, *i.e.*, spontaneously, lays aside his selfish habits, and follows the life of service as the logical and only possible course of such a consciousness ; and that the experience of the truth of the words of Jesus, "if ye know these things, happy are ye if you do them," is found in the realisation of fellowship with the Father, which such a life of service secures.

It is sometimes remarked with some surprise that St. John omits the record of the institution of Holy Communion, and the discourse in John vi. is considered as supplying the omission. But there are reasons which move me to think that he substituted for it the account of the washing of the disciples' feet as an incident signifying the same truth of Divine self-sacrifice, but expressing in clearer significance the nature of self-sacrifice in its reference to human conduct ; possibly at the later date of St. John's Gospel the

need for this substitution had become apparent.

The Christian belief is that the record of the life of Jesus is the epitome of the life of God in Creation. The self-sacrifice of the man Christ Jesus in obedience to the inspiration of the Spirit of Divine Sonship is an illustration to mankind of the self-sacrifice of God. It is this belief which gives the deep and wide significance to the various events of the life of Jesus. He lived in obedience to His Father's will, hence each event expresses some aspect of the Father's will or action. All the signs or so-called miracles are illustrations of God's life in the creatures, its nature and purpose—Gethsemane and Calvary, and history throughout illustrated the experience of the Divine life in mankind.

"The Son of man came not to be ministered unto but to minister and to give his life a ransom for many." Life in God and Life in mankind is the same life. The spirit of the life is the same in both—self-sacrifice. When that spirit is the ruling spirit of men then they have attained the maturity of Sonship, *viz.*, the Father's likeness.

Christianity only recognises one sacrifice—the self-sacrifice of God for the world. The self-sacrifice of the Son of mankind is the spirit of that one sacrifice, the self-sacrifice of God, expressing itself in the human consciousness.

The One Sacrifice is perpetual and universal, but the knowledge of it gradually lights up the minds and hearts of men and draws them into sympathetic fellowship with Its spirit and reproduces the Divine likeness in them, making them in the emphatic sense, Sons of God. When the enthusiasm of self-sacrifice has radiated from the life of God in the creatures to be the enthusiasm of the creatures then will the glory of the Lord cover the earth as the waters cover the sea, and the Divine idea expressed originally in the Word will be realised in the Creation which the Lord God hath made to be very good.

The purpose of what we call Christian teaching is to awaken and establish the spirit of self-sacrifice in mankind—Salvation means nothing less than this, for is

only spiritual health attained when the spirit of self-sacrifice courses freely and supremely through every thought and feeling and purpose and action; and the mode which Christian teaching adopts to secure this purpose is the disclosure of self-sacrifice in God. Christianity demands no sacrifice of us to propitiate God. In this it differs, I think, from all other religions. It insists on God's sacrifice for us, and to the influence of that fact upon the heart and mind it trusts for the awakening and establishment in us of the desire that our souls and bodies should be at the service of His spirit of self-sacrifice for the world.

Sacrifice connotes four things, a Priest, an altar, a victim, and an object.

In the sacrifice of God, the Priest is the Will, the altar is the Fatherhood, the victim is His life in the creatures, the object is the joy of life, fulfilled in the fellowship of an infinite society.

In the sacrifice of men, the Priest is the spirit or will of the Father in us, which we call conscience or intuition; the altar is a willing or sympathetic heart, the victim is the soul and body, the object is the fulfilment of the Father's will, which is the joy of the whole earth.

The revelation of the sacrifice of God for the world awakens in the consciousness of men a new spirit, the same spirit of self-sacrifice, and men come to approve being sacrificed together with God for the world.

We are all of us sacrificed, whether we know it or not, whether we will it or not, because sacrifice is the law of life. Regeneration to our Sonship of God means coming to the knowledge of the sacrifice of God and to a willing acceptance of sacrifice as the law of life. The shrinking from the "giving up" which is involved in self-sacrifice arises from the antagonism of the individualism, which has not yet come into full accord with the law of life. When our individualism is fully vitalised, then the law or spirit of life will rule in every region of consciousness, and the *positive* aspect of sacrifice experienced in the enthusiasm of giving life to the world, will crowd out the *negative* aspect of self-limitations which have to be surrendered.

In conclusion, I gather up what I have as yet learned respecting Sacrifice in the following propositions:—

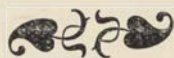
- 1.—That Sacrifice is the universal law of Life.
- 2.—That Creation is the sacrifice of God, *i.e.*, of Infinite Life.
- 3.—That willing obedience to the intuition of the Spirit of Life in them is the sacrifice of men.
- 4.—That to sacrifice a thing is to use it according to its true law of service.
- 5.—That a living sacrifice is one that is spontaneously offered in the service of others.
- 6.—That the way of becoming a living sacrifice is by drinking of the Spirit of Sacrifice, as evidenced in the sacrifice of God for the world, both in Nature and in Christ Jesus.

To the inquiry—What is Truth? Christian Philosophy replies—that self-sacrifice is the Law of Life in God and man.

Sacrifice *appears* to be the giving up (in the sense of loss) of all things. It is *found* to be the entrance into the possession of all things.

In the appearance, the Son of Man on the Cross consummated the loss of all things—reputation, friends, clothes, existence, etc.; but, in reality, He entered into the eternal inheritance, and, pouring out His Spirit upon all flesh, became the Joy of the whole earth.

R. W. CORBET.



The Soul's Consolation.

FOR every man the tangled skein of life
 Betrays one leading thread, one Gordian Knot
 Secures that clue, and howsoe'er we strive,
 Twine and untwine the labyrinthine mesh,
 And trace with patience pitiful, methinks,
 To eyes unseen that anywhere may watch
 The grand Tantalian maze and mystery,
 Line upon line until no line is left
 But twisted all to more fantastic shape,
 Whereat the baffled ingenuity
 Returns upon itself, a vain expense,
 And still the leading thread that Fate assign'd
 At each man's birth remains within his hands,
 Because the knot which ties it is himself,
 And is there any man, however far

He ventures down into his nature's depths,
 Has yet unravell'd his own mystery,
 The world unknown of man within himself?
 There is one only way; it *can* be cut,
 But that is to destroy and not to solve.
 Better by far amidst the night to sit
 And spell the doubtful message of the stars,
 To place the vague construction that we can
 On half-caught voices speaking in the wind!
 Better to wait until a wiser hand
 Unties the knot, and lets the mesh fall down!
 Perchance the secret will transpire at last,
 And order so the temple of the mind
 That we be ready when the hour arrives
 For revelation and the light we seek,
 That so no crookedness and twist within
 Prevent the correspondence of the soul
 With the best order which the soul has dream'd.
 O be we rectified and right within,
 And stand we clear before the mystery,
 And open we in all to gain the light,
 And if the light should tarry be we still
 Patient and purged and not a day too late,
 But trimm'd and ready, and alert and strong;
 The cords may want some pulling at the end
 To straighten them, the parting veil may need
 Some happy violence to cast it quite
 Aside for ever, and the light beyond
 Ask something from the boldness of the eye
 Which meets it first. And if indeed there be
 God's wisdom latent in the mystery,
 Then all the unsolved problem of ourselves,
 Subtended by the sapience of God,
 Is sacred from the presence of the King,
 Is haunted by the secret of the King,
 And there, be sure, the royal voice shall first
 Proclaim the great arcanum, over which
 We dream and brood. O long and dolorous way,
 Thine end is all within! O life-long search,
 Thy crown is there! O light of all desired,
 Thou there art shrouded, there wilt manifest!
 O God our end, if we can meet with Thee
 In any place apart from all the world,
 It is there only, and abiding there,
 Waiting for Thee, our mystic comfort comes,
 Our consolation, our uplifting faith,
 That none shall miss Thee who make search within,
 If, O our God, Thou art! And hark, the soul
 Speaks in the depths of man and testifies!
 Prophets may fail us, and the Christs may die,
 And many Calvaries and Golgothas
 Be waiting still the saviours of the race,
 Without one angel at the sepulchre,
 Without the happy hope of Easter morn,
 But never has the Sybil soul adjured
 Made any answer from her oracle,
 But, God is with me, and within me God.

+ +

The first number of THE UNKNOWN WORLD being now quite out of print, a second impression will be ready in the course of a few days. The edition will be strictly limited, and orders should reach the manager at once.

A Natural Science in its Relations to a Natural Mysticism.

IN the midst of many interesting presentations of subtle scientific possibilities, of various aspects of Mysticism, of great schemes for the crucifixion of the flesh and the releasing of the soul, of ingenious interpretations of the difficult acrostics lying hid in the nomenclature of the Bible, I venture to insert my short and humble plea for a faith in things spiritual, none the less fervent because rooted in the earth, and preferring vital contact with indubitable realities to any hazardous construction of doubtful cryptograms.

Does it ever, I wonder, occur to the mind of a metaphysician that all those great and swelling words of his, which he manufactures out of the Greek Dictionary and honours with capitals, represent, not as he fondly supposes, invisible mysteries of nature, but only the abstract ideas resulting from isolation of his individual consciousness from nature and her majestic ways; dark room thoughts of an invalid whose eyes are sealed to the world he lives in, and his senses irresponsive to her manifold appeals. But whether he be conscious of it or not, those "cloud-capped towers and gorgeous places" have assuredly no solid foundation; they are of "such stuff as dreams are made of," dreams, moreover, that have no possible point of contact with reality. Each human faculty of apprehension, sensational, emotional, intellectual—as the philosophers name them—plays strange tricks with a man when separated from its fellows and set to work on its own account; but the tricks of the intellectual faculties are strangest and most fantastic of all. By reason of the seeming precision and definiteness of those faculties, as compared to the others, there is a tendency, as civilisation advances, to deify them and depend upon them absolutely, civilisation being in fact neither more nor less than the intellectualisation of life, the fossilising in thought of the mood, or instinctive relation, which the temperament of our time, or our individual temperament, causes us to assume towards

the encompassing universe and its creatures.

And here the metaphysician has an advantage of a sort, in that he maintains an individual relation to nature, one that is all his own, instead of being dominated by the prevailing mood of others. While the majority are overawed and humiliated by the majesty and multifariousness of the cosmos, he inclines the other way, he touches it only as it were with the point of his little finger, and thinks—not about the stupendous power upon the other side, but altogether of the meaning of the contact. Then in the "scientific" jargon of his time he is called "a survival of the days when men were entirely ignorant of facts, and so fell to spinning theories and baptising abstractions." Yet it behoves the scientific accuser to remember that his own dwelling is built of precisely the same material as his enemies'—built of abstractions, larger and solidier, and more important certainly, but when isolated, when fossilised, equally valueless for purposes of life. We will consider this a little more carefully.

The mechanical discoveries of the early days of this century, resulting largely from the little Greenock boy's curiosity about his mother's tea-kettle, became Frankenstein's, big enough and noisy enough to prevail with a public just emerging from an age of reason, when thinking was considered of supreme importance, especially thinking about nothing. Now there were looms and steam engines to think about, and soon they grew to occupy the whole earth, and everything seemed to be a machine, depending for its functioning upon a law of expansion or a system of leverage. Those ingenuities of Mr. Watt and Mr. Arkwright had partly indicated, partly effected a change in the popular mood; and the mechanical theories in morals and physics, the frigid law of supply and demand of the Manchester school of economists, and the rigid law of the survival of the fittest of the Darwinian school of biologists, are really nothing more than a prolongation of the rhythmic puffing of old Mrs. Watt's kettle which have filled the listening ear of professional moralists and keen observers of animals with siren music,

tempting them to abstract from the vast treasure house of their great mother, Nature, two insoluble problems, of human origin and human duty, and to apply to them theories found valuable in the practical construction of steam engines. Having lived under the "reign of law," and remembering those amazing efforts and their results, one is sometimes tempted to wish that the old lady had given a wider range to the little questioner's humanity by pouring a drop or two of boiling water over his toes, thus curing him for ever both of kettle worship and curiosity, and shortening the duration, for all men, of what Ruskin happily called "the age of nonsense."

Modern Science herself has now almost completely repudiated her ancient dogmatic standpoint, and no longer talks of immutable laws; and by the lips of some of her most distinguished representatives she confesses that since experimental knowledge is only possible by a process of abstraction, we can never by those means understand things as they are in themselves, but, at best, only the relationship which a few aspects of things bear to the analytical powers within us: and she fully accepts the inevitable corollary that knowledge so obtained can never be considered as accurate, far less as final; the chief uses of it being for immediate practical ends or for purposes of comparison with the results obtained by workers in adjacent fields, who are dealing with other sets of abstractions under the impulse of different purposes and in a different temper. Everyone agrees that the days of intellectual generalisation are far off, the wisest see that they can never come for very sufficient reasons; because the aspects of nature are infinite and ever changing in relation to us and to each other; because the powers of human investigation on a cosmic scale are strictly limited by the short life of a man, or of a generation of men, and by his fixed position upon a moving planet. On a smaller scale again they are equally limited, since through the method of abstraction only the most superficial and least important of facts can be known, and those only in relation to human cognition; while the

unavoidable intrusion of personal temperament vitiates the mathematical precision of the conclusions arrived at.

I defined civilisation just now as the intellectualising of life, the state of national existence where thought chiefly prevails, just as savagery is the condition where body chiefly prevails; between these occurs another condition, where emotion and impulse have it almost entirely their way, which we may perhaps call medievalism. And after all these stages have been passed through, at the end of a period of the individual or the national life, often occur some halcyon days, when men realise that for the apprehension of their relation to the world, to each other, and to the Holy powers in whom all live, each faculty of sense, of feeling, of thought, is needed, and that none of them will work alone. In such days once more knowledge arises vivid, kind, and sane. Are they dawning for us at last? It sometimes seems as if they were.

But the intellectual tradition survives; physical science starting from the laboratory, thinks about its great thick abstraction of matter from the world. Metaphysic starting apparently from the desire, thinks about its thin and shadowy abstraction of soul from body, Mysticism even, instead of dwelling in an inward realm of love and praise, the heaven of Madame Guyon and of William Law, becomes more and more allied with metaphysics and asceticism so as to be generally indistinguishable from them, and books like the "Imitation," "The Meditations of Augustine," and "The Flowers of St. Francis," are replaced by terrible treatises like "Sympneumata" and the works of Mr. T. L. Harris. Still there are hopeful signs of renewal. The life-long work of John Ruskin teaches us to look for the Divine life in the glory of the earth around us, and in sympathy with every creature that lives in it, in watching and work and not at all in abstract thinking. The brave message of Whitman that the natural *is* the supernatural in its relation to man, comes as a revelation "indicating for us the path between reality and the soul." "To know the universe itself as a road—as many roads for

travelling souls for ever alive." Our passions, our emotions, our thoughts peacefully interrelated, *these* are the organs of knowledge of the world and of communion with its life, and this loving communion with reality is the means by which God comes to us. To realise the deep sympathy hid in the heart of nature, that is knowledge; to put forth in our work the deep sympathy lying hid within our own souls, that is art. And out of life lived fully and fearlessly in contact with humanity, in contact with earth and water and sky, with birth and death, comes forth a superb and simple faith in Immortality.

"You are not scattered to the winds,
"you gather certainly and safely around
"yourself. Sure as life holds all parts
"together, death holds all parts to-
"gether. All goes outward and onward,
"nothing collapses. What I am, I am
"of my body; and what I shall be, I
"shall be of my body. The body parts
"away at last for the journeyings of the
"soul."

A superb and simple faith in God. "I hear and behold God in every object, yet understand God not in the least." "No array of terms can say how much I am at peace about God and Death." Let me finish my quotations with the inspiring words of a writer too little known.* "For what is faith!" Faith, to borrow venerable and unsurpassed words, "is the substance of things hoped for, the evidence of things not seen." And how obtain evidence of things not seen but by a knowledge of things seen? And how know what we may hope for but by knowing the truth of what is here and now? For seen and unseen are parts of the great whole: all the parts interdependent closely related: all alike have proceeded from and are manifestations of the Divine source. Nature is not the barrier between us and the unseen, but the link, the communication; she, too, has something behind appearances; she has an unseen soul; she, too, is made of innumerable energies."

* The brave and noble woman, Mrs. Alexander Gilchrist, whose life and letters are one of the most delightful of books.

And again, "I feel deeply persuaded that a perfectly fearless, candid, ennobling treatment of the life of the body (so inextricably intertwined with, so potent in its influence on the life of the soul) will prove of inestimable value to all earnest and aspiring natures, impatient of the folly of the long prevalent belief that it is because of the greatness of the soul that it has learned to despise the body, and to ignore its influences; knowing well that it is on the contrary, just because the spirit is not great enough, not healthy and vigorous enough to transfuse itself into the life of the body, elevating that and making it holy by its own triumphant intensity; knowing, too, how the body avenges this by dragging the soul down to the level assigned itself. Whereas the spirit must lovingly embrace the body as the roots of a tree embrace the ground, drawing thence rich nourishment, warmth, impulse. Or rather the body is itself the root of the soul, that whereby it grows and feeds. The great tide of healthful life that carries all before it must surge through the whole man, not beat to and fro in one corner of his brain."

I submit to the readers of THE UNKNOWN WORLD three considerations. (1) This world is the world unknown. (2) True knowledge is in the body, and in the heart, and not merely in the mind. (3) Out of true knowledge arises the real mysticism, and the arts which are the expression of it. As for abstractions and speculative discussions regarding this world, or any other, surely, as Pater says somewhere, the whole sum of such things is not worth one beautiful reality, one lily of the field!

J. A. CAMPBELL.



Mr. Arthur Machen, author of "The Chronicle of Clemency," has just published, through Mr. John Lane, two occult stories of extraordinary fascination, entitled "The Great God Pan, and the Innermost Light." They form one volume of the well produced "Keynote" series, and are indubitably works not of talent, but of genius.

The Elimination of Evil: or, Philosophical Magic

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

PART IV.

WE come now to the last division of our subject; which is at once the simplest and the most intricate of all. For simplicity is often a more serious stumbling-block than difficulty, because our preconceptions are naturally fixed on some great achievement, some very difficult thing to be successfully accomplished; and hence we often miss the true operation, which is simple and ready to hand, by being all the time eager to discover the wonderful and extraordinary thing we are seeking for the power to do. Thus with our eyes fixed upon the stars, we miss the truth under our feet.

For while we are seeking for some mighty, mysterious, magical power wherewith to overcome our limitations and make things be as we would have them, the real truth and fact is that all things are, here and now, as—we were fully enlightened and able to perceive all reality—we would have them. If there be anything to be done it is not to alter what is, but to alter our apprehension of what is: not to rearrange things to our will, but to discover in ourselves such a Will as shall find that all that is, is in true harmony and agreement with it.

There is a saying of one of the American humorists—I think Artemus Ward—that has always seemed to me very illuminative. It is of a man who languished in a loathsome dungeon for sixteen long and weary years, when at last a sudden thought occurred to him: he opened the window and got out.

Most of us admit—theoretically at all events—that thought is creative, though few of us have attained to the possession of this idea in its full power. By the world it is held as true that things originate thought: by the divinely enlightened it is known that thought creates things. In the illustration above we can easily see how the false thought that the window was fastened made, for the man, things actually be as they would have been had the window actually been fastened. But we shall here be asked this question. "You

say thought is creative, and in the case you have put we admit that it seems so to be; but would you go so far as to say that if a man were in a room where the door was actually locked, and the window securely fastened, and should think that they were not so, that in that case his false thought would be creative and enable him to open the locked door or the fastened window?"

In endeavouring to reply to this question we must first point out that Thought is, as much as anything else in God's Universe, subject to Law. We cannot think what we want to think, but only what we can and do think. Many of us would very much like to be able to think the fourth dimension, but the desire to do so does not bring with it the ability. It may be true that "where there is a will there's a way," but the way is not always found instantly, and never without obedience to law; nor is the finding of the way synchronous with the attaining of the end. When we have said Thought is Creative, we do not mean to convey that anyone can think what he will, and may therefore do what he will. Thought is no Fairy wand whereby we become independent of law. And although it be true that Thought creates for us our apprehension of things, it is necessary that Thought itself should rest upon a basis of reason and truth.

Tom Hood touched the point of the matter very finely in his clever saying, that he could write plays as good as Shakespere's if he had the mind to, but the trouble was that he hadn't the mind to. Our thought is governed and determined by our degree of attainment in spiritual evolution, and no one can have thoughts proper to a certain stage of growth before he has arrived thereat.

But here, as in other things, confusion arises from forgetfulness of that ever to be remembered truth that we can describe in words positions that can by no possibility exist actually. I have pointed out elsewhere the fallacy of the question, "If an irresistible force were to strike an immovable object what would happen?" the fact being that though we can in words ask what would happen if these two could co-exist, the two could by no possibility co-exist; for the assumption of the one in its very connotation involves the impossibility, the non-existence,

of the other. So in the question we are dealing with here—If a man in a room actually locked were to think it were not actually locked would his false thought be creative? To this question the only reply is another question—Could a man in a locked room think, and continue to think, that he was in an unlocked room? And if it be answered—"Surely just as easily as a man in an unlocked room could think, and continue to think, he was in a locked room," we can at once say, No. The man in the latter case will find it far easier to continue in his false thought than the man in the former; because his very thought keeps him from trying the door, while, in the former case, the man's very thought leads him at once to try the door. Of two men, one convinced of the impossibility of doing a thing, and the other convinced of the possibility, which will be likely to make the attempt? The answer is obvious. It is therefore easy to see how in the one case the man can think, and continue to think, the false thought; while in the other—if in the first instance he begins with thinking it, one single experiment alters his thought, and he thinks so no longer.

But to this it will be retorted, "Where, then, comes in your Magic; what is the use of the creative power of Thought if it cannot do more than this? The man in the locked room gets no help, remains imprisoned. You say, on the one hand, he has got to alter his apprehension of facts, and you say also on the other that one single experiment will make him think in accordance with facts. That is as good as to say there is no help for him."

To this, two things may be replied—First: Suppose the man in question came to see that it was for his own good to remain in the locked up room, that the imprisonment for the time was working out for him a very great ultimate good and gain; so that, feeling this, he was quite content to submit to the imprisonment; that would be very real help. The door remains locked, but the man's will now acquiesces in it, and the power he has received to think the new Thought has truly been creative; and he is just as happy and satisfied as if the door were unlocked.

But secondly, a further reply may be made. It is true that the walls and locks imprison

the man's *body* which, being on and of the same plane as they, cannot pass through them save where there are material openings. But suppose the man came to cognise a self within his body, his *soul*ic body, and could identify *himself-as-to-Being* with it rather than with his body, then no walls or locks could confine *him*. Here, of course, it all depends on what he can and does actually think about *himself-as-to-Being*. If in his thought he identifies himself with his body, *he* is confined by what confines his body. If he does not identify himself with his body *he* is not confined by what confines his body.

And here it may be clearly pointed out that all Magic worthy of the name is power drawn from a plane superior to the one on which the effect is sought to be produced. On any given plane, if no other plane be cognised actually, or at least by faith, all operation must be material. Involving nothing beyond the faculties and abilities of the outer phenomenal plane there is no way in which a man imprisoned within walls and locked doors can be helped other than by the material process of making a hole in the walls or unlocking the door. The pity is that men in general desire always this impossible thing,—a Magic which shall upset established law and give them the powers of the world above without their being at the pains and arduous experience which is ever the only road to the cognition of the world above. Cognising the superior plane and identifying the self as of that plane, and no longer of the lower, we are freed from the laws of the lower plane and are henceforth subject to the laws of the higher. But this is not the upsetting of law, but the orderly passing from a lower law to a higher. It can never be too often or too earnestly reiterated that true Magic is not the upsetting of law, and that the more outwardly extraordinary and wonderful, and the more apparently in contravention of ordinary process, be the phenomena, the lower is the power involved in the operation, and the less important and lasting is the result achieved.

The objection above-mentioned—that no help is really possible unless a Magic which shall upset law can be discovered—is now we trust sufficiently disposed of. It remains to

examine a little more closely the problem of true Magic and its legitimate prosecution.

We have already said that the power involved must be drawn from a plane superior to the one on which the effect is sought to be produced. The problem therefore becomes the problem of the cognition of a plane or state not visible or tangible to the ordinary bodily senses; or, as we might also express it, of a world or state of a dimension one higher than that of our ordinary bodily perception.

Now specialists who have given much time and study to the idea of a fourth dimension, and to the theory of dimensions generally, have suggested that every succeeding dimension involves the ready cognition of, and access to, that which, to those of the inferior dimension, is the closed, the hidden, the inaccessible: in a word, that which is within. To a one dimensional Being, who as to body would be a line, the two points by which his body was terminated would be open and tangible to anyone; but the line between the two points would be enclosed, and intangible, save by cutting in through one or other of the two points. But to a two dimensional Being this within, so closed and intangible would be perfectly naked and open; and he could do what would be miraculous to the one dimensional Being—touch his inside. Similarly to a two dimensional Being, who as to body would be a surface, the boundary lines of the surface of the body would be open and tangible, but the surface within the boundary lines would be enclosed and intangible, save by cutting in through one of the boundary lines: and that the inner surface should be touched from a direction which was not through one of the boundary lines would be unthinkable to such a Being, and, if done, would be said to be miraculous. Yet to a Being of three dimensions such a miracle would be the simplest of operations. So again with ourselves, who are now Beings of three dimensional faculties, our boundary surfaces can be readily touched, for they are open and exposed; but to touch us within, from a direction which is not through one of our boundary surfaces, is to us unthinkable. Yet all previous analogy leads us to suppose that to Beings of four dimensional faculties,

our inner parts, as also our inner character and thoughts, are naked and open. The problem is how to attain to the perception of this fourth dimension. The present writer makes no pretension to be able to solve this problem, and offers the following remarks thereupon suggestively only, and with considerable diffidence, as pointing, not to the solution, but perhaps to the way that may lead to the solution.

Howard Hinton, for an aid to the study of the Fourth Dimension, suggests the use of a series of cubes whose sides are of different colours, with which is built up a larger cube, which has, of course, some cubes concealed within. By giving each surface of the cube a specific name, and memorising them and the order in which they are built up, memory enables us gradually to form a mental picture of the inside of the larger cube by recalling how the colours are arranged therein; and thus a semblance of the faculty of fourth dimensional sight (insight) is gained. The method is admirably suggestive and perfectly capable of philosophical application. It will be observed that in this method we throw ourselves, not upon what we *see*, but upon what we *know*. We do not *see* the colours and their order inside of the cube, but we *know* that they are so and so, and this knowledge avails to give us a semblance of sense of sight. The prosecution of Philosophical Magic must, it appears to me, proceed in exactly the same way. We must live and act, not in accordance with what we see and feel, but with what we know; and know—be it observed—not by means of any of our outer faculties, but by that inner faculty of insight; or at least by its first and embryonic condition which we call faith.

This insight or faith is not, I believe, cultivatable directly, it must in the first instance be given. Once given, it is ours to foster and cherish it; but until it is given we can do nothing. The first sign that it is beginning to be given is the felt want of it, and when this want is strongly felt, operation to co-operate for the fuller reception may be commenced. And this operation must take the direction of either doing what we do not like or striving to be as happy when things go contrary to our desires as when they go agreeably therewith.

These two methods are ever found represented in the world of thinkers. The one is to mortify our wills; the other is to educate our wills. The former is what is known as the Ascetic Spirit, and is by far the more popular of the two. The other, seldom heard of, is, of the two, the one that most commends itself to the present writer. And since Asceticism needs no exposition (for everyone understands what it means) we shall confine our remarks to this less known side of the process.

Where the Ascetic strives to win entrance to the world unseen by mortifying his members which pertain to the seen world, thereby implying that the seen and the unseen are contraries, one the creation of evil and the other of good, the adherent of the Unity doctrine believes that the various experiences here in this world are all means of spiritual evolution, whereby access to the world now unseen may be gained. But while partaking of the experiences of this world, he does not estimate the experience as the worldling does. The worldling values and rejoices in the direct pleasure of pleasurable experiences, and shuns and fears the experiencing of sorrow and pain. The man seeking for enlightenment values, not so much the direct joy of the experience, but the after effect of the experience in himself; and he can value the after effect of an experience in itself sorrowful or painful, just as greatly as of an experience in itself pleasant and delightful. It is his constant effort to transcend the first necessity which is upon him of estimating some experiences as nice and others as disagreeable; desiring to estimate all as equally beneficial, useful, and helpful. This first necessity arises, he feels, from an undue prominence allowed to his first self-consciousness, his first feeling of this is I. To submit to this prominence, still more actually to cultivate it, is, he is sure, philosophically a mistake; and the preparing of a rod for his own back. It is to him equally a mistake, on the one hand, *to desire only pleasant experiences*, and on the other *to refuse to accept pleasant experiences*. As to how the little "self" of him estimates the experience—to this he desires to become ever more and more indifferent; but as to how the effects of the experience, both immediate and ultimate (and,

perhaps, especially the latter), influence and affect his Spiritual evolution, and his estimate of what is real and what is illusive, to this he desires to become ever more and more sensitive. His joy is not in the direct sweetness of the experience, but in finding through the operation of all experience, sweet or bitter, that he is entering into the possession of new thoughts, ideas, and perceptions, which tend to free him from subordination to limitation, and give him a joy which nothing that can chance can ever take away.

Thus it is clear, I trust, that the aim in such a course of self-training is one with the Ascetic spirit in this, that it seeks to reduce the prominence of the little self, which estimates everything *qua* individual and *qua* the present moment. But it differs from the Ascetic spirit in this, that it looks upon nothing as in itself to be avoided, except attachment to the direct pleasure, or repulsion from the direct pain, of any experience. Thus it is, to us, a broader, more "all round" principle. The danger that ever besets the Ascetic principle is that it tends to result in self-delusion through self-exaltation, or spiritual pride; and to make a man hard, critical, unsympathetic; and especially, that it is so easy—starting off upon this road—to turn aside from the true path, and be satisfied with the strange, and at first wonderful, psychical power and faculties which are so readily achieved by such self-discipline. How many Aspirants have gone aside thus—mistaking the Astral for the Spiritual!

Therefore it is that to us it seems so important to advise the adoption of the other principle, to all who seek the true, rather than the marvellous; the power to serve, rather than power to be admired and wondered at. Every Aspirant must make up his mind clearly and sharply as to exactly what it is that he aspires after. If it be to be a leader, to found a school, to get people to follow and look up to him, to be a successful teacher or prophet; or if it be to be able to win occult power and do wonders, in virtue of which he feels justified in secluding himself from the world and living in the private enjoyment of his powers (for it is a still lower deep to desire them for public exhibition and reputation) that is one thing. But if it be to be ever himself a learner; making the pur-

suit of Truth for the sake of its good, his great aim and desire;—if, instead of standing out distinguished among his fellowmen, he desires in all things to regard himself as one with them, sure that he possesses nothing in actuality which they do not possess potentially, and shall one day possess actually; and if he seeks to serve, caring nothing whether men are aware of the help he renders, so only that it be rendered; and regards the estimation in which he is held—whether favourable or the reverse—as a thing of no consideration; if his one desire is to know, and become a child of, the Real, the Abiding; and to be freed from the illusion of the passing and transitory, so that—attaining this—he may have power to help to the uttermost, undeterred by the fear of any seemingly possible loss and suffering to himself; then that is quite a different thing; and the road to this is not through Asceticism, but through that other Spirit; for which—were it not that a sect in America has taken the name—the most suitable name would be "Universalism."

Pursuing this road the Aspirant submits himself unreservedly to any experience; knowing that no experience is good or bad in itself, but only in the way it is received and estimated by the one experiencing it. It may seem a bold thing to say, but it is, we are persuaded, profoundly true, that an open, honest, earnest soul will draw more spiritual profit from what Ascetics will regard as his falls and follies than a self-centred and ordinary soul will from his most exalted acts of virtue.

The characteristic of progress on the road will be the development of a loving sympathetic spirit, that is far quicker to see good than evil: that feels drawn into such close rapport with the brethren generally that when they go wrong it sees more than the bare external fact that they have fallen: sees all extenuating circumstances; the pressure of temptation, the ease with which the lower course was thought at the moment to be the higher, the temporary forgetfulness of what, had it but been recollected at the moment, might have entirely altered the course of conduct pursued; and, as the insight becomes clearer and more fully developed, sees also how the nature and conditions of the erring soul required that it should go through that

experience of error, and all the spiritual benefit that it derived thereby.

To many it may seem that matters so simple as these are not worth regarding, and that the real question is rather whether psychical faculties are beginning to be opened: whether the hand can write under psychical control, or the will can make itself felt in determining the actions of persons at a distance, or the eye discern presences unseen by others. There is an orthodoxy in Occultism as well as in Theology and Medicine; and many there be that are content therewith. But all these things are in the external; and though useful and profitable as aids and incentives to the effort to win the inner, they become hindrances when instead of the temporary hostel they are treated as the permanent home.

It will be seen that in the characteristic above described there is a real altered power of cognition as to things about us. We have said over and over again that the real object of Philosophical Magic is not to make *things* other, but to enable ourselves to apprehend them differently; so that in what was once to us evil we now find good. The first, the readiest, the most effective means of gaining this magical modification of faculty is to cultivate sympathy. Few will listen to this, we are aware; they want something more out of the ordinary, more mysterious. None the less do we believe it to be true that here is the first great step towards a practical realisation of the elimination of evil. As you cultivate sympathy, evil will gradually disappear. The foundation of evil is in human selfhood and individualisation. While I glory in being better than others, and see clearly how superior to them I am, my pride and self-esteem is as a magic glass in which arises the clear perception of evil as existing in the world about me, and I think that what I have to do is to make those about me better. Yet all the while there are those to whom I myself appear as evil: they see in me shortcomings that I, if accused of, would stoutly repudiate, and they feel as much a mission to convert and alter me as I feel to convert and alter others. The true way to the elimination of evil is to attain the sight which does not see it,* and that sight is attained only by growth

in the power of love and sympathy. There is many a man whom I thought wicked before I knew him, who, now that I have learned to love him, seems quite different to me.

But how can we cultivate a spirit of love towards those whom we feel are to be condemned? Only by cultivating insight. It is when looked at *from without* that they seem so black. There does not exist the man who if looked at from a self-centred point of view and judged by *my ideas* of how his actions affect me, and how I think he ought to have acted, will not seem to be really below the standard by which I feel that it is perfectly fair to judge. But cultivate love: start out from your belief in God as the Father of all; and regard the actions of others as not necessarily designed to benefit or please you in all things, but as possibly meant to work experience and the result of experience—modification of apprehension and estimation—in the man who performs them; cultivate such a brotherly spirit, and such power of sympathy with the brethren that you can feel even glad to be injured if by injuring you your brother get some of the scales removed from his eyes and set even but one small point nearer perfection; think that this injury is in the outer, but the benefit in the inner;—the former beyond all comparison less important than the latter. And in order that you may have the power to think and feel thus, strive to widen your sympathy. This will give insight into motives and states, whereby you will be able really to see that things are not so black as they look when judged after the sight of the bodily eye and the hearing of the bodily ear. By means of the attainment of this insight you will be able to discern that evil inheres only in the three dimensional world, and that the feeblest and dimmest fourth-dimensional vision may show you things very differently, and very much more full of hope and goodness.

Going back to the idea with which we began that Thought is Creative, the question remains—"How can we manipulate our Thought: and be able to think differently from what we now think?" Thought, as we have observed, must rest on a basis of reason

* Hab. i., 13: "Thou that art of purer eyes than to behold evil." So, also, Ps. x., 15: "Search VOL. I

out his wickedness till thou find none;" and many more to the same purpose.

and truth; therefore to think differently we must discern a different basis. It comes natural to us at first to assume the basis of the apparent. The orthodox basis of either Belief or Unbelief, Dogmatism or Agnosticism, Theism or Atheism, is equally within our first ability. The one is the Thesis and the other the Anti-Thesis; and both are materialistic in actual nature of concept, because both arise from a one-sided vision and cognition by external faculty,—little as it may appear so at first sight. The partisans of neither touch the fourth-dimensional, the spiritual insight. But in every man—aye, in the blindest and most bigotted partisan—lie latent spiritual faculties, which his very bigotry is working to bring ever nearer and nearer to conscious opening and possession. To the dimmest fourth-dimensional vision it is apparent that there is no terrible problem to be solved; no critical situation to be saved; no occasion for doubt as to the issue; no ground for any ultimate division of humanity as to kind. To such enlarged vision the new basis is at once apparent, and old things have passed away, and all things have become new.

But how to attain the vision. First try to desire it. Next realise whether your desire is strong enough to be willing to suffer in order to gain it. Then without waiting for the conscious possession of it in its fulness, begin to try to live and act in all small ordinary affairs of life as if you had it. Refuse to judge others where to judge would be to condemn. Strive by sympathy to partake of the sorrows and joys of others. Refuse to regard and estimate everything from the standpoint of your own interests. Where you would naturally be inclined to blame try to see or imagine circumstances that may possibly be there, and which, if there, would alter your first estimation of the wickedness of the action in question. If you can succeed at all in this it is a sure sign that the power you long for is beginning to open, and as you persevere it will increase and grow stronger.

But, above all, remember that no amount of attainment is worth anything if it be sought from a self-regarding motive, and if the result of the attainment be to make you think of yourself as better, more advanced, of greater value in the world than others. The only true motive for desiring anything is Love.

Faith that would remove mountains, Charity that would give all it had to the poor, every divine and beautiful gift or power possessed in any Spirit other than the Spirit of Love is as nothing. Therefore we must earnestly seek to know ourselves thoroughly, and see exactly why we desire what we are desiring; and if in the smallest way the little self is found involved or concerned in our desire, we must go back and begin all over again.

Thus we have said all that it is as yet given to us to say upon the subject of this Inner or Philosophical Magic; and we can well believe that what we have said will be to many extremely disappointing. For it is as of old: believers seek after signs that go to prove that they alone are saved; and unbelievers seek after the mysterious gnosis, that they may do the works of spiritual states; which works they desire, while for the attainment of the state they care little. And all this, though at first, and to lower, sight regrettable, yet must be working out God's one great and perfect end; and each is going the way whereby he will best reach the goal. Nevertheless, according to the knowledge given to us, we must speak what we feel to be the truer doctrine of that Christ manifesting in us, through our flesh, in all the power of perfect sympathy and self-sacrificing love: coming in us; changing us into the same image from glory to glory; giving us to be like Himself; not to judge after the sight of our eyes, or reprove after the hearing of our ears, but in righteousness to judge, not *against* any, but *for* all the misunderstood and condemned of the earth; vindicating God's righteousness by dismissing all accusations against the brethren, God's children, through bringing to light all those—to three dimensional sight—hidden things, which, when seen, will alter our estimate, and show each man having praise of God; as sons grown up, as all true sons must, to be perfect as their Father is perfect: altering too our estimate of what is desirable and what is to be avoided, by demonstrating the weakness of suffering to hurt the one who bears it, and its power to enable him to help those by whose blindness and misconception it is inflicted, and the perfect and lasting joy that arises from the giving of such help. And in

all this, and in the much more that He is able to effect, the Christ coming in us is more than that which believers and unbelievers together desire : for He is the Power of God ; in which power, and not in our own confidence in our acceptance of any particular doctrine, we have the supremest assurance that not only we, but all others also, are saved : and He is the Wisdom of God ; who does indeed no mere wonders, because all He does is the natural outcome of the attainment of state, the filling of all planes and worlds,—but yet possesses all power to help in heaven and in earth, because in Him are realised all the treasures of wisdom and knowledge.

And to such as can discern it, the Christ coming is coming *in us*, and when perfected to the full grown man will be *our own truer, higher, inner self*.

G. W. A.



Unpublished Poem by Thomas Lake Harris.

HYMN OF THE INCARNATION.

IN the midnight of the ages,
In the midnight dark and lone,
When the heroes and the sages
In life's battle faint had grown ;
While the world's great heart was lying
Like a corpse upon its bier,
Then, through heaven, a voice went crying,
" God is near ! "

In the midnight of the nations
When the Morning Land was dead,
And to woes and desolations
Earth in agony was wed ;
Rose a cry of fearful wailing
From the stormy nether sphere,
" Lo, the pagan orb is paling,
God is near ! "

In the midnight of earth's errors,
When the serpent's monstrous head,
From its eyes shot lurid terrors
While upon her breasts it fed ;
When the faith of the Hereafter
Had no prophet, bard, or seer,
Rang a voice through sin's wild laughter,
" God is near ! "

Where a virgin, pure, adoring,
Worshipped God who reigns above,
Came a glorious sun-burst, pouring
From Jehovah's heart of love :
And an angel spake, " Hail, maiden ;
In thy inmost bosom-sphere
Thou with child from heaven art laden,
" God is near ! "

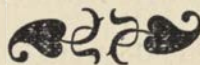
Through the seraph universes
Shone a flame of circling light ;
While dark Hades rang with curses,
It unfolded form and might.
Then a CHILD to earth was given,
And He stood beside earth's bier,
Crying loud, " Arise, forgiven,
God is here ! "

As a meteor star that falleth,
Sank the world from out its place ;
Or a ravished bride that calleth
From a serpent's loathed embrace.
Lo, through storms of lava ashes
Came a voice, her heart to cheer,
Thundering through the lightning flashes,
" God is here ! "

Who shall tell the solemn story
Of the form that God possessed ?
Of the temples pierced and gory,
And the wounds in feet and breast ?
All the angels worshipped round Him
When the bloody cross was near,
Crying to the men who bound Him,
" God is here. "

In His love's transfiguration,
When He rose, the world to free,
Seen by every angel nation
In DIVINE HUMANITY,
All the universe adoring
Saw the end of evil near,
Crying loud, in one out-pouring,
" God is here ! "

From ODORA.



Chapters in Exposition of the New Gospel of Interpretation.

V.

THE HERMETIC DOCTRINE OF REDEMPTION,
OTHERWISE CALLED THE ATONEMENT.

III.

ALL that is true in religion is spiritual. No dogma of the Church is true that seems to bear a physical meaning. For matter shall cease and all that is of it, but the word of the Lord

shall endure for ever. And how shall it remain except it be purely spiritual; since, when matter ceases, it would then be no longer comprehensible. I tell you again, and of a truth—no dogma is real that is not spiritual. If it be true, and yet seem to you to have a material signification, know that you have not solved it. It is a mystery; seek its interpretation. That which is true is for Spirit alone."

Such is the new canon of Interpretation whereby the Holy Spirit, operating as the Second of His Elohim, Hermes, the Spirit of Understanding, has in our day at once condemned as idolatrous the church of the past, and secured against relapse into idolatry the church of the future.

Error is never effectually refuted until the truth is fully comprehended of which the error is the perversion, and the cause and manner of the perversion are made manifest. It has been sufficiently shown that the true doctrine of Regeneration and therein of the Christ as the means, the object and the result of Regeneration, are founded in the very nature of the substance of existence, so that, being what that substance is, they could not be otherwise than they are. But inasmuch as there is but one substance, it becomes necessary to explain how the need arises for that which is called "Atonement," seeing that the term implies diversity. As will be seen, the explanation supplies the solution of the problem of "original sin." To begin *ab initio*, that no single link in the argument be wanting.

The Hermetic doctrine is in this wise. There is one Being, who is self-subsistent, eternal, infinite, and therein divine; in Itself unmanifest and unindividuate, but impersonal only in the sense of having no limitations. For it is absolute and essential consciousness, and consciousness is the condition of personality. Such is God, who, as the only real Being, is the potentiality of all that is, or that can be.

As modes of God, all things are modes of consciousness, and consciousness is spirit. Wherefore all things are modes of spirit. As spirit, God is a unity and unmanifest. But spirit comprises two principles, in virtue of which it is able to subsist under

two modes, and to differentiate of itself. These two principles are force and substance; and these two modes are the unmanifest and the manifest. The former is its primary and uncreate condition; the latter is its secondary and create condition. Creation, which is manifestation, is not the making of something out of nothing, but the manifestation of that which already *is*, but is unmanifest. And creation occurs through the projection of substance by force into conditions and limitations in such wise as to render it exteriorly cognisable. Thus projected, substance becomes matter. Wherefore, as Hermetically defined, matter is spirit; being spiritual substance, subjected to conditions and limitations, and made exteriorly cognisable. By this projection of spirit into (the condition of) matter, creation occurs.

Being spirit, matter is capable of reversion to the condition of spirit, ceasing to be as matter; or, stated yet more precisely, substance is capable of reverting from its material, secondary, and manifest condition to its spiritual, original, and unmanifest condition. The tendency of substance thus to revert is the cause of evolution. By this reversion of spirit from matter redemption occurs. This is the process, the accomplishment of which is called, in terms of the higher alchemy, "the great work, the work of redemption,"—the redemption of spirit from matter. It is called the work of "Christ." And whereas it results from evolution, "Christ" is the product of evolution. These two terms—creation and redemption—comprise the whole process of the universe, and they are to each other as centrifugal and centripetal—as will and love. And an essential element in the process of the latter is that which is called "Atonement."

IV.

Atonement, in its Hermetic sense, signifies unification or reconciliation,—the Greek word being *καταλλάγη*, and means the making at one of elements which, being originally identical, have become diverse. But for their original identity they never could be *at-oned*. The need for Atonement arises in this wise,

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As differentiations of the one originally homogeneous universal consciousness, the constituent elements of every kosmic entity are diverse, each having its own mode of consciousness; and they require therefore to undergo a certain process in order to enter into that harmonious combination with each other upon which the well-being and perfection of their system depends. The difference between the various modes of consciousness of which the universe is constituted is therefore not of essence, but of condition; from which it follows that while all things are substantially and essentially God, all things are not in the condition of God, because of creation. This is the Hermetic definition of Pantheism.

According to the system under exposition,—which is that also of the Bible,—the divisions or planes into which Original Being differentiates of its substance are broadly four. They are force, substance, astral ether, and matter, the astral ether being the first condition of matter. Segregated and individuated in man, they are spirit, soul, mind, and body. They are called, as in the Bible, the four rivers of Eden, and the fourfold chariot of Ezekiel; or, as in the Kabala, the fourfold “mercaba,” or car, in which Deity descends into creation and manifestation. To each of them belongs its own mode of consciousness, as also to their sub-divisions, which are many, the material and lowest plane comprising the four elements, earth, air, fire, and water. The universality and manifoldness of the consciousness subsisting in these elements are implied in the description of them as the “four living creatures around the throne, full of eyes before and behind.” The terms elemental, gaseous, mineral, vegetable, animal, and human, also denote various modes and grades of consciousness; as also do the terms mechanical, chemical, electrical, and psychical.

These last four modes of consciousness inhere in every globule of living matter. And man, as the epitome and *resumé* of the universe, the microcosm of its macrocosm, comprises them all. But he is complete and perfect as man only when all

these diverse consciousnesses of his system are fully unfolded, and brought into harmonious accord,—first, with each other; next, with their own highest resultant, the man's own individual ego; and, finally, in and through this with the universal ego from whom they all have their procession. By means of this process of harmonisation, which is variously termed unification, reconciliation, and atonement, in the sense of at-one-ment, the individual passes from a state of chaos to kosmos,—from “original sin” to “grace.”

V.

This process of Atonement consists in inward purification and adjustment, and is entirely interior to the individual. Of Atonement in the popular sense of expiation or satisfaction made by one being for another, Hermetic doctrine knows nothing; but repudiates it as fatal to the end proposed, on the ground that it would deprive the subject-entity of the experiences by the suffering of which he can alone become perfected. This is because for it salvation consists, not in mere exemption from the consequences of sin, but in the attainment of a condition wherein the individual is superior to the liability to sin, having overcome and transcended the level to which such liability appertains. Having done this, he is said to be a “new man,” “born again from above of water and of the spirit;”—expressions by which it is denoted that he has become reconstituted of the elements of his system in their highest condition, wherein they have returned from their lower modes into pure substance or soul, and pure force or spirit. The Hermetic term for this achievement is Regeneration; wherefore Atonement is the means to and condition of Regeneration. It has been said that the keynote and pivot of the Hermetic system is expressed in the term “Christ.” It is equally expressed in the term “Regeneration.” This is because Regeneration is the process of the generation of the Christ. Hence when Jesus—speaking as Christ, of whom he was the vehicle—insists, as the one condition of salvation, on a re-birth of water and the spirit, he declares both his

own generation and the necessity to every man of being born again, as he is said to have been born, of Virgin Mary and Holy Ghost,—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. Thus reconstituted, man is said to be born, not only again, but from above—*ἀνωθεν*—his "parents" being the highest and inmost principles of his system. Wherefore in the prayer of the Elect for interior perfectionment—namely, the "Lord's prayer," in its Hermetic and Esoteric sense—the petition is addressed to "Our Father-Mother who art in the upper and the within." And the *Credo* is a summary of the spiritual history of all those who become by regeneration Sons of God.

VI.

The soul and spirit are the two supreme principles in man, together constituting the God of the man. Both of them are spirit; but, as distinguished from each other, soul is always substance, and spirit is always force or energy. And that man is said to be born again or regenerated of them, is, first, because force and substance are, on whatever plane of operation, respectively of masculine and feminine potency, being as He and She, Father and Mother; and, next, because the man has already been born once on the lower and material plane. This is to say, that as the physical and outer selfhood is the product or "son" of the force and substance of his system operating on the material plane, so the spiritual and inner selfhood is the product or "son" of the force and substance of his system operating on the spiritual plane, being engendered of them in the body as in a matrix, and constituted of their own immediate substance. By the former process the man is generated; by the latter he is regenerated. And as the issue of the former is the man physical and mental only, the issue of the latter is the man spiritual and divine. For, being constituted of force and substance, spirit and soul, in their divine condition, in which condition they are God, he is an individuation of God, and he is at once God and

man. And being this, he is Christ. Of Christ as thus defined every man has the potentiality. For, owing to the nature of the substance and force of existence, every man has in himself both the seed of his own regeneration and the power to effectuate it.

In employing terms denoting vital processes, Hermetic doctrine declares God to be living Being, and the method of existence to be not mechanical merely or chemical, but vital. Hence the force of the terms—"generation" and "regeneration," as the methods of Creation and Redemption.

There are certain definitions in Hermetic science the recitation of which will minister to apprehension. The first is, "Spirit is projected into matter in order that soul may be begotten thereby." This is to say, that by means of the operation of spirit in substance projected into the condition of matter, substance is converted into soul,—by becoming, from abstract, concrete; from diffuse, individuate; from impersonal, personal.

But spirit working in matter implies, and *is*, Life. Wherefore, "Life is the elaboration of soul through the varied transformations of matter."

One of the manifold aspects of the parable of man's creation refers to this truth. In this aspect "Spirit is the primary Adam; soul is Eve, the woman, taken out of the side of man. Spirit, therefore, is the first principle; soul is the derivative."

"Soul is begotten in matter by means of polarisation. And spirit, of which all matter consists, returns to its essential nature in soul. Soul is the medium by which spirit is individuated, and in which it becomes concrete."

"Spirit alone is diffuse, and the naked flame is liable to fuse with other flames."

"But the flame which is enclosed in substance has become an indiffusible personality," persisting through all changes of form and condition, growing by accretion, taking into herself the higher consciousness of the material elements with which she is associated, and at-oning them into herself as she grows in strength and purity. Hence, as said in the newly re-

covered Hermetic fragment, the hymn to the planet-god Iacchos :—

"The soul passeth from form to form ; and the mansions of her pilgrimage are manifold.

"Thou callest her from the deep, and from the secret places of the earth : from the dust of the ground, and from the herb of the field.

"Thou coverest her nakedness with an apron of figleaves ; thou clothest her with the skins of beasts.

"Thou art from of old, O soul of man ; yea, thou art from the everlasting.¹

"Thou puttest off thy bodies as raiment ; and as vesture dost thou fold them up.

"They perish, but thou remainest ; the wind rendeth and scattereth them ; and the place of them shall no more be known.

"For the wind is the Spirit of God in man, which bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, nor whither it shall go.

"Even so is the spirit of man, which cometh from afar off and tarrieth not, but passeth away to a place thou knowest not."

In the Christian presentation the Christ is said to be born in a cave and a stable, among the animals. By this it is denoted that the divinity of which he is the realisation, represents the return of all the associated consciousnesses or spirits of his system from the various lower planes of nature, and their final at-one-ment in him, as man regenerate and made perfect, with each other and with God. The same truth finds expression in the recovered hymn to the presiding Elohe of the Fourth Day of Creation, the Spirit of Counsel or Love, for the Hebrews Anael, and for the Greeks Aphrodite.

"In the elements of the body is Love imprisoned ; lying asleep in the caves of Iacchos, in the crib of the oxen of Demeter."

Iacchos is the name by which, in the Hermetic mysteries, the divine spirit of the planet was designated. It corresponds to the Hebrew Jacob, who is called in the Psalms the "Mighty God Jacob," the history of Jacob being an allegory of the evolution of the planet-god. Similarly with his congeners. In one of their occult aspects "Abraham, Isaac, and Jacob" are the

Hebrew equivalents for Brahma, Isis, and Iacchos, to denote the mysteries, respectively, of India, Egypt, and Greece, and the Spirit, the Soul, and the Body, of which, as the Typical Man regenerate, Jesus represented the fulfilment, and the restoration of which—now in process of accomplishment—was declared by him to be the establishment of the kingdom of heaven on earth.

It may here be not inappropriately remarked that the difficulty which the materialistic schools have found in believing in the survival of individuality, after the disintegration of the material personality, has come of their failure to recognise the element of substance. Recognising matter only and appearance, they have taken this for the reality ; altogether ignoring the substance of which it is the *phenomenon*, and mistaking the phenomenon for the substance of which it is the phenomenon, thus confounding appearance with reality, and building their system upon the former, the inevitable result being "Babel," or confusion.

VII.

To continue our definitions.

"The immanent consciousnesses, or spirits, of all the cells of a man's entity, cause by their polarisation a central unity of consciousness, which is more than the sum total of all their consciousnesses, because it is on a higher round or plane. For in spiritual science everything depends upon levels ; and the man's evolution works round spirally, as does the planetary evolution."

This unity, which is at-one-ment, constitutes the One Life, which is the supreme point of consciousness. And every round in the spiral of man's evolution takes this one life higher, for the man never goes over exactly the same ground again.

But the direction of the spiral may be reversed by perverse will to the outer and lower, the end of which course, if persisted in, is extinction through disintegration. Hence the saying, "He that gathereth not with me scattereth." Of this one life in man, when it has reached the celestial, the Christ is the manifestation.

¹ Meaning that her substance is everlasting, being that of God, which is not the case with matter, which is but a temporary condition and specialised mode of substance.

The spirit absorbed in man or in the planet, does not exhaust Deity.

Nor does the soul evolved upward through matter, exhaust substance.

There remain, then, ever in the fourth dimension—the principium—above the manifest, unmanifest God and soul.

The perfection of man and of the planet is attained when the soul of the one and of the other is throughout illuminate by spirit.

But spirit is never the same as soul. It is always celestial energy, and soul is always substance.

That which creates is spirit (God).

The immanent consciousnesses (spirits) of all the cells of a man's entity cause by their polarisation a central unity of consciousness, which is more than the sum total of all their consciousnesses, because it is on a higher round or plane.

For in spiritual science everything depends upon levels; and the man's evolution works round spirally, as does the planetary evolution.

Similarly the soul of the planet is more than the associated essences of the souls upon it; because this soul also is on a higher plane than they.

Similarly, too, the consciousness of the solar system is more than that of the associated world-consciousnesses.

And the consciousness of the manifest universe is greater than that of its corporate systems.

But that of the Unmanifest is higher and greater still; as, except in substance, God the Father is greater than God the Son.

Herein is pointed a distinction, the recognition of which would have saved the Church from its error in confounding the Christ in man, with the Adonai in the Heavens. In the latter, substance, the three persons of the Trinity—as stated in the Athanasian creed—are co-equal and co-eternal, neither being before nor after the other. But in the former—as stated by Jesus speaking as the Christ within him—"My Father is greater than I."

The elemental kingdoms represent spirit on its downward path into matter.

There are three of these before the mineral is reached.

These are the formless worlds before the worlds of form (as they are called in the Hindoo Theosophy).

They are *in* the planet, and also in man.

All the planets inhabited by manifest forms are themselves manifest.

After the form-worlds come other formless worlds, caused by the upward arc of ascending spirit; but these also are *in* the planet.

They are also in man, and are the states of pure thought.

The Thinker, therefore, who is son of Hermes, is as far beyond the "medium" who is controlled

and who is not self-conscious, as the formless worlds of the ascending arc are beyond the formless worlds of the elemental, or descending arc.

In the planet and in man they only seem contiguous because each round is spiral.

But each round takes the One Life higher in the spiral.

Neither the planet-soul nor the man-soul goes over exactly the same ground again.

But perverse and disobedient will may reverse the direction of the spiral.

Individuals in whom the will so acts, are finally abandoned by the planet to the outer sphere.

This statement supplies an important correction to the school of those who, calling themselves "universalists," insist on the ultimate salvation of every individual, and argue—as some of them do—that the ultimate loss of a single soul would invalidate the doctrine of the perfect goodness and power of God. The tenet is one that finds its correction in the doctrine of correspondence. Not all seeds come to perfection in the material world. Were their contention true, the failure of a single seed to come to perfection would invalidate the doctrine of the perfect goodness and power of God. The fact that all seeds do not come to perfection, but some perish, is a proof that all souls do not come to perfection, but some perish; according to the doctrine of correspondence, as insisted on by St. Paul, Rom. 1. 20, as also in the Jewish Kabala, and all Hermetic Scriptures. Existence is the sternest of realities. There is no compulsory salvation, or existence would be a farce. Man *must* "work out his own salvation." The doctrine of the Universalists is as dangerous to souls as that of the Substitutionalists. It is true that "Christ saves to the uttermost," but only those in whom he is suffered to operate. He who will not have Christ perishes. There is a certain point in the soul's history at which its salvation is sure. Attaining to this stage, it is a vitalised soul. But prior to this it is not saved, but only salvable.

The One Life is the point of consciousness.

The will is the impulse which moves it.

In the celestial the One Life is the Elohim; and the Will is the Father.

The One Life is manifest by effulgence (the Son).

December 15th, 1894.

THE

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CHRISTMAS NUMBER

OF THE

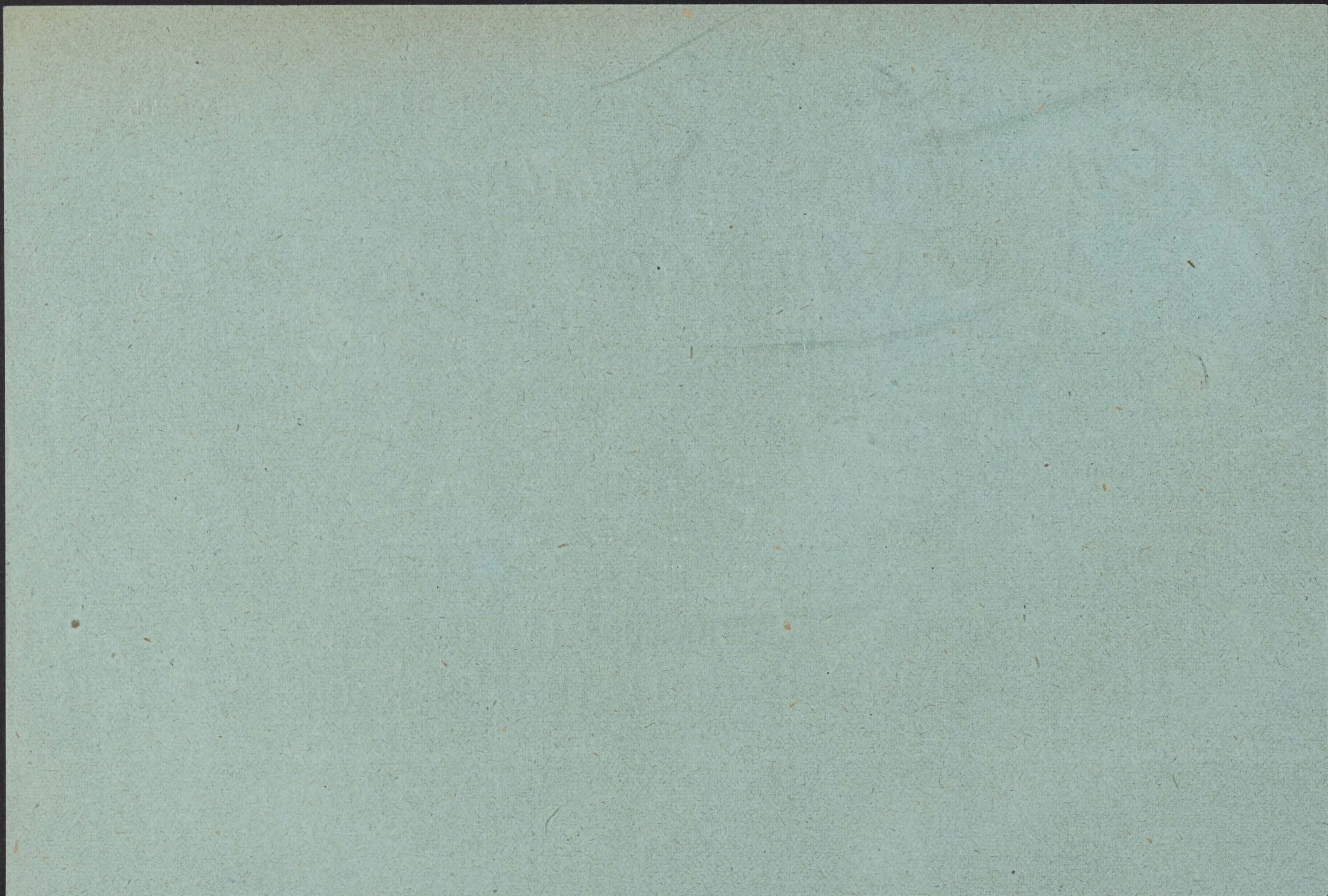
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So, then, the will begets in substance the effulgence, which is the manifestation of the One Life. The One Life is invisible until Christ manifests it.

Christ in man has for counterpart, Adonai in the heavens.

So, then, the One Life is in the Father-Mother latently, until manifest by the Son (effulgence).

And the procession of the Holy Spirit is from the Father-Mother through the Son.

Herein is the difference reconciled and the schism healed between the Greek and Latin Churches (making the new Gospel of Interpretation a Gospel of reconciliation).

The point of consciousness shineth more and more into the perfect day of brightness (the "Nativity of Christ" within man).

VIII.

The endeavour to combine and fuse all the consciousnesses of the system into this one life, and polarise them to a higher plane, *is* Religion, a term which implies binding together. The process whereof, the necessity therefor, and the issue, will be found set forth in the following citation from the Hermetic Gnosis as now recovered :—

THE SECRET OF SIN AND DEATH.

As is the outer, so is the inner ; He that worketh is One.

As the small is, so is the great ; there is one law.

Nothing is small and nothing is great in the Divine economy.

If thou wouldst understand the method of the world's corruption, and the condition to which sin hath reduced the work of God,

Meditate upon the aspect of a corpse ; and consider the method of the putrefaction of its tissues and humours.

For the secret of death is the same, whether of the outer or of the inner.

The body dieth when the central will of its system no longer bindeth in obedience the elements of its substance.

Every cell is a living entity, whether of vegetable or of animal potency.

In the healthy body every cell is polarised in subjection to the central will, the Adonai of the physical system.

Health, therefore, is order, obedience, and government.

But wherever disease is, there is disunion, rebellion, and insubordination.

And the deeper the seat of the confusion, the more dangerous the malady, and the harder to quell it.

That which is superficial may be more easily healed ; or, if need be, the disorderly elements may be rooted out, and the body shall be whole and at unity again.

But if the disobedient molecules corrupt each other continually, and the perversity spread, and the rebellious tracts multiply their elements ; the whole body shall fall into dissolution, which is death.

For the central will that should dominate all the kingdom of the body, is no longer obeyed ; and every element is become its own ruler, and hath a divergent will of its own.

So that the poles of the cells incline in divers directions ; and the binding power, which is the life of the body, is dissolved and destroyed.

And when dissolution is complete, then follow corruption and putrefaction.

Now, that which is true of the physical, is true likewise of its prototype.

The whole world is full of revolt, and every element hath a will divergent from God.

Whereas there ought to be but one will, attracting and ruling the whole man.

But there is no longer brotherhood among you, nor order, nor mutual sustenance.

Every cell is its own arbiter ; and every member is become a sect.

Ye are not bound one to another ; ye have confounded your offices, and abandoned your functions.

Ye have reversed the direction of your magnetic currents ; ye are fallen into confusion, and have given place to the spirit of misrule.

Your wills are many and diverse, and every one of you is an anarchy.

A house that is divided against itself, falleth.

O, wretched man ; who shall deliver you from this body of Death ?

The answer to the question thus propounded is, of course, Christ, in the sense in which St. Paul—who was evidently acquainted with the utterance just cited—used the term when he insisted on the necessity of Christ being formed in the man as the means and condition of salvation, meaning the new spiritual and substantial individuality divinely engendered and elaborated within the old physical and phenomenal personality as its matrix.

IX.

The following extract from the recovered hymn addressed to the divine spirit of the planet, under his mystic name Iacchos, shows the *origines* and nature of the doctrines both of the Atonement and of Divine Incarnation, prior to their adaption to the Sacerdotal misconceptions which hitherto have passed current as Christian :—

Evoi, Iacchos, Lord of the body ; who art crowned with the vine and with the fig.

For as the fig containeth many perfect fruits in itself, so the house of man containeth many spirits.

Within thee, O man, is the universe ; the thrones of all the gods are in thy temple.

I have said unto men, Ye are gods ; ye are all in the image of the Most High.

No man can know God unless he first understand himself.

God is nothing that man is not.

What man is, that God is likewise.

As God is at the heart of the outer world, so also is God at the heart of the world within thee.

When the God within thee shall be wholly united to the God without, then shalt thou be one with the Most High.

Thy will shall be God's will, and the Son shall be as the Father.

Thou art ruler of a world, O man ; thy name is legion ; thou hast many under thee.

Thou sayest to this one, Go, and he goeth ; and to another, Come, and he cometh ; and to another, Do this, and he doeth it.

What thou knowest is told thee from within ; what thou workest is worked from within.

When thou prayest, thou invokest the God within thee ; and from the God within thee thou receivest thy good things.

Thy manifestations are inward ; and the spirits which speak unto thee are of thine own kingdom.

And the spirit which is greatest in thy kingdom, the same is thy Master and thy Lord.

Let thy Master be the Christ of God, whose Father is the Lord Iacchos.

And Christ shall be thy lover, and the saviour of thy body ; yea, He shall be thy Lord God, and thou shalt adore Him.

But if thou wilt not, then a stronger than thou art shall bind thee, and spoil thine house and thy goods.

An uncleanly temple shalt thou be ; the hold of all manner of strife and evil beasts.

For a man's foes are of his own household.

But scourge thou thence the money-changers and the merchants, lest the house of thy prayer become unto thee a den of thieves.

The following citation is from an instruction of like Divine derivation but belonging to a far more recent period, entitled "Concerning the Great Work, the Redemption, and the share of Christ Jesus therein." As we are dealing with universals only, and not with the particular, it is requisite for the present purpose to reproduce only so much of it as describes the meaning and process of the Christ, reserving the special reference to the Christ-Jesus :—

"For this cause is Christ manifest, that he may destroy the works of the devil."

In this text of the holy writings is contained the explanation of the mission of the Christ, and the nature of the Great Work.

Now the devil, the old serpent, the enemy of God, is that which gives pre-eminence to matter.

He is disorder, confusion, distortion, falsification, error. He is not personal, he is not positive, he is not formulated. Whatever God is, that the devil is not.

God is light, truth, order, harmony, reason ; and God's works are illumination, knowledge, understanding, love, and sanity.

Therefore the devil is darkness, falsehood, disorder, discord, ignorance ; and his works are confusion, folly, division, hatred and delirium.

The devil is therefore the negation of God's Positive. God is I AM ; the devil is NOT. He has no individuality and no existence ; for he represents the not-being. Wherever God's kingdom is not, the devil reigns.

Now the Great Work is the redemption of spirit from matter ; that is, the establishment of the kingdom of God.

The kingdom of God shall come when spirit and matter shall be one substance, and the phenomenal shall be absorbed into the real.

His design was therefore to destroy the dominion of matter, and to dissipate the devil and his works.

And this he intended to accomplish by proclaiming the knowledge of the Universal Dissolvent, and giving to men the keys of the kingdom of God.

Now, the kingdom of God is within us ; that is, it is interior, invisible, mystic, spiritual.

There is a power by means of which the outer may be absorbed into the inner.

There is a power by means of which matter may be ingested into its original substance.

He who possesses this power is Christ, and he has the devil under foot.

For he reduces chaos to order, and indraws the external to the centre.

He has learnt that matter is illusion, and that spirit alone is real.

He has found his own central point : and all power is given unto him in heaven and on earth.

Now, the central point is the number thirteen : it is the number of the marriage of the Son of God.

And all the members of the microcosm are bidden to the banquet of the marriage.

But if there chance to be even one among them which has not on a wedding garment,

Such an one is a traitor, and the microcosm is found divided against itself.

And that it may be wholly regenerate, it is necessary that Judas be cast out.

Now the members of the microcosm are twelve : of the senses three, of the mind three, of the heart three, and of the conscience three.

For of the body there are four elements ; and the sign of the four is sense, in the which are three gates ;

The gate of the eye, the gate of the ear, and the gate of the touch.

Renounce vanity, and be poor : renounce praise, and be humble : renounce luxury, and be chaste.

Offer unto God a pure oblation : let the fire of the altar search thee, and prove thy fortitude.

Cleanse thy sight, thine hands, and thy feet : carry the censer of thy worship into the courts of the Lord ; and let thy vows be unto the Most High.

And for the magnetic man* there are four elements : and the covering of the four is mind, in the which are three gates ;

The gate of desire, the gate of labour, and the gate of illumination.

Renounce the world, and aspire heaven-ward : labour not for the meat which perishes, but ask of God thy daily bread : beware of wandering doctrines, and let the Word of the Lord be thy light.

Also of the soul there are four elements : and the seat of the four is the heart, whereof likewise there are three gates ;

The gate of obedience, the gate of prayer, and the gate of discernment.

Renounce thine own will, and let the law of God only be within thee : renounce doubt : pray always and faint not : be pure of heart also, and thou shalt see God.

And within the soul is the Spirit : and the Spirit is One, yet has it likewise three elements.

And these are the gates of the oracle of God, which is the ark of the covenant ;

The rod, the host, † and the law :

The force which solves, and transmutes, and divines : the bread of heaven which is the substance of all things and the food of angels ; the table of the law, which is the will of God, written with the finger of the Lord.

If these three be within thy spirit, then shall the Spirit of God be within thee.

And the glory shall be upon the propitiatory, in the holy place of thy prayer.

These are the twelve gates of regeneration : through which if a man enter he shall have right to the tree of life.

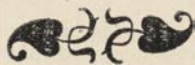
For the number of that tree is thirteen.

[To be continued.]

EDWARD MAITLAND.

* I.E., The magnetic or astral part of Man, which is accounted a person or system in itself.

† The Sacramental Bread, called by the Hebrews "Show-bread."



The two concluding articles of the series entitled THE ROSICRUCIAN MYSTERY will appear in Nos. 6 and 7. The paper which should have been published in the present issue is held over pending some information which, it is hoped, will prove helpful in the inquiry now proceeding.

The Brotherhood of the New Life.

II.—INTERNAL RESPIRATION

[Continued from p. 172].

STATEMENT of an interview with a lady who had received Internal Respiration ; extracted from a letter dated July 22nd, 1862.

"She never saw Mr. Harris until last January, when she heard him preach in New York, and made his acquaintance, read some of his works, and was delighted. She was in his company at a friend's house, and heard him speaking to a lady about Internal Respiration. She said nothing, but much astonished at it all, thought to herself, 'I wonder if I shall ever feel anything of this kind.' Mr. Harris turned round to where she sat, and said to her, 'It may come upon you in three months,' thus replying to her thought unspoken.* It did so happen in about three months, coming upon her suddenly one night, when she awoke and perceived 'an entirely different kind of breathing' to be taking place than anything she had known before, accompanied with a most blessed sense of peace and comfort.' During the previous three months she had suffered intensely in spirit from a deep sense of sin and unworthiness, so much so that she was obliged to withdraw herself much from her family, and shut herself up in her own room till the agony of mind was passed. She said it was a vastation ; all her life was brought before her into judgment, and her humiliation was extreme, and her whole state one of indescribable agitation and grief. Then came the opening of the breath in the night, which I have already mentioned, and all suffering ceased. This is how she described the breathing, as nearly in her own words as possible. It begins in the lower part of the abdomen, and from thence rises and fills the lungs. When she inhales this breath, it feels cold in the throat ; the throat seems to expand, and she says this

*Note this most important instance of thought-reading and fulfilled prophecy.

is externally perceptible: it is audible, but not painfully so. She feels it as high as the throat, and down to the knees. She is only in the first degree of it; in deeper degrees it is felt from the sole of the foot to the crown of the head. She can only express the sensation as being 'full of comfort' to spirit and body. She used this phrase frequently, and in answer to my query whether it is accompanied with perception, she said, 'Only so far as this at present, that when I read the Word it moves me far more deeply than ever it did before; to think of the Lord's suffering far more affects me, even to tears; such a tenderness of love to the Lord* seems borne in with the breath; I have never felt anything like it before, and it is a love that makes every other sink into insignificance, and I could cheerfully give up all for it.' She says she does not suffer from spheres; only once an instance of this sort occurred to her. She was invited to a musical party; she had no wish to go, and there seemed no use in doing so: however, her husband rather reproached her with giving up society and secluding herself; so, to please him, she went. The next day she had a most violent attack of pain in her head and face, with sickness; the pain was so excruciating that she tried various remedies, but was no better. It occurred to her that it must arise in some way from her having gone to the party; that some sphere must have affected her, as she knew of no other cause. She prayed, that if she had done wrong in joining the party, and if this awful pain were the result and manifestation of it, that

* "From this period a supernal reverence for the name of Christ agitates the whole being. When that Divine name is spoken, there is within a sensation as of the leaping of fire. It is productive of a deep delight, which cannot be described, and that is overwhelming, and subdues the being into implicit obedience. Henceforth Christ is received as the One Infinite Everlasting God, and besides whom there is none other. Henceforth the spirit lifts itself internally, opening from within the ears of the understanding, to hear the Master speak. The cry of the soul is, 'Lord, what wilt thou have me to do?' And there is an inmost determination to have no kin but the Divine Father and Redeemer."—ARCANA OF CHRISTIANITY, APOCALYPSE, par. 125.

the Lord would remove it, as it was more than she could bear. The pain instantaneously left her, and she was quite well, and has never had it since: she therefore concluded that by putting herself in such a worldly sphere, she laid herself open to injury, as no use could be accomplished by her going there.* When she mixes with the world in the ordinary way, in the performance of her duties, she never feels anything distressing of the kind. When the fourth degree of Respiration is attained, fairies are seen.† — is the only one at Wassaic, besides Mr. Harris, who sees them. The fairies have much to do in the opening of the breath, and in keeping it open: they lead, apparently, a regularly organised social life, which is all used for the service of man under Divine guidance. They seem to have a great deal to do with man's state, both spiritual and physical; the finer portions of the human system being under their guardianship. They speak frequently through Mr. Harris and others who are advanced far enough to hold converse with these minute beings, and their voice is the tiniest sound imaginable. The house at Wassaic is regarded as a training school for open breathers, for those who need help and instruction; but not a fixed abode, nor for those whose uses in the world preclude their living in that way."

(8) Statement by one of the Brotherhood at Wassaic; extracted from letters dated September 15th and 25th, 1862.

* "When Internal Respiration is begun, rigid rules for the conduct of the life are, by an interior process, made known from the Lord. The understanding is illumined to perceive laws of food, of attire, of the division of the day, of prayer, of recreation, and of intercourse with the world, which form the chapters of a Divine decalogue, and the penalty of the violation of which is extreme."—ARCANA OF CHRISTIANITY, APOCALYPSE, par. 123.

† It is the common opinion that fairies (or fays) have no real existence, and that their true place is to be found only in the pleasing literature of childhood, or in the poetic imaginations of Shakespeare. But fays, of various orders, do exist; they belong to one of the non-human races of the universe, and are minute, and even infinitesimal, forms of wisdom and innocence. The Rosicrucians know of their existence, and T. L. Harris has written copiously concerning them.

"Mr. Harris has dictated lately a long article of directions for the open breathers. One thing said concerning them is that the Breath for the first six months comes as a gift from the Lord; but if not assimilated by that time, it is withdrawn* Also those receiving Internal Respiration are not at all to consider themselves as singled out from any superiority; but as being adapted to it from circumstances and physical constitution and situation in life enabling them to free themselves from worldly ties, and give themselves up to the New Life that will be exacted of them. The physical phenomena attending it can scarcely be intelligently made known except by experience; they differ a little in every person.† In deep abstracted states like those of Swedenborg, the Breath is tacit; but it is otherwise in coming to fuller ultimatum in the body and everyday life, when it has to work in the grosser elements which are the very strongholds of Satan."

* "In the beginnings of the new respiration, some will receive it tentatively; the thin membrane in the space between the spiritual and natural lungs not being absolutely destroyed, but pervaded, so that a certain sense of opening shall be given, which becomes full opening through faithfulness. When this occurs, it is because those who are the subjects of it require vastation before the breath can be applied in its more absolute fervour. Should such prove incapacitated for its full descent, a thick membranous cuticle overgrows, and they become intensely corporeal."—*ARCANA OF CHRISTIANITY, APOCALYPSE*, par. 122.

† "Afterwards, when heaven was opened to me, and I was enabled to converse with spirits, I sometimes scarcely breathed by inspiration at all for the space of a little hour, and merely drew in enough air to keep up the process of thinking. I was thus introduced by the Lord into interior respiration. I have again and again observed that when I was passing into a state of sleep my respiration was almost taken away, so that I would awake and catch at my breath. When I observe nothing of the kind, I continue to write and think, and am not aware of my respiration being arrested, unless I reflect upon it:—The design of all this was that every kind of sphere and every kind of society, particularly the more interior, might find in my own a fit respiration, which should come into play without any reflection on my part, and that a medium of intercourse might be effected with spirits and angels."—(Swedenborg's *SPIRITUAL DIARY* 3464.)

(9) Statement by a lady in the United States; extracted from letters dated March 17th, May 1st and 26th, October 19th, November 7th, 1881.

March 17th.—"I have had some strange new feelings; it seemed as if there was a war going on internally between body and soul, and the soul became victorious, and seemed to have a pair of lungs independent of body, which acted while the body seemed to be at rest. At first I thought I was dead, for my soul only seemed to be active, and I had such a perfect rest, such delightful sensations and thoughts, and it seemed almost as if I could see into heaven. After a time my body seemed to breathe again with its lungs, and I felt natural again, but stronger and rested. I have had it several times, and Dr. — says it is Internal Respiration, a Breath of God, but I never knew of it before. I am very much interested in it, and as it seems to grow stronger, I am anxious to know what it will develop into. I had it a long time before I told Dr. —, and never intended to mention it to anyone, as I felt sure no one would believe me."

May 1st.—"Two or three times I have been sitting alone in my room, and the Inner Breath would make my chest rise and fall as if I were breathing very heavily; yet there was no commotion. I cannot explain it, and I cannot cause my chest to rise and fall as it does at those times. For a long time I have been conscious that I have not used the upper part of my lungs as I ought, and cannot seem to expand them; but when I have the Breath, they are expanded. When I have the Breath and anyone comes to speak with me, it seems to pass away. At one time when I was coming home very weary, it seemed as if I could hardly walk another step; I had the Breath, and it seemed as if I had been taken up from the pavement and moved in the air, without being conscious that I was making any exertion; it seemed as if something carried me, and I was rested and fresh."

May 26th.—"Such a quiet peace and such rest; I never had such sleep before. I do not seem to need so many hours of sleep; but when I do retire for the night,

my lungs seem to take two or three deep inspirations, and I sink off in the most delightful sensation to the sweetest sleep; and such rest, I never wake till morning. This is everything to me, for since childhood I have always been a poor sleeper, awake many times during the night, and very restless; my sleep giving me very little rest."

October 19th.—"At times I am for a short time rested by a sensation as if a river of water were flowing through me; the currents starting from the heart, down one arm, and through the neck and head on one side, and down the other side to arm, then down body to leg, and up and soon back to heart, forming a circle. I wish I could describe to you the delightful sensation, it is so strong and powerful in its flowing, and yet so gentle; it seems at such times as if the very Lord himself were flowing through me. Then I have another new way of breathing: I seem to breathe through the external part of my body, taking in the air through the interspace of the whole body. It is a different air from that which I breathe in my lungs. My body at such times seems to be conscious of a changed air, which surrounds us; but we are not yet in a fit condition to receive it at all times. I now, at all times, have a strange feeling as if I were far away from those I am talking to, or come in contact with; it seems as if there were something in the atmosphere which shuts me off from them."

November 7th.—"I have had of late a sensation as if water were flowing through me in this way. It passes in a circle around, through my whole body: the water flows with great power, yet, as it is with all these strange new things, so very gentle and soothing; it gives me rest and joy. [The writer sent a sketch, with arrows showing the direction of the current: it begins in the left foot, goes up outside of left leg to body and heart, then down inner side of left arm to hand, then up outer side of left arm, up through head in a circle, and down outer side of right arm to hand, then up inner side of right arm, then down body and outer side of right leg to foot, then up inner side of right

leg, then across lower abdomen, and down inner side of left leg, so completing the circuit.] I have also a new sensation with regard to breathing: it seems as if I felt the air passing in and through the space in my body; but the air seems to be a different air from what we breathe in our lungs. I do not know how, but it seems as if I had been told that it is the air we are to breathe after the change."

(10) Statement by a lady in the United States; extracted from letters dated June 5th, July 25th, and August 15th, 1881.

June 5th.—"One day I was intently reading *A VOICE FROM HEAVEN*, when all of a sudden I felt as if I were dying. Soon I found that I was not breathing. I felt so very weak, and yet I could and did get up, and walk out into the open air. The only feeling I had left was to pray to the Lord. I really did not know whether I was dying or not for at least fifteen or twenty minutes; it then gradually passed off, and since then I have never breathed the same as before."

July 25th.—"While I was at Santa Rosa [the headquarters of the Brotherhood], I breathed very differently from what I ever did before, deeper and fuller; I think of it now because I occasionally breathe in the same way. I breathed in the same way for several days afterwards, and then it gradually lessened, and since then it has only, as at present, been occasional deep breaths."

August 15th.—"At times I can often feel the Breath going all through me down to my toes; though I do not feel it as ——— [the writer of Statement 9] says she does, passing as it were between the tissues, but more as a wave going in and through everything. . . . My chest is very well developed, but since the Breath came it has* grown very much, and my

* "The redemption of the body is to begin with Internal Respiration; but this act of Internal Respiration continued into the natural, necessitates the development of the material lungs. What narrow-chested breathers human creatures are! There is not a man in the world who knows the pleasure of a perfect breath. Respiration is in more than one degree, even in the natural structure. There is a respiration of the finer

dresses have all had to be enlarged. It is the same with my sister; loose dresses are now too tight for comfort."

Such are the descriptions of some of the physical and spiritual effects of Internal Respiration; differing in each individual, yet sufficiently alike to demonstrate the reality and identity of their origin. I have quoted them *verbatim*, in the artless and simple manner in which they were written; and as I am personally acquainted with several of the writers, I have no doubt whatever as to their reliability.

The following letter from T. L. Harris to a lady who sought instruction may be quoted here, as it is of general interest, and contains nothing of a private nature. It was written February, 1872: I must therefore premise that states and conditions change from time to time; therefore what is applicable at one period, does not necessarily apply in all its minutiae to another.

"I.—Respiration is often held in a tacit state in the internals of the natural organism, unfolding from inmosts towards outmosts, by ordered stages, for even years, and until such times as it has wrought great internal changes, purifyings, upliftings, in

the bodily* structures. There are certain indications of its interior approach, presence, and operation as follows:—

"(1) In an organic conviction, as well as mental belief, that we are in ourselves wholly evil; that we have no life or good in ourselves as creaturely existences; that all good is of the Divine Life, and thence of the Divine Inflowing; and, hence, that we are not to look to ourselves for mere self-development, but wholly and exclusively to the Lord.

"(2) In a certain organic as well as spiritual sensation that we are forms of evil, which becomes acute, and makes us to cry inwardly, 'Who shall deliver us from the body of this death?'

"(3) In a growing hatred of doing anything from grounds of self-will, from motives of recompense here or hereafter; in an utter detestation of self-righteousness like that of the Pietists; in a complete loathing of reverie, and day-dreaming, and sentiment of luxury, and trances like the Mystics.†

"(4) In the ever-growing love of lowly, material, practical uses, either in unison

* "By arch-natural respiration, we mean a process of breathing from interiors to exteriors, by means of which the respirative structure is brought gradually into diatonic or harmonic relations with the natural respirative body, and with all its organs; spirit and flesh entering thereby into a new amity and order of life, so that the inhalations are not only of natural but also of arch-natural ether, and made a bodily medium for the transmission of the Divine virtue through the frame." (THE WEDDING GUEST, p. 11, p. 2.)

† "It is a common thought that respiration from the Lord will establish a class of theosophists and illuminati; that a select circle will arise devoted to the abstract themes of wisdom; that reverie will increase, and abstraction, and passive contemplation. It is true that knowledge which now hangs like a cloud in the air, will then shine as in the moving constellations; but no knowledge except that which is fruitful will be permitted to exist. Day-dreaming receives its quietus. The distinction between the man of thought and the man of action, the man of brain and the man of muscle, is destroyed; and so far from the stream of emigration tending from the marts of labour to the cloisters of the university, the school will open into the workshop, and the palace be found but through the pursuits of industry." (GOD'S BREATH IN MAN AND IN HUMANE SOCIETY, par. 108.)

arom elements of nature, as well as of the more gross material particles and effluences of the elements. Now, as Divine Respiration begins in the spiritual lungs, the internal degree of the natural lungs is quickened; and those imperfect, fragmentary, undeveloped breathing members of the human scheme are called into a new activity. At first it is with spasm and throe, at first with agony and discord within themselves, but by degrees with a positive affluence of living joy; and so as the process goes on, the whole respiratory system of the man upon the natural plane, free from every hiatus, filled up everywhere, a blank nowhere, is made complete. From the lungs the process works next to the brain.—Craniological science, as well as physiological science, demonstrates that there is not a perfect brain in the world. Even upon the surface this is the fact; but when we investigate the internal organs of the brain, we find not only that there are malformations in all, but that the organs themselves are sapped and saturated with disease. We find that as we reach the more internal provinces, where the sublime majestic understanding has her seat, that she inhabiteth a waste of ruins.—The internal organisation of the human brain is thus in a great degree a ruin;—sanity is chiefly on the surface." (MILLENNIAL AGE, p. 143.)

with those in like progress to a Divine Fraternity ; or, where this is not feasible, in independency of attitude, with the eternal uplook and uplift towards God. Thus aspiration begets purpose, and purpose leads forth action, and action leads forth the spiritual vitality into the natural frame, and the body begins to sympathise with the laws and forces of the Higher Life.

" II. As means of this progress, physical service must in some sort be accepted ; because by no other process can the working forces of the Higher Existence inflow without producing serious and even fatal results. Christendom is dying, not because of the withdrawal of the Holy Spirit, but because of its suppression. Where there is will to ultimate the Divine Effluence, there must be a way. Were the loftiest lady in your land to ask the question, How to do it ? I would reply :—The whole fabric of Divine-natural society in the world is to be built up by groups and series of fellow-workmen, fellow-workwomen, knit by accords of heart in humble yet glorious unities of service. We are baptised with the baptism, and named by the name, of the Artisan. The needleman and woman, the agent in all of the industrial interchanges, the craftsmen in all trades, the servants in all professions, are all one, baptized by one Spirit into one Body. No congregation is a Church of Christ till it becomes an interwoven fraternity. Wealth, culture, gifts, are all accursed until they are held in Christ, and for his equitable and fraternal ends.

" III. Consecrate yourself then, my sister, to the service of Christ in the bosom of humanity. Our brethren and sisters are widely separated on three continents, but all are one. Love-determined fixedness in the ground and service of the New Life will initiate you by degrees into this exquisite and structural unity.

" The members of the Brotherhood of the New Life here, though knit in massive unity, and working vigorously and with effect, are unable to extend by the incorporation of new members, because : (1) Industries have to be organised before friends of many special gifts can find field

for their respective forces. As fast as it is possible to organise industries, and to place them upon a solid basis, those who are able to serve therein, and who come in the spirit of service, will find kind and loving welcome. (2) The present obstacle to rapid growth here lies in the fact that as a rule the weak call for help, but the strong do not come to help in helping. Strong, practical men, as a rule, are gods to themselves ; self-centred, self-sufficient, self-devoted. Those who love, and yearn, and aspire, are seldom identical with those who achieve and execute. Industries wait till captains of industries shall be found, each to stand as one of the many pillars in the Social and Fraternal Temple of our God. Hence I have to say to you, as to many whom I most tenderly cherish and esteem ; not that there is no heart for you in the dear Brotherhood and Sisterhood, but no immediate external place.

" Be then a dear and loving Sister where you are, keeping the unity of the Spirit in the bond of peace, and knowing this : That every growth towards unity with our Lord in sweet and constant doing of His will, is also a growth towards organic unity with the Brotherhood and Sisterhood of the New Life."

A word of caution here will not be inappropriate. There are dangers, both of presumption and of despair. Firstly, as to presumption :—

In GOD'S BREATH IN MAN, T. L. Harris utters the following significant warning :—
" Here and there, as the fact of a new respiration creeps into a slow publicity, Nature, whose art is endless imitation, occasionally frolics in men and women of conceited thought and mediumistic temperament for a simulated breath-play. These counterfeits are, however, easily detected ; and first of all by the pompous arrogance of their assumptions, and by the vanity and egoism of their lives. If the note of danger is to be sounded it must be at the ensuing. There are also magical respirations, both simple and complex, resultant from the practice of hypnotic arts, from efforts for self-penetration among experimenters in occult science, from mediumistic initiations among spirit-

ists, from possessions and obsessions, and also from the intrusion of larvous and ghostly effigies into the structures of mental and passionate sensation. To lose the control and efficiency of the natural respiration, before it is caught up into and re-incorporated in the divine-natural breath, is to incur the hazard of physical decease, or the greater danger of the subversion of spiritual-natural freedom and the loss of the higher and absolute rationality. A condition of fixed hallucination is liable to result, in which quasi-illumination and inspiration may lead on to the consequences that are indicated in the oriental scriptures as 'avichi,' and in the Christian gospel as hell and the second death," (pars. 302-3). If, therefore, any deem that they possess the Divine Gift of Internal Respiration, let them analyse themselves, and see if it has resulted in a complete consecration to the Right; if it is not so, and if the merely physical phenomena are accompanied by no advance on the spiritual plane, and especially if they result in spiritual pride, let them beware!

Secondly, as to despair:—

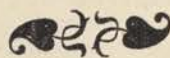
Let none, because they are not physically conscious of the Breath, or because they are less conscious of it than in former times, imagine that they have been judged to be unworthy. The tacit and outwardly imperceptible condition of the Breath has been already alluded to in the letter of T. L. Harris just quoted. This may be supplemented here by a communication from one of the Brotherhood, dated July 27th, 1881: "The working of the Breath is not always according to the consciousness. In many it has worked long and deeply, transforming the whole inner organism during a course of years, before it manifested itself greatly to their own consciousness; while in others, at the very commencement, the manifestation has been very strong." When at the Brocton branch of the Brotherhood in 1880 one of the Brothers told me that one of their number had felt distressed because he was not more conscious of the Inner Breath. On this being mentioned to T. L. Harris he replied, "Why, he has the most interior breath of any of you;" a statement

which external events subsequently verified. Facts have shown me that in many cases the Internal Breath is far more perceptible physically at its commencement than at a later period.* This apparently results from the fact that at the commencement there is more in the external to overcome, and hence more external manifestation of the Divine power; but when the first victories have been achieved, its advance becomes more and more quiet, as the further resistances are one by one overcome. It is like a torrent, which bursts through an obstacle with great tumult, but afterwards flows on placidly in the ever-widening river to the vast ocean.

But be it ever remembered that "the new movement which descends from our LORD JESUS CHRIST, and which seeks to invest the present organic conditions of the man, to expel disease, to rebuild the constitution, to enthrone the intellect above the illusions of all creeds and times, to knit the moral principle, and through it the whole man, to the established harmony of Heaven; demands, by virtue both of its cause and of its end, nothing less than the yielding up of the whole being to the inflowing breath of the Redeemer; nor can that breath inflow, in this manner, till we have once for all made up our minds to be His practically, and daysmen before His face."—(ARCANA OF CHRISTIANITY, APOCALYPSE, par. 194.)

RESPIRO.

* "This is the peculiarity of men who enter into the new purity and solidarity; they breathe as none others, but the natural man cannot detect the difference of the breath when it becomes perfect." (ARCANA OF CHRISTIANITY, APOCALYPSE, par. 683.)



The sixth number of THE UNKNOWN WORLD will contain the third and final article of the series entitled *Stages in the Cognition of the World*, by C.C.M. The first instalment of an exceedingly curious compilation, under the title of *The Magic Calendar*, will appear in the same issue.

The Position of Mystical Societies in the West.

THE present upheaval in the Theosophical Society and the exposure to the public eye of some of the corruption and folly which has been accumulating in it from the day of its foundation may well be taken as an opportunity to fairly discuss the attitude in which Mystical Societies can safely stand to each other.

Since 1875 gigantic efforts have been made to cover the world with an organisation which was to have embraced mystics of every kind, students of religions of every kind, in fact, everybody of every kind. The intention was laudable, but too far-reaching, and the methods the same as those which have over and over again made sectarian bodies. The *professed* objects of this society are so general that anybody might freely join it, from the Wesleyan Methodist clergyman to the agnostic evolutionist, not to mention any sectarian of any creed under the Sun.

That these multitudes of men do *not* join this particular society is because they more or less clearly opine that a society which is so enthusiastic about objects so general must have a doctrine more definite underneath, very clearly understood in some mysterious way by the members of it. This is verily the fact, for a very long time, from the beginning indeed, the declared objects of the Theosophical Society have not indicated the uniform teaching of its founder, Madame Blavatsky, and her coadjutors, disciples, and imitators in any adequate way.

The readers of THE UNKNOWN WORLD, who are mystics, and occultists of the various schools, know well enough what the Theosophical Society's doctrines are; their almost purely oriental nature, and the society's rather ill-humoured tolerance of all Christian schools. If it allows a hearing to any of these non-oriental disciples it is rather to be consistent with its declared objects than from any intention to help or stimulate them on these outside lines. It is not that this Eastern present-

ment of truth is to be decried; the present writer is in full sympathy with it, but the method by which it is being put forward lacks sincerity and needs alteration.

At a time when the Theosophical Society, as at present organised, seems crumbling to pieces and a number of smaller aggregates are likely to be formed of the more sincere of its fellows, it will be well to criticise the organisation of the society and try to understand how the malfeasance of one of its members merely, has had such a shattering effect upon it. The damage is much deeper than it appears on the surface.

First, as to organisation. There is a President, a Vice-president, and General Secretaries of Sections. Theoretically they are mere perfunctory officials, and with regard to the President and Vice-president, this may be somewhat the case, but, practically, the General Secretaries are not mere officials, but carry with them a weight of authority in doctrinal matters which may, or may not, be deserved by them, but accrues to them by the position they hold. Around them cluster a group of people who form the "Head-quarters" of the Section; whether they be worthy or unworthy as teachers, there they are, and impress all the Branches under them with their views. The Branches are all in direct relationship with the Head-quarters, which influences them in a variety of ways, *e.g.*, by collecting funds from them and issuing literature to them, all strongly tinged with the personal views of the above described group of people, and by sending them lecturers. The system is entirely erroneous and antagonistic to spontaneous growth and study.

Consequently when anything goes wrong with these officials, whose personality and views have, by the organisation, been magnified out of all proper proportion and artificially impressed upon the branches and members, the whole Society is convulsed, its heart is paralysed. Temptations have been held out to these individuals all the time, which in a Society of such a description are exceedingly apt to work upon their vanity or ambition and bring about disastrous results. The same

thing applies to all the sections, but in India the teaching of the Society being so much nearer to the religion of the people, and the people also being more deeply founded in spiritual life, the rascality or duplicity of prominent officials, as in the comparatively recent Adyar case, does not so deeply affect them personally, but only brings disaster to the Society. In Europe and America, where the teaching is really new to a great many of the members of the Theosophical Society, an upheaval like the present, in which a number of prominent officials, whose influence had been widely felt, *appear* to have been guilty of wrong behaviour, really brings despair and despondency to many; their light goes out and they go back little by little to the pursuit of the frivolities of the world. They have had their budding tendencies in the right direction severely nipped. So much for organisation, and now as to teaching.

The Theosophical Society teaches the existence of Spiritual Intelligences and of Mahâtâmâs. With these, it is taught, man may have association, may be taught and helped by them. Certain individuals may be selected by them and instructed so that they in turn may assist their less fortunate or less endowed fellows. To be so chosen, to reach to such association, implies considerable perfection of the heart and head and, in fact, general purification of the nature.

It is natural then that the recipient of such almost divine favours should be held in high respect and honour amongst the other members of a mystical body. Is it to be wondered at that in poor weak human nature the aspiration should soon be followed by declared realisation? Is it very extraordinary if some of these officials who are already supposed to have reached beyond other members, should also declare the realisation of their hopes? Alas! what do we know of the hearts of our nearest? What do we know of the depths of our own?

Into the experience of the writer there have come some eight or ten persons, some of them, as far as he can judge, good and noble, all claiming communion with the higher realms, with Mahâtâmâs.

The fact is again that the whole system is false and fraught with danger from its very

inception, and any society in which such a system was set on foot was fore-doomed to destruction, not from any attacks from without, but from utter corruption, suspicion, lying and hypocrisy which were bound to spring up from within. No attack from without ever did the Theosophical Society any harm; even the Coulomb Scandal, though coming from without, rather strengthened it. It could only crumble from within.

A subjective experience cannot be objectively proved. In the very best test cases ever devised there is always a loop-hole of escape. Nobody can prove their communion with Mahâtâmâs to another person, unless that person can enter the same subjective state and confirm for themselves, with the subtle senses, what has been claimed, unless, indeed, in the rare case where the Mahâtâmâ might elect to take objective form (*mâyâvirûpa*) for the benefit of such inquirer. Even then it has still to be ascertained that he is a Mahâtâmâ and not merely a worker of phenomena "*sa Mahâtâmâ sudurlabhah*," "that Mahâtâmâ is very hard to find!"

The result is that in any Society which is to remain healthy, these various claims and insinuations on the part of individuals must be severely discouraged. If the members of it progress, the proofs of each others progression will be, as regards their worldly relation, integrity, purity and lack of all duplicity, and advance towards perfection in that ideal of altruism which is laid down in the scriptures, either Eastern or Western. As regards a higher relationship beyond the objective world the proofs of it will be the recognition of it *there*, where human speech and claims do not penetrate, and where things are seen as they are. Casuistry and arguments which have no end, because they have no proofs, are not needed under such conditions.

The present need then seems to be that the disbanding branches of the Theosophical Society should form themselves into autonomous bodies and try to very loosely attach themselves for the sake of mutual sympathy and interchange of information around some centre. No president or other officials are needed, the most convenient centre would probably be a book depôt and magazine office combined. Around this other Lodges would no doubt group them-

selves without in any way risking their complete autonomy : amongst them may be mentioned the Christo-Theosophical Society, the Esoteric Christian Union, the London Lodge, the Scottish Lodge ; the latter two, although within the Theosophical Society, are completely autonomous, and there are several more Mystical Societies that perhaps would not care to see their names mentioned. Those Lodges which chose to proselytise could do so ; those which chose other methods might follow them. There would be ample room for every kind of system to have full play, for growth proceeds by differentiation as well as mere accretion.

We should at least be saved a repetition of the sad spectacle we are now witnessing of a large society abounding in earnest and well-meaning people thrown into convulsions and utter confusion by the malign intentions, fanaticism or revenge of a single individual. A warning was given some years ago in America, where an individual puffed up with arrogance and conceit, threatened to burst up the whole Society unless certain ambitions of his were satisfied. But now another pretender has arisen in the same Continent who is stronger, and has made the same threats. He appears at the moment to have carried away the great mass of American branches with him—many of which will be well duped by him. Some of them, however, would probably prefer to join a looser organisation where they had not practically to fall into line and subscribe to certain canons and dogmas of saintship or infallibility. In any event the population of America is large enough and widespread enough for such independent Lodges to grow in the future, and there are already Mystical Societies there quite outside the Theosophical Society which might join some loosely-formed federation.

It is therefore put forward as a proposition that representatives of the various mystic bodies should meet and start some such loosely knotted bond of union, and in this perhaps the editor of THE UNKNOWN WORLD could help them.

If the movement began with the Independent Lodges of various sorts outside the Theosophical Society, the branches of the latter would probably follow. There is already in existence a Theosophical Publishing Soc-

iety, which is a private enterprise, and another magazine, *Lucifer*, exists, also a private enterprise. It is thrown out as the merest suggestion that if any such scheme as herein put forth could be brought into being, then an amalgamation of these various ventures, which were not promoted as money-making instruments, but for usefulness, might be arranged.

It is because any drastic and efficient re-organisation from within the Theosophical Society itself seems highly improbable, if not impossible, that the proposal is thus mooted by a Fellow of that Society to other Societies outside of it which must feel a natural sympathy with its members under the present state of confusion.

Even if the Society could free itself of its burden of officialism and constitution which is strangling it ; even if it could re-write its "objects" and make them more in conformity with facts, which would be the most desirable of all things, the loose coalition of it as a unit, or of its autonomous branches as units, with other mystical bodies would still be a great advantage.

E. T. STURDY.

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The Editor invites correspondence on this important proposition made by Mr. Sturdy, and will do anything in his power to assist an organised plan along the lines indicated in the above article.



Sonnet.

A lonely watcher on the mountain height
Waiting the tardy footsteps of the day,
A half-waked slumberer, stirring but to pray
Drowsily for the lengthening of the night ;
A lark preparing for his heavenward way
A matin song to greet the Lord of Light,
A black bat flitting with uncertain sight,
What time the world with growing dawn is
grey.

Thus is it with us, either cold and chill
We wait the light that must day's warmth
precede,
Or slumber wrapped we give it little heed
Until it wakens us against our will ;
O soul, wilt thou by slothful ease oppress
Mistime the morn and meet thy Lord undrest ?

I. M. CROAL.

Our Intellectual Relation to the Unseen.

I.—INTRODUCTORY.

IN my attempts to bring to the consciousness of non-mathematical readers some portions of the spiritual treasures gathered by Babbage, Gratry, and my husband from the region of High Mathematics, I am constantly baffled by the fact that many among the audience not only lack actual knowledge of the Higher Calculus (though my addresses are always intended chiefly for those not familiar with it), but are also imbued with certain mistaken opinions as to the facts of the case—opinions which seem to be prevalent even in the most cultured class of non-mathematicians; which have originated, no one seems able to tell how; and are tenaciously held, though no one can explain why. In order therefore to clear the ground for practical applications of the Babbage-Gratry-Boole revelation, I will begin by a short statement of facts; acquaintance with which I will henceforth venture to assume on the part of such readers of THE UNKNOWN WORLD as do me the honour of reading my addresses to the Christo-Theosophical Society.

Among educated persons who are not mathematicians, two modes of inference are accepted as valid:—(1) The Syllogistic, which is that of Formal Logic; and (2) that used by Naturalists and leaders of Physical Science, in the formulation of Laws of Nature from large numbers of observations of syllogistic method; here Euclid is the great master and model. He takes as data certain selected axioms; and by successive combinations and re-combinations of these data, erects a wonderful structure of accurate geometric knowledge, which is unassailable on its own ground, and for its purposes invaluable. No syllogistic structure deserves to stand, unless the data on which it is founded are unimpeachable, as well as the syllogistic superstructure. Why do we believe Euclid's axioms? They are neither built up syllogistically upon earlier data, nor are they inferred (as the so-called Laws of nature are) from long series of observations. The question—"What is the nature of the process by which we recognise Euclid's axioms as truths?"—has, in one form or another, occupied much attention: we shall return to it presently.

The other process of inference ordinarily recognised, that from *repeated observation*, is legitimate so long as we only allow it to lead us to form *provisional working-hypotheses*, and hold ourselves ready to correct them on the first appearance of inadequacy. Those who, on first hearing of the duck-billed Platypus, said off-hand—"There cannot be such a creature; all animals with birds' bills have wings," were making a non-legitimate use of the method of inference from experience; no possible amount of previous experience can legitimately give the right to feel absolute certainty, that kind of certainty which we feel about the Laws of Algebra. When we say "twice three are equal to three times two," we do not infer this, modestly and tentatively, after long observation, and only as a provisional working-hypothesis, about which

we keep ourselves ready and open-minded for the possible discovery of some new kind of creatures of which twice three shall not equal three times two; we know directly we begin to think about the matter, that twice three are always equal to three times two, and must continue to be so, all appearances to the contrary notwithstanding. How can we be so sure? Moreover there exists no syllogistic connection between the truths about small numbers shewn to children with an abacus or a box of beads, and those larger numbers whose properties they are expected to infer, successively, in the course of their arithmetical experience. How is a boy to know things about millions of miles and years, simply from what he has seen of beans or shells in little boxes? He does know; he knows about the millions of years much more certainly than any of us know what is going on under our own eyes. But how? The Laws of Arithmetic used to be loosely spoken of as "Laws of Number." That most of them are not so, is clear. An Archangel, or other finite creature possessed of intellectual powers very much larger than our own, would probably multiply the number of days in a year by any moderately small number of years, directly, as we cognise twice four; it is not any law of number, but the narrow limits of our own faculty of direct cognition, which force us to break up the number of days in a year into three groups; and the exact size of the groups is even determined by the number of our fingers. Many Laws of Arithmetic are Laws, not of number, but of human psychology. Yet for a long time this was not clearly seen. At last Newton and Leibnitz formulated a process for investigating curves and motions, a method patently and glaringly unsanctioned by the Laws of the subject under investigation. And a strange thing happened (strange, when we consider that the purpose purported to be, and indeed was mathematical), some persons were sure that Newton's process was valid; sure with the same kind of instinctive, unreasoning conviction which animates a prophet who has seen God; while others, on the contrary, could find no ground for supposing it valid at all. It had no *syllogistic* connection with Euclid, or with anything hitherto considered adequate proof. Reasons for supposing it valid were however soon supplied in the shape of results; the new process enormously increased facilities for accurate calculation. In my youth I was introduced to the Newton-Leibnitz Calculus by a Cambridge graduate, with the announcement (to my mind very unsatisfactory) "No one can prove that the Calculus is true; logically it is wrong; but if you stick to it in the dark, the results come out right."

More than half-a-century ago, Babbage called attention to the fact that if ordinary induction, such as that used by Naturalists to frame their working-hypotheses, were applied to form guesses as to the Laws of numerical series, the guess would, in an overwhelming majority of cases, prove wrong. Thirteen years later my husband called attention, more specifically than had yet been done, to the entire difference between the mode of induction known in physical science and that by which we infer or induce belief in an axiom of Geometry or a Law of Algebra, or of the Higher Calculus. Evidently the mathematical world was trembling on the verge of some mighty revelation.

Then rose up and spoke the brave monk Gratry; and he said that the process by which those who do see the validity of the Newton-Leibnitz Calculus are brought to see it, is a process identical with that by which the great religious seers arrive at the certainty of the Unity of Creative Energy. Had Gratry been less learned and sound than he was in mathematical philosophy, less eminent than he was, both as logician and as spiritual teacher, he might have provoked a laugh of derision. As it was, while those who were capable of understanding him read his book in awe-struck wonder, there was nothing left for the frivolous and flippant to do but to ignore its existence. This they have therefore done. Gratry predicted that when the identity of mathematical induction with Revelation of the Divine Unity is perceived, *Logic, which hitherto has had only feet, will begin to acquire Wings.* His prediction was fulfilled as soon as uttered, and in a more emphatic and concrete form than he probably expected. For my husband shewed that even syllogistic logic becomes enormously more rapid and powerful in its action, if we add to the data constituting the specific premisses of any special syllogisms, certain other data, expressive of faith in the Unity of each pair of contrasted polars. *E.g.*, to any set of premisses concerning sheep, horned-beasts, and white beasts, &c., we may add these others:—

"Sheep, plus other creatures, equal Unity.

Horned animals, plus not horned ones, equal Unity.

White animals, plus those that are not white, equal Unity."

It is not of my husband's work, however, that I wish now to speak; it has met with abundant recognition from the outer scientific world. The result which I most of all desire is to draw the attention of students of THE UNKNOWN WORLD to the Logique of the Monk, Gratry.*

II.—SOME SAFEGUARDS OF THE TRUTH-SEEKER.

When we look back at the history of *almost* any branch of human knowledge, Physical Astronomy, Biology, Sociology, Theology, Psychology, we perceive a long series of opinions which has each in turn been accepted as a truth, and many of which have been subsequently discarded as exploded errors. Many errors have been believed in during long periods. How has it happened that men have been so deceived? This question is commonly answered by some vague statement that "man's faculties are limited, and therefore he can only discover truth by slow degrees." Of course our faculties are limited and we learn slowly; but that does not compel us to believe error in the meantime. The limitation of my vision prevents my seeing what my friends in America are doing; and I must wait for a letter to tell me; but it does not force me to invent false statements about their actions before the letter comes. "Our faculties are not only limited in extent, but they are also liable to disease and perversion." But even this does not

quite account for the existence of delusions. For instance, a little thickening in my eye-ball causes me to see, besides the real objects before me, a black spot. But this does not make me tell my audience that there is a black thing floating in the room; and if I did say so you would not believe me.

Neither the limitations of our perceiving powers, nor their diseases, are sufficient to account, either for one person inventing a false opinion or for other persons accepting it.

I said that in *almost* every branch of knowledge errors have gained acceptance as truths. There is at least one exception, the Science of number. It is not too much to say that no set of persons ever accepts a numerical error. This is not due to any lack of errors being made. Most schoolboys know that mistakes occur in sums and equations as in everything else. The limitations of our faculties and the aberrations of our brain-action project themselves on to our direct perceptions, in number and space as on to any other field of mental activity. But the nature of the subject has forced mathematicians to recognise certain laws of *correction of error*, which act as safeguards against the fixing, the accumulation, and the spreading of error. And thus they have been enabled, in spite of both the limitations and the aberrant working of the mental machinery, to create, slowly but safely, a science which is infallible so far as it goes, and in which no error can gain credence for a single week. Usually the same individual who makes the mistake is able before long to find out at which step his brain failed to act soundly. It does, however, happen occasionally that a man nurses a numerical error till it has got fixed in his brain as a delusion; and he cannot be made to see that it is aberration; but even in these extreme cases of brain-lesion, the error is always confined to the individual, it creates no public confusion; it does not even occasion discussion; much less is it accepted by any party. As a truth the man who persists in a numerical error never rises into any position of influence; he falls out of the ranks and is heard of no more; no set of persons ever believes in him.

Now, though the laws of correction or safe-guarding are most easily discovered in mathematics many of them are quite general; they have reference, not to the special subject, but to the dangers and needs of the machinery with which man discovers truth; they are general Laws of safety for the Truth-Seeker; and they can be translated out of mathematical terminology into ordinary language. They are, in fact, Laws of the human transcendental organ. Man is emphatically a transcendental creature; he is possessed of very limited direct perceiving powers; but he is gifted with a faculty of inducing, by means of the limited data which he can directly cognise, knowledge about things which *transcend* the range of his perceptions. To take one instance, a picturesque and striking one, but not at all more truly significant than countless others:—A comet comes within the range of vision for a few days or weeks; yet we can know both where it goes when it passes out of range (the Unseen) and when it will return (the Future). Now there is no syllogistic connection between a comet's path now and its position next week; the missing link in the syllogistic chain is supplied solely by transcendental Faith. The fact of even one such feat being achieved is

*Books chiefly referred to above, Babbage IX., Bridgewater Treatise (published by Murray. Out of print. To be found in British Museum 2nd. edition preferable). Laws of Thought, G. Boole (out of print). Logique, Gratre, 2 vols., Drunton Paris.

sufficient to prove the existence in man of powers which are strictly transcendental; every branch of science is full of precisely similar achievements; we all of us do work of more or less the same kind, whenever we arrive by induction at any truth not syllogistically deducible from the data at our disposal. For instance, we can cognise directly that three times four beans are as many beans as twice six beans, and so on; but we cannot directly cognise, or even conceive, such entities as millions of miles or thousands of years; and there is no actually syllogistic connection between the small numbers which we can cognise and the large ones which we cannot. Yet we all venture to work sums in the thousands and millions by means of the units which are within our direct grasp. We all then possess the power of transcending the limits of mere syllogistic inference from data afforded by direct perception. Those who most vehemently deny it in words believe it in fact. Everyone believes that an astronomer can tell when an eclipse will happen, as certainly as he can tell what time his chronometer indicates now.

Let us not then lose the plain revelation which is being given to us by stunning ourselves with the meaningless statement that the Laws of Arithmetic are mere Laws of *number*. Many of them are in no special way related to number; they are Laws of the human transcending faculty. Every accountant receives transcendental revelation; he sits down ignorant of some relation among big numbers, and, without obtaining any extra information from any man or book, he rises up possessed of the knowledge which half-an-hour ago he lacked. He has summoned that knowledge from the Infinite Unknown by simply using, according to its proper laws, the organ inside of him adapted to communicate with the Infinite Beyond.

In old times, all kinds of awe-struck superstitions gathered round the Wizard who could discover truth about numbers too vast for the mind of man directly to cognise. We are accustomed now to the idea that this power is the birthright of every man, woman, and child. Familiarity has dispelled our superstitions about the perpetual Arithmetical revelation; but God forbid that it should diminish our reverent gratitude for the proof which it affords that we can summon to our aid, at our Will, the Infinite Unknown.

It is often said that we cannot have "mathematical certainty" about spiritual truths. People talk about mathematical certainty without always reflecting what it consists in, or how it is attained. It is difficult to convey to those who have not specially investigated the subject, any notion how unattainable mathematical certainty would be to the mere intellect, were not the intellect itself safeguarded by habits that are properly ethical and spiritual. I do not mean that the exercise of the necessary self-restraint involves as much moral effort in mathematics as it does in other subjects; if it did, I fear we should be as far from exhibiting them in mathematics as in anything else; and mathematical certainty would be still a thing of the far future. The necessity for entrenching ourselves within the proper safeguards of the Truth-Seeker is more obvious in mathematics than elsewhere, the temptation to stray beyond them is less than in other subjects; it has been made comparatively easy to find and do the right; and thus the Science of number has become a

little picture or prophecy of what man's knowledge may become whenever society accepts and observes the normal laws of these faculties by which the finite mind transcends the limits of its finite condition and receives revelation from the Infinite.

MARY EVEREST BOOLE.



The Soldier's Cemetery at Khandalla, India.

Did chance select, or hand of genius mark,
Or wide-controlling destiny decree
This fairest resting place of those that were,
And are, though from our mortal ken withdrawn?
The lone Alastor wand'ring mid the wilds
And barren rocks of frowning Caucasus
Found not a grave mong scenes more wonderful
Than those that lie in striking grandeur round
Khandalla's hill-encircled cemetery!
The mould'ring forms, erewhile instinct with life,
That now within its hallowed precincts sleep
Were they once nature's gentle worshippers,
That thus before their silent tombs she spreads
With lavish hand her richest drapery?
On either side uneven mountains rise
In quaintly varied and fantastic shapes
Of spire and dome and minaret and tower,
Colossal heads and sentinels and forts
Where dwell the gnomes who keep the wealth of
Ind

In secret mines and treasure-vaults, ablaze
With diamond, ruby, emerald, and gold,
With sapphire, topaz, and a thousand gems
For ever sparkling in the magic light
Diffused around in that weird underworld.*
Primeval forest clothes the deep ravines;
And trailing creepers in profusion hang
Their draping garlands from the arching boughs,
Till flower and spray and foliage combine
To form a noonday shade, a cool retreat
By crystal fountain, rock, or elfin mound,
The chosen haunts of many a sylvan queen.
Cascades, when storm and drenching rains
prevail,

In foaming torrents from the uplands rush
Or fall abrupt with hoarse resounding d'n,
Their hollow thunder ever rolling on
With solemn swell and filling all the air
As though they sang eternal requiem,
For ever mourning by the tomb of youth,
In life's gay morn from love and beauty called.

*One of these mountain masses overlooking the cemetery, and in its immediate vicinity is named the Duke's Head, after the Duke of Wellington, whose facial outline the projecting cliff is thought to resemble.

†A very remarkable bird of the thrush family. It is called by the natives the gentleman whistler. It is said to sing near the lair or beat of the tiger. Its notes are slow and plaintive in the extreme, and resembles those of a little boy in trouble, trying to whistle away his grief.

In concert too, from yew or evergreen,
 The jetty whistler of the steep prolongs
 Its strangely sad and melancholy strain,
 So plaintive yet so careless and resigned,
 As if withal, oblivious of the past,
 It recked not now nor aught of sorrow knew,
 Or knowing, only dimly feels the weight
 Of pain and loneliness that once oppressed
 And tinges still its querulous refrain
 With haunting reminiscences of woe!
 While far beyond the towering hills and peaks
 That stand so clear between the earth and sky,
 Spreads mirror-like an inlet of the sea.
 Its placid surface, bright as burnished gold,
 Now sends the slanting beams of evening sun
 Athwart the green mounds of the cemetery
 Where lie the relics of the risen dead,
 Like rays of hope that ever seem to say
 There is no death, but only change of state!
 Ye came in turn from out the great "Unseen"
 To gain experience on this outward sphere;
 Then fret not for the earthly vehicle,
 The instrument that nature here assigns
 To each that they the riddle of life may learn
 In inner chambers of the mystic shrine,
 But trust what yet for you, on divers planes,
 Is ever being through cycles vast evolved,
 Through periods dim of mighty ebb and flow—
 The rhythmic beatings of Eternity,
 Controlled by love's necessitous impulsion!

WM. SHARPE, M.D.

Co. Donegal.



What is Alchemy?

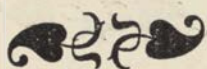
THE next point in our inquiry takes us still under the admirable auspices of M. Berthelot, to the early Syriac and the early Arabian alchemists. Not until last year was it possible for anyone unacquainted with Oriental languages to have recourse to these storehouses, and hence it is to be again noted that the transcendental interpretation of Alchemy, historically speaking, seems to have begun at the wrong end. In the attempt to explain a cryptic literature it seems obviously needful to start with its first developments. Now, the Byzantine tradition of Alchemy came down, as it has been seen, in the earlier papers of this series to the Latin writers of the middle ages, but the Latin writers did not derive it immediately from the Greek adepts. On the contrary, it was derived to them immediately through the Syriac and Arabian Alchemists. What are the special characteristics of these till now unknown personages? Do they seem to have operated transcendently or physically, or to have recognised both modes? These points

will be briefly cleared up in the present article, but in the first place it is needful to mention that although the evidence collected by Berthelot shews that Syria and Arabia mediated in the transmission of the Hermetic Mystery to the middle age of Europe, they did not alone mediate. "Latin Alchemy has other foundations even more direct, though till now unappreciated. . . The processes and even the ideas of the ancient Alchemists passed from the Greeks to the Latins, before the time of the Roman Empire, and, up to a certain point, were preserved through the barbarism of the first mediæval centuries by means of the technical traditions of the arts and crafts." The existence of a purely transcendental application of Alchemical symbolism is evidently neither known nor dreamed by M. Berthelot, and it will be readily seen that the possibility of a technical tradition which reappears in the Latin literature offers at first sight a most serious and seemingly insuperable objection to that application. At the same time the evidence for this fact cannot be really impugned. The glass-makers, the metallurgists, the potters, the dyers, the painters, the jewellers, and the goldsmiths, from the days of the Roman Empire, and throughout the Carlovingian period, and still onward were the preservers of this ancient technical tradition. Unless these crafts had perished this was obviously and necessarily the case. To what extent it was really and integrally connected with the mystical tradition of Latin Alchemical literature is, however, another question. The proofs positive in the matter are contained in certain ancient technical Latin treatises, such as the *Compositiones ad Tingenda*, *Mappa Clavicula*, *De Artibus Romanorum*, *Schedula diversarum Artium*, *Liber diversarum Artium*, and some others. These are not Alchemical writings; they connect with the Leyden papyrus rather than with the Byzantine collection; and they were actually the craft-manuals of their period. Some of them deal largely in the falsification of the precious metals.

The mystical tradition of Alchemy, as already indicated, had to pass through a Syriac and Arabian channel before it came down to Arnold, Lully, and the other mediæval adepts. Here it is needful to distinguish that the Syriac Alchemists derived their science directly from the Greek authors, and the Arabians from the Syriac Alchemists. The Syriac literature belongs in part to a period which was inspired philosophically and scientifically by the School of Alexandria, and in part to a later period when it passed under Arabian influence. They comprise nine books translated from the Greek Pseudo-Democritus and a tenth of later date but belonging to the same school, the text being accompanied by figures of the vessels used in the processes. These nine books are all practical recipes absolutely unsuggestive of any transcendental possibility, though a certain purity of body and a certain piety of mind are considered needful to their success. They comprise further very copious extracts from Zosimus the Panopolite, which are also bare practical recipes, together with a few

mystical and magical fragments in a condition too mutilated for satisfactory criticism. The extensive Arabic treatise which completes the Syriac cycle, is written in Syriac characters, and connects closely with the former and also with the Arabian series. It is of later date, and is an ill-digested compilation from a variety of sources. It is essentially practical.

The Arabic treatises included in M. Berthelot's collection contain *The Book of Crates*, *The Book of El-Habib*, *The Book of Ortanes*, and the genuine works of Geber. With regard to the last the students of Alchemy in England will learn with astonishment that the works which have been attributed for so many centuries to this philosopher, which are quoted as of the highest authority by all later writers, are simply forgeries. M. Berthelot has for the first time translated the true Geber into a Western tongue. Now all these Arabic treatises differ generally from the Syriac cycle; they are verbose, these are terse; they are grandiose, these are simple; they are romantic and visionary, these are unadorned recipes. The book of El-Habib is to a certain extent an exception, but the Arabian Geber is more mysterious than his Latin prototype. El-Habib quotes largely from Greek sources, Geber only occasionally but largely from treatises of his own, and it is significant that in his case M. Berthelot makes no annotations explaining, whether tentatively or not, the chemical significance of the text. As a fact, the Arabian Djarber, otherwise Geber, would make a tolerable point of departure for the transcendental hypothesis, supposing it to be really tenable in the case of the Latin adepts.



The Story of Ion.

A GREAT while ago a young man journeyed through a forlorn country. And one day as he journeyed he was aware of a maiden in a black robe who walked beside him; and Ion, for so was the young man called, was minded to accost her. And when he spoke to her, she replied, saying that she travelled to go to her home, which was a land fair and pleasant, lying beyond the region through which they passed.

Now the maiden was not comely of form or face, but as Ion talked with her he perceived that she was very wise and of a noble heart, while her words were as that dew of the sacred mountain which enriches for ever those on whom it falls. So they fared on together; and though Ion was one who much followed and worshipped outward beauty, yet it came to pass that his heart was inclined to the maiden, so that he desired her love. And he prayed her that she would love him, who would cherish her and defend her from the dangers of the way. But she said to him—

"Look well what thou doest; for though while there are here no women beside me thou mayest be inclined unto me, yet if thou didst see others thou wouldst perceive how I have no beauty that thou mightest desire me. Then wouldst thou forsake me, and I should perish by reason of sorrow and the dangers of this land."

"O wise and gracious maiden," answered Ion to her, "if thou wilt only deign to show me favour, never will I look with love on any woman but thee, who dost command my heart and my will." And with many words and much earnestness he persuaded the maiden, so that she consented to be his, if when they should come to her own land he should be faithful to her, and desire her still. And as they journeyed on together ever more wonderful and gracious grew the speech of the maiden, but ever more wanned and faded her countenance and even more mis-shapen grew her form. Thus they came one day to a place full of great rocks, where were unburied bones, and dim flitting forms of spectral things, with a savour of evil enchantments; and presently a mist enfolded them which shortly grew so thick that they could not see each other, nor could either hear the words that the other spoke. And when Ion stretched forth his hand to come to the maiden, behold, there was no maiden there! Then he went to and fro to find her, and suddenly he heard a great cry, and her voice saying—

"Help, thou who lovest me, for even now I die!"

But he could see nothing, nor could he come near unto her; and the cries grew fainter till they ceased. Thereupon a great fear took Ion, and he laboured to find the maiden, but when the mist departed it was as if she had vanished utterly, and though he earnestly sought for many days he could come upon no trace of her. Then he cried aloud and said—

"O Death, who hast taken my Beloved, let me lay hold of the skirts of thy raiment that I may follow thee and find her! She was the fair blossom that I, the branch, bore in my bosom. Why hast thou plucked the flower and not broken the twig? Lift up thy veil, O Death, that I may behold thee and be drawn unto thee; for now indeed thy face, if I might look upon it, would be the face of an angel!"

Long time Ion wept and lamented, but thereafter he sadly continued his journey.

After a long period he came at eve to a wood, wherein he lay down and slept. In the morning he rose and went on, and he beheld a place where there shone on him through the trees a colour of red gold, so that he was almost dazzled. He perceived that it was a great treasure of gold and silver and fair jewels, so much and so splendid that no monarch on earth ever had greater store. Moreover, hard by there sat a man in glittering garments, who spoke to Ion and said—

"Take all thou wilt; for this is thine."

"How can it be mine?" asked Ion. And the man answered, "It belonged to kings who were dethroned by traitors, and it has been brought here for the enrichment of whosoever desires it."

Then said Ion, "I will none of it; in evil ways was it gathered. And why should I desire treasure of this earthly sort, seeing I have lost the treasure heaven gave me? What were all the treasures of the world to the riches of thy wisdom, O my love!"

Then the man mocked at him, saying, "Fool! to refuse the satisfaction that thy hands can grasp for the emptiness of a memory." But Ion passed on. And after a while he came to a meadow where there was very smooth grass; and he saw tables, and men in gay robes, who sat feasting. They called on him to join them, but he replied, "O ye that banquet, my heart is sad within me, my lips refuse food!" Then said they, "Here are wines, and draughts of a magical power. Drink, then, that thou mayest forget thy grief; it shall be as if thou hadst never known sorrow." Ion answered them, "The memory that I bear in my heart, though it be a living agony, is yet dearer and sweeter than your joy." Then all they jeered and laughed at him, crying—

"Go then, fool! who desirest weeping rather than laughter; who crownest thy head with thorns rather than with roses." But Ion passed on. And after a time he came to a very fair place of long grass and many-coloured flowers, where was a clear stream. And he was suddenly surrounded by a band of young damsels, exceedingly beautiful and of great grace. They approached him, and sang—

"Hail! thou who art our Master and Lord, for whom we have waited! Hail! thou who wilt reward us with thy favour! Behold, we are for thy pleasure and belong only to thee. This, then, is the end of thy weary journey; here wilt thou find rest."

At first Ion beheld them with pleasure; so they drew near, casting garlands of flowers about him to entangle him in a fragrant net.

But afterwards the heart of Ion remembered his beloved, and he flung the flowers from him and said, "Give not your service to me, for my soul desireth my dear Love, and her only." Then they led him to a still lake, saying—

"Gaze on the water; thou shalt see the face and form of thy Love reflected there." And when Ion looked he perceived that it was so. Thereat the damsels exclaimed, "Consider us, how fair we are; why dost thou turn from us to deformity and ugliness?" "My beloved had gifts that were more than beauty," answered Ion; "hers was the loveliness of wisdom, of purity, of truth." Then said they, "But she is dead: therefore the duty that thou mightest have owed to her has all been paid. Turn then to us: we will teach thee to look not into a grave but into the eyes of a fair woman; to listen not to a wail of death but to the soft whispers of love." Ion replied, "If she be dead, yet is my heart with her and I am hers look therefore upon me as one who is dead also, blind to your charms, deaf to your enchantments." Thus he broke from them, who would have detained him, and passed on.

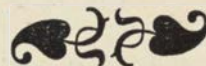
Then Ion was exceeding weary, and his heart was very heavy; for he thought he should see his

Beloved no more. As he mused within himself, remembering her pure heart and her noble words, desiring earnestly to die, if so he might behold her again, suddenly he was constrained to lift up his eyes. And when he looked, he saw verily his Beloved in her black robe. As he beheld her, fearing to move or speak lest it should be a vision, and so depart, her face changed, till it appeared so beautiful and divine that never was there any earthly maiden who might seem even a reflection of that loveliness. And yet it was his own Beloved still. Then she spoke, and her voice was more marvellous than any melody, as she said, "Ion, now know I that thou art my true love, and wilt give thyself wholly to me, for thou hast been tried." With that she cast off the black robe, and Ion perceived that she was no mortal but indeed one who is divine, and in his wonder and worship his heart well-nigh fainted in him, so that he fell at her feet. But she bent towards him, saying, "Do thou arise, O my Ion! for from thee, O my beloved, my chosen, I desire not worship but love. Now, look: yonder is my home and the land I dwell."

When Ion looked he was aware of a gateway very lofty and wide, made, as it were, of pure gold, set about with gems: from it there came a wonderful radiance and strains of music surpassingly sweet. And she who was divine took her lover by the hand, and said, "Enter with me, for now is this country thy home, and I am thine own for ever."

So those two passed through the gate.

AGATHA LEIGH.



Correspondence.

(The editor will not be responsible for any opinions which are expressed in letters appearing under this heading.)

"SOME DEFINITIONS OF MYSTICISM."

To the Editor of "The Unknown World."

SIR,—In your definitions of Mysticism you infer that man may "enjoy while in this life and body, the blessedness of an immediate communion with the Highest;" that the union of man with the Divine may be accomplished by knowledge of the forces and laws contained in transcendental science; or that "the divine in man may be borne back consciously to the divine in the universe." This is further referred to in your article on spiritual Alchemy as "the achievement of a hypostatic union of man with God," and you support this position by some quotations from that most valuable work, *A Suggestive Enquiry into the Hermetic Mystery*, to the effect that "the soul may

know herself as a whole, where now she is acquainted only with a part of her humanity . . . , that proceeding by theurgic assistance, she attains her desired end and participates in Deity. . . . The soul attains divine intuition of that high exemplar which is before all things and the final cause of all ; which seeing only is seen and understanding is understood by Him who penetrating all centres, discovers himself in that finally which is the source of all and *passing from himself to that*, transcending, attains the end of his progression."

Of course, all modern logicians realise that the soul is ever in conjunction with the absolute, or, in other words, the self is inseparable therefrom ; the self is God *becoming* a divine thinker (yet only partially expressed here), but I fail to see how it can be maintained that the absolute while communicating itself into this physically conditioned state of limitations, can cognise in a divine mode ; in a mode which pertains only to the divine state and sphere ; to the absolute not as become man only, but become from man to God.

The inference carried in the above position implies that man can become divine *outside* of the divine plane, or sphere, or state, *i.e.*, while yet on the material plane, and this appears to me to be in contradiction with the laws which entail that the degree of perception in each sphere are of mode related to, or dependent on, the state of becoming of that sphere.

The converse of the above argument would equally imply that the absolute could manifest as physical man (with all his limitations) in the divine sphere of being. Both of these positions appear to me to imply that there is no such thing as absolute law in the universe.

If, instead of the above positions, you argued that the Divine can communicate a life-current to man, bearing Divine quality, which quality becomes ideas in man's perception, thus bearing Divine ideas to man, I would agree with you. But that would not coincide with your mode of putting it : that the Divine in man may be borne back consciously to the Divine in the universe ; as my proposition would, on the contrary, be that of the Divine in the universe communicating itself to man. Nor would this be the hypostatic union of man with God, but rather the communing of God with man.

I would also venture to say that the method of expression in the *Suggestive Enquiry* is equally open to this ambiguity of interpretation. As I believe that the author withdrew her book because she was dissatisfied with it, and as I believe she is yet living, it would be a boon to all students of occultism if you could get her to give us her opinion on this point.

I venture to suggest that the self, or soul, only comes to include the proximate whole within itself and participate thus in Deity, when evolved into the sphere or state of self-identification ; or shall we say the archetypal plane ?

But even in that state, or plane, I suggest that the self never "*passes from itself* to that which is the source of all. . . . though penetrating all

and discovering itself therein," or at one therewith. This cannot entail passing from itself, as the self is that source itself (a part thereof). What then is implied by passing from itself ? May the intention be to refer in a veiled manner to the circuit of radiating relation ever flowing into, from, and back to every self, and thence returning to its source ; as is illustrated in the sun's rays, which are but the phenomenal manifestation of a spiritual noumenal verity, and include the whole of this solar universe in their circuit ?

There is indeed another possible interpretation involved. A life-current or circuit may be projected from the Divine sphere, or state, or plane, through man while here, thus absorbing some of his life (of that degree) which may be carried back on that circuit to the source of the current, or Divine plane. The life thus absorbed from man may be made (by the Divine operators) to represent the man on the Divine plane ; or a presentation may be thus constituted which remains permanently connected with the man-physical, by means of the life-circuit projected by the Divine operators passing through him. This is indeed a most rare experience. But I say that it cannot be effected by man ; it is effected by Divine operators. It is the same process, but conversely effected, to that by which spiritual thought-form presentations are projected from inner planes and manifested on this external one.

Again, a life-current may be projected from the Divine state to man, bearing Divine quality which becomes translated into idea in man, constituting a thought-message (or telepathy), and man's related strata may thus be stimulated into temporary function. (But both of these processes entail living transmitting relays in each intermediate plane.)

But unless the Divine stratum in man has been unfolded and has interpenetrated his superficial stratum such experiences will be discrete ; that is, they will not be communicated into his empirical stratum of consciousness and will remain a content of a secondary memory-chain in his discrete intra-normal consciousness.

I am aware that such experiences have occurred, but I venture to say that the Divine degree, or stratum, in man is only germic while on this external plane, and is only unfolded when man enters the Divine sphere of being related thereto. Therefore I would suggest that that degree, or stratum, not being operative in man, he cannot "attain or achieve the conscious union with God" in the Divine mode, though Gods may commune with men.

You say that "men when in this life and body may enjoy the blessedness of immediate communion with the Highest." Is that quite correct, may I ask ? I would beg to point out that though all experience implies the presence of immediacy (*i.e.*, spirit, or life in its transcendent mode), yet empirical perception is only mediate. It is recognised by modern psychology (Professor James, Myers, &c.,) that there are subliminal or intra-normal strata of consciousness in man, and the occult schools teach the same thing, using the

term "principles." The question is involved as to how many such intermediate strata, or mediacies, there are in the self between the normal, superficial, empirical consciousness and immediacy, or the ultimate ground of being, which must function in "immediate communion." Indeed, I might perhaps maintain that the ultimate ground (immediacy) never can be brought before its own percipience in thought, but ever remains the *ground*, receding ever behind the regarding mind; and that "immediate communion with the Highest" is therefore an impossibility; only mediate relation or communion being possible. Then, if so, the question becomes, in which stratum of the self (and related sphere of the Universe) does such communion occur.

QUÆSTOR VITÆ.

+ +

THOMAS LAKE HARRIS.

(To the Editor of "The Unknown World.")

SIR,—I cannot consider the "seven instances" quoted by "Respiro" in the third issue of THE UNKNOWN WORLD as sound reasons why T. L. Harris should be called an "initiate of no earthly order," for I do not think the reasons given for such adequate to place T. L. Harris on the pedestal where Respiro wishes he should stand.

First "the learned Hindoo gentleman" quoted, in instance (1) was but a learned gentleman. (I presume Respiro refers to Mohini Chatterji.) What he said about T. L. Harris having revealed some of the secrets of occultism was very simple. I remember it. They were open secrets. T. L. Harris did not explain them. (2) What the same gentleman said about black and white magicians in *re* Shakespere was purely hypothetical. He would be the first to admit it now.

I remember the discussion. It was open. He did not, however, approve of the "Wisdom of the Adepts" as his training was on opposite lines.

(3) Madame Blavatsky very often agreed to any cosmical theory of an ultra quality by saying it happened many millions of years ago. It does not prove that it did, and Madame Blavatsky would probably agree that the "turning over of the moon" had many different figurative meanings not unlike "the old woman" theory in ancient and mediæval occult literature in many guises.

(4) It is not necessary to be anything but a mere neophyte of the R.C. Order or one or two other fraternities to know that "circumambulations" are ritual observances. The question is, does T. L. Harris prove that he knows more than this ritual, and that he does know their occult power. This Respiro does not state.

(5) The occult power of colours may be easily suggested "malignancy emanating from the black element, the colours of viril against its enemy." Saying something of this does not either disclose or even adequately describe any R.C. arcanum.

(6) The arcana of the "proprium or self image" is infinitely better explained by Jacob Boehme or even Swedenborg than it seems to be from the confused

account of T. L. Harris's teachings. He is not exactly the first exponent of the doctrine that "we are not good in ourselves, per se." Most certainly T. L. Harris speaks truly when he enunciates such universal doctrine. Rosicrucians will not consider from this that there is any danger of the revelation of the *modus operandi* of the "Evil Persona." Whatever this exactly means as a verb seems missing in the text.

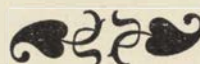
(7) It is generally understood by Mystics, therefore known to Rosicrucians conversant with Mystic literature, that Magic (white and black) was continually practised by the priesthoods of the ancient orders.

I think not one of these seven instances are real secrets at all. A slight acquaintance with occult matters, a neophyte knowledge of R.C. rituals, would easily supply the information.

I do not mean to say for one instance that T. L. Harris is what is called a fraud, but I do say that to call him an adept is giving him a high title, which practically none but adepts are competent to give. T. L. Harris is doubtless *en rapport* with the Cosmic æther from which much information can be got, but with this proviso: That unless he is a regularly prepared vessel only receptive to truth, he receives the illusion of truth only.

With regard to "internal respiration," it is not necessary to infer that Lake Harris is an adept because he discourses concerning it, as the Science of the Breath is known to all students as an Eastern doctrine, and published some few years ago in a convenient library form as "Nature's Finer Forces." It may be that like all partially developed seers, T. L. Harris had clairvoyant astral information, if his doctrine of "internal respiration" was published first; and I think it was; still these higher powers of nature were known in Eastern Occultism, and on safer psychical and physical lines, judging from the description in the text, than is the teaching of T. L. Harris.

ISABEL DE STEIGER, F.T.S.



Reviews.

RUYSBROECK AND THE MYSTICS, with selections from Ruysbroeck. By Maurice Maeterlinch. Translated by Jane T. Stoddart. London: Hodder and Stoughton, 27 Paternoster Row, 1894.

The thanks of every English Mystic are due to Messrs. Hodder and Stoughton, who have left their usual lines to publish this beautiful work, and to the lady who has so admirably translated the brilliant French essay. While Eckart and Tauler are known to us in a certain vague way, John Ruysbroeck, mystic among mystics as he was, is almost a name unknown. The chronicle of Adolf Arnstein, the contemporary of both Ruysbroeck and Tauler, speaks of him as a "master of spiritual mysteries," and by later writers he was termed the admirable, but *The Adornment of the Spiritual Marriage, The Sparkling Stone, The*

Book of Supreme Truth, and his other voluminous writings, have scarcely been heard of in England. From the original Flemish they were once indeed translated into Latin by Surius, the biographer of the Mystic, and in that version they have probably a place in theological libraries, but no one takes them down. Christian mystics cannot do better than add this inexpensive and dainty little book to their treasury of transcendental thought. Besides the introductory essay, it contains some selections from the *Adornment of the Spiritual Marriage*, and with M. Maeterlinch every occultist in England will be glad to make acquaintance. He appreciates and understands his author, and he has lived in close fellowship with Plato and with the New Platonists of Alexandria. Clear in his intelligence like S  nancour, he, unlike the author of *Obermann*, has been modified by Mysticism, and he tells us that in the study of Ruysbroeck we "are dealing with the most exact of sciences," and again with a "profound science, not with a dream," and once more with one who is a "possessor of certainty." Concerning the writings of the Mystics generally, he affirms that they are "the purest diamonds in the vast treasures of humanity," and, concerning the truths of mysticism that they "have a strange privilege over ordinary truths: they can neither grow old nor die." Mystically also, M. Maeterlinch's essay is a diamond of criticism.

APPARITIONS AND THOUGHT TRANSFERENCE: An examination of the Evidence for Telepathy. By Frank Podmore, M.A. With numerous illustrations. London: Walter Scott, Ltd., 24 Warwick Lane, Paternoster Row, 1894.

The Contemporary Science Series, of which this is the latest example, is truly an astounding enterprise. Written in most cases by accepted authorities in each of the various departments which the series includes, they extend on an average to something approaching 400 pages, and are issued at a price which it is hard to believe can remunerate either author or publisher. In the present instance, every one who is acquainted with the subject knows that Mr. Podmore is adequately equipped to explain the phenomena of telepathy, and he does so very fully in his pleasant and readable volume. It is, for the most part, a painstaking resumption of facts which have been collected by the Society for Psychical Research, and in one way or another are already substantially known. It neither professes nor possesses any novelty of design, nor does it even attempt to establish completely the position of telepathy as a fact in nature. We are most of us aware of Mr. Podmore's high intellectual sincerity and of his intellectual limitations. There is not much to interest mystics in *Apparitions and Thought Transference*, but the facts which are here focussed are of value on the threshold of inquiry, and may be utilised quite independently of the far-stretched telepathic hypothesis.

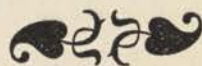
PHANTASTES: A Faerie Romance. By George Macdonald. A new edition, with 25 illustrations by John Bell. London: Chatto and Windus, Piccadilly, 1894.

Many years ago the poet Alexander Smith noted in one of his essays that the common admiration of an

unpopular book would occasionally unite a circle of reading men in the most intimate bonds of sympathy, and he cited the romance of *Phantastes* as a case in point which had come under his own notice. There are no half-admirers of *Phantastes*; it is loved with the whole heart of the sympathetic reader, or it is a matter of indifference, occasionally even of dislike. For our part we regard it as the most lovely, most graceful, most profound of all modern faerie mystics. The *Phantasmion* of Sara Coleridge is dim, dreamy, and pleasing, but its innumerable personages are confusing and shadowy. Mrs. S. C. Hall's *Midsummer Eve* is delightfully human, but its elfin portion is largely extraneous to the story, and her work at best is of fancy; *Phantastes* is of imagination. The new edition is in every way welcome. It is issued at a popular price; it is attractively produced, though there is an offence in the blue edges; it is illustrated profusely and with considerable success. At the same time there are some pictures which could have been well spared. Surely it is an artistic mistake to have attempted depicting the "most wonderful" woman-face of the nineteenth chapter. In the drawing there is nothing wonderful. So, also, the "Journey towards the capital," and the knight of Anodos are poor and flimsy sketches. The frontispiece, however, is admirable, and doubtless the new edition will gain new lovers for this story of "great intent."

A JOURNEY IN OTHER WORLDS: A Romance of the Future. By John Jacob Astor. With ten illustrations. London: Longmans, Green, and Co. 1894.

Of this story it may be said that *le roi s'amuse*, and when a prince of finance unbends that would be a ponderous criticism which was needlessly serious. All this, notwithstanding, a scientific romance should have at least the complexion of possibility, and here it is distinctly wanting. The straightening of the terrestrial axis is a very large piece of absurdity, and the imaginative element throughout is somewhat forced and stilted. Moreover, it is not written in a readable style. A special faculty is requisite for the scientific romancer; it is possessed by Jules Verne; to a certain extent Mr. Maitland exhibited it once in *By and By*; there is a gleam of it in the first chapters of *The Goddess of Atvatabar*; it was plenary in Lord Lytton; it is quite wanting in Mr. Astor.



Answers to Correspondents.

DELTA writes: *I shall feel obliged if you can tell me the meaning of dying persons seeing certain animals just previous to passing away.*—If this correspondent is seeking an authoritative explanation, he will do well to consult a shortly forthcoming Transaction of the London Lodge of the Theosophical Society. There he will find it laid down as a fact which has been proved experimentally that the lower spheres of the Astral Plane are inhabited by the perishing astral bodies of animals among their

innumerable other denizens. As all human beings must, it is said, enter this Plane when they have passed through the death of the body, the Theosophical explanation would be that the dying persons in question are becoming partially conscious on that Plane, and are seeing simply what happens to be within range at the moment. Other explanations may be inferred from the teachings of other schools of occult science. The peculiar doctrine of expiation so suggestively developed in the third lecture of *The Perfect Way* might help speculation on this point, and Spiritualists of kindly sentiment would not be backward in declaring that abundant testimony derived from the other side supports the pious hope "that not one life shall be destroyed," that there is a permanent place in Nature even for the soul of the beast, that these are seen frequently by clairvoyants, and that those who are passing into the spirit world may well enough occasionally behold them. Visions of this kind are, however, often simply symbolical, and then the manner of their interpretation will vary with the circumstances of the seer. All occult schools substantially agree that there is something in the animal which survives, at least for a time, and that this something can be seen, given certain conditions, by people still in the flesh. There are, of course, many instances in which such apparitions are simply hallucinations admitting of a physiological explanation. It should be added that the higher Mysticism does not take account of any such occurrences, as it is concerned only with the union between the soul and God.

J. M. (Faversham) inquires.—*Is there any likelihood of a Hermetic Loan Library being formed in connection with THE UNKNOWN WORLD?*—It is not a question which it would be well to answer definitely out of hand. There is every facility at the offices of this magazine for initiating such an enterprise if it were likely to be adequately supported, and it would be well if any persons who may be interested in such a proposal would communicate with the editor.

C. W. (Bristol) writes: *THE UNKNOWN WORLD has sold better than any other periodical I ever offered for sale, although I am not a regular newsagent.*—The pamphlet accompanying the communication of this correspondent will be noticed at an early date.

J. M. C. (Edinburgh) writes: *THE UNKNOWN WORLD is an unspeakable blessing. I am glad there are so many watching. One is never alone, though one feels so.*—Encouragement of this kindly nature is coming to hand from many quarters, and is helpful in an undertaking which eminently needs the sympathy of all who are like-minded. The sonnet addressed to G. W. A. has been forwarded to that writer. Another appears elsewhere in the present issue.

MYSTICUS.—The sketch came to hand safely, and its colouring is exquisitely delicate, too delicate indeed for reproduction except by a special and costly process. It will be retained gladly, as the artist kindly suggests, as a valuable remembrance

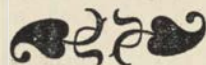
in connection with the interesting letter which explains its supernormal genesis.

W. H. C. kindly indicates an error in the review of the Countess Wachtmeister's *Reminiscences*.—See U. W., No. 3, p. 142. Madame Blavatsky's bodily death took place at 19 Avenue Road, Regent's Park, and not, as was stated, at 17 Lansdowne Road, W.

F. E. B. (Hartford, Conn, U.S.A.,) inquires: *Can some of your writers give a plain, simple statement of the Hermetic Schools' theory of Reincarnation and Karma?*—It will be well to remember that all schools of Mysticism do not teach the doctrine of Reincarnation. For example, the great mystical tradition of the Latin Church seems actually to leave no room for it. It aspires to the immediate union of the soul with God, partially in this life and wholly after the change called death. But then Theosophy would say that those transient foretastes of the Beatific Vision which were obtained in the exaltations of mystic saints were not an immersion in God, as those who experienced them supposed, but rather a temporary transgression of the physical and astral planes and immersion in the beatitude of Devachan. The Latin mystical tradition is, however, to a very large extent independent of the Hermetic. They have never met and joined hands in the same way that the Hermetic and Kabbalistic traditions have become united. A special paper shall be devoted in an early number to the Hermetic Doctrine of Reincarnation. The subject is too large to be adequately dealt with in a brief note.

BERYL.—The verses will have a place ultimately, but there is already enough in hand for several forthcoming issues.

QUÆSTOR VITÆ.—It has been necessary to suppress the name which is mentioned several times in your letter. It has long ceased to designate the person who bore it, and, moreover, any such reference is unnecessary, and would be displeasing.



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 PHILOSOPHY OF MYSTICISM. By Carl du Prel. Translated from the German by C. C. Massey. In two volumes. London, Kegan Paul, and Co. (George Redway), 1889. 25s.

These noble volumes are the outcome of a happy combination—on the one hand an author who is among the first of living German Mystics, on the other a translator who is himself a Mystic and is illustrious among the Mystics of England. As it is impossible in a brief space to present a satisfactory analysis of a work which is so important and at the same time so voluminous, a special paper will be shortly devoted to a comprehensive resumption of its philosophical purport and conclusions. It is, as the author explains, an "attempt to erect a philosophical fabric of doctrine on the empirical basis of the sleep life," and to disprove the "false presumption" that "our Ego is wholly embraced in self-consciousness." It is maintained that an analysis of the dream-life shows that "the Ego exceeds the self-consciousness." A very similar doctrine is propounded in Fichte's *Way to the Blessed Life*, namely, that only a small portion of our being is illuminated by the sun of consciousness.

SYMBOLICAL METHODS OF STUDY. By Mary Boole. London: Kegan Paul, and Co., 1884.

There is perhaps little doubt that the mathematical formulæ adopted by writers belonging to the school of Oken, Grätry, Betts, and George Boole are apt to repel readers who dislike mathematics, while mathematicians themselves are hostile for the most part to the theories which are thus illustrated by their science. But set aside the unity formula, read Mrs. Boole's work simply as a study in high thinking, which, at the same time, is plain thinking, and you will begin to understand the hold which this gifted lady has had upon many of the mystical minds of to-day. Every page is energised by the first quality of *vis prudentia*. Consider the rich insight and spiritual directness of such detached pieces as the "Three ways of selling a Sacrament," or again the "Secret of influence," what wisdom fills it, or the "Function of the poet," what evidence of the "faculty divine," or the "point at which wise reticence becomes cowardly," which contains in a few lines the whole law that should govern speech and silence. A noble mind has performed justice to itself in this book, which, it need scarcely be added, is still practically unknown.

LOGIC TAUGHT BY LOVE. By Mary Boole. London: Francis Edwards, High Street, Marylebone, 1890.

The same strength and the same tenderness characterise this little volume, which in part is a protest against the monotony of most teaching methods. The most important chapters are perhaps those on "the recovery of a lost instrument," and "the redemption of evil." Note the acuteness of the "introduction," note also the powerful verses from "an Aryan seeress to a Hebrew prophet."

LOYALTY TO CHRIST: (The Personal and Historic Christ): "These Sayings of Mine." By John Pulsford. In two volumes. London: Simpkin, Marshall, and Co., 32 Paternoster Row, E.C. 12s.

These are the last words which a venerable clergyman of the English Church has addressed to all those who love the high wisdom of interior and mystic Christianity. They are a book of the true livingness of Christ, a book whereby men may grow in the wisdom which is of God. Dr. Pulsford, while he is a mystic in the most absolute sense of the word, and a Christian of the really Catholic type, gravitates distinctly towards the school of Thomas Lake Harris. At the same time he is less artificial in his teaching, and incomparably more felicitous in his style. The two volumes are sumptuously produced.

THE SUPREMACY OF MAN: A Suggestive Enquiry, respecting the Philosophy and Theology of the Future. By John Pulsford. A new and revised edition. London: Hamilton, Adams, and Co., N.D. 6s.

It is a most regrettable thing that some of the most mature and powerful of Dr. Pulsford's works have been allowed to go out of print, and are therefore useless for the purposes of this "Guide." Among these are *Morgenrothe*, and the series of discourses entitled *Our Deathless Hope*. Fortunately, the present volume which belongs to about the same period has won so much general recognition that it has not been permitted to lapse from circulation. It preaches a simple, keen, far-reaching philosophy absolutely distinct from any sectarian tincture, for the author says that "he is pledged to the Centre," and that "partial or one-sided presentations of religious truth, however popular," have no place in his soul. He is "incapable of warmth and contention for either Eastern or Western lines of thought." The first lines of the prepatory address sum precisely the object of the whole book—"That Nature, Scripture, and Man, are but different manifestations and approximate expressions of the same Eternal Unity: of which Unity, Humanity is the most complete realisation."

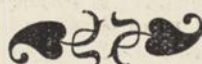
INFOLDINGS AND UNFOLDINGS OF THE DIVINE GENIUS IN NATURE AND MAN. By John Pulsford. Second edition. London: Hamilton, Adams, and Co., 1887. 1s. 6d.

A little book of the outer and the inner man, and of the relation of Nature to Man—the first book of

Dr. Pulsford's which was brought under the notice of the present writer by one of the most advanced natural mystics of the present day. It is the poet's gospel of interpretation, full of lovely imaginings—as for example, the chapters on “Sky and sun,” or again upon “ripe fruit.” The possessor of any of these books has in them an incorruptible treasure, and this one at least is within reach of the humblest means.

THERE IS NO DEATH. By Florence Marryat. New edition. London: Griffith, Farran, and Co., Newbery House, 39 Charing Cross Road, N.D. 3s. 6d.

Miss Florence Marryat's book has a happy and fascinating title, and no doubt has been instrumental in bringing the phenomena of Spiritualism before a large circle of people who were quite unaware of the tremendous forces in operation around them. But this is not to say that Miss Marryat is a competent observer. Her book is highly sensational, but it is not in good taste, and, evidentially, it is of small value.



Editorial Notices.

The first volume of THE UNKNOWN WORLD will be completed with No. 6. Several important improvements and some new features will be introduced in that issue, which will be the first number of the year 1895. Then and thenceforth the magazine will be printed on a superior and stouter paper, and the first of the promised series of scarce occult reprints and translations will be commenced. This will be entitled THE CLOUD ON THE SANCTUARY, by the celebrated mystic ECKARTSHAUSEN, which has been translated and annotated by Madame ISABEL DE STEIGER expressly for THE UNKNOWN WORLD. The same gifted writer and artist has kindly consented to contribute some original drawings occasionally during the course of the year, and to permit further photographic reproductions of several well-known paintings which she has exhibited in the past. The frontispiece to the present issue is the first reproduction which has been permitted of an exceedingly strong and spirited piece of work which has been offered to no exhibition, but is a centre of great attraction in the studio of the artist. In the original, indeed, it is a very fine achievement of the imaginative faculty. It should be added that the poem entitled *The Wind from the East*, which appeared last month, was designed to accompany this frontispiece, but it proved impossible to produce the latter in time.

The publishers have in preparation a handsome ornamental cloth case for binding the first volume of THE UNKNOWN WORLD, and it can shortly be supplied to subscribers direct, or by order through any book-

seller, price 1s. 6d., postage extra. A limited number only will be available, and orders should reach the office at once, as there will be no second supply. Subscribers may also send their numbers to the publishers for binding in any style.

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 Zacheire, 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.

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

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

London: JAMES ELLIOTT & CO., Temple Chambers, Falcon Court, Fleet Street, E.C.

Supplement to The Unknown World

DECEMBER 15TH, 1894.

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The Degrees and Compositions of Recipes.
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The text which has been adopted for translation is the Geneva folio in four volumes, 1658, in Latin. The works attributed to Paracelsus which are not to be found in this edition have been rendered from other equally representative sources. The ruling plan of the translation has been scrupulous and literal fidelity, and wherever possible the text has been illustrated by parallel passages selected from the medical and non-Hermetic writings of Paracelsus, which are excluded by the plan of the present edition.

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Collectors already possessed of the "Practica and Twelve Keys" of Basil Valentine, contained in "The Hermetic Museum," recently published in English, will welcome this addition to the translated writings of the great Benedictine adept.

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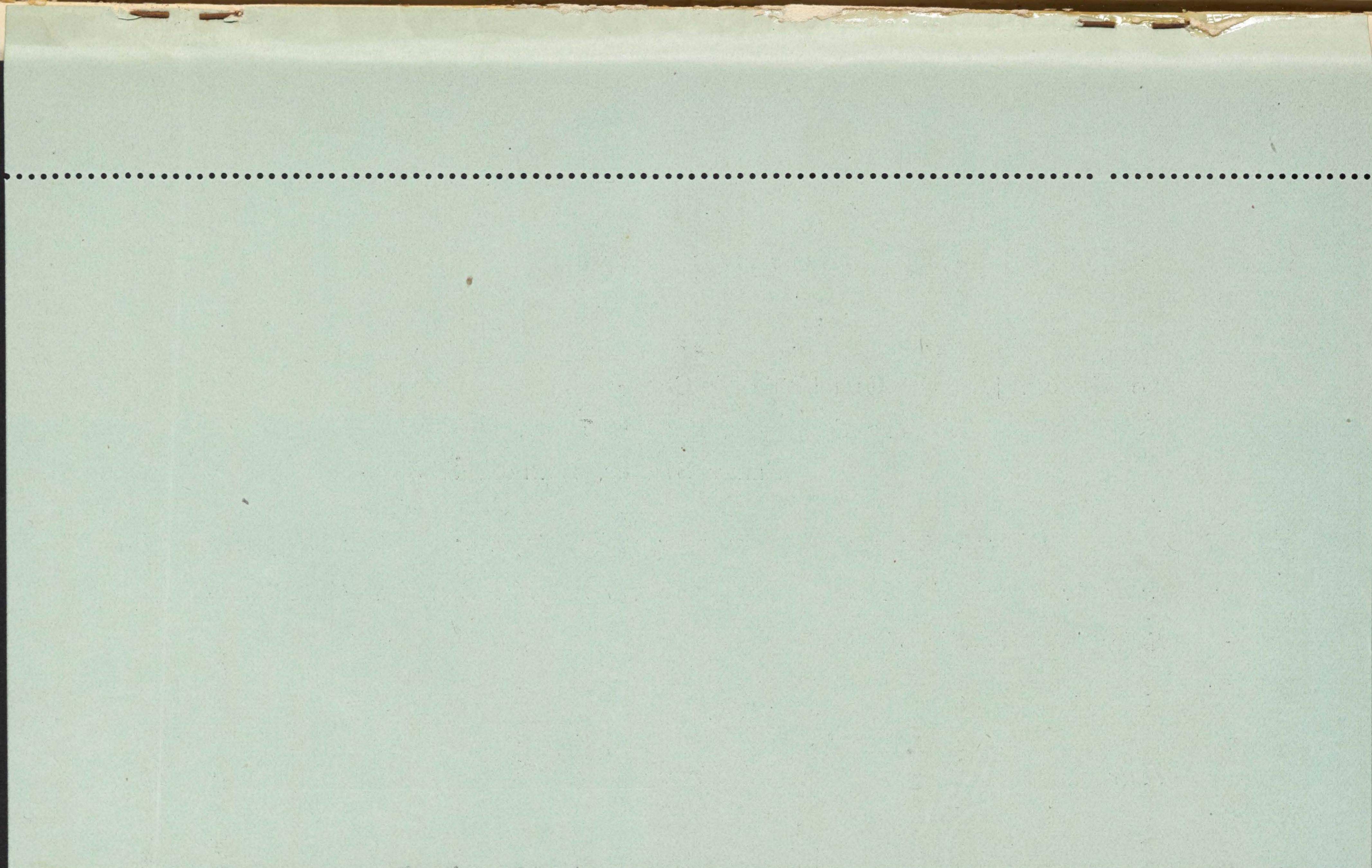
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