

No. 2.—VOL. II. MARCH 15th, 1895.

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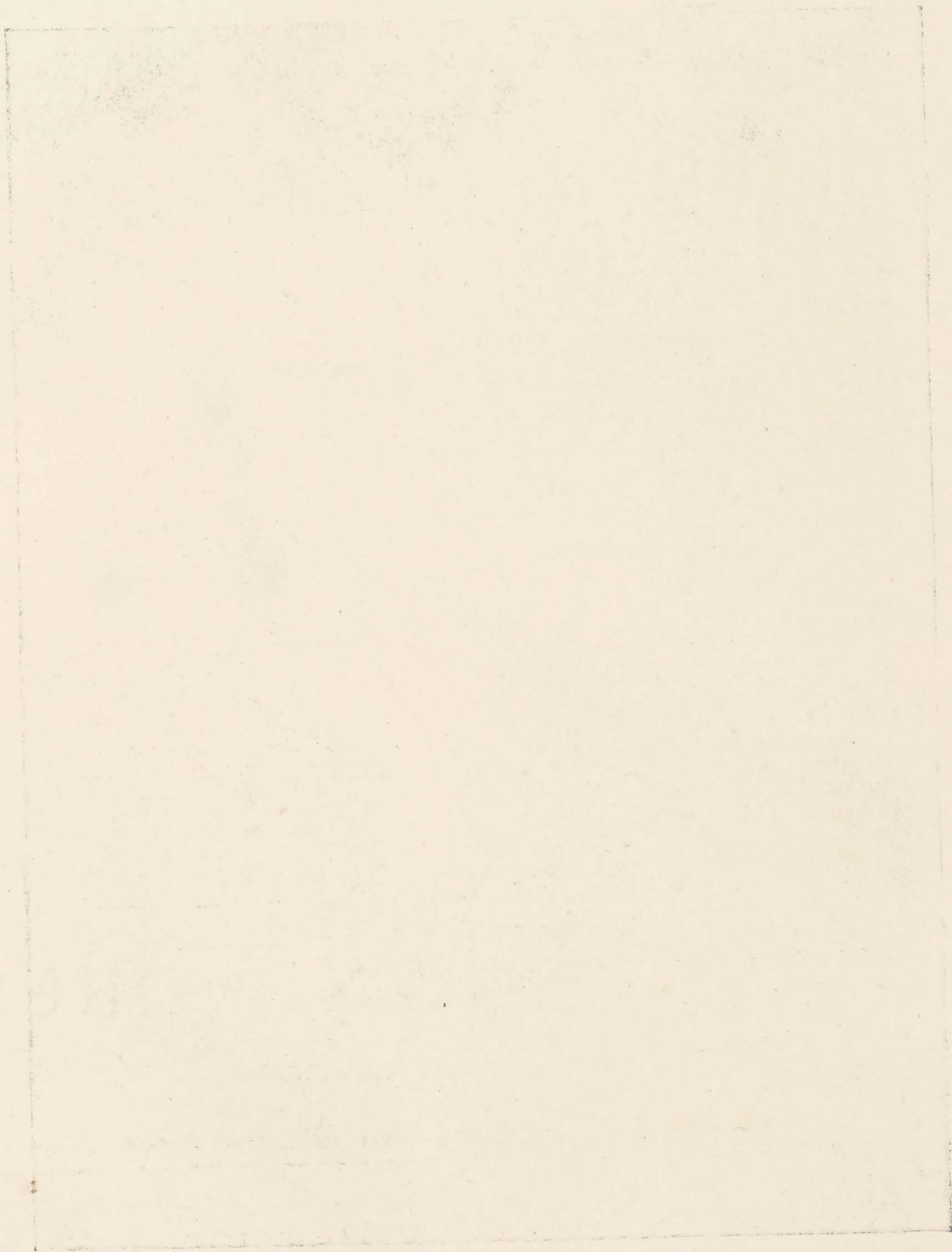
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## Lucasta; a Parable,

BY A. E. WAITE.

“—With wide white wings,  
One torch-like star from pale and lofty brow  
Diffusing light—and auburn hair unbound  
In rainbow ripples—thus I picture thee.

# The Unknown World

A MAGAZINE DEVOTED TO

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

EDITED BY ARTHUR EDWARD WAITE.

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## Within and Without.

THEOSOPHY has adopted for its chief maxim the following well-known formula: "There is no religion higher than truth." Wherever its mysteries are celebrated, wheresoever its teachings have spread, there we find the motto. It is a derivative of the eastern wisdom, but from what special source of inspiration, both verbal and plenary, from what sacred Scripture, we may be pardoned for forgetting at the moment. Those who will may read it in its Oriental form on the title-page of *The Secret Doctrine*; it is the motto of many journals devoted to the theosophic cause; it figures in the device of the society; it was conspicuous on the note paper of the late Madame Blavatsky. It is quoted with awe by the neophyte, with solemnity by the initiate, and, in fact, it is a mystic proverb which every aspirant to knowledge must seek to realise in the

heart. It has never seemingly occurred to anyone that the maxim is nonsense. To observe that there is no religion higher than truth is about as reasonable as to affirm that there is no intoxication like strong ale. We purposely make use of a grotesque illustration in order to mark the contrast. The motto is a confusion of notions. Religion is a process, and though there may be a true process in the religious order, it cannot be said that any process is truth, for the way is not the end. The end of religion is to lead us into the truth which is God, but we cannot reasonably say that there is no religion higher than God. Eliphaz Levi says that truth is the identity of the idea with being. That is not a perfect definition, but it will pass, and the process by which the idea of a given thing passes into accurate correspondence with the nature of that thing is not to be confused with its object. *The Epistle of St. James* tells us that "Religion pure and undefiled before God and the Father is this, to visit the fatherless and the poor in their distresses, and to keep one self unspotted from this world." That is method and that is process, and the theosophic motto breaks down utterly.



THIS central theosophic maxim is connected with a central theosophic principle, namely, the brotherhood of humanity. The intellectual confusion of the maxim seems to find some parallel in some very curious applications of the principle, of which all men have been recent witnesses. The

internecine struggle still continues, and great Theosophical personages are accusing great Theosophical personages of scandalous acts of malpractice and of flagrant deeds of injustice. We are neither accusers nor defenders, and, taking no side, we can reasonably desire only the end of the miserable business, whatever that end may involve. But the principle of universal brotherhood has become so woefully disarranged that it was unlikely our own neutrality would escape theosophic suspicion. There is an organ of theosophy in America which is very much devoted to brotherhood, placing that term conspicuously on a cover which affects the peculiar colour symbolically associated with the word "foresworn." It is entitled *The Path*, and will be well known to many of our readers. It is not a paper which is conducted with ability, or even intelligence, and the "Masters" might well wish to be spared the special quality of "testimony as to Mahâtâmâs," now appearing in its pages. But we have offended *The Path* by publishing Mr. E. T. Sturdy's paper on *The Position of Mystical Societies in the West*, and it analyses with terrible severity some very moderate proposals, which we know to have represented the opinions and wishes of many Theosophists before they appeared in our columns. But our brother of *The Path* is dissatisfied with the strictures of his contributor and finds it necessary to say something concerning an editor who could tolerate Mr Sturdy. He discovers that a commercial instinct prompted us, and can assume only the most sordid motives when "these outsiders" become interested in the affairs of the Theosophical Society. Whether Mr. W. Q. Judge is, or is not, answerable for this fraternal instance of good taste and feeling, we do not, of course, know, but, in either case, THE UNKNOWN WORLD possesses too much the goodwill of the older section of Theosophists, and of mystics generally in England, to suffer from so paltry an imputation.



A PECULIARLY virulent and unjustified attack upon the memory of the late Madame

Blavatsky, couched in language which no person could use towards a dead woman without permanent dishonour to themselves, appeared recently in *The Pall Mall Gazette*, under the pretence of reviewing Dr. Leaf's translation of *A Modern Priestess of Isis*. The niece of the defamed lady, and her husband—Mr. Johnston and Mrs. Vera Johnston—have asked us to notice the reply which they sent to that paper. In their brief defence, there is rightly no reference to the ungenerous personalities of the attack. They affirm that Madame Blavatsky "made thinkable to tens of thousands the ideal of spiritual life, of the real self that stands above the ocean of birth and death." They account it also to her merit that the theory of re-incarnation became tangible in her hands. No estimate of Madame Blavatsky can be worse than that of the common crowd of her accusers. It is a far excursion into folly to believe with Colonel Olcott that she died at the battle of Mentana, and that her body became the temporary habitation of a variety of gurus and Mahatmas; but it would be preferable to believe that rather than to accept the brutal picture of *The Pall Mall Gazette*. Mr. and Mrs. Johnston have done well to insist upon the philosophical side of the life and the work of their relative; after hostile criticism has done its worst with the trick cabinets, the bogus messages, the simulated apparitions—not to speak of "the real and undoubted psychical phenomena," to which even Mr. Solovyoff gives an ungracious testimonial,—after all this, and including, if it be needful, the picturesque accessories of smoking, slandering, swearing, and blasphemy—there remains then to be reckoned with the real Madame Blavatsky, writer, author, or what not, of *Isis Unveiled* and of *The Secret Doctrine*, books monumental in their way, and this without any prejudice to the researches of Mr. W. Emmett Coleman. For Shakespeare himself was a plagiarist, and he and she had a great gift in common—they knew how to steal with genius, to create while they borrowed, and to make what they appropriated their own in a very real sense.

THE Esoteric Christian Union, which in a quiet and unostentatious manner does good work in the dissemination of the literature of *The Perfect Way*, has recently issued its third annual report, and is able to note the enhanced scale of its operations. The little pamphlet contains much interesting information, especially in that portion which concerns "The International Union of Spiritual Religions," which has its headquarters at Buda-Pesth, and is "breaking new ground in the ranks of the most hardened materialists." Nor must we pass without grateful recognition the high words of praise which the report gives to THE UNKNOWN WORLD. "The establishment of the magazine last named has met a long-felt want for an organ devoted exclusively to mystical and occult subjects, and the appearance of THE UNKNOWN WORLD . . . is a matter for high gratulation with all persons interested in the spread of esoteric philosophy and spiritual science."



THE Medico-Legal Society of New York, a prosperous and influential institution, possesses a psychological section, of which Professor Elliott Coues is chairman. Under the influence of such a leader, psychology, it might be inferred would include something more than the pathology of the brain and the investigation of the causes of insanity. We find accordingly the vice-chairman of the Society, Mr. Clarke Bell, describing the field of inquiry as including not only "neurology, psychiatry, and their cognate branches; insanity and the insane; criminality and the criminal; penology and legal responsibility of the insane for acts called criminal," but also telepathy, hypnotism, and clairvoyance, and, admirable to record, "even the question, now of such commanding interest, of the immortality of the human soul; and the relation with us of those who have dwelt among us and have stepped behind that screen which we call death, opaque to our vision by limitations which we do not understand." That is well, and it is well said. To all intents and purposes, scientific materialism is

dead. At the dawn of the twentieth century it will have become as impossible as the Deism of Thomas Paine.



MR. MATTHEW ARNOLD once observed that the Deists of the eighteenth century should be re-read in the light—we forget of what precisely, but let us say of the sweet reasonableness of the something not ourselves which makes for righteousness—in other words, of the higher Deism of Matthew Arnold. There is nothing in his suggestion to intimate that the author of *Literature and Dogma* intended to make the experiment or that he had even made acquaintance with the author of the *Rights of Man*. Nor is there much reason for supposing that American Spiritualists have been prompted by the advice of the apostle of intellectual culture, but they have been re-reading Thomas Paine, and the dead body of eighteenth century Deism has been galvanised with temporary vitality by the celebration of Paine's birthday at the headquarters of *The National Association of Spiritualists* in Washington. Our Cincinnati contemporary, *The Light of Truth*, gives a very full report of the proceedings in a recent impression, and also of similar activities in Philadelphia and Los Angeles. *The Light of Truth*, by the way, is one of those colossal papers which are possible to transcendental enterprise in America and are beyond possibility here.



WE are glad to note that the London Spiritual Alliance is organising a General Conference of Spiritualists in London during the month of May. Activities of this kind are useful not so much for the dissemination of ideas as for the harmonising of views, for the consolidation of interests rather than as a public sign of vitality. A somewhat extensive programme will be inaugurated by a religious service, conducted by the Rev. J. Page Hopps. An ideal religious service which shall be nicely adjusted to the needs of Spiritualists is also a subject noted for early discussion in the proceedings. That is an old problem, and its revival indicates

something more than the conventional "long felt want." The aspiration is good and great, but the attainment is not possible to Spiritualism as such. But Spiritualism is a sign-post on the way of the Mystic, and when the Spiritualist has passed into the Mystic, the materials for an ideal religious service will be in his hands. The coming Conference indicates also another need, long felt and much talked of,—the need for organisation; among transcendentalists of all views and schools that necessity exists. But we have made no step nearer to the economy of our squandered forces than when it was first raised.



AN American rival of the Royal Asiatic Society has been recently founded in New York—so a correspondent of the Chicago *Progressive Thinker* informs its readers. It is intended to "eclipse" the elder and famous institution of England, and one of the moving spirits is Mr. W. Q. Judge. Its chief *raison d'être* is derived from the fact that America has been hitherto chiefly dependent on European societies in the matter of Oriental research. *The American Asiatic and Sanskrit Revival Society* is the title of the new institution, and it is expected that its theosophical complexion will remove the existing difficulty in persuading Brahmins to sell their manuscripts. The society will profit by the errors of European orientalist and will provide for the reluctant pundits who have hitherto withheld their treasures, the legitimate pound of flesh in the shape of orders for translation. The programme is florid and fascinating, having special reference to Indian traditions of America and lost Atlantis, and we note that the writer informs his readers that Mr. W. Q. Judge is the logical successor to the presidency of the Theosophical Society when Colonel Olcott dies. Is this what our talented contributor, Mrs. Boole, would term "Logic taught by Love?"



A notable book, lately issued from the New York press, is "Mollie Fancher, the Brooklyn

Enigma." We allude to it here, not for the purpose of review, but to direct attention to a significant feature in connection with the abnormal occurrences dealt with in this work. Miss Fancher, as the result of injuries successively sustained in two accidents, developed paralytic symptoms, and eventually passed into what is termed in the book a "trance" which extended over several years. While in this state, during which her own existence was apparently a blank, a number of other personalities manifested themselves through her organism. The singular part of these occurrences, however, consists in the fact that each of these "personalities" or "lives" appears to have been identified with some portion of Miss Fancher's own life, at various periods before her illness. It was as though certain phases of her memory and consciousness at these stages had been re-awakened to action. There is a problem here for the student of the higher occultism as well as for those who accept the more simple Spiritual theses.



THE indubitable "spirit photograph" is one of those tangible and permanent evidences which psychical experiment on the physical plane seems to be always on the point of attaining but does not reach. Perhaps the psychical experiment in question does not deserve well of its instruments for it has left the photographer Hudson to the utmost penury and distress, and if poor pious Miss Houghton can be accepted as a credible witness, he deserved the substantial goodwill of all Spiritualists. However this may be, there will shortly be another attempt to demonstrate the authenticity of this particular phase of occult phenomena, for Mr. David Duguid, who is a medium for this among other species of manifestation, is planning a visit to London. He has convinced one expert at least, in the person of Mr. Traill Taylor, but there is still a last word to be said on the subject of the "Cyprian priestess," albeit this is eminently an instance in which trickery on the other side is a possibility to be reckoned with; transcendental impositions foisted on human credulity through genuine mediumship seem a real danger in these perplexing researches.



## The Cloud upon the Sanctuary.

BY THE COUNCILLOR D' ECKARTSHAUSEN.

TRANSLATED BY MADAME ISABEL DE STEIGER.

LETTER III.

THE absolute truth lying in the centre of Mystery is like the sun, it blinds ordinary sight and man sees only the shadow. The eagle alone can gaze at the dazzling light, likewise only the prepared soul can bear its lustre. Nevertheless the great *Something* which is the inmost of the Holy Mysteries has never been hidden from the piercing gaze of him who can bear the light.

God and nature have no mysteries for their children. They are caused by the weakness of our nature, unable to support light, because it is not yet organised to bear the chaste light of unveiled truth.

This weakness is the Cloud that covers the Sanctuary; this is the curtain which veils the Holy of Holies.

But in order that man may recover the veiled light, strength and dignity, Divinity bends to the weakness of its creatures, and writes the truth that is interior and eternal mystery on the *outside of things*, so that man can transport himself through this to their spirit.

These letters are the ceremonies or the rituals of religion, which lead man to the interior life of union with God.

Mystic hieroglyphs are these letters also; they are sketches and designs holding interior and holy truth.

Religion and the Mysteries go hand in hand to lead our brethren to truth, both have for object the reversing and renewing of our natures, both have for the end the re-building of a temple inhabited by Wisdom and Love, or God with man.

But religion and the Mysteries would be useless phenomena if Divinity had not also accorded means to attain these great ends.

But these means are only in the innermost of the sanctuary. The Mysteries are required to build a temple to Religion, and religion is required to unite Man with God.

Such is the greatness of religion, and such the exalted dignity of the Mysteries from all time.

It would be unjust to you, beloved brothers, that we should think that you have *never* regarded the Holy Mysteries in this *real* aspect, the one which shows them as the only means able to preserve in purity and integrity the doctrine of the important truths concerning God, nature, and man. This doctrine was couched in holy symbolic language, and the truths which it contained having been gradually translated among the outer circle into the ordinary languages of man, became in consequence more obscure and unintelligible.

The Mysteries, as you know, beloved brothers, promise things which are and which will remain always the heritage of but a small number of men; these are the mysteries which can neither be bought nor sold publicly, and can only be acquired by a heart which has attained to wisdom and love.

He in whom this holy flame has been awakened lives in true happiness, content with everything and in everything free. He sees the cause of human corruption and knows that it is inevitable. He hates no criminal, he pities him, and seeks to raise him who has fallen, and to restore the wanderer, because he feels notwithstanding all the corruption, in the *whole* there is no taint.

He sees with a clear eye the underlying truth in the foundation of all religion, he knows the sources of superstition and of incredulity, as being caused by *modifications* of truth which have not attained perfect equilibrium.

We are assured, my esteemed brothers, that you consider the true Mystic from this aspect, and that you will not attribute to *his royal art*, that which the energy of some isolated individuals have made of this art.

It is, therefore, with these views, which accord exactly with ours, that you will compare religion, and the mysteries of the holy schools of Wisdom, to loving sisters who have watched over the good of mankind since the necessity of their birth.

Religion divides itself into exterior and interior religion, exterior signifying cere-

mony ; and interior, worship in spirit and in truth ; the outer schools possessing the letter and the symbol, the inner ones, the spirit and meaning—but the outer schools were united to the inner ones by ceremonies, as also the outer schools of the mysteries were linked with the inner one by means of symbol.

Thus religion can never be *merely* ceremony, but hidden and holy mysteries penetrate through symbol into the outer worship to prepare men properly for the worship of God in spirit and in truth.

Very soon the night of symbol will disappear, the light will bring forth the day and the mysteries no longer veiled will show themselves in the splendour of full truth.

The vestibule of nature, the temple of reason and the sanctuary of Revelation, will form but one Temple. Thus the great edifice will be completed, the edifice which consists in the re-union of man, nature, and God.

A perfect knowledge of man, of nature, and of God will be the lights which will enable the leaders of humanity to bring back from every side their wandering brothers, those who are led by the prejudices of reason, by the turbulence of passions, to the ways of peace and knowledge.

We are approaching the period of light, and the reign of wisdom and love, that of God who is the source of light ; Brothers of light, there is but one religion whose simple truth spreads in all religions like branches, returning through multiplicity into the unity of the tree.

Sons of truth, there is but one order, but one Brotherhood, but one association of men thinking alike in the one object of acquiring the light. From this centre misunderstanding has caused innumerable Orders, but all will return from the multiplicity of opinions, to the only truth and to the true Order, the association of those who are able to receive the light, the *Community of the Elect*.

With this measure all religions and all orders of man must be measured. Multiplicity is in the ceremony of the exterior ; truth only in the interior. The right of these brotherhoods is in the variety of ex-

planation of the symbols caused by the lapse of time, needs of the day, and other circumstances. The true Community of Light *can* be only one.

The exterior symbol is only the sheath which holds the inner ; it may change and multiply, but it can never weaken the truth of the interior ; moreover, it was necessary ; we ought to seek it and try to decipher it to discover the meaning of the spiritual interior.

All errors, divisions, all mis-understandings in Religion and in secret societies only concern the letter. What rests behind it remains always pure and holy.

Soon the time for those who seek the light will be accomplished, for the day comes when the old will be united to the new, the outer to the inner, the high with the low, the heart with the brain, man with God, and this epoch is destined for the present age. Do not ask, beloved brothers, . . . why the present age ?

. . .  
Everything has its time for beings subject to time and space. It is in such wise according to the unvarying law of the Wisdom of God, who has co-ordinated all in harmony and perfection.

The elect should first labour to acquire both wisdom and love, in order to earn the gift of power, which unchangeable Divinity gives only to those who *know* and those who *love*.

Morning follows night, and the sun rises, and all moves on to full mid-day, where all shadows disappear in his vertical splendour. Thus, the letter of truth must exist ; then comes the practical explanation, then the truth itself ; *only truth can comprehend truth* ; then alone can the spirit of truth appear which sets the seals closing the light. He who now can receive the truth will understand. It is to you, much loved brothers, you who labour to reach truth, you who have so faithfully preserved the hieroglyphics of the holy mysteries in your temple, it is to you that the first ray of truth will be directed ; this ray will pierce through the cloud of mystery, and will announce the full day and the treasure which it brings.

Do not ask *who* those are who write to you ; look at the spirit not the letter, the thing, not at persons.

Neither pride, nor self seeking, neither does any unworthy motive, exist in our retreats ; we know the object and the destination of man, and the light which lights us works in all our actions.

We are especially called to write to you, dear brothers of light ; and that which gives power to our commission is the truth which we possess, and which we pass on to you on the least sign, and according to the measure of the capacity of each.

Light is apt for communication, where there is reception and capacity, but it constrains no one, and waits its reception tranquilly.

Our desire, our aim, our office is to revivify the dead letter, and to spiritualise the symbols, turn the passive into the active, death into life ; but this we cannot do *by ourselves*, but through the spirit of light of Him who is Wisdom and the Light of the world.

Until the present time the Inner Sanctuary has been separated from the Temple, and the Temple beset with those who belong only to the precincts ; but the time is coming when the Innermost will be reunited with the Temple, in order that those who are in the Temple can influence those who are in the outer courts, so that the outer pass in.

In our sanctuary all the hidden mysteries are preserved intact, they have never been profaned.

This sanctuary is invisible, as is a force which is only known through its action.

By this short description, my dear brothers, you can tell who we are, and it will be superfluous to assure you that we do not belong to those restless natures who seek to build in this common life an ideal after their own fantastic imaginations. Neither do we belong to those who wish to play a great part in the world, and who promise miracles that they themselves do not understand. We do not represent either that class of minds, who, resenting the condition of certain things, have no

object but the desire of dominating others, and who love adventure and exaggeration.

We can also assure you that we belong to no other sect or association than the one true and great one of those who are able to receive the light. We are not also of those who think it their right to mould all after their own model, the arrogance to seek to re-model all other societies ; we assure you faithfully that we know *exactly* the innermost of religion and of the Holy Mysteries ; and that we possess with absolute certainty, all that has been surmised to be in the Adytum, and that this said possession gives us the strength to justify our commission, and to impart to the dead letter and hieroglyphic everywhere both spirit and life. The treasures in our sanctuary are many ; we understand the spirit and meaning of all symbols and all ceremony which have existed since the day of Creation to the present time, as well as the most interior truths of all the Holy Books, with the laws and customs of primitive people.

We possess a light by which we are anointed, and by means of which we read the hidden and secret things of nature.

We possess a fire which feeds us, and which gives us the strength to act upon everything in nature. We possess *a key to open* the gate of mystery, and *a key to shut* nature's laboratory. We know of the existence of a bond which will unite us to the Upper Worlds, and reveal to us their sights and their sounds. All the marvels of nature are subordinate to our will by *its* being united with Divinity.

We have mastered the science which draws directly from nature, whence there is no error, but truth and light only.

In our School we are instructed in all things because our Master is the Light itself and its essence. The plenitude of our scholarship is the knowledge of this tie between the divine and spiritual worlds and of the spiritual world with the elementary, and of the elementary world with the material world.

By these knowledges we are in condition to co-ordinate the spirits of nature and the heart of man.

Our science is the inheritance promised to the Elect; otherwise, those who are duly prepared for receiving the light, and the practice of our science is in the completion of the Divine union with the child of man.

We could often tell you, beloved brothers, of marvels relating to the hidden things in the treasury of the Sanctuary, which would amaze and astonish you; we could speak to you about ideas concerning which the profoundest philosophy is as removed as the earth from the sun, but to which we are near being one with the light of the innermost.

But our object is not to excite your curiosity, but to raise your desires to seek the light at its source, where your search for wisdom will be rewarded and your longing for love satisfied, for wisdom and love dwell in our retreats. The stimulus of their reality and of their truth is our magical power.

We assure you that our treasures, though of infinite value, are concealed in so simple a manner that they entirely baffle the researches of opinionated science, and also though these treasures would bring to carnal minds both madness and sorrow, nevertheless, they are, and they ever remain to us the treasures of the highest wisdom.

My best blessing upon you, O my brothers, if you understand these great truths. The recovery of *the triple word* and of its power will be your reward.

Your happiness will be in having the strength to help to re-unite man with man, and with nature and with God, which is the real work of every workman who has not *rejected the Corner Stone*.

Now we have fulfilled our trust and we have announced the approach of full day, and the joining of the inner Sanctuary with the Temple; we leave the rest to your own free will.

We know well, to our bitter grief, that even as the Saviour was not understood in his personality, but was ridiculed and condemned in his humility, likewise also His spirit which will appear in glory will also be rejected and despised by many. Nevertheless the coming of His Spirit

should be announced in the Temples in order that these words should be fulfilled.

"I have knocked at your doors and you have not opened them to me; I have called and you have not listened to my voice; I have invited you to the wedding, but you were busy with other things."

May Peace and the light of the Spirit be with you!

#### TRANSLATOR'S NOTE.

It appears to me that it is most necessary to bear in mind, while reading the above, that as a rule all mystic writing is, so to speak, synthetic. This seems a contradiction somewhat to the continual repetition of very similar words and ideas. It is, however, synthetic in this respect, that though apparently diffuse, it is in reality condensed to the utmost.

There can be no manner of doubt that the author of the letters is addressing readers and hearers who are already much advanced in philosophy. It is well now and then, to use words in their true meaning, and say that his hearers and readers must have been true lovers of wisdom in the best sense, or he could not have addressed them as he does. Because, as I think I ventured to suggest in the notes to the first letter, Regeneration to the mystic does not mean the degenerate interpretation of modern theology.

The *royal art* hinted at in these letters is well called royal, as it is neither more nor less than a close imitation, under the inspiration of God's wisdom, of the Creative power itself, or rather the re-creation of man back to his original royal standpoint. What other work can compare to this?

No wonder "theology" in the early ages meant something very different in sense of fullness to the emptiness of theology as expounded in modern times. This indeed does hold the original letter, but the wonders lying behind it wait now for the true priest to decipher.

This "Royal Art" may be taken as pertaining to the "Christian Mysteries" which Eckartshausen speaks of with such deep respect and reverence as being in the Inner Sanctuary. In that Inner Sanctuary,

where we may surmise none but the elect or the re-created could enter! No wonder the prayers of such men ascended with sweet savour to the Master, no wonder the work of such men was *efficacious* as for century to century they worked on in order and knowledge towards the great Consummation, when the end was achieved and the Temple in its perfection manifested as the "first Fruits," so that all who were ready saw, and all who were ready heard, for the day of the Gentiles had arrived.

Eckartshausen is, therefore, addressing the modern descendants in his day of those elect men—men who, coming after the consummation, could never achieve again the same work, but who had entered into the mysteries, and whose duty was to protect and cherish them. And to all followers, however remote they may have been in his day, and in our days, from the special elect at the great period of the Church, is the same work given.

His synthetic language, therefore, is really addressed to minds already in good possession of a vast quantity of knowledge to whom it was not necessary to do more than point the discourse by short, direct, condensed description, for it is very clear that except in inculcating respect to the service of religion, there is very little that would be directly teaching to an ordinary theological student, who, we will suppose, reads his exhortation with no knowledge of *what* interior process really meant. Indeed, it would seem to such rather assumption and assertion, especially the latter part where Eckhartshausen, speaking in the plural, directly affirms his transcendental position with no explanation as to the how and the why.

It is clear, therefore, that he is addressing real students of the mysteries, and that whoever is fortunate enough to be a real student, to such the language will be sufficiently illuminative. If they were empty and inflated claims, it is certain that his letters would long ago have been repudiated as worthless; but we know that the contrary has been the case, and that no contradictions on his *own grounds* have ever been made.

One must notice, also, that in this letter,

after speaking chiefly of the Church in the previous letters, it is the Temple that is generally referred to. Does it not all point to a conclusion, which I fancy all students of these matters agree to, that the Church, whether Eastern or Western, is meant as being the Receptacle for the letter, the enunciator of the synthesised unchangeable doctrine, and whose religion lies in symbol and hieroglyph, whereas it is reserved for another order, that of the Temple or the *redeemed men within the Church* to hold the mystery therein concealed, forming the Nameless Society which is made up from chosen (*i.e.*, capable) men and women, out of the inner societies which have always existed as circles within more and more nearly approaching the Sacred Centre. All mystics exhort students to respect and revere the religion in which they are born, being, as Eckartshausen so repeatedly points out, the standpoint from which more interior journey can alone be safely made. The word mystery is often most annoying to some minds, as is also the continual holding out of apparently vague and illusive hopes and expectations. Eckartshausen especially says he does not wish to awaken curiosity; it is nevertheless clear that he does. To some minds it will remain mere curiosity, but others will be stimulated to prolonged and patient search and work. There can be no doubt in such case the road will open unexpectedly, and work will be pointed out that was not foreseen. Mystery not only means veiled knowledge, but also what is beyond our senses, so we call it rightly mystery in opposition to exact science which we know is within the capability of all industrious students, whereas mystery opens the possibility of undreamt of knowledge, and undreamt of happiness, for all the noble souls who we presume have a right to say so, say it *is* the Pearl without price. The great philosophy of the east in its grand and sonorous language says so, and we in modern times find that such was ever the one idea of the first philosophers, to which sources our most recent modern philosophy is wisely once more directing earnest attention.

ISABEL DE STEIGER.

### Tolerance.

“**G**OD chose the foolish things of the world, that he might put to shame them that are wise; and God chose the weak things of the world, that he might put to shame the things that are strong; and the base things of the world, and the things that are despised, did God choose, yea, and the things that are not, that He might bring to nought the things that are.”

This paradoxical statement is an illustration of the truth of the deceitfulness of appearances. An inverted picture falls upon the eye that looks at things as they appear. The error is corrected and a true vision is given to the eye that looks through the appearance into the substance that abides. So wisdom, power and honour do not really lie where at first they appear to be. The glory of the appearance must fade and be done away in the light of the greater glory of the truth that experience brings us to apprehend and believe in.

There is in consequence, constant surprise and wonder at finding that what we seek is not where we thought it, nor what we thought it. It was with us all the while in our search—part of our very selves. Shame at first covers our faces on our finding how we have been taken in; and then the joy of possessing the substance makes it easy to let go the mere shadow.

This deceitfulness of the appearance is what was called by St. Paul the stumbling block of the cross, and not to know anything save Jesus Christ, and Him crucified, is his way of expressing the determination to stand in the light of true wisdom. Jesus represents folly, weakness and dishonour, as judged by the outward eye: Christ Jesus represents the wisdom, righteousness, sanctification and redemption, that is the fruit of such a spirit as was in him.

When we come to consider the forces in life that go to make us human we find that the same principle holds good. It is always the more hidden that come by degrees to be more and more honoured; the sources of strength and wisdom are found to be where they were not at first sought, and what at the first flush struck the imagination as being

characteristically manly and worthy of admiration and worship comes by degrees to be seen to be not rooted in human nature at all, having no real substance or stability. To heaven, that is, to the abiding Divine consciousness, are known what are called in the world the foolish, the weak, the base things, and the things that have no existence to outward perception. What we see here going on in the world is but a veiled, distorted image of the true life-processes. The seen and the unseen, the appearance and the truth: this is the real antithesis out of which true knowledge is born. It has all the elements of a trustworthy antithesis, being simple, intelligible, universally applicable. We use such a jumble of false antitheses, such as, faith and reason, right and wrong, good and evil, that the natural and self-evident pair is lost sight of, and clear thinking thereby impeded. The worship of the spirit, that is, of the unseen, the unrecognised by outward perception, and therefore the universal, is the main testimony of Christianity, and worship implies always right perception and intelligent apprehension. We know what we worship, and we worship what we know. The intelligible thus lies in the unseen, whence we are. “It is expedient for you that I go away” is the testimony of everything while it remains in objective presence. Nothing is really known until it passes out of sight into the region of inward perception. This is true of all human beings. We come to know those who have left us ever so much better than when we had them face to face and side by side.

But now both sides of an antithesis must be held, else one will seem to be speaking a lie. The seen, the manifested—that too on its side, in its own region, is everything, the one doorway, the sole entrance into the unseen. We only come to know human life through contact with our fellows. Such contact in this world, in our manifested conditions, is the joy, as it is the discipline, of life. The closer the contact, the more varied the experiences of life with another, the richer becomes our knowledge of humanity, what it is. But the contact, the variety of individual dealing, is not the thing itself, but the gateway into the knowledge of the truth. A door is nothing in itself; it only has existence and

meaning in relation to what is beyond it, just as the beyond is nothing if there be no way open by which it may be reached. So the external and visible is nothing in itself, but everything as an entrance into the invisible. The artist knows this, and rejoices in bearing witness to it. Neither the ascetic nor the sensualist know it. They pass not through and do but block the way for others. The spiritual, who know and worship the Spirit, go in and out and find pasture everywhere. The unseen is their home, the seen is the open doorway through which all who will may enter.

The above gives the point of view from which I wish to approach the subject of this paper, which is "Tolerance." Tolerance, genuine and full, seems to be something rare; and rare, perhaps, because, like the pearl of great price, it is only to be had in exchange for all that we have, some of which, maybe, we are not as yet prepared to part with. It is a fruit of the spirit, a grace that springs from the worship of the unseen, a gift that the natural man neither desires nor understands. It is impossible to be tolerant of the world, of men as we see them, unless essential manhood, its source, its destiny, and its life, lie assuredly beyond what is manifested. Indeed, in the eyes of the wisdom and power of this world, Tolerance looks like weakness and folly, and is altogether without honour. In fact, however, Tolerance means such strength of character, springing from largeness of view, as can bear any amount of difference of opinion and diversity of utterance, and the prominence of what seems to be entirely opposed to that which is true and good. It looks from the Divine standpoint: it sees the wholeness of things and disregards appearances. It has to meet the charges of weakness and indifference, and is given a bad name. "How can you stand by," says the man of the world to the man of tolerance, "and say and do nothing when you see such and such measures being taken, such and such time-honoured sanctions obliterated, such and such aggressive and destructive spirits rampant in the land? Are you so nerveless and weak that you will not even raise a finger in protest, nor lend one scrap of your influence to help the good and the right cause?" "Ah!" the man of tolerance

might answer, "the good and the right cause, what is it? Is it the promotion of what *you* think good and right; is it the bringing of people to see things as *you* see them, and to feel things as *you* feel them? That can never be. Men do not feel and see exactly alike. I would rather give to each liberty to utter what they do see, and express what they do feel, so that we may gain as extensive a knowledge as possible of what is in man."

"Have you then," the answer might be, "no sense of a difference between the right and the wrong, the true and the false? Is it not the duty of any sane man to make up his mind one way or another? Is not indifference worse even than error; more fatal because more difficult to correct?"

And so on. The issue becomes confused by the introduction of false antitheses. The real power and wisdom lies on the side of Tolerance, for it is that which rests on the unseen forces, knowing them to be all-powerful. It is content to appear weak and foolish, knowing that the foolishness of God is wiser than men, and the weakness of God stronger than men. Everything then in this connection seems to turn upon the place given in our apprehensions to the external, and the whole realm of the visible. If it should be considered, as I have expressed it, as a door into the unseen, there will follow these two main considerations. First, the door must be always open. No false asceticism or superficial morality must declare any avenue closed, or deny that each should go straightforwardly along the path prepared for him. Secondly, it follows that each should go his *own* way, guided by his *own* light. The fire that kindles the candle of each is the same for all, one and indivisible; but the candle that holds the light for each, who cares how different they be, according to the taste or requirements of each bearer. The purpose is the same—to hold the light.

So that Tolerance can never over-ride the peculiarities of the traditions, circumstances, education, tastes of each, for it has hold of the unseen Unity of things, which transforms all apparent diversities of whatever kind into oneness of Life and Purpose.

An illustration of all this comes to hand in the distinction so often drawn between the visible and invisible Church, or, as I would

rather put it, the visible Churches and the invisible Church. One does not see the need of so much ecclesiastical friction and alarm. All organised religious bodies have their place and their use as embodiments of different sentiments and opinions in national life. There can be no real question as to which is true or false, which is right or wrong. They are each of them nurseries for training men through external means for the perception of invisible truth. Whether it be Anglicanism or Methodism, Roman Catholicism or Buddhism, or what not, each can be only a doorway into the region beyond sense and sight, and membership of one or the other will be determined by the casualty of birth, tradition, taste or interest of the individual. The same holds good of corporate bodies of all kinds in whatever domain of thought. Intolerance seems to be in the main the non-perception of this.

But there lurks within it something besides. Intolerance is, as the word suggests, weakness: want of power to bear the weight of adverse circumstances, of inexplicable difficulty, or something of the kind. And so in self-defence it hurls its anathema at the thing that hurts it. And power in the inward Divine sense is always that which upholds and sustains, never that which strikes or crushes. It is as the power of life that unfolds itself in the face of all hindrance. Such power grows with the growth of consciousness and true self-knowledge. In its fulness it bears all things. The defect of it, which makes us intolerant, carries within itself the suspicion that the intolerable thing is a blot in the order of things, has no right to exist, and should be exterminated. It is called sin; and we are told that we may be tolerant of everything except sin. Where we find sin there must be war, and all weapons against it are legitimate. Now, it has often been pointed out that the idea of sin is a creation of our defective consciousness, and in the light of ideal perceptions ceases to exist. There cannot be the clear vision that shall make Tolerance possible and native to us till the idea of sin be done away. If that which makes anything intolerable is always the suspicion that it should not be there, that it can and ought to be eradicated: then it can only become tolerable if it be seen on the

other hand that the presence of the offending thing is a necessity in the course of evolution, something that however temporarily has a needful and purposeful part to play. Sin, in fact, is but a negative term; the name given to what looks ugly or causes a shock. It is given to anything that is done that acts athwart our theory of the Divine Providence and dealing; any exceptional thing that will not fit in with the theory. In the earnest pursuit of truth exceptions cannot be ignored or left as such. It is *God's* truth, not *ours*, that is to be sought; and in the search no justification of preconceived theory can be a legitimate object. The vision of God's truth must cover the whole range of experience. So long as there may remain the presence of exceptional facts which cannot be received into our philosophic system, so long does our faith remain fundamentally insecure, not affording as yet a standpoint that cannot be shaken. And God's truth, that is to say the facts of life and their evidence, such as are universally valid and interpretative, lies in the unseen. It seems thus quite certain that from *this* aspect of things it is wisdom to allow ourselves to be what is called the *victims* of circumstances: to let them come and pass; seeing that power is not in them. I understand the expression the "*force* of circumstances," because force is a term that relates to the external, and implies movement, direction, shock, and the like. It belongs to the dimensional sphere of things. If *Power* be retained as a term of the transcendental, as that which sustains and unfolds, we are right in not speaking of the "*Power* of circumstances." In the sphere of manifestation the conflict of life seems to be with the outward, and the shaping of circumstances in conformity with our ideas and aspirations seems to be the right and profitable object of human activities. It looks like folly to allow things to take their own course, like weakness to submit to their direction. But the sphere of manifestation is not the ultimate or the real. The source of power is in the unseen, and it is inevitable that its exercise should be in the same sphere as its source. The true object then will be not the shaping of circumstances, but the sustaining of life. The spiritual conflict is thus the effort of the man to abide in working, that is, living fellowship



with the source and sustenance of his life. Here is the ground of Tolerance—the wisdom and the power not of this order of things, but of the unseen realities.

What is true of the force of circumstances is true also of the force of argument or demonstration. Argument, or the setting forth of reasons for belief, cannot convince. It can only be the expression of conviction on the part of the expounder of the argument. It has *force* but not *power*. The man who can demonstrate the truth of his position must himself have grown into its apprehension, and his demonstration will only be sympathetically met by those who have in like manner grown up into the same standpoint.

The charge then of indifference that is so often brought against Tolerance has no sting in it, and is easily met. Tolerance *is* entirely indifferent to that which does not profit, or really advance the cause of truth. It is indifferent to *force* and relies solely on *power*. I do not know of anything by which human beings can empower each other except what we call example. The thing done, the truth won, the consciousness embodied in the experience of human life: it is this that has power in it, that shapes circumstances, and is its own demonstration and proof. It is the evidence of the unseen.

I have made it the main proposition of this paper that the antithesis of the seen and the unseen, the manifest and the unmanifest, is the ground of our knowledge. Intolerance is the utterance of judgment based on the apprehension of the *external*: Tolerance springs from the vision of the *internal*. It is the power of the intuition, which is in touch with the inner life of things, and knows *that* as the solid substantial truth. It remains only to touch upon the relationship of these two spheres. This visible order of things is, if I mistake not, the crucible for the testing of truth. Truth must be submitted to all tests; it must be given the lie in every form and way, be tried at all points. This is how we come to know it. We call that Divine truth which can stand every test, and lives and is strong in the face of all that is opposed to it. To shrink from any experience that may befall us, to ignore any fact in life that confronts us, is to withdraw from the testing of the truth that is in us. There is no way to knowledge

but the way of experience. Here is the infinite value of the world as the sphere of experience; and the value of tolerance as allowing each to tread this way on his own feet, and to find the truth in his own way. All judgment is committed unto each that he may come to see and know, through the teaching of experience, what *is* in abiding reality. The world is always with us, and its creatures in all stages of development are always with us, not to guide us or dominate us, but to search and sift us through and through, that we may be established in the truth.

The denial of truth which we find in the outward, the checks, the hindrances, the opposing forces in the world—these are angelic ministrations. These fiery spirits of blasphemy, denial and slander direct our search for the true, test and purify it when found, and work for the establishing in us of the verdict that all is well.

C. R. SHAW STEWART.



## The Brotherhood of the New Life.

### III.

#### THE IMPENDING WORLD-CRISIS.

[Continued from page 34].

THUS then, in the volume, THE LORD, THE TWO-IN-ONE, was the nature of the Kingdom of God on earth unfolded, and thus was the appeal to mankind made therein:—

“The Society completes its own organization by elective attraction; then it marches to the redemption of the world by neighbourhood, town, city, and district, and finally by national adoption. It is composed of picked men and women who absolutely know each others’ hearts; who are strong in the perfect confidence of mutual and proved integrity; who trust and are trusted to the uttermost; in whom there is one life, one purpose, one moving law, one process of growth, one miracle

of action, one direction, one response and working unity.\* But this Society, as to its state, if miraculous, is so by result. It is the outcome of one current of Divine evolution, working on continuously, without pause, for over a quarter of a century. Herein is patience, patience of man with the slow-working law of God, patience of God with the slow growth of men. Those who first heard the words of this unfolding, dropping as seed from heaven, in their prime of early manhood, have toiled for this out-going, this distribution of bread from that seed, till their hair is grey; a slow work but a sure one. It is not God's purpose to sacrifice an attained result; to hurl this Society against earth for martyrdom. Far from it. He purposes to conserve it to the utmost; in no way to waste, but in every way to preserve, to perfect, to consolidate. The tree that begins to bear apples is not to be cut down, the easier to distribute its treasures. Its roots are to extend deeper and wider; its trunk to become more vigorous and ample; its branches to arise and ramify and increase, till they are filled as from above with all celestial warblings; bringing forth leaf, blossom and fruit in all their successions for the ages. God has made a working form in humanity, wholly new, wholly adapted to the purposes of divine-natural evolution. In labouring for humanity, this Society is not to lose its identity, singleness, or individuality. Therefore God proceeds through it, works through it, works transformingly through it; preserving all the while its formation, its structure, its completeness. His call through it, at the outset, is a primary invitation to those whom it can incorporate into itself, and who can be useful to it in all its ways of use. It calls for service.

\* "None will be able to live in a social district of this character except by influx from the Lord through open breathing. Such of the old type as cannot be opened into it will recede, not expelled by human agencies, but led away by Providence." — "In these new centres of the world's order none can dwell except by a special call, a special love, a special conspiracy, and a concurrent respiration of all in each, and each in all, and so of all in Christ, and of Christ in all." (ARCANA OF CHRISTIANITY, APOCALYPSE; pars. 545, 683.)

Marching out into the live hungers of the race, it does not say at first, as it shall say by degrees, 'Here is labour, shelter, nurture, healing, purification for the swarming, perishing millions.' It says to those comparatively free from burden and impediments, 'Come up into the burden-bearing; come and bear with us; come into the compactness of our organisation, the strength of our solidarity, the disinterestedness of our purpose, the self-sacrifice of our ministry, the separateness of our creation, the secrecy of our paradise. Come and be knit into God with us; come into the life that each must share with his counterpart, the marriage of the earth and skies.' After this will proceed its second call, which will say to its loving and loyal receivers, its children scattered abroad; 'The Lord will come with a strong hand and an outstretched arm; He will come and save you.' In what manner? He shall send governors and rulers trained in all the efficiencies of the divine-social life; entering socially into your midst for the purpose of insociating you, building you up from the foundation of common economies, making you the germs of cities which shall be paradises, of districts that shall be states and nations in our Lord's kingdom; your duty in the meanwhile being this: as you have received the light, to walk in the light, that ye may become the children of the light; knowing also that He will shorten the days. The words of the kingdom, the joyful news, will be circulated in the meanwhile, as fast and far as humanity shall open for their frank reception. The Society gives itself for the present, in the measure of its material resources, to its first great function, the distribution of the message. That message is not to be sold. Ho! everyone that thirsteth, come ye to the waters; and he that hath no money let him come; drink freely; pass the goblet from lip to lip; being priceless, it is yet without price. It is obvious that with the press as a free missionary, vast wealth must be expended in the mere work of preparatory declaration and instruction. The Society bows itself to the burden. It accepts the service joyfully. Freely as it has received, so freely

will it give. In the meanwhile let it be borne in mind, that the Kingdom comes to adopt the world.\* To it is given the world for an inheritance, and the uttermost parts of the earth for a possession. It will proceed victoriously, but will only proceed as its means are adequate to its ends. It will not consume the capital, but the increase, of its life. It claims humanity down to the very depths of its sin and wretchedness. It has for its issue, not class-redemption, but race-redemption. It proceeds practically. In adopting the race, it adopts the industries by which the race lives materially. It proposes to serve men by organising them into the hierarchy of industries. Hence, it is the gospel of everybody, and it comes home through every man's bosom, to reach every man in his own employment, whether that employ-

ment be tentative or final. It works in channels that God has already opened, taking up the industrial progress of the race where it comes to the arrest of march. It is the Gospel of cotton and of cotton-mills; of sheep and wool and woollen factories; the Gospel of farm-houses and farm-fields; of the vineyard and the garden. It is the Gospel of buildings and all carpentry; the Gospel of the home and all domestic economies. It is thrift and care. It creates and saves. All that it begins on the lower ground, it carries up storey by storey, till beauty is its outgrowth, and magnificence its only fitting robe. It is so full of God that its words overflow with joy and hope, with splendour and happiness; so full of strength, that it rejoices setting forth to the world's deliverance, as the bridegroom to his nuptials, or a strong man to run a race. Its words go forth before it, as the dawn before the sun" (pp. 82-4). And the final command, with a promise, was given: "Write this in a book, and let these things be published to the world; and as fast as a man receives them, let him give them to his neighbour; for as the words go forth, the Holy Ghost shall accompany them" (p. 147).

\* "Christ came to save that which was lost. The universal salvation that He brings is made up of all particular salvations. This is the test which determines the value of all systems which claim to represent Christianity. The test of the divinity of a religion for a nation is, that it shall bring all things needful for overcoming the evil of a nation. It must be able to solve the intricacies of its politics, and to place its affairs upon a solid footing, both at home and abroad. So when a religion is brought to a trade, the test is that it brings salvation for the trade; as, for instance, it must be able to go to London tailors and Sheffield cutlers, and open modes of operation by which each industry may lay off its vile raiments, its sordors and filths, and come out of its huts and kennels, and put on beautiful garments, and enter with singings and rejoicings into the industrial palaces of God. It must come with the special remedy for the special want, the special cleansing for the special defilement, the special opportunity for the special necessity. An archbishop, so to speak, of industry; in other words, a hierarchal man going forth from Church Thyatira as she becomes an organised power, should be able to organise all obedient men, all just men of a given employment in any place; till each worker is found as a distinct leaflet in the corolla of one flower, or as a separate note in one Divine symphony. So, but with even a more intense and absolute force, this ministry must be able to rescue the womanhood in each craft; nay more, to organise crafts for womanhood; to search out for her through the industrial slums, to rescue her from the industrial prison-houses, to stand between her and her enemy as an angel of defence, between her and her God as a celestial form of life and inspiration." (ARCANA OF CHRISTIANITY, APOCALYPSE; pars. 512-3.)

Here then, for the second time in the world's history, mankind was definitely put on its final probation with reference to an impending great Crisis. Numbers did indeed respond to the message, and found strength therein. On this subject, T. L. Harris wrote, January 12th, 1877, as follows: "I doubt very much whether the present coming and message will be received in European Christendom. Emanuel Swedenborg, I believe, thought that after a time the Divine Light would be withdrawn from it, in consequence of denial. No one, so far as I have heard, even if intellectually consenting, is burningly alive to the present words. People in your country [England] read in a sort of daze, not knowing what to conclude. Here [United States] it is different. From East to West the cry comes, 'We were perishing in spiritual struggle, worn out with the anguish of conflict with internal and external evil. We know that this is verily the Lord, for our souls revive at the mes-

sage as from the grave.' Advanced thinkers of all types, not merely the readers of my former writings, greet me on every hand. Then, too, great and powerful manifestations of interior force, miracles so to say, in some cases precede and announce the Declaration. We are hard at work building for the printing works. Hireling labour has become so infesting and oppressive, that we are doing the work with our own hands. What joy in labour! We shall do all the printing ourselves also; for we esteem the work too holy to be profaned by mercenary handling. For the same reason we give the books, we cannot sell this costly treasure. It would be profanation to make of it a merchandise. Our printing work has been delayed by the necessity of removing it to this place [Fountain Grove] and building, but we shall resume shortly. We have some 1,200 or 1,500 large MS. pages waiting publication. What has been issued is but preliminary to vast ranges of statement yet to come." Yet while the promise was thus fulfilled in many cases, man's free-will to receive or reject the Divine Kingdom was left intact. By the vast majority, the message was neglected or spurned, as of old; and the catastrophic form of the Event, warningly menaced\* in the same volume, appeared more and more inevitable. Mankind had the fullest possible opportunity offered them, even as before the Deluge. So late as November 5th, 1878, one of the Brotherhood wrote: "The Lord is surely coming to deliver, and the End is very near. A solemn day of judgment and visitation is at hand, when all the evil oppressors of the race will surely be removed from the earth, and the men of good will be delivered and healed. Let all our suffering friends be assured of this. Our father, in speaking of this event, limits the years remaining to a very few indeed, at the utmost. If in the meantime our father is

\* "What the Church expects to see is a startling tragedy. Surely the tragedy will come, and it will be tragical enough, in all the grand elements of splendour and display, but the tragedy begins sweetly as some pastoral idyll." (THE LORD, THE TWO-IN-ONE, p. 80.)

able; that is to say, if his body can rise sufficiently above the deadly spheres of men, the conditions upon which judgment can be averted will be made clearly known. There is little or no hope that they will be listened to. But the Divine purpose remains the same, that His will shall be done on the earth, and His mercy manifested." And so it proved. As a Brother wrote, October 12th, 1881: "The catastrophe must now come. Enlightened men failed in obedience. They slumbered in the Gethsemane of the Second Coming, as in the First. We failed to realise the day of our visitation. No wonder then we are the sport and laughter of practical men. In his long struggle to organise a self-supporting working Society, Mr. Harris found the faithful too weak, and the strong too impatient to be faithful."

This state was thus described in THE LUMINOUS LIFE, printed in 1882, though written in 1878.

"The effort to establish Divine order among men, while the body of the race pursues its insane course, is also seen to be a foredoomed failure; like the endeavour to establish health in one organ of the body, while the body itself is loaded with universal disease. The natural man is confirmed in conditions from which he cannot of himself escape. The momentum of the past drives mankind to a final catastrophe, and the sooner the Crisis is effectuated the better it will be, both for the race on earth, for its decayed and suffering members in the underworld, and for those who have attained to an incipient heavenly deliverance. It is, therefore, with feelings of great relief that the Arch-natural man beholds the natural race sweeping on, and entering into the vortex of dissolution.—Every effort to extend the bisexual life has now ceased; every effort to instil the bisexual truth into those who have not received it has ceased; it is an hour of awful suspense. Meanwhile, as God withdraws His quickening Spirit from the natural man, the natural man absorbs the dream-sphere in its place, and fills himself with sensuous and spiritistic fallacies, in which he must be left alone. It is perceived also that men are confirm-

ing themselves rapidly in the emptiness of their delusions; yielding to the drift; letting things go. The alarm, that existed when these writings began to be issued, has generally died away; stupidity follows, and a miserable confidence, or an apathetic and carnal repose. The race has driven out its Providence; nothing remains but to close the doors, and preserve those who have taken shelter. When men enter again, they will come by tens of thousands, fleeing from a disaster like the Flood.—It was a duty, incumbent on those to whom this Arch-natural truth was given, to proffer it to their fellow-men, publicly and freely. LORD CHRIST, whilst incarnate, held this truth in His organism as long as Chrysantheus did in his Society; and opened that truth in the nation publicly, when it had ripened, for about the period that these writings have been made open and free. When our LORD withdrew Himself into the invisible, as He is now withdrawing the son, He proclaimed that the Kingdom of Heaven was at hand: it was at hand in Him: whose touched His hand, touched the Kingdom, in its life, order, and puissance. The son has proclaimed the same Kingdom, both by law and life; the Kingdom stands, by the concept of the Word, in him, so long as he is at hand. If men would have received it at his hand, the Word was proffered them. The Kingdom cannot come by twos and threes: it can only come by multitudes: it cannot waste ages in dealing with incipient conditions: it must deal as summer with the ripening corn; nations must be born in days. Otherwise, the magnetisms of the immense natural horde would eat up the bodies of the few who hold the Arch-natural element. It remains to do as the LORD commands, to gather in the forces, and wait the Event: To you who hold I say, wait the Event! The Arch-natural forces in the world make no more effort to instil the truth into any man; but they are energising, to break the vast organic form by means of which the race holds in the vigour of its evils, against the order of eternity. It is as it was in the last days before the ancient Breath-deluge, when the organised form

of the race held against the floods of respiration that were about to overwhelm mankind, because of the violation of structural order in the decay of the original innocence. When the race-form was broken through, by means of the energising from above, the lungs of the race were flooded, and almost all perished. I look down, and see another catastrophe at hand, dissimilar, yet similar.—Every person who has accepted the Divine quickening is guarded with extreme care, as if he were a child or little brother. This occurs over the whole earth. The few who are found acceptable are instilled into by a peculiar element formed for that purpose, to hold them, during the coming change, from the rest who are being prepared for dissolution, and from whom such elements of virtue as are in their frames are being taken away; remains of conscience, of charity, of nuptiality, and of innocence. It is as when families have removed from houses that have been condemned to destruction; all things of value being carefully gathered and carried away, before the final work is begun. Quickening, lambent, electric fires are seen, playing through the interstices of the soil; and whisperings of mighty winds are heard, now pent in the bosom of the globe, that commence to be liberated. Otherwise there is suspense, above and below, while the removers fulfil their office. Over and underneath the towns and cities, bodies of the dissipating element are being accumulated, as also in the nerves of the rocks and in the air-cells of the planet. The remains of the natural hell, consisting of the more ultimate and corporeal of its former habitants, those most immediately active as infesting and communicating or magnetising spirits, flow into the human bodies more fully and absolutely; evolve phantasms of structure through them, and in some instances make themselves visible to the natural eye in the various stages of materialisation; making men, by their more substantial presence, at once more easy, more serene, more impressible and visionary. All things are thus being tied in bundles, for the fiery dissolution. And now the great time-organ of the world,

that, taking motion in the movement of humanity, declares the hours of its life, is standing still; only as there is a remains of movement after the force that gave the impetus is withdrawn. Time is no more for this race; only the force that gave the human movement prolongs a tremulous phenomenal sound, as when clocks are running down, or mighty water-wheels creak and groan, coming to their last slow revolution. The channels of superior energy, that impart powers to the race, are being closed, that in the Crisis there may be no combat, but quiet dissolution. The prayer of the Universe has been heard; the house that held the transgressor is at last visited by the officer" (pars. 426-31, 468-71).

Later, the redemptive processes of Arch-natural evolution having still further advanced, the possibility of the first alternative, under altered conditions, is thus foreshadowed in THE WISDOM OF THE ADEPTS:—

"In the seventh round the Brother of the Life is trans-terrestrialised: instead of advancing laboriously as in the former rounds, his life glides in him, and he is borne from service to service by a continuous gliding motion: it is as though, in place of huge and exceedingly difficult toil, the adept, now become the master of his art, performs his works by an exertion that is also a repose.\* The key of his mystery opens the access to every human breast, excepting those of the inversives and the unfit; character is made trans-

parent to his glance; the qualities of individuals and their especial capacities are felt by a slight touch of the hand, unaccompanied by any pain. It is in this round that all the results of the labours of the six preceding rounds commence to unify, forming a completeness. The primary building of the Divine-natural man is finished; it is as when a great edifice has been constructed, the tools of the workman laid aside, and the apartments furnished for a divine use. It was said again, from the concept of the Word as it is implied in the wisdom of the round: At an early stage in the round occurs an organic crisis; were the combinations at that time to be fit and proper, the external appearance of the man would wholly vanish,\* by the transposition of the outlines from the third to the fourth dimension. Hence, being so translated in the full possession of the unified series of his forms of structure, the subject of the transposition would stand in a new relation to the earth and its mankind: he would be enabled to evolve his outward appearance, and perform offices in the Divine service to the outward mankind as before, but more effectively. There is nothing to prevent the realisation of this hope beyond the presence on earth of the unfit and inversive classes: the *anima cali* and the *anima mundi*, when this consummation is effected, unitise; and the Divine-natural man stands upon the earth in a likeness that is made derivative from the LORD in Heaven. It is not impossible, nay it is divinely possible, that an illustration may be given at no very distant period of time; in one such event, the Crisis for this mankind will have happily passed, as to its great purpose; the New Life will have taken its earth-hold, by means of a human realisation and fulfilment, not to be shaken or removed. All this being in the process of the strict law, it can only occur by

\* "For more than 50 years, in hours of extreme toil and peril, a voice had always spoken to me that seemed to have been wrought into the sensitive structures and seats of life; 'Persist, pursue; you will pass through December and emerge into May.' I have passed through December, I am in the May-time; conscious that I hold in quickened mind and flesh the final secret and method, and law, and power for the resuscitation, the re-habiliment, the organic restoration of the nobler multitudes of Earth's aged and almost exhausted race. No more an old man of nigh 70, but now renewed in more than the physical and mental prowess of the early prime, my retirement is at an end. The first work of my new service is rather a play and exercise of faculties than serious toil." (THE BROTHERHOOD OF THE NEW LIFE, p. 16.)

\* "He [the LORD JESUS] infolded, when He ascended, the primates and the ultimates of the body into Himself, and re-appears by unfolding the spirits of the primates and the ultimates which embody themselves in atmospheric particles." (ARCANA OF CHRISTIANITY, APOCALYPSE; par. 518.)

means of the fulfilment of law in a vast concurrence of\* forces, all meeting at one human point, and forming there for an effect. There are probably a million men and women on the earth, in whose deeper structures the occult formation of the New Life is in a rapid state of advance: were one such blessed transformation to occur, even before the great organic cataclysm, a societal formation would commence to ramify from land to land, including all the survivalists who should then be made ready; those whom we entitle of the First Zone.—It is possible, perhaps, that prior to the close of the events, a Word-whirl may be led forth, which might collect the people who are specified as of the First Zone, into a region of the earth which is at present but sparsely inhabited, and where the pent vitalities of the orb are now restrained with difficulty. In that case, the strongest of all nations that the earth has ever known might quietly emerge and assume its place; while yet the masses of the nations, who are in the law and custom of the easy way, might continue for a season. This view opens a possible future of immediate time, with results more glorious, but, perhaps, more terrific. That strong people, composed of a select body, earth's noblest organisations, its most balanced characters, the persistent holders for the true and right, placed in an embattled attitude against the evils of the planet, might serve as the earthly fulcrum for a leverage of divine-natural force, that would disintegrate the formation of the occult forces in which the evil and sorrow of mankind have hitherto been impregnable: this might open for the world a grand heroic age. In the former alterna-

\* "Men ask of you, that you should step forth in visible corporate immortality, in a luminous body of visible appearance, and so give evidence of your indwelling in Me. Your broken body, which is broken every night and renewed by Us every day; your spilled blood of the richer essence, which is spilled every day and renewed by Us every night; these are Our evidences with you. But men do not realise that the Kingdom of God can only come, as it takes in the people, and incorporates them in one social form, to become the form visible of the divine-natural man." (DECLARATIONS OF THE DIVINE ONE-TWAIN. No. 24, par. 16).

tive, the fitnesses of the race would have the great contest, for which they are not constitutionally prepared, decided for them; and they would emerge in the *finale* to a large extent as passives: in the latter contingency, they would be embodied in a moving vortice of the Divine Force, made operative in the regions of naturality, and in that be constituted by the form of order of the strict law as a holding nation, imbued with a heroic ability of persistence to demonstrate the virtue and power of the New Life, and to fight the battle of persistence for the weaker and more negative multitudes of the fitnesses of the race. Always we see the two alternatives: formerly, the last seemed the most probable and almost certain; afterwards, the first appeared as almost certain; mysterious events that are now in course of transpiration now make the latter alternative seem possible again. There are always two openings in each pathway of destiny: in either alternative we perceive that the finality will be the same, with no possibility of failure. In the one case, we believe the *denouement* will be sharply concentrated within, at most, a few days; but in the other case made benignly diffusive over a considerable period of time; that its day may be of a century, more or less. I can only state our conclusions; more than this we are not permitted to know. In either case we hold for our service through all: again I must draw a shade. If you will consult the numerals in your Word-staff, a combination will appear that may serve as indicative of the approximate period\* for the fulfilment in either alternative. The Arch-Chief sends a message as follows: "The heads of the kingdom in the solidarity of our humanity are agreed in one desire, that the utmost power of those who should survive on earth may be led forth in the events to come; but this desire has not become a prayer." The Instructor said again, "It is so with us: we cannot pray that the

\* This seems to be the first time that T. L. Harris has been shown anything relative to the time of the End; and there are two alternatives, and the estimated time of either is approximate only.

event may take on the most heroic form ; but we do pray that, if it be possible, the surviving men of the race may stand lofty and heroic, as a people of the old strict law, empowered with its energies and virtues ; that, when the hour arrives, it may find them as a Man and Woman People, however small, with the light of the Pillar on their faces, and their feet set firm upon the Rock. The Most Blessed said to us, before he departed for the visitation, ' All will be well, and perhaps more than well' (par. 1081-2, 1093-5).

Later, in the same volume, the following important details of the occult processes which might lead to the gathering together of the First Zone, are thus delineated by one of the Adepts of the Silver Age. " There are three of these vortical systems at present in process of formation. A comparatively large and liberalised people, like those of North America, might be expected to move in a vortice of rapid motion : the custom of exercising a free intelligence in national affairs, has in a small degree unbound their structures into the form which may be relied upon for leading those who are of the class of the First Zone into the sympathy of the energy : the comparative freedom from the close fixation of hereditary ties is in their favour ; but perhaps the most favourable thing is that they occupy a new land, into which they have not become rooted by the family growth of ages : as a rule, there is no dread of migration, and but slight attachment to locality.—As I look abroad, there is at the present time upon the North-Western Continent, overhanging all but the Pacific coast, a dark cloud in process of generation. Moving eastward over the Rockies, this becomes more dense, the area of extreme density being the states and provinces which adjoin the coast of the Atlantic. As the eye travels from the Rockies westward, it becomes less and less visible till we reach the line of the Sierra Nevada ; you will also know that thence to the Pacific, a luminous cloud is in its stages of generation. I notice again that the region held by the luminous cloud is open to the direct line of the access which makes for the advance

of the march by which the people of the fourth dimension may deploy. This cloud already commences to take on a beginning of its series of Divine-natural outlines : as might be said, it is becoming womanly. Now should the DIVINE MOTHER involve a procession of her animates in that cloud, the force of it would be felt very gently, as the slightest of all drawings in the pexial system : there would be no indication of movement in Nature ; only a growing warmth, a pleased and happy feeling, a sense of coming joy, a disposition to quietude, a liberation of the gentler sensations and emotions. The draw would, however, finally beget a push, and the faces of those people who should not remain in the land would commence occultly to turn away from the land, causing disgust, disquietude, vague unhappiness, and a desire for removal. Looking again to the dark cloud, I see that there is forming in that the outlines that tend to the image of a dark man, whose operancy will be held opposite and complementary to that of the bright woman. Therefore the effect of the motion generated by the dark cloud might be to produce a strain, a weariness, a perplexity in the minds of the people of the East who are being prepared for the society of the Zone, and to instil into them an occult sense of an impending calamity ; in some sense to loosen and enlarge them, to lead forth through them a projected way of the electrical spirit. The dark cloud, in its turning, would also draw toward the cloud of the West. Now I consider it quite possible that phenomena might occur like these : that a whirl should begin in the far East, perhaps about a large seaport, taking up a thousand or two of very orderly and quiet people ; I mean, a whirl of positive force, that should draw in a certain class of the elect ; introducing them by the full voluntariness of their interior freedom, but holding them to it by an absoluteness of entire fate. I imagine, that should this whirl be led forth, there would be no possibility that any adverse power would be able, either to dissolve its form or impede the action of its energy. It might be expected that it



would pass through the states and provinces within the area of its appointed operation, as the discharge of the currents of an electric battery through the general human system. Hence I think that within the space of a few weeks, bands of the people collected in the whirl would be ready for their travel across the Continent. Returning to the luminous cloud of the West, I see that by the loosening of the forces of its whirl, the land in its control might be as a city that is being shaken by the violent throes of earthquake, when the inhabitants rush out of the houses and fly for safety to the fields: a great panic having entered the bosoms of all those of whom the Genius of the earth desires that they should remove elsewhere. No whirl for them; but a dissolution of relations that bind them to localities, and a force of fate, seizing upon their volitions and causing in them a resistless impulse of migration. I see thus that a movement may be instituted, analogous to those processes of chemistry by which bodies of substances that are not in affinity may become divided and afterwards reconstituted, the affinities of one species drawing to one pole, and those of the opposites to the other pole. Hence it may be apprehended that a simple whirl may be sufficient, on this Continent, to clear a designated region from all but those who should remain, and to draw to that region all on the Continent residing elsewhere, for whom the Divine fate has appointed such a change of habitation; such a movement would obviously be neither sectarian nor political in its openings and eventualities.\*—There might be two or three hundred thousands of people, elderly and young; persons generally of moderate means, plain livers, quiet, re-

served, calm but energetic. From the moment the whirl touched them, the significance of it would be felt, as that of a leading for the inauguration of a Divine Kingdom upon the earth. There are many thousands of such, seeking, hoping, and praying for deliverance from the egoistic mankind among whom they are constrained to live: there would be found among them abundant resources, for the Spirit of Fraternity would leap forth through the whirl; making each one ready to contribute his all. The present age has not witnessed the effect of an immense religious enthusiasm; it knows nothing of the enormous accumulative powers, by which such an enthusiasm masses men into one body of resistless force: above all, it knows nothing of the power of a Divine vortice, embodying its fire in such an enthusiasm, and making it a fate" (pars. 1174-9).

Concerning these two alternative processes, one of the Brotherhood wrote, November 14th, 1885: "There are two possible forms in which the End may come. If father's luminous body were to come out before the End, the more gradual, and in many respects more blessed, form of it must needs be inaugurated thereby. I know of nothing that has been lately, indicating more explicitly than what had been said before, which form is most probable."

Still later, a third composite alternative, consisting of a conjoint and mutual modification of the former two processes, seemed to be the most probable method of the End. On May 27th, 1889, one of the Brotherhood wrote: "He [T. L. Harris] has little doubt but that the End will come with the gentle removal of the unfit and wicked." But in a communication dated Jan. 14th, 1894, after a most important statement of recent and present occult events, not yet to be divulged, the following logical deduction as to the result was given: "Father thinks now it [the Whirl] will take hold of the earthly races very soon; so it seems to me that the two methods, the darkness and the whirl, will both be operative." In other words, though it does not seem probable that, in

\* "The American Republic was first composed of separate states, each a little nation. It is possible for each or any of these, wholly given up to the Divine guidance, by the moral renovation of its people, to hold its own till better times. The smallest commonwealth becomes a unit through the moral cohesion of every element. If a wave of open respiration passes over and takes possession of one county in any state, the salvation of that state is no longer problematical." (ARCANA OF CHRISTIANITY, APOCALYPSE; par. 712.)

the face of the occult opposition which still exists, the arch-natural organism of Chrysantheus can be completely evolved through the natural, prior to the Crisis itself; yet that the evolution may advance so far, and with its advance such increase of power be gained, that an ingathering of the First Zone to a limited extent, may occur even before the end.\* So mote it be!

RESPIRO.

[To be continued.]

\* A communication dated November 5th, 1894, contains the important information that this has recently commenced in its incipient degree, though probably those concerned therein are not conscious of its real significance; thus fulfilling in a measure the prediction of 10 years previously.



### Some Considerations towards A Philosophy of God and Man.

#### IV.—SOME IDEAS OF NUMBER.

**3**F now we proceed to speak of God, though—as we said above—we cannot cognise Him in Himself, yet we can grasp certain considerations concerning Him, which may help us to avoid some misconceptions into which, otherwise, it would be very easy to fall.

As to ideas of Number in relation to the Source and Origin of things we are limited to these two concepts—that the Source is either a duality or a unity: All things have come from two; or all things have come from one.

There are two ways in which we may take the idea of one: either as a Singularity or as a Unity. The former is the Abstract one: the latter is the Philosophical one. Abstract oneness is a one entity that is alone, and for itself only: incapable of thinking the thought of another, or of any differentiation of itself into varied manifestations. That is, not only is it One without a second like or unlike itself, but it is also One without any possibility of self-differentiation: and therefore, not only

One that could have no fellow or rival, but also One that could have no creatures. Such an abstraction, of course, could never Be for any but itself. If it were, nothing else would be; so there could be none to know it. It is more than questionable whether it could Be consciously even for itself: fortunately this inquiry is of no importance, for—when the concept is fairly placed before it—our mind tells us at once that whatever the Source and Origin of things is, or, in other words, what God is, He is not this. Abstract singularity is a concept that will not go through our thinking machine, in connection with the idea of Origination, without damaging the mechanism.

Duality, or Dualism, seems at first sight to be in entire harmony with our first idea of the constitution of things, which is that we are in a world of opposite principles, good and evil. But as soon as we can reason backwards from this theory as a conclusion to the premises it necessarily involves we see that however well it might fit if it could be, it is in itself impossible. For it involves the idea of two essential Causes; two Firsts; two Supremes; and this, as we have shown above, cannot be; for the very predication contains a self-contradiction. If the Supremes are two then they are necessarily diverse, for if not diverse they would not be two, but one.

It is, therefore, abundantly obvious how impossible such a concept is when pushed to its logical issue. The trouble is that many people hold the theory (or what is virtually the theory) without accepting this logical issue. In popular theology, God and the devil are regarded as two independent Entities; but, of the two, God is alone supreme, and it is known that, in the conflict, He must overcome. God created a mighty angel, intended to be good; but this mighty angel fell, and changed himself into a devil, and now wages war against God and all good spirits and men. God cannot stop him from doing this, or prevent his succeeding in winning many of God's creatures to his side; and it is only after human history in this world has come to an end that God will be able to chain up his adversary and

end the terrible conflict. Such a creed is neither true dualism nor true monism, but a heterogenous mixture of both, made to fit the apparent facts, and could only find an abiding place in a mind devoid of any accurate logical faculty. If there could be two Supremes, it would be impossible to say that one was stronger than the other, or to predict which of the two would win in the end. Good would then mean (for me) the character of the one which *I believed* to be the better, and bad would mean the character of the one which *I believed* to be the worse. But I could have no assurance that I had not made a mistake, and might not, in the end, find myself on the losing side. Once admit that the issue is assured to one of the two, and the two can no longer be regarded as a logical "two," each independent of the other, self-originated and self-subsisting: they must now be regarded as One manifesting as two for the purpose of attaining self-consciousness (not, of course, "*per se*," but in its manifestation). But the consideration of this belongs rather to the presentation of what we take to be the truer view than to the refutation of the less true.

Lastly comes the unity doctrine, which, when rightly understood, is adequate to explain all the facts, both of the apparent world cognised by the senses, and also of that spiritual world to which intuition even gains increased access. The "One" of this doctrine is not an Abstract Singularity, but a Unity;\* such a One, that

\* Unity is properly the result of a unit-ing. Thus a unit is a union or harmonization of apparent differences, each fractional, into a unit or oneness. But in applying this principle to God, it is customary to make the Unity a Tri-unity, so as to avoid, even though but in appearance, fractionalising the Godhead. And in truth the philosophical Unit, or One, is necessarily a Tri-unity, or Trinity, when regarded both as to essence and as to aspect. It must always be maintained that the essence is One, but in this essence are two aspects which, with the one into which they unite, make the triad. Some would prefer to say there are three aspects, which unify into one. The two would be said to be Darkness and Light, Anger and Love, as in Jacob Boehme's system. The three would be Father, Son, and Spirit, correlative to thought, word, and deed, as in the accepted Trinitarian theology. More will be said on this point in its right place.

is, that while inseparably one in essence is two in aspect. This division in aspect does not arise in the One in Itself, but in the creatures which It puts forth into manifestation out of Itself; who, being "ex hypothesi" less than itself, cannot comprehend it in its totality, but only in part. Hence, every human apprehension of God is a true *part of what is there*, but there is also a true part which is not included in it; and, therefore, every individual human conception of God contains these two elements—*what ought to be there, and is*, and *what ought to be there, but is not*. Thus, if we let the great unity be represented by its symbol 1, every human concept is some fraction of unity which needs the addition of its complementary fraction to make it full and complete. We may represent the truth that is seen by "*x*," and the truth that is not seen by "*not x*"; then putting these together, we get the splendid unity formula, deduced from the late Professor Boole's "Laws of Thought,"  $x + \text{not } x = 1$ . The value of this formula, its helpfulness as a sort of pictorial representation of the state of the case contemplated in the Unity doctrine, will be ever increasingly appreciated by the student as he presses further and further into the apprehension.

It will be observed that in the case of the Unity doctrine and of the Duality, two difficulties present themselves which are thus related: The Duality difficulty is one of *primal conception*; the Unity difficulty is one of *practical out-working*. We can see how two Creators would at once account for the variety of creation, *if we could only get the two Creators to start with*; but, as we have seen, the very concept itself is unthinkable, because involving self-contradiction. On the other hand there is no self-contradiction in the concept of one Supreme, one Originator; the difficulty here is, not in the primal concept, but how, out of one, to get variety; how out of the good to get the evil; how out of the infinite to get the finite; a practical and not a conceptual difficulty. But while the first, or conceptual difficulty, is, for us with our minds as they now are, insuperable, the second difficulty is, I venture to think, not insuperable. But in

order to solve it we shall have to show, first, that the one Supreme we predicate is not such a one as is a Sterile singularity that cannot self-differentiate Himself; next, that something conceivably desirable is gained by self-differentiation; lastly, how in the self-differentiation nothing is risked or lost; and nothing contradictory to the nature of the One is brought into essential Being. In attempting to explain our perception upon these points it must be remembered that we make no pretension at formulating a complete philosophy of this transcendent matter, only to offer some considerations towards such a philosophy, which, haply, some who come after may be able to fill out, and make more complete and systematic.

V.—JACOB BOEHME'S PHILOSOPHY AS TO THE BEING OF GOD.

No writer with whose works I am acquainted has written more profoundly upon the Being of God than the great Mystic of three hundred years ago, Jacob Boehme. While not professing to understand him in every point, or to follow him with consenting mind on all points that I do understand, it is yet indubitable that his writings are so suggestively valuable that no one who has not studied them ought to think that he has examined all the data, and may safely draw his conclusion.

Boehme's fundamental position is, that out of the one God has come everything that we find in the world, and in ourselves. Hence if evil "is" and sorrow "is," and wrath and anger "are," they, as well as goodness, joy, and love, must have been first of all in God. This, of course, is the great "crux" on which we shall have so much to say in the after-development of our own system of philosophy. *Is* darkness as much an essence, a real thing, as light? Is evil as actual as good? At present we may be content to point out that this is a question which really demands an answer; although, as far as we are aware, no religious system yet recognised in the world has even so much as dreamt that there could be any question here at all. None the less is it true that the

commonly unchallenged "a priori" dictum, that all that we see must be real, is only an "a priori" dictum, and must be called upon to justify itself if it can. Boehme seems never to have felt the force of this consideration. And here it will be well at once to give my own estimate of this undoubtedly highly gifted writer; which I offer in all humility, admitting him to possess far deeper insight into things divine than I myself have yet attained; and suggesting what follows as being what I cannot but feel to be true; giving it, not with any desire to belittle him, for the same consideration applies to myself, and to all who are striving to become recipients of divine wisdom and knowledge.

When any inspiration or divine influx flows into man it must and can only flow into the *forms of his mind*. These forms are his already existing notions about truth, and there is nothing else but these into which influx can inflow. Influx is, I believe, universal; there are none to whom it is denied. But there are two cases in which it can work no visible effect. The first is where there are no God-regarding "forms" in the mind at all; where the whole mental "form" is shaped and determined by regard for external things, such as the wants and pleasures of the body, and the outermost "self." Into such "forms" as these the divine influx cannot enter, because they are utterly unresponsive to the influence sought to be exerted. The second case is where the mind has long been occupied with religious things, and a narrow definite view is held hard and fast. In such a mind the "forms" are again unresponsive; the man would strenuously resist any change in the form of his religious apprehensions, so that whatever ideas of Truth flowed in would have to take on the fashion of the already existing and unresponsive "forms," or would be regarded as false, and a temptation of the devil. But in all other cases where the forms are more or less responsive, the influx can produce more or less of a conscious change in the perception. It is probable that in the case of all born of ordinary generation the "mind-

forms" are never entirely pliant and, so, perfectly responsive to the divine influx. In the case of our Lord there was a reason why He should be thus perfectly responsive; but the rest of mankind are more or less "crystalized" as to their own general view of Life and Truth. Heredity, influences of education and environment, all tend to determine our mind-forms. Those who have associated only with persons of one particular class of opinions, and have not mixed generally with men, or read widely, get harder set and more definitely fixed. Those who have mixed broadly and have listened to all sides, keep their "mind-forms" more fluent; and are therefore more open, not to the influx as influx, but to a truer and fuller reception of the influx.

The mind of Boehme was undoubtedly one pre-eminently suitable to respond to the divine influx. But, since no one can be perfectly so, even he had some definitely fixed "mind-forms." He had been brought up religiously in the tenets of the Lutheran Church; and in this one consideration we find a fully sufficient explanation of why, along with so much that is sublime and profound, there are mingled such tenets as "free will," "eternal punishment," God having to try or prove what man will do; which are tenets of that old, scholastic, unspiritual theology which, in general, he so trenchantly denounces. That evil is as much an actual thing as good; and darkness as positive as light; and anger and wrath as eternal as love;—these he seems incapable of questioning. And the result of this is that he is under the logical necessity of positing these elements (which to us are negative) as being in God, and therefore eternal, if he is to maintain his great (and true) principle, that God is One; and that all that is, is from one Source and Origin. But we have nothing but admiration for the profound and subtle philosophy of God which he promulges; in which he attempts to show how these two opposite elements can be in the Divine Nature. There are, he says, two principles in eternity; the first, darkness, wrath, anger, fire; and the second, light, joy, and love.

These two are not two in God as to *His own self-knowledge*, for to Him there can be no distinction: the apparent two are one. But the distinction arises for us—with our limited minds and awkward language, inadequate to the full expression of spiritual truth—the moment we begin to inquire how good and evil come to be. The following generalisation will put the whole meaning very simply. There are these two Principles: Anger and Love; Darkness and Light; Wrath and Joy. In God the first of these *must* pass into the second; so that, though anger is in God, He is not called God as to the anger; for the anger in God always passes into the love, and cannot be known in itself apart from the love: the two can be separated only in our dull earthly thought. In man, who stands between these two principles, the anger *may, or may not*, pass into the love. While, in Prince Lucifer and his devils, the anger *cannot* pass into the love, for they are, in Boehme's phrase, "captivated in the anger;" and cannot see or know, or even think of, the Light and Joy and Love, any more than a fish can conceive of the air. If man abides wilfully in the anger, he too becomes captivated in it, and is for eternity a devil; but if he will bring his will into the light and love, then, though while on earth, he will be accessible to the attacks and assaults of the devil, yet, in his inner man, he will dwell in paradise; and, when the bestial body, drawn from the stars and the four elements, is destroyed, he will then become an angel, and for ever out of reach of the kingdom of the first principle.

Thus Boehme gets his two necessary contrary elements, without which there could be no drama of life, no manifesting of the wonders of creation and grace. Had there been no first principle, he says, God would have been a dark valley, a sterile singularity: and no creaturely consciousness would have been possible, because there would have been no comprehensibility in God. The principle here laid down is profoundly true. My own apprehension differs from his only in the question as to the relation of darkness and evil to eternity. I feel that it is possible to get

all the dramatic potentiality out of evil by investing it with a phenomenal existence, and not a noumenal essence. But this view will be developed in its fitting place.

Turning now to the constitution of the Divine Being in itself, Boehme, with the orthodox Trinitarians, distinguishes three aspects or functions\* in the Godhead; but (as we should expect) his enunciation of this philosophically necessary doctrine is much simpler and more rational than that of most of its professed adherents. He is careful to warn us that while Three *for us*, and owing to our inability to grasp the stupendous concept as One, in God himself there can be no division or distinction. I quote from "The Three Principles," chap. iv., section 55:—"There is one God, and He is called the Father and Creator of all Things, who is Almighty, and All in All, whose are all Things, and in whom and from whom all Things proceed, and in whom they remain eternally. And then we say that He is Three, and has from eternity generated his Son out of himself, who is his Heart, Light, and Love; and yet they are not two, but one eternal Essence. And further we say, as the holy Scripture tells us, that there is a Holy Spirit, which proceeds from the Father and the Son, and that there is but one Essence in the Father, Son, and Spirit, which is rightly spoken. (56) For behold, the Father is the original Essence of all Essences. And if now the second Principle did not break forth and spring up in the Birth of the Son, then the Father would be a dark valley (*Marg.*—vacuum or valley of darkness). And thus you see

the Son (who is the Heart, the Love, the Brightness, the mild Rejoicing (*Marg.*—satiating) of the Father) [in whom he is well pleased] opens another Principle in his Birth, and makes the angry, wrathful Father (as I may say as to the Originality of the first Principle) reconciled, pleased, and loving, and, as I may say, merciful; and he is another [Manner of] person than the Father, for in his centre (*Marg.*—ground) there is nothing else but mere Joy, Love, and Pleasure. And yet you may see that the Holy Ghost proceeds from the Father and the Son, for when the Heart or Light of God is generated in the Father, then there springs up (in the Kindling of the Light in the fifth Form) out of the Water-source in the Light, a very pleasant sweet-smelling and sweet-tasted Spirit. . . . (58) But the Holy Ghost is not known in the Original of the Father before the Light [breaks forth]; but when the soft fountain springs up in the Light, then he goes forth as a strong Almighty Spirit in great Joy from the pleasant source of the Water and of the Light; and he makes now the Forming [Shaping, Figuring] and Images [or Species]; and he is the Centre of all Essences; in which [Centre] the Light of Life, in the Light of the Son or Heart of the Father, takes its Original. And the Holy Ghost is a several Person, because he proceeds (as a living Power and Virtue) from the Father and the Son, and confirmeth the Birth of the Trinity."

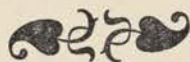
Philosophically, unity is impossible if the Source is an Abstract Singularity: equally so if the Source is a Duality, for if two unite they must unite in a third; for, obviously, if they are after union as they were before, the union has effected nothing, and is not a union at all. If I take a needle and a piece of cotton and lay them together no union in the strict sense of the word results; they are unchanged. Union means nothing, unless the two produce a new one. Hence the accuracy of Boehme's version of the doctrine of the Trinity, that the Holy Ghost proceeds from the Father and the Son. Not from either alone but from the union of the two. Joy *is* in the Light, Power *is* in the Light; but it is an uncon-

\* Boehme himself uses the orthodox term, "Persons," which is accurate when rightly understood. In White and Riddle's Larger Latin Dictionary, under "Persona" we read, "The thing sounded through (*per-sona*): hence *i.* Prop. A mask, esp. that used by players which covered the whole head and was varied according to the different character to be represented. . . . *ii.* Meton. *a.* A personage, character, part. . . . *b.* The part or character which anyone sustains in the world. . . . *c.* An individual who performs any function." From this it is abundantly clear that "three persons," as applied to the Holy Trinity, does not mean three individuals, but three functions, characters or aspects of the one indivisible substance.

scious, shut up, Joy and Power if the Light does not know the darkness. One who had never known the horror of darkness could never feel the joy of being in the light. It would be his ordinary matter of course state if he had never known its contrary; and he would take it as a matter of course, rather than as a matter of rejoicing. But out of a knowledge of the two arises the Divine Spirit of joy. Joy, that is, that is not self-centred and shut up, but that flows forth and manifests in power to all around. Thus—while we ever remember that these things are not so to God—to us with our partial intelligence and limited faculties, this presentation is a great aid to a knowledge of the whole and perfect God, apart from which aid we should be in danger of knowing only one side and entirely overlooking the other. The moment it is understood that our Church dogmas are a presentation as twofold of what is really one and indivisible, so presented to ensure both sides of the one truth being represented to us, much of their apparent unsatisfactoriness disappears. We accept them not as final and ultimate truths, and not as defining what the Godhead is in its transcendent Self-knowledge, but as how alone the Being of God can be so presented to us as to ensure that we shall not be taking a semi-circle for a circle; and through seeing—as we with our present faculties alone can see—one side of the truth at a time, fall into the error of supposing that, instead of being the two sides of the one fundamental Truth, that which we see is the one whole Truth, and that which we do not see is the one whole Falsehood.

G.W.A.

[To be continued.]



### Lessons from Nature.

Night deepen'd round me on the upland slopes,  
The phosphor dome of heaven a failing light  
Diffused alone, yet all the ghostly hills  
Loom'd in the gloom distinctly. On the loose  
And yielding soil of some fresh-furrow'd field,

Uncertain, lost, I stood, then shriek'd outright,  
For, lo, the dread arc of a flaming disc  
Rose o'er the hill, as if an angry eye  
Unfolded, paused—unradiating, red—  
And with an awful aspect seem'd to watch  
My doubting steps! . . . Unwittingly—I  
said—

May I have enter'd here on haunted ground,  
And now the spirit of a phantom scene  
Comes with accusing front! My steps intrude  
One moment more to see the face unveil'd,  
Then will I fly! . . . Advancing there, I met  
The midnight moon, who raised her weeds of mist,  
And turn'd a bright, benignant, beaming brow  
To greet me.

Poet, whether peace or storm  
Prevail, is Nature ever fair to thee;  
And, man, in her abyss of very dread  
Bares thee a midmost heart of pure good will!

\* \* \*

The setting sun, a ball of lurid fire  
Enring'd with golden mist, stood clear below  
A purple pall, whereof the jagged front  
Spread widening out, involving heaven in storm,  
And on the earth the footfalls of the rain  
Fell audibly. In living light the sun  
Went down, an eastern rainbow rose and spann'd  
Both sea and sky, and as in dream dissolved,  
While slowly on to join the train of night,  
With twilight mixing, sail'd the sable cloud,  
Then lost at length left bare the heaven o'er-  
head—

A lucid lilac soon with stars besprent.  
Once more there rose a vast and awful form,  
Like that which first into the sea went down,  
With front appalling, ask'd, it seem'd, of earth  
A vanish'd brother; when response was none,  
From out the rended inmost heart it sent  
One shaft of lightning, and an oak struck down,  
Then, shorn of strength, that cloud in gentle tears  
Dissolved, and mingling with the evening dews  
It woke new life to compensate for life  
Destroy'd.

So ever out of wrath and wreck  
The living spirit which abides in all  
Still reconstructs the varied house of life;  
No loss there is, no waste, rejection none.  
Pass to the height, O soul, pass to the height!  
But in the dregs and depths of very death  
The very life shall find and work in thee.

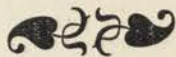
\* \* \*

The night had fallen on the deep; its loud  
And sullen voices, with the rising wind  
Combining, made a stream of sound confused,  
Continuous. The zenith of the sky  
Was clear and blue, a few far-distant, faint,  
And trembling stars about its wide expanse  
Were sprinkled, but a hazy vapour dwelt  
Around the low horizon, and above  
The ocean eastward was a bank of black,  
Foreboding cloud; mine eyes were fixed thereon,  
When in the midmost heart began to glow  
A ruddy point of light; its circle grew  
In silent stealth, its light intensified,

And through the cloud there suddenly was thrust  
 Astarte's shining arm—the young, the bright  
 September moon one golden, goodly horn  
 Protruded rising. On a rail I lean'd;  
 Its base was in a terrace built above  
 The assaulting sea, and there, with folded arms,  
 I watch'd the strange, suggestive strife between  
 That moon ascending and that cloud which strove  
 To quench the generous gift of light, to earth  
 So welcome and the eager moaning sea . . .  
 O ever and anon the golden horn,  
 Again thrust upward, for the queen of night  
 Made passage, who emerged at times to full  
 Yet briefest view! And so, with varying chance,  
 The war endured, until the wearied moon  
 Defeated ceased to tinge her sullen foe.  
 I too withdrew, who once had watch'd a soul  
 Thus sink involved in passion's night of storm.  
 The shallow water shimmer'd in the light  
 Of dim pier lamps, and evermore the sea,  
 From out the depth and vastness of the night  
 Brought voices wild which stirr'd the soul in all  
 Her heights and depths, which spoke, and  
 speaketh still,  
 One message to the future and the past,  
 Prolong'd from age to age, and none there are  
 On earth to understand it!

Yea, the heart

Interprets all the voices of the main,  
 The low light whisper under skies serene,  
 The swell at middle night beneath the moon,  
 And all the dread and strident trumpet roar  
 Of the storm-stricken water's waste distress,  
 And there is nowhere any voice or sound  
 Which does not offer in the midst thereof  
 The hidden secret of the hope ungain'd  
 But very sure. The moon shall shine once more,  
 The clouds shall melt, the light shall fill the world,  
 The summer night lead on to rosy dawn,  
 And rosy dawn to perfect noon of bliss,  
 While this most bright procession of the world  
 But dimly shadows, Soul, thine own romance.  
 Not only we to reach the "Great Event"  
 Are moving on, the Great Event itself  
 Makes flight towards us on starry wings of time,  
 And somewhere surely in God's wonder light  
 Man and the end of man shall meet and join.



### New Mysteries of Theosophy.

OF all forms of error in the intellectual order, that of jumping to conclusions is perhaps the most common, and being founded in the weakness of our human nature, is also the most excusable. With the *Pall Mall Gazette*, many good people have now quite decided that "Theosophy is dead." This is so far true that the newspaper press has pronounced its judgment, has immolated its various victims, has interred them with

laborious malediction, and if they are not dead, it is quite unfair to the press which has been at so much trouble in regard to them. As a matter of fact, the victims are not dead, either literally or for the purposes of press criticism. Theosophy is not dead; it has received, confessedly, a severe shock, and it is beyond saying what may come of it; but it has not died at the moment. And so far as the case against it has been as yet judged, it has been judged badly, because before the time. Ultimately, however, the *Westminster Gazette* and the other evening dailies are not qualified judges, and they do not possess jurisdiction. As a fact, we are just beginning to obtain, from here and from there, the materials by which a true judgment will be ultimately formed. Before going further into this matter we shall act wisely by defining our own standpoint. THE UNKNOWN WORLD holds no brief for Theosophy. This magazine is in the first place a mirror for mystic thought, and in this respect it can have no policy, nor any duty towards any mystic school except to reflect actually the tenets of that school. But in those parts of the magazine to which an editorial responsibility attaches THE UNKNOWN WORLD represents officially the mystic side of Christianity, and indeed in all its departments the most casual reader will have observed that it is concerned chiefly with esoteric religion, philosophy, and science as we are acquainted with them in the Western world. Mr. Judge therefore does right in a recent number of his special monthly circular to describe us as outsiders, much after the same manner that Simon Magus might have referred to the Apostle of the Gentiles. Attached to a tradition which, we trust, generically differs, may we ever remain outside *The Path* of Mr. Judge's methods; and from the special complexion of "universal brotherhood" which characterises our minute contemporary, may we be commended to the charity of Christ!

Whatever, then, may be the doom of Theosophy, it does not involve us, nor are we in any sense adjudicators concerning it. But we are interested spectators of the present conflict, and on the poet's assumption that

"He who hath watch'd not shared the strife  
 Knows how the day hath gone,"



we may be in a position on some points to see a little more clearly than the givers and takers of blows.

The case against Theosophy, as it exists at the present moment, has two parts which are to some extent independent of one another. There is the case against Mr. W. Q. Judge, which is the special mystery of the *Westminster Gazette*, and there is the revived case against Madame Blavatsky, which is the mystery of Mr. Solovyoff. Mr. W. Q. Judge is alive; he is not apparently an able man, but it is necessary that he should defend himself. Madame Blavatsky had ability and might have spared much to her collaborator, but she is dead and cannot speak.

Let us deal first with the new allegations against the founder of the Theosophical Society. There are two accusers who have appeared simultaneously in the field—Mr. Vsevolod Sergyevich Solovyoff and Mr. Arthur Lillie. The interest of Mr. Lillie's book is undeniably impaired by its rival. In the one case the information which has been laid is, in its English dress, quite fresh to all those who are unacquainted with the Russian language; in the other case the information has been compiled from a variety of sources with which we are already less or more familiar. In the one case we have a brilliant study of character, full of verve and vitality, and a book which is essential to our knowledge; in the other, it is no dishonour to Mr. Lillie to say that we could have dispensed with his service; it is helpful; as far as it goes it has been well enough rendered; but it is not at all necessary to our knowledge.

It may be observed at the outset that Mr. Lillie's work is published, like most books, under no authority but his own, and about this it may be said that we regard the author of *The Influence of Buddhism on Primitive Christianity* as quite capable of standing by himself and in virtue of his own prestige. But Dr. Leaf's translation of Mr. Solovyoff's work is published with no less prestige at its back than that of the Society for Psychical Research. "I am authorised by the Council," says Professor Sidgwick in his *Prefatory Note*, "to state formally on their behalf that the present translation . . . has been made and published with their approval." As such it is to some extent the complement of Mr. Hodgson's memorable Report.

If we pass now to the standpoint of the two accusers, we shall find that Mr. Arthur Lillie is a spiritualist, and here, to avoid misunderstanding, it should be stated that we use this term broadly; we are not seeking to commit Mr. Lillie to the common hypothesis of Spiritualism, for we are frankly unaware of his views, but he admits, loosely speaking, the facts of Spiritualism, and he seems to regard Madame Blavatsky as a medium, who, like others of her class, produced phenomena, sometimes genuine and sometimes fraudulent. Mr. Solovyoff also speaks of the rare and, in his opinion, real manifestations of the imperfectly investigated spiritual powers of man; and the only phenomena he witnessed in the presence of Madame Blavatsky which he did not judge to be bogus, were certain mysterious rappings. Old and sober-minded spiritualists, personally acquainted with "the modern priestess of Isis,"—men such as Dr. Wyld—regarded her also as a medium; and there is nothing in either of these books to prevent this theory being accepted for all that it is worth.

From the standpoint of the most faithful Theosophist the credibility of Mr. Arthur Lillie is not a matter which is in question. As we have indicated, he is a compiler, a summariser, a digester of existing evidence. If there be anything to object about his book it is that it is so largely composed of citations that it suggests the most inexpressive form of book-producing. With the Russian author it is entirely different. The paramount question is whether he is a credible witness.

Professor Sidgwick, as might be expected, tacitly assumes this: "For such English readers as were likely to be interested in learning anything more about Madame Blavatsky would not so much desire additional proof that she was a charlatan—a question already judged and decided—but rather some explanation of the remarkable success of her imposture." Dr. Leaf, on the other hand, very properly observes: "The vital question is, does Mr. Solovyoff tell the truth in his account of the Würzburg conversations?" This is from the *Translator's Preface*, and on this portion of his work, as no doubt also upon the version itself if we were qualified to judge, Dr. Leaf must be highly complimented. It is very moderate and very well reasoned, and we say this with the more satisfaction because we do not

altogether accept the reply which he offers to the question quoted above.

It is our serious opinion that *A Modern Priestess of Isis* is founded on facts which have been largely and vividly coloured by the artist who has arranged them, and we state this purely from the standpoint of literary criticism and not as the expositors of any side of the question which is at issue. We must separate, of course, the documentary evidence from the narrative in which it is imbedded. Mr. Solovyoff prints

- a. Numerous letters addressed to him by Madame Blavatsky.
- b. A document in her writing entitled "My Confession."
- c. A declaration by Madame de Morsier.
- d. Certain letters from Madame Jelihousky, the sister of Madame Blavatsky.
- e. Certain letters from Madame Blavatsky, addressed to Mr. A. N. Aksakoff, the editor of the Leipzig *Psychische Studien*, so far back as the year 1874.

The letters in section E indubitably prove that, if professions are anything, Madame Blavatsky was at that time an ardent spiritualist. "I am a 'spiritist' and 'spiritualist' in the full significance of the two titles." Again: "I have already sacrificed myself for spiritualism, and in defence of my *faith* and the *truth* I am ready at any moment to lay my head on the block." About this attitude there can be no doubt, and it is equally certain that she afterwards denied that she ever was a spiritualist, that she affirmed a part of her mission from the Masters was to destroy Spiritualism, and that there is no reason to suppose she had at the time of writing any notion concerning the Mahatmas. These letters also prove that Madame Blavatsky had a scandalous reputation in Russia, but they do not actually and indubitably show how far that reputation was deserved. The letters in section A prove nothing apart from the complexion which is put upon them by the general accent of Mr. Solovyoff's narrative. With the document in section B there are one or two autograph letters connected. But it is the "Confession" which is regarded as the chief, the most astounding, the most incriminating evidence which Madame Blavatsky voluntarily tenders against herself. As a fact, it is nothing of the sort. It is a maniacal outburst in which she

really defends herself against the worst of the charges that have been brought against her. Truly, she threatens to make public that the Mahatmas are a product of imagination, that they were spiritualistic apparitions, that she fooled and hallucinated people, in fact, that she would say and do anything that violence and desperation might prompt her to do. We are not concerned in defending Madame Blavatsky against the charge of transcendental hoaxes; we are not concerned in maintaining that she was in communication with adepts, but we do affirm that her "confession" is not a confession, that it is worthless as incriminating evidence, and that it does not bear the construction which has been placed on it. We have, therefore, no concern in denying or in seeking to minimise the declaration by Madame de Morsier tabulated in section E. That lady bears witness that one of Madame Blavatsky's oriental followers or servants accused her of engaging him in the production of bogus phenomena for the purpose of convincing Mr. Solovyoff. In section D the letters of Madame Jelihousky plainly indicate that Madame Blavatsky contemplated personal reprisals on Mr. Solovyoff if he published anything hostile to herself.

Such is the evidence of the documents. Mr. Solovyoff's vivid and wonderful narrative, with its brilliant and interminable dialogues, when it does not appear that he kept detailed records of the conversations made while they were fresh in memory, is another matter. It is that part which requires corroboration, and is, in the nature of things, unlikely to get it. The picture which he gives of his own attitude is belied by his own letters. For even as Mr. Solovyoff kept letters of Madame Blavatsky and has subsequently published them, so also Madame Jelihousky kept letters of Mr. Solovyoff, and these too are published, and have been included by the translator in an appendix. To understand the narrative of *A Modern Priestess of Isis* it is necessary to turn to these letters. "The narrative," says Dr. Leaf, "represents Mr. Solovyoff . . . as a cool-headed critic engaged on a scientific inquiry." The letters represent him as a believer—for here we must go further than Dr. Leaf, and must regard them as incriminating letters, fatal to the credibility of Mr. Solovyoff's memoir. "I

can say positively that I convinced Richet of the reality of your personal power and of the phenomena which proceed from you." Again: "Your reproaches are undeserved, my soul lies open before you, and I trust you entirely." Once more: "It was also at Elberfeld that I received, to the great envy of the theosophists, an autograph letter of Koot Hoomi, and in Russian into the bargain. That it appeared in a manuscript which I was holding in my hand did not surprise me in the least; I had a presentiment of it beforehand, almost a knowledge. But what did surprise me was that the note spoke clearly and in detail about what we had been discussing a moment before. It contained an answer to my words; and during this minute I had been standing alone, no one had come near me; and if it is to be supposed that some one had previously put the note in the book, then this some one must have had command of my thoughts, and forced me to say the words, the direct answer to which was contained in the letter.

. . . This amazing phenomenon I have distinctly observed several times, both in my own case and in that of others. What power!" etc. And again: "Helena Petrovna leaves Liverpool to-morrow. . . . How she is still alive, how she can travel, . . . all this is a marvel to me. Or, rather, it is one of the proofs of the existence of the Mahatmas." And yet again: "When she (H. P. Blavatsky) comes to the end of her life, which I cannot but think is only artificially prolonged by some magic powers," etc. And still: "All is now arranged and prepared to overwhelm, here at least—that is in the Paris press—all this rabble of Coulombs and all the asses, to what learned society soever they may belong, who could for a moment pay attention to her abominable pamphlet." And these letters were passing during a period when Mr. Solovyoff represents himself as bent exclusively on unmasking the woman to whom he is ever testifying his sincere devotion. Mr. Solovyoff, in statements which will be found in a second appendix (B), explains that he was bantering, among other things, that he was teasing, among other things, that he was carried away, among other things, but the fact remains patent to every one who has any knowledge of human nature that he would have written his narrative differently if the publication of his letters had preceded it.

Theosophists claim to know quite accurately the reasons which led Mr. Solovyoff to break with the *Priestess of Isis*, and that they are not the reasons which he alleges. On this point we can say nothing; we are speaking as literary critics; we do not defend Mr. Solovyoff's heroine, any more than we pretend to know why her impostures, if she was an imposter, should be defended by most of her relatives to whom she could never have been less than a nuisance; we are quite prepared to accept all necessary inferences from indubitable evidence, but we plead to be excused from accepting Mr. Solovyoff at his own serious valuation, and we ask leave to regard the narrative portion of *A Modern Priestess of Isis* as no less and not much more historical than *Ghostland* or *Art Magic*.

With Mr. Arthur Lillie we cannot be expected to reckon, for he occupies the whole field of the controversy. This work is a handbook of the case for the prosecution. It analyses the possibility of Madame Blavatsky's alleged journey to Tibet; it tells us of her Cairo Société Spirite, of her Miracle Club, of her Brothers of Luxor, of her connection with Colonel Olcott, of the foundation of the Theosophical Society, of the Shrine exposure and of the Coulomb scandal, of the Kiddle incident, and of the Hodgson report. We surrender at discretion, without prejudice to all that might be said on all sides of this colossal controversy, but in so doing we desire to put on record our complete agreement with Mr. Edward Maitland's letter which appears elsewhere in this issue. Mr. Lillie is singularly mistaken in supposing that Anna Kingsford was appreciably influenced by Madame Blavatsky, and this part of his history is incorrect and misleading. As a fact, the chapter which is headed with the name of the chief recipient of the New Gospel of Interpretation is chiefly concerned with the alleged letters of Mahatmas, and has next to nothing about Anna Kingsford, beyond the unfounded statement to which Mr. Maitland does right in taking exception.

In Mr. F. E. Garrett's *Isis Very Much Unveiled*, a particularly smart writer makes a triumphal progress through a royal region of alleged imposture, and literally revels in his adventures. The book is good reading, but its chief points are now matters of such universal notoriety that it is needless to re-

capitulate them here. There are two persons centrally concerned—Mr. W. Q. Judge as alleged trickster in chief, and Mrs. Besant as the most important of the hoodwinked believers. Mrs. Besant has attempted so much justification for her own policy as was possible at an antipodal distance, and we have already recorded our impression that we must know more. Mr. Judge, from across the Atlantic, has made a temporary reply which is not of such a character as to increase our respect for him intellectually, and this reply is issued in pamphlet form under the title of *Isis and the Mahatmas*, together with additional matter. Elsewhere, in *The Irish Theosophist*, he complains that he is unable to answer the charges because Mrs. Besant, in spite of repeated applications, has not allowed him to see his own letters on which the charges are founded—except upon one occasion, in the presence of another person, and in a hasty and cursory manner. Universal brotherhood works truly after strange ways, and Mr. W. Q. Judge has clearly the right of the accused, at least in the person of his counsel, to have access to the depositions. We trust that this mistake will be rectified, and that there will be not exactly universal brotherhood, but common decency and fairness through the rest of this dirty business, out of which we trust earnestly that the persons concerned will be able to extricate themselves ultimately, and with clean vestures.\*

\* The authorities for this notice are as follows, and it will be observed that a new literature of Theosophy and Anti-Theosophy is beginning to develop:—

A MODERN PRIESTESS OF ISIS, abridged and translated on behalf of the Society for Psychical Research, from the Russian of Vsevolod Sergyeevich Solovyoff. By Walter Leaf, Lill. D. With appendices. London: Longmans, Green, and Co. 1895.

MADAME BLAVATSKY AND HER "THEOSOPHY." By Arthur Lillie. London: Swan, Sonnenschein, and Co. 1895.

ISIS VERY MUCH UNVEILED, being the Story of the Great Mahatma Hoax. By Edward Garrett. London: *Westminster Gazette* Office, Tudor Street, E.C.

ISIS AND THE MAHATMAS. A Reply. By William Q. Judge. Second edition with appendix. London: The Publishers, 6 St. Edmund's Terrace, Regent's Park, N.W. 1895.

### When we are Dead.

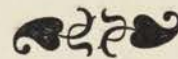
When I am dead, will those keen lights  
That kindle Heaven's majestic heights,  
Or flash through clouds on stormy nights,  
Undimn'd as now, shine on?  
I cannot deem that one will hide  
Its eye of beauty glorified,  
Whatever bale to me betide,  
When I am gone.

When thou art dead, will those who now  
Find in the white light of thy brow  
A purer ray than stars allow  
To fall through earthly air,  
Bewail thy beauty's vanish'd beam,  
Till in some star they mark it gleam,  
And all Heaven brightens in their dream,  
When thou art there?

Thou wilt be there! Thou canst not fail!  
Up all the grand hierarchic scale,  
From star to star, from veil to veil,  
Thy soul's bright path soars on;  
At thine approach each star will grow  
In beauty's grace to man below,  
And thou wilt shine like these, I know,  
When thou art gone.

When we are dead, when thou art high  
Uplifted in the furthest sky,  
Will thy light reach me where I lie,  
Till I to light be led?  
O may it strengthen and shine clear  
Till I be lifted to thy sphere!  
But light me, light me, far or near,  
When we are dead!

A. L.



### What is a Christian State?

READ AT THE CHRISTO-THEOSOPHICAL SOCIETY.

WHAT is a Christian State? Most people define a Christian State in some way corresponding to one or other of the three following ideals:—

1.—A State whose Government provides, at the public expense, for teaching certain doctrines of theology, chiefly about Christ.

2.—A State in which the laws governing the behaviour of citizens towards each other tend to make them act in a manner conformed to the commands or supposed wishes of Christ.

3.—A State whose rulers act in a Christian manner towards other States or peoples.

Neither of these answers seems to me satisfactory. Before entering on the discussion of a Christian State, let us try to form some idea what we mean by the word Christian itself. What is a specially Christian act; a Christian man; or ideal?

Some use the word Christian for "civilised" as versus "savage" or "barbaric."

Some for "good," as versus "evil."

Some for "altruistic" or "philanthropic," as opposed to "selfish."

These are slipshod modes of expression. There were many civilisations, much good, much piety, before Christ's time. The precept, "Do unto others as ye would they should do unto you," was not unknown to the best Jewish teaching of Christ's age. It and many other sentences of the Sermon on the Mount are quoted from older Hebrew teachers. Nor is altruism synonymous with Christianity. There have been, in India, many non-Christian men far more distinctively altruistic than He was; many who would not kill the most undeveloped and low-type animal; whereas Jesus, we are told, eat fishes; and there is no indication, in anything we read of Him, of any tendency to let fishes, or any other creatures, eat Him. Mere altruism, as such, is by no means a specially *Christian* characteristic.

When we wish to reconstruct a living type of old, from fossil remains, we have to separate the special type from the matrix in which it was evolved. Now each teacher must develop in some special matrix; an age, a country, and so on. Jesus Christ was a Jew, educated under the then existing compulsory education law of Palestine; a devout Churchman of His National Church. He possessed a well-marked temperament which gives certain attitude towards Nature; a love for "little flowers and little leaves and little blades of grass," and an innate conviction that the hairs on every head, the markings on every sparrow's wing, have their own distinct correlation to the Great All-Father.

Moreover, all who take part in social movements belong necessarily to one or other of the three parties, which, under varying forms, divide every age and church. The orthodox conservative, Church and State

party, the party of organised decorum, in Christ's day called Pharisees.

The Secularist party, the party whose watchword is: Make the best of this material world and never mind the Unseen or the Future. This party tends to discard religious and National tradition; and therefore it enters into cosmopolitan alliances more easily than do the others. The Secularist compatriots of Jesus called themselves Sadducees.

The progressive-religious party, the party of reverent investigation in things spiritual, of gradual reform in ritual. It is non-ecclesiastical, and often becomes anti-clerical. Most of the Prophets of Palestine, and Jesus more than any, express this progressive-spiritual tendency. At the time of Christ the chief religious-progressives were called Essene. John Baptist was an Essene.

There are, in each party, good men and bad. It is easier to see the faults and hypocrisies in the other parties than in one's own; Jesus discovered hypocrisies among the Pharisees at an early stage of His career; but He had good reason before the end to know that his own followers and friends could be hypocritical too; Judas was as deceitful, and Peter as self-deceived, as any Pharisee.

In passing, let me say a word as to what I cannot but feel is a special temptation to many of us of the Christo-Theosophical Society. Most of us belong to the party of free spiritual thought; we are so far like Jesus that we have no antagonism to the forms or doctrines consecrated by association with the piety of ages; we rather prefer that they should be kept up, provided no undue stress be laid on them; but we do not believe them to be of intrinsic importance. Now, I fear we are sometimes tempted to imagine ourselves Christians, merely because we happen to belong to the same thought-tendency as Jesus. We should not forget that the party He belonged to is as much a part of His local colouring, so to speak, as the country and age into which He was born. It is no doubt legitimate to find a certain kind of sentimental gratification in the thought of belonging to the same party as Jesus did; much as some find emotional gratification in gazing on the same landscape as He did; there is a certain charm in sharing His expe-

riences. But no one imagines himself a Christian merely because he enjoys wandering among the olive groves of Palestine; whereas some of us are tempted to think there is something specially Christian in having the same attitude to things as Jesus had. All that is only local colouring.

What, then, is the distinctively *Christian* characteristic? What is it that distinguishes Jesus the special Revealer of a new Truth, the bringer of a new power, from Jesus, the healthy-minded man, the good moral pious Jew, altruistic from lovingness, a lover of Nature by constitution; and by temperament a spiritualist rather than a Pharisee or Sadducee? What was there in Jesus, over and above these qualities which He shared with other good generous kindly men of his age and party? What was the peculiar stamp of His personal mind, the product of His individual religious genius?

The order of Nature tends to fill the world fuller than it will hold, of creatures, of men, of nations, and also of conflicting aspirations and Ideals. There is not standing room on earth for all the possibilities that are conceived; not all can develop; we must eat or be eaten; it is only a question which shall eat the other. We ought to desire the survival of the *fittest*, the best. Now, in the physical order, the type which *suppresses the others* is the one which survives, leaves progeny and dominates the future; the one which is suppressed and sacrificed and put out of the way, in its youth, does not survive to people the earth. If the best is to survive, that best *must consent to be the destroyer of the less good*. Even if we are vegetarian and will not kill animals for food, that only pushes the grim truth one step further back; we must kill the grubs and field mice which would eat our corn. We may do this as mercifully as we can; but it must be done. Jesus accepted this Law of the physical world. As I said before, he eat fish, and did not lie down and let fishes eat Him. Now most men, however good, pious, moral or humane, imagine that among Ideals too, the successful one has the best chance of living on into the future; each man thinks that when his party, his Ideal, finds, or make room to assert itself as against a rival one, *that contributes a victory for his Ideal*. It seems, however, to have dawned

on many oppressed and sorrowful Prophets in ancient times, that when we pass from the physical to the spiritual, we come to a cusp, or point of reversal, of the Law of survival; in the spiritual order, the one which survives and dominates the Future is not the one which suppresses the other, but the one which *accepts being suppressed*. Some perception of this inverse Law seems to me, as I shall presently try to show, dimly indicated by the myth of the citizen who saved Rome by jumping into a gulf. The perception of it formed a consolation to many when other hopes had failed. The distinctively characteristic of Christ's religious genius consists, I think, in the fact that He deliberately chose this principle for His main working leverage, from almost the outset of His career; and, in faith in it, gave up, early in life, brilliant opportunities of immediate influence for good.

To understand this we must try to form a mental picture of the state of Palestine at the time of Christ, and the temptation which He resisted. The Roman masters of Judæa had imposed on the province the governor Pilate, and a nominally Jewish king, who was not even a true Jew by descent, but an Edomite or Asmodean; a man without much respect for morality or anything else. The Sanhedrim was just then mainly composed of Sadducees. The Pharisees or religious teachers failed to arouse as strongly as they wished the national spirit of the masses, and would have come to terms, if possible, with any one willing to assist them in this object. The nation was looking for a Messiah; and the Pharisees, without exactly agreeing in all points with the young teacher Jesus, do seem to have, at first, hoped that he would form a rallying centre, and that it might be possible to utilise His exceptional gifts and power to charm.\* They made many attempts to get from Him some statement of opinion, which should, as it were, commit Him to their side of certain questions. They did not sacrifice

\* (The ordinary Christian account of the reason for the hostility between Jesus and the Jewish rulers is utterly untenable by anyone who knows anything of Jewish life or religion. The explanation which commends itself to me is that given above. See an article on "The Temptation of Christ," by Julia Wedgwood, Sunday Mag., February and March, 1894.)

Him till He had so flung the gauntlet in their faces as to make any union impossible.

Now, let us suppose England invaded by a foreign power; suppose the Parliament (deprived of all real power in important affairs), principally composed of Secularists; some of them sincere, such as Mr. Bradlaugh, and many, mere cynical, insincere imitators of Mr. Bradlaugh: the religious teaching in the hands a High Church party. Now, suppose that one of us, a young member of the party of spiritual progress, should, by his genius and piety, command influence and make the Church party think well of the desirableness of coming to terms with him, and sanctioning his ministrations. Would not most of us think our young friend ought to go as far as he honestly could in the direction of conciliation; that he must, if possible, take advantage of so favourable an opportunity to promote the interests both of religion generally and of our religious ideas in particular? Should we not urge him not to miss the opportunity of giving to spiritual tendencies a leading position in the state, a victory over both materialism and formalism? Just that victory Jesus refused to procure for the ideas which, as a pious Spiritualist, He held. Why so? Because the way to make spiritual ideas dominate the future was not that He, as their representative, should dominate the present, and throw rival schools or ideals into the shade; but that He, as their representative, should allow Himself to be suppressed by them. And so, He decided, it should be.

In the light of this decision of His, let us proceed to examine the ordinary conceptions of what is meant by a Christian State.

The idea that a Christian State is one the government of which compels the teaching, at the public expense, of such theologic doctrines as the rulers either believe or wish others to believe, need hardly be discussed in such a society as ours. We will pass on to the next in order.

2. A State in which the Laws regulating the conduct of citizens towards each other have a Christian tendency. That Laws ought to favour *just* and *honest* conduct, is obvious; all legislation worthy of the name tends to make wickedness difficult and virtue easy. But those who think there can be such a thing as *Christian* legislation mean by the

term something more than mere encouragement of honesty and justice; they would legislate in favour of conduct not only honest but actually altruistic. And in particular they would endeavour so to legislate as to unite the various classes of society together; to prevent the creation either of an exclusive aristocracy or of a submerged and degraded proletariat. That such endeavour ought to be made, I do not dispute; I am not sure that I do not think the prevention of this separation of classes ought to be the main aim of all legislation. But I entirely disbelieve that legislation—for this purpose or for any other purpose—has a right to be called *Christian*. The act of coercing some one else may be necessary and good, but it is not distinctively Christian. And on the other hand, when an action, however desirable to be done, is done under compulsion, or to avoid a penalty, it thereby loses whatever of distinctively Christian character it may otherwise possess.

And then again, if social righteousness could be made by Law, verily the Law of Moses would have made it. Many of the minute regulations in the Pentateuch, which seem to us, for want of understanding their true purport, trivial and superstitious, were in reality arrangements, carefully worked out in detail, for preventing the creation of a supercilious cultured class neglectful of their poorer brethren, and of an ignorant degraded unsanitary proletariat. Not only was there, in Palestine of old, compulsory education; but no one could attain the higher levels of culture except on condition of making some attempt personally to share his culture with poorer neighbours. No one could kill an animal for food unless he had had some sort of priestly training, and could give proof of sobriety and decency of life; nor on the other hand might anyone be a teacher unless he would share in amusements common to all classes. If we imagine a state of things here, such that no man might be slaughterman till he had taken Deacon's orders; if we can imagine the College of Physicians personally superintending the scavenging operations; and that no one could be a Member of Parliament, a clergyman, a schoolmaster, or a Professor unless he would take his Baths in public as an example, and spend Bank Holi-

days in sharing the pleasures of the lowest classes, that will give us a fair conception of what was attained in Palestine before the Christian Era. The Hebrew Pharisees were, in regard of legislation on behalf of social solidarity, hundreds of years ahead of anything that we in Europe have begun to dream of yet; and if any such legislation could be effected in creating true social harmony there would have been no need of Jesus.

But no organisation, however well-cemented, can present the occult forces which work unseen from seething underground, and causing rifts across the Forum. Suppose it were law in England that the Bishop of London and his family and household must keep Harvest Thanksgiving by pic-nic-ing on Hampstead Heath, alongside of the Fulham crossing sweepers and their families,—the old Hebrew Feast of Tabernacles meant nothing less than such an arrangement as that,—this would not prevent contemptuous distrust from entering some hearts of one group, and envious suspicion from arising in the other. Jesus shewed the law of harmonisation of the disruptive forces themselves. No human laws can adequately represent God's law; Quintus Curtius cannot be turned out wholesale by enactment. Then said Jesus:—Lo, I come to do what no legislator could command: that is *will* to be suppressed and effaced. That—and that only—is the *Christian* way of acting.

3. There remains the third conception of a Christian State, as one, the rulers of which act in a Christian manner in their dealings with other States.

Such a description seems to me to involve a contradiction in terms. The rulers of a state must treat it, not as a mere spiritual ideal, but as a physical entity; and every physical entity is, as I said, subject to the laws of physical conservation. The business for which rulers are appointed, is to preserve its integrity and identity as a state. If England were invaded by a foreign power, it would not be open for the Queen to say, "What does it matter whose name is on the tribute money? The image of the Kaiser or the Tzar will do quite as well as mine to adorn the coinage. My kingdom is not of this world; whatever valuable qualities the English character possesses will influence the

world even more than they do now, when once we are enslaved and England, as a nation, is dead; if England is sacrificed she will enlist the sympathy of posterity."

No earthly sovereign may say such things; but Jesus said them; and they form this answer to the prospect put before Him of fulfilling the popular Messianic hope, by becoming the new Macchabæus, the earthly Saviour and Deliverer of a Nation. He chose to disappoint the people's hope; though, as a patriotic Jew, He wept over the downfall which He knew was all the more imminent because of His rupture with the rulers. That His choice was a sound one we know; the gods of conquering Rome have fallen from their altars before the Prophet of conquered Israel. In the spiritual order it is not the devourer but the victim which dominates the Future.

But civil rulers were not appointed to express transcendental theories about the conditions for remote and occult spiritual influence; their business is to keep the State intact. And if we ask: "What would Jesus do in their place?" the answer is plain: "He would not be in their place."

Is it then *anti-Christian* or wrong to accept the responsibilities and restrictions imposed by civil office? By no means, provided that those restrictions be honestly accepted; provided that the authorities, while doing their utmost to act justly, and (as far as is compatible with justice), mercifully also, do not (in their official capacity) play at pretending to be Christian. There is nothing immoral in the fact of *not* being Jesus Christ!

Has then the expression "*A Christian State*" no meaning at all? I think it has a very serious meaning; a meaning which has hitherto been obscured by attempts to give to it a sense which it cannot logically bear. We are to discuss to-day what conception should be attached to that expression. If I endeavour to give my own conception, it is only as a small contribution to what I hope will be a full discussion.

It seems to me that in a truly Christian State all officials, civil and religious alike, would recognise Christianity as something



beyond and above Law ; something which *in their official capacity* they are forbidden to practice. They would pay to it the silent reverence of not, *in their official capacity*, professing Christianity. They would endeavour to re-create, by the help of ancient experience vivified by fuller science, that condition of social solidarity, within which the first fruits of Christianity appeared in the person of Jesus, and in which, we may hope, the great harvest of a Christian community may some day slowly grow and ripen.

The religious teachers would be careful not to confuse the minds of the masses, by allowing their official position to be used to sanction the delusion that their special beliefs or opinions are essentials of Christianity.

Then there is another point. Jesus, in His local character as a pious son of Israel, resented misuse of the Temple of the God of Israel. *We are not told that He ever interfered with the avowedly secular business or amusements.* He did, on one occasion, try to prevent certain persons from earning their bread by a trade which He considered was misleading the masses as to the very meaning of their ancestral faith ; Elijah or Judas Macchabæus might have done exactly the same thing for the same motives ; Jesus never laid stress on this act, as if it were the essential condition of His regenerating mission. He did not say, "If I coerce other people," but "If I be crucified," I will draw all men unto me.

Contrast his momentary explosion of sorrowful wrath at the profanation of religious ritual with the jubilant tone of many so-called Christians, who go about deciding, in the name of Christ, how other people shall conduct their secular studies and their worldly amusements ! I can imagine Jesus driving the changers out of the Temple ; but I can no more imagine Him boasting of it afterwards, than wearing in triumphant ostentation the spoils of slaughtered beasts and birds. I believe He would never remember causing annoyance and irritation without a pang of sorrow and shame. And it seems to me that, in a truly *Christian* country, interference with freedom would be reduced to

its strictly necessary minimum, not by the preaching of anarchist doctrines, but by the simple fact that every act of coercion would be more painful to the coerced than to any one else. It would be still necessary, of course, to destroy the over-teeming low organisations, in order to make room for higher ; and it might still be also necessary to check the luxuriance of some low forms of pleasure, or of realistic art, in the interests of higher ideals. But in a Christian State it would be recognised that those higher ideals must themselves be of very low order, or they would *not be promoted by the forcible suppression of lower ones.* If ever a truly Christian State exists, I think the sign of the Master will be stamped upon it in the fact that every attempt to arrest the development of any other Ideal to make room for one's own will be felt to constitute a fall towards one's own lower levels, and a painful wrenching away of one's own spirit from Communion with Christ. In such a State, no success in thwarting another's wishes will ever be followed by a note of triumph ; when the State, or any section of it, has succeeded in repelling an invasion, in quelling a tribe of savages, in securing a majority at election time, in closing a house which some one wants kept open, in suppressing a song which some one wishes to sing, in forcibly altering the programme of a music hall or a ballet, the only *Te Deum* that will occur to the Victors to utter will be : "God have mercy upon us ; for at best we are unprofitable servants."

MARY EVEREST BOOLE.

+ +

### Forbidden Fruit.

Man's eyes in the spirit  
Were opened, and lo !  
A height was above him,  
A gulf was below.  
The valley was pleasant—  
The mountain was steep—  
(And devils were laughing  
That angels should weep.)  
Nor angel nor devil  
Had half understood  
That knowledge of evil  
Is knowledge of good.

E.M.C.

### On the Orientation of Sacred Edifices.

**I**N the morning papers of the 28th ultimo appeared the announcement of Mr. Garstin's journey to Wady Halfa to report progress on the survey of Nubia, with the additionally interesting information that he would be accompanied by Captain Lyons for the purpose of determining the exact sites and orientation of all the monuments between Assuan and Wady Halfa.

The astronomical significance involved in the very ancient practice of orientating sacred buildings has scarcely attracted the attention its potential interest would anticipate. Wherever the exigencies of site permit, the axes of Anglican and Roman Catholic Churches, if accurately orientated, will be found directed to the place of sunrise of the anniversary day of the particular saint to which the building is dedicated. A church dedicated to St. Michael and All Angels, whose festival is held on 29th September, will be orientated to the point of sunrise of that date. In the case of one dedicated to St. John the Baptist, the axis of the building should face nearly north-east, the place of sunrise on the 24th June, the saint's anniversary day. Such is the rule, but not without exceptions, as during the ninth century the practice fell into neglect, under a reaction against a form of symbolism directly descended from ancient Sun worship. In face of present day problems, the old custom of orientation may appear a survival possessing little interest for this practical age. The value arises when we examine the direction lines of Greek, Egyptian, Chinese, and Babylonian ancient buildings, or the rude stone circles found on both sides of the Mediterranean, in Scotland, Salisbury plain, and other places. Anciently, among other uses, orientation served the important purpose of determining the commencement of the year, marking the seasons, and thus enabling the priests to instruct the people when to till, sow, reap, and conduct all operations of agriculture. In the determination of the line of direction of a building orientated either to the solstice or equinox, we are furnished with a basis for ascertaining the date of erection, and thereby gauging the conclusions of the archaeologists. By careful measurements of Stonehenge, which is orientated to the summer solstice, Mr. Flinders Petrie (allowing for precession) concludes its date at 2000 B.C.

When we get the report of Captain Lyons we may expect to have considerable light thrown upon the solar cult obtaining in Egypt some 7000 years ago. We already know, from data furnished by French Egyptologists, that two opposing cults existed in Egypt, sufficiently distinctive as to suggest a racial difference in the inhabitants. Temples of Lower Egypt are found orientated to the equinoxes, whereas the native cult, brought by the immigrants from the land of Punt, who settled in Upper Egypt, is solstitial. At what date was the equinoctial worship introduced into Lower

Egypt, and from whence derived? The new year in Egypt commenced on 1st Thoth (20th June), co-incident with the annual rising of the Nile, which accompanied the solstice. Hence the native cult was solstitial. Evidence at present available, points to an early immigration into Lower Egypt from Babylonia. In that country, the rise of the rivers Euphrates and Tigris occurs at the spring equinox, and the solar cult of the Babylonians was equinoctial. Of the pyramids of Lower Egypt, the earliest known to be orientated to the equinox, dates about 3700 B.C. Entenna reigned in Babylonia, 4200 B.C., Naram Sin, 3800, B.C., and Sargon I., 3750 B.C. If the equinoctial cult of Lower Egypt was of Babylonian importation, it could not have been introduced at a later period than the reign of Sargon I. Temples orientated to the equinoxes occur at On (Annu); to the solstices at Thebes; and as we pass from Abydos to the Pyramids at Memphis, the solstitial orientation changes to equinoctial. It remains to be determined at what period the Babylonian year commenced, whether at the vernal or autumnal equinox. Collateral evidence points rather to the latter. From what source did the Jews derive their calendar? We know how much that people owed to the Babylonian captivity. Hebrew customs retained to this day are referable to their sojourn in Babylon. Much of their cosmogony, many of the stories of Genesis, as the Flood, building of the Ark, history of Noah, and birth and bull-rush voyage of Moses, may be read in the imperishable Assyrian clay tablets. The Jewish year commences 1st October, about the time of the autumnal equinox, and that period was in all probability the commencement of the Babylonian calendar. Nearly all our information on Babylonian history comes to us through Assyrian sources, mainly from surviving tablets dating from the reign of Ashur-bani-pal, B.C. 670, the grandson of Sennacherib, in whose reign the libraries of Senkerah, Babylon, Borsippa, Cutha, Aganè, Ur, Erech, and Nipur, were entirely overhauled, and, where necessary, reproductions made of ancient Babylonian and Chaldean works. We must await the excavation of the many still unexplored Babylonian mounds for further light on this subject.

Many Egyptian temples will be found orientated to particular stars, and as Egyptian astronomy and mythology are intimately associated, we may expect the report of Captain Lyons to aid in elucidating some of the mysteries attached to the latter. Light and darkness, life and death, are antitheses as old as human thought. We can readily comprehend how the initial association of darkness with evil arose from the danger to physical life to which early man was exposed at the setting of the sun. In mythological evolution, the circumpolar stars, visible nightly, and which neither rose nor set, became associated with the powers of darkness, and occupied a paramount place in early mythological conceptions. As only one fourth of the area of northern stars visible to us were visible at Thebes, having a latitude of 26 degrees, the circumpolar stars figured in their an-

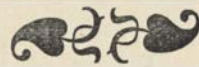
cient zodiac comprise the constellations Thigh (Great Bear), Hippopotanus (Draco), and the Jackal (Little Bear). In Egyptian mythology, Set, or Typhon, was the great god of darkness; the constellation Hippopotanus being regarded as the wife of Set; the Thigh, as the Thigh of Set; and the Jackal, the Jackal of Set. Horus, a generic name for any rising luminary, does battle with Typhon, the god of darkness, which mythological fable, translated into ordinary language, means that the rising sun extinguishes the circumpolar stars. In the orientation of the Star-temples, mythology and astronomy advanced hand-in-hand. As the direction of the temple axis had to be changed with the precession of the equinox, a consequent modification occurred in symbolical thought. If we follow the conclusions of Mr. Norman Lockyer on this subject, as Ursæ Major, or Draco, become circumpolar, mythological Horus destroys the Hippopotanus, or the Thigh of Set. 2000 B.C. the constellation of the Thigh, with regard to the pole, occupied the same position as did the Hippopotanus at 5000 B.C., and popular mythology varies accordingly with the change in the position of the stars.

The Egyptian year was marked by the length of the interval separating two heliacal risings of a star. Sirius, to which the great temple of Isis is orientated, was utilised for this purpose at least 3000 B.C., and absolute evidence exists that Sirius was not the first star selected for determining the year. Accurate observations of the orientation of star-temples may prove to be of greater importance than strictly solar ones. A solar temple, like that of Amen Ra at Karnak, would answer its astronomical purpose for thousands of years. In consequence of precession, a star-temple would become axially inaccurate at the expiration of about 300 years. It would then become necessary either to alter the axis of the old temple or build a new one. At Medinet Habu are two temples side by side, having different axial directions, the reason for which is precisely the same that induced the Greeks, in erecting the Parthenon, to modify the orientation from the line of the old Hecatompedon. The adopted star no longer shone through the *aditum*, and the direction of the new temple was modified to suit the change in the amplitude of the star. This "stretching of the cord" among the Egyptians, at the erection of a temple, was a ceremony of supreme importance, at which the reigning king usually presided. An inscription of Amen-emhat I., B.C. 2466, thus describes the ceremony. "Arose the king, attired "in his necklace and the feather crown; all the "world followed him, and the majesty of Amen-emhat. The Kher-het read the sacred text during "the stretching of the measured cord, and the "laying of the foundation stone on the piece of "ground selected for the temple. Then withdrew "His Majesty Amen-emhat, and King Usertsen " (son and heir) wrote it down before the people." Still more definite as to the orientation is a record of a similar ceremony at the building of the temple of Hathor at Denderah. "The living God, "the magnificent son of Asti (Thoth), nourished

"by the sublime goddess in the temple, the sovereign of the country, stretches the rope in joy. "With his glance towards the Ak (? Dubbe a Ursæ Majoris) of the Bull's Thigh constellation, he "establishes the temple house of the mistress of "Denderah."

The Sirius year of the Egyptians, like the Julian, was eleven minutes longer than the true year, involving in 3000 years a difference of twenty-three days. Two successive heliacal risings of Sirius would occur only after a lapse of 1460 years, hence the Sothic period of 1460 years. The actual year,  $365\frac{1}{4} \times 4 = 1460$  years. It is highly probable, when we obtain the results of the investigations of Captain Lyons, our respect for the science of the ancients may be considerably augmented.

J. H. MITCHNER, F.R.A.S.



### Invocation.

Open, open, gates of sight  
To the beauty and the light,  
Part and let the glory through  
To the soul's impatient view!

Open, open, doors of sound,  
Burst the barriers folded round,  
Yield to the expectant ear  
Messages of life and cheer!

Darkness, lift thy weight intense,  
Silence, pass in music hence;  
By the Vision and the Word  
Bring the soul her rightful Lord!

I. M. CROAL.

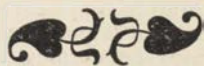


### Some Considerations of Dreaming.

**A** LONGSIDE of the world of matter of fact, separated by no definite temporal or spacial demarcation, there exists in some fashion another less substantial universe. We give each other a farewell before retiring to rest, and speak of "going to sleep" as though we were about to undertake a journey. The expression probably survives from an extremely primitive stage in the mental development of the race when the visions of the night received general deference and attention. Those apparently unaccountable and unearthly imaginations and fancies which people our imperfectly quiescent consciousness in repose have caused mankind to superstitiously but very excusably set them down to causes external to the physical order. Modern science dissipates their importance and imagined utility. Discoveries concerning the memory re-

veal the homely and mundane source of the materials of our dreams. We are at first unable to trace the odd and sometimes prosaic incidents of our nocturnal experiences, and would be inclined to asseverate that they have not been in all our thoughts. This is because, as must be explained, there are various sets of memories in some manner contained in the brain. The fancies of our dreams are usually fed upon deep-buried and out of the way strata of our remembrances, too old to be recognised. We may even have recorded on the cells of the cerebrum impressions made thereon when we were not giving our full attention to things around us, which consequently have failed to reach our waking consciousness, so that we can honestly swear that we know nothing of them. A notable, although partial, exception, however, must be admitted in the case of Coleridge's splendid fragment of "Kubla Khan." Under such circumstances there is no need of the convenient hypothesis of supernatural causes. Science, however, has not yet succeeded in removing the startling paradoxes and suggestive mysteries with which the illusions of sleep are surrounded. In spite of the normal worthlessness of these evidently abnormal operations of the thinking apparatus, the word "dream" remains practically synonymous with the ideal. The most spontaneous of our expressions of admiration is "as beautiful as a dream." Although, as has been shown, these phantasms are not original compositions of the mind, they are habitually regarded as the limit of our imaginations, as when we say, "I should never have dreamed of doing such and such a thing!" There is indeed a certain grotesque grandeur in the very freedom and inconsequence of the course of the dream world. The ubiquitous law of gravitation no longer oppresses us. We ascend and descend with the facility of imponderable spirits. We seem to enjoy a foretaste of those powers of aerial progression which the future holds in store for succeeding centuries. Here all the limitations of time and space are disregarded. Personal identity itself is not necessarily stable. It is childish to put down all that we do not understand to spiritual forces, notwithstanding that, from one point of view, namely, that man is a spirit and that he is really amenable to influences from the spiritual world, he would certainly be the more amenable to these when his material part is in a condition which is scientifically as well as poetically compared to death. The physical nature being quiescent, he might exert otherwise dormant spiritual powers. If dissolution of the body introduce to the spiritual universe, slumber and exhaustion of the same must furnish the closest approach to it without actually entering it. If extramundane communications are ever received, then sleep affords the most reasonable opportunity for them.

C. G. STUART-MENTEATH.



## A New Weather Prophet.

THE almanac issued under the mystic name of Zadkiel is an institution in many households. It is, so to speak, "filed for reference," being consulted not merely as an unimpeachable authority, but as one from which there is no appeal. Our readers are probably aware that each of its annual issues contains a hieroglyphic, which presents, in pictorial form, a bizarre prophecy of the events of the coming year. The events invariably bear out the prognostication. In fact, the symbolism of *Zadkiel's Almanac* is considerably more reliable than Nostradamus. Ordinary prophecies may be good void, but the faith which is built on *Zadkiel* does not fail; nor is the astrological competitor with good *Old Moore* ever in default with its believers. Its authority is a first principle, without which no reliable prophecy is possible. However, in one department of the art prophetic, *Zadkiel* has at length a rival, and that is in the important matter of weather. The barometer has been a liar from the beginning, and the Meteorological Society has hitherto had no chance with the astrological organ, for it has not had an infallible science at its back, but Nature, so to speak, has at length provided her own special prognosticator. Both *Zadkiel* and the Meteorological Society must defer henceforward to a new patent from Prague.

The immortal Lear, in his immortal "Book of Nonsense," has narrated to us a fact in the history of an oracular person of Prague, "who was always excessively vague." This is not the case, however, with the patent Prague prognosticator, the alliterative article which is going to defy competition in all matters connected with the strange doings of the most cross-grained of all creatures, that exceedingly Sauer-Kraut "clerk" who adjudicates the times and seasons, the days and hours, in their special and variable quantities. It is neither vague nor uncertain, but, like *Zadkiel*, it is always equal to the occasion, and has, moreover, the special advantage of prophesying before and not after the event. The Patent Prague Prognosticator is not the old-fashioned pound of fat bacon, which becomes soft and oily on the approach of wet weather; it is not the bunch of sea-weed, which is moist or dry according to the variations of climate. It is, in fact, a special line. It has a claim on science, and a claim on art. From the scientific standpoint it is—well, it is the Patent Prague Prognosticator. From the art standpoint, it is a landscape. We do not know why it is a landscape, except for the mathematical reason that there is no reason why it should not be. But, in any case, it is a landscape, and it is sold in Prague.

The special scientific aspect of this patent picture is that it is covered with the salts of cobalt, which are very sensitive to moisture, and in this instance are elevated to the extreme pitch of delicacy by the judicious admixture of gelatine. When the atmosphere becomes humid, as it generally does before a rain-storm, and as, we might add, it generally is in England, independent of rain-storms, the blue heaven of the picture turns to a dirty red hue, and all the other colours are strikingly changed. Thus it

serves as a weather prophet, rather more reliable than the goose-bone.

There is something truly elegant about this conception of a prophetic painting. It is so evidently preferable to the dead hieroglyphics of *Zadkiel*, it is so much more engaging than any dry calculations of meteorological science. We do not quite see how it can be patented. It is open to any one to mix cobalt with gelatine, and there can scarcely be any infringement of copyright in depicting a blue sky. Nevertheless, it is the Patent Prague Prognosticator, a thing of beauty, and permanently suggestive on the important question, whether it is going to rain. A little dirty red means a little moisture, as per usual; much dirtiness and an exceedingly sanguinary hue mean much rain, also per usual. We understand that the automatic prophet is about to be "placed" in England; there can be no doubt of its success, for it not only has a future before it, but the future within it. Let us hang it on our walls, and be thankful!



### Correspondence.

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

#### "THE UNKNOWN WORLD" AND THOMAS LAKE HARRIS.

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

SIR,—I trust that your modesty will not prevent you from inserting the following appreciative notice of your magazine:—T. L. Harris was recently asked what he thought of the U.W., as a spiritual journal. He replied in substance "Mr. Waite is making a strong, able, and dignified paper of it." In 1891 he wrote of the *New Life*, "No literary periodical of eminence ventures hitherto to broach the subject." THE U.W. therefore occupies the proud pre-eminence of being the first, and up to the present time, the only magazine which has opened its pages to a free presentation of the teachings of the *New Life*. Other periodicals have admitted articles against T.L.H., and have refused a reply, or at least mutilated what has been written. I desire at this juncture to mention two facts: (1) That the statements adverse to T.L.H., made in Mrs. Oliphant's biography of the late Laurence Oliphant—though doubtless published in the most perfect good faith—are not only *ex parte* statements, but are absolutely inaccurate. I write this from a full knowledge of both sides of the matter. (2) About a year ago an article,

adverse to T.L.H., appeared in *Borderland*, translated from the French. This was also translated and published by one of the sub-editors, during Mr. Stead's absence in America, in the most perfect good faith. However, it is not only inaccurate, and based upon misrepresentations made to the author, but the author himself, having obtained the true version of the matter, is preparing a series of articles in which the truth will be declared. But I must complain, not only as a friend of T.L.H., but as a lover of truth and justice, that the editor of *Borderland* has made no public retraction of these mis-statements, even though he has had a personal interview with T.L.H. and expressed himself as satisfied, and though his attention has been recently called to his omission.—Yours faithfully,

RESPIRO.

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### CONCERNING MONISM.

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

SIR,—I trust I may be allowed to make a few remarks anent the review of Prof. Haeckel's address, entitled "Monism," by "E.M.," in the February issue of the UNKNOWN WORLD.

Your reviewer, in criticising the validity of Prof. Haeckel's position in reference to energy, matter, and substance, makes the statement that it is impossible for substance to be made manifest except by force, and thus it becomes matter. This is, to say the least of it, a rather remarkable proposition, and so much so that one naturally wishes to see the evidence which is held to favour this extraordinary hypothesis, but apparently "E.M." considers such evidence superfluous since he does not bring forward any facts to support his theory.

In reference to personal immortality "E.M." maintains that it is anything but an unproven doctrine, and also claims to prove it. On reading through the rest of his criticism, and also the works which he is kind enough to refer us to, one finds not a shred of what may be considered as constituting evidence, but rather dogmatic theorizing.

In the opening paragraphs of this lengthy review, "E.M." says that for the Universe to exist, a duality, force and substance, is necessary, but later on we learn that a fresh factor is also necessary, a something to *energize force*, viz., will or desire. Moreover, he states that Materialism "postulates the stupendous miracle of getting something out of nothing, consciousness out of non-consciousness, mind out of no-mind." Materialism does nothing of the sort, it simply claims it to be the transformation and equivalence of forces. Just as heat from the sun may be stored up in the form of chemical energy in coal and pass through various changes, such as heat, electricity, light, magnetism, &c. Consciousness is simply the product of various physiological

functions, similarly as heat may be generated by the union of carbon and oxygen, or by the passage of a current of electricity along a wire which offers a certain amount of resistance to its flow.

It is a fact that the religious systems of Buddha and Moses do not enunciate the dogma of personal immortality, and it will ever remain so in spite of "E.M.'s" indignant denial. Again, if they are to be taken in any other than the literal meaning, it is quite another matter, and, if so, well, we may twist and distort them until they favour any preconceived notion under the sun. Also allowing that they are to a certain extent allegorical Mr Maitland would have to prove that his interpretation of these systems was the one originally intended, and, finally, that it is absolutely true.

The only tenable position afforded us by the present condition of knowledge in reference to personal immortality is that of "Not proven." That the work in question has been reviewed from an entirely one-sided and emotional point of view is self-evident, and reveals itself more especially in the following:—"By this we learn that Monism as expounded by Prof. Haeckel does not deny immortality but only that of the individual, as if there were any other sense in which *one cared about it or used the term.*" Thus, according to this, "E.M." is not impartial in his judgment, he blinds himself to evidence, and only accepts that which happens to please his fancy.—Yours truly,

CHARLES STRANGE.

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MRS. KINGSFORD AND MADAME  
BLAVATSKY.

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

SIR,—In his account of the relations between Madame Blavatsky and the Theosophical Society on the one side, and Mrs. Kingsford and myself on the other, Mr. Lillie has fallen into several misconceptions as strange as they are serious, for he speaks of Madame Blavatsky as having "obtained subjection over minds like those of Mr. Maitland, etc.," and "vanquished Dr. Anna Kingsford," and even undertakes to reveal what he calls "the secret of Madame Blavatsky's influence over genuine mystics like Anna Kingsford," by ascribing it to the latter having been previously "saturated with the teachings of Boehme and the fine old mystics, such as the Neoplatonists and Madame Guyon." These are allegations the whole of which I ask leave to meet with positive contradiction. Madame Blavatsky never for a moment exercised the smallest influence over either Mrs. Kingsford or myself, and so far from either of us having been "saturated" with the mysticism of the past, we only became aware of the existence of such a system of thought when, in the later stages of our own work, we sought in the records of the past for experiences

and teachings corresponding to those which we ourselves already had received from sources purely transcendental, the result of such research being to show indubitably that what we ourselves had thus received far surpassed in plenitude and purity all that before was in the world; and to qualify us to criticise, and to estimate the value of, any such system that might be propounded.

The very dates of our work ought to have shown Mr. Lillie the errors to which he was giving currency, as he cites not only my own "Story of the New Gospel of Interpretation," but the records of the Theosophical Society. It was in 1875 that the collaboration commenced, of which "The Perfect Way" was the first result, and this was published in 1881, at which time the Theosophical Society had its headquarters in India, and was without any intimation of the doctrines of Re-incarnation and Karma; which doctrines had received scientific statement as indefeasible truths in "The Perfect Way." And it was only through the recognition by "the Masters" of the Theosophical Society in India of "The Perfect Way," as containing what was substantially their own esoteric doctrine, of which for ages they had the sole possession, and of its being obtained at first hand from transcendental sources, that we, its writers, came to have any connection with the Theosophical Society. For we joined it by express pressing invitation as the only persons on this side who were capable of interpreting the Hindoo teaching. And that we quitted it was not, as Mr. Lillie asserts, on account of our discovery of trickery, but on account of the refusal of the Society to heed the demonstrations which we gave of the unreliability of the teaching purporting to come from the "Mahatmas," and of the total want of proof that such persons existed, or—if they existed—were responsible for those teachings. And it was in order to compose the division thus set up in the English branch that the Founders came to England in 1884, when first the two parties became acquainted. And so far from Madame Blavatsky "vanquishing," "subjecting," or otherwise "obtaining influence over" the minds of Mrs. Kingsford and myself, or in any way affecting our work, she utterly failed to reconcile us to her views and claims, or to retain us as members of her Society. And when, later, she came to know us personally and to respect us, she frankly admitted that we had been in the right in all our contentions, and our opponents in the wrong, even though she herself was one of the latter. Mr. Lillie's own narrative makes apparent the impossibility of her acquiring the influence which he ascribes to her. For he relates that on the very next day after her first meeting with Mrs. Kingsford, she attempted to play off on her a palpable trick as a miracle worked by the Masters, without in the smallest degree impressing Mrs. Kingsford with a sense of its reality. And this is by no means the only imposture on Madame Blavatsky's part of which he claims to have been informed by Mrs. Kingsford herself. Indeed, Mr. Lillie's account of the relations of Madame Blavatsky and Mrs. Kingsford is so far

from historical as to compel his readers to look to other sources for a really trustworthy account of Madame Blavatsky herself.

EDWARD MAITLAND.

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“THE CLOUD UPON THE SANCTUARY.”

To the Editor of “The Unknown World.”

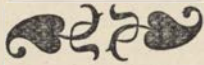
SIR,—What d'Eckartshansen says and demonstrates is most true. The Truth is being more and more approximated to, and the child brought forth by throes, in divers places and under various appearance, of recent years; and there was crying need that it should. The time for it draws near. Men have starved and despaired full long, and trying to feed contentedly on the wind the vast cravings of the mind and heart, and to find life in the dead. It is to be found, and is near. The day has dawned for which the many have waited. God's power will be yet in this nation, as it once was, which is the real desideratum, and is ever the *sine quâ non*.

Different terminology and mode of conception cause at present a good deal of variance—which then is apparent chiefly and destined to be but for a time. This is always the case when Truth is being rediscovered, and will be slowly dissolved. The tadpole's tail will be shed as more light is given.

At this time I will write no more—only add that the true way and secret is a magic which lies concealed and locked-up in all possible spheres of the Universe—as I can witness, having been shown it (more or less) in the Heavens, the conformation and conditions of the Earth, the History of Nations, that of Individuals, the Holy Scriptures, the Temple and Tabernacle, the Human Body, and the Great Pyramid—in all (as must be predicated) speaking the same glorious message, only by an endless play of symbols or signs. These are Truth's language, hieroglyphics truly, and which it will be given the children of the Light in the better day now slowly dawning to interpret into the language of men.

What glorious and wonderful revelations, and what a display of concurrent Truth will this afford, transporting souls alike with its novelty, beauty, symmetry, and abundance—an apocalypse from all domains of research and experience such as only poetry has foreshadowed, and which will itself anticipate the unfoldings of Heaven!

A. FOX (M.R.A.S., M.R.C.S., &c.)



### Answers to Correspondents.

NOTICE.—To facilitate the wishes of many correspondents, and to avoid a multiplicity of similar questions, the editor takes this opportunity of stating that any person desiring private information with regard to the conditions of initiation into the Order R.C., its affiliations, and the

Brotherhood of the New Life, may address letters under cover to him, when they will be forwarded to the proper quarters. It is distinctly to be understood that no responsibility will be accepted, nor does this notice create any presumption as to the success of individual applications.

M.C.L. (Wavertree) writes:—“I am delighted with your magazine, and think it will do more good in enlightening the people than any other publication of the kind. Persons of moderate means have only a slender chance of reading some of the most desirable books.” The translation of Eckartshansen is especially welcomed by this correspondent, who is also a student of Saint Martin. In reply to the other inquiry, something may be done later on to present the great mystic Gichtel to the readers of THE UNKNOWN WORLD, if not actually in its own columns, then probably in the special supplements already announced.

W.S. (Ireland).—Thanks for your two communications, but we must ask for your forbearance at the moment, as we are overcrowded with verse. Moreover, shorter contributions are, for obvious reasons, likely to have preference. We trust, however, that it will be only a matter of time, and indeed, well within the period which you name. The copyright, of course, is your own.

E.K. (Stanmore), writes:—“In the first instalment of her paper, *Our Intellectual Relation to the Unseen* (Vol. I., p. 229, etc.), Mrs. Boole speaks of the ‘Monk Gratry.’ Were there two Gratrys? The well-known Père Gratry, author of an able reply to Rénan, and to the *Philosophie Positive*, was not a monk, but a member of the community known as the Oratoire de France, which differs from the Oratory of St. Philip Neri, the one established in London, and of which Father Faber was a distinguished member. . . . The Oratory, both here and in France, is a religious community, not a monastic order.” We referred this question to Mrs. Boole, who has kindly replied as follows:—“I am sorry if I used the word ‘Monk’ in a sense technically incorrect; and am obliged to your correspondent for pointing out my error. The Oratorian, Père Gratry, was the author of the *Logique* to which I referred. The well-known book, *Les Sources*, consists largely of extracts from the *Logique*. Those extracts are usually offered to the public divorced from their natural connection with Gratry's masterly analysis of the mental process on which the Infinitesimal Calculus is based. So divorced, they form nothing but a rather superior ‘work of piety and edification.’ I am anxious to induce students to read them as they stand in the original work of Gratry, as a comment on the process of mathematical integration.”

THOMAS M. JOHNSON (Mass., U.S.A.) writes with reference to the inquiry of J.T.B. (U.W., vol. I., p. 285), that the book of Synesius, on the Philosopher's Stone, was reprinted in the third volume of *The Platonist*. We are glad to correct our mistake, which is perhaps

excusable as that admirable periodical did not circulate in England, at least to any considerable extent. In any case we can scarcely regret an error which has brought us into communication with Mr Johnson, who was the founder and editor of *The Platonist*, which deserved well of transcendentalists. Concerning the *THE UNKNOWN WORLD*, Mr Johnson is kind enough to say:—"The scholarship shewn in its pages makes it superior to all other periodicals of a similar character. The trouble with many of the contributors to theosophical or occult journals is, that they lack scholarship and intellectual culture. . . . *THE UNKNOWN WORLD* should certainly receive a hearty support from all students of superhuman science."

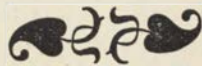
W.O. (Manchester).—We have noticed the paper sent us, as you will see. Concerning the proposal in your letter, an article on such a subject should be very interesting and valuable.

J.M. (Faversham).—We have forwarded the letter as requested.

M.C. (Erith).—We are not acquainted with "The Anointed Seraph," and we regret to say that the publishers have at present no second-hand copies of the other works which you name. A note of the inquiry will, however, be kept in the department to which it refers. A lending library in connection with *THE UNKNOWN WORLD* has been under consideration, as our correspondent will see by referring to vol. I., No. 5, p. 238, but a definite decision has not been reached up to the present in this matter.

E.M.C. (Gravesend).—We shall certainly respect the confidence which you have placed in us, and, when the time comes, shall be glad to receive the "message." In the meantime we are pleased to receive your congratulations on the excellence of *THE UNKNOWN WORLD*.

MYSTICUS.—Many thanks for the second sketch, which is more delicate and beautiful than the first. We may endeavour to reproduce it in a future issue. The notice at the head of this column will no doubt interest you in connection with a matter which was mentioned last month in our reply to your inquiry. The information which you give us of your progress is exceedingly gratifying. We think it would be premature to attempt introducing the drawings to the public on your own responsibility till the faculty has been further developed.



### Reviews.

THE BUILDING OF THE KOSMOS, by Annie Besant.  
London: Theosophical Publishing Society, 7  
Duke Street, Adelphi, W.C.

These lectures were delivered at the eighteenth annual convention of the Theosophical Society at Adyar, Madras, during the closing days of 1893. They were published in the present permanent form at the end of last year. It is difficult to review everything which comes to hand as quickly as our goodwill towards all transcendental literature naturally prompts us, and we have been some time in acknowledging the interest and importance which attach to this book. Many reasonably curious people of the outside world continue to speculate about the "conversion of Mrs. Besant to Theosophy," which they regard, in so far as they can define their standpoint, as a modernised interpretation of Buddhism floated upon the market of European thought by the motive power of bogus miracles. The problem would cease to be inscrutable if they could only understand that Mrs. Besant has become a Mystic attached to the extreme Oriental tradition, and that the transition from Agnosticism to Mysticism is by a short and easy path—*brevis manu ductio*—as one book at least in modern transcendental literature has been at the pains to point out. For our own part, there is only one of these lectures which affects us vitally, and it is that upon Yoga. We have long since surrendered the physical Kosmos. For a long period of time we clung conservatively to the orthography of our ancestors who were not much instructed in Hellenics, and invariably wrote it with a C, but we found no light on the path. And since then we have tried it with another initial letter dear to Oxonian freshmen, but it has still failed us. It was about the same period that we put by good sense in despair and in the desire for knowledge made our peace with a Q headed Kabbalah, hoping to come to an understanding with the mystery of Ensoph, but the variation did not help us. We incline towards the standpoint of that latest and greatest agnostic who also has a heart of Mysticism, Professor Huxley, and it is plain to us as to him that there is one thing in the universe which is not force, which is not matter, which is not "any conceivable modification of either," but it gives us "our one certainty," namely, the "existence of the mental world," while "that of Kraft and staff (force and matter) falls into the rank of, at best, a highly probable hypothesis." In other words, we have ceased to look without for a source of illumination. The external world is a suggestion to the soul. The building up of the interior man—that is the grand speculation that is the Divine experiment, and those who are committed to the enterprise will regard any speculations upon the Building of the Kosmos as indeed of secondary interest. The impression left by the first part of Mrs. Besant's book is that it has precisely that quality of ingenuity which is admirable on account of its skill, but does not produce anything approaching a conviction. It is comparable in all respects to the special pleadings of accomplished Christian divines who are also students of physical science when they undertake to harmonise modern knowledge with the Mosaic account of the creation. It is exceedingly apt and clever; it is



put well, almost glibly; it looks tricky and fascinating; but everyone is quite well aware that it is thin and brittle, and will be exploded shortly. There is scarcely any kind of symbolism which cannot be pressed into this service, and such interpretations of symbolism neither can nor should be taken seriously. But the chapter on Yoga, though it seems to us to be needlessly encumbered with Oriental terms for which equivalents might have been found, is a real contribution to our knowledge, and to that part of our knowledge which we most desire to see increased. At the same time, here as elsewhere Mrs. Besant speaks of Christianity as she might speak of the Salt Lake cult, as something much too small and too recent to call for serious notice, but if it be noticeable at all, it is on account of its concurrence with olden teaching. But this is to be expected from a lady who says that the need for worship will find its completest satisfaction in exoteric Hinduism. Mrs. Besant's book has two objects—to "vindicate the position that within the Hindû Scriptures you may find Philosophy, Science, and Religion of the deepest, of the widest, and of the most inspiring kind," and "to show the value of the teachings of H. P. Blavatsky as a guide to the obscurer meanings of the Hindû sacred books." There is, however, only one reference to the Founder of the Theosophical Society throughout these lectures.

*The New Age*, which is a magazine of spiritual knowledge and psychical research, published at Edinburgh under the editorship of Mr. Alexander Duguid, is fortunate in possessing Mr. William Oxley as one of its frequent contributors. In a recent issue there is a paper on "Religious Beliefs, Ancient and Modern," in which Mr. Oxley shews some of the most obvious points of contact between the faith of ancient Egypt and that of the Christian Church. *The New Age* has also an editorial article on the future of the Theosophical Society, including an unpublished letter from Colonel Olcott, by which it appears that so far back as 1887 Mr. Oxley, at that time a "diligent student" of astrology, had worked out a horoscope of the Society, and had plainly indicated the crisis of 1895.

*The Freemasons' Calendar and Pocket Book* for the current year, published by George Kenning, Great Queen Street, W.C., contains in a very neat and handy form, and in a serviceable cover of limp roan, a great deal of information which will be valued by those of our readers who belong to the worshipful fraternity, about which all Mystics—whether they are Masons or not—cannot fail to be interested. Besides the usual features of a portable almanac there is a complete list of the Regular Lodges and Royal Arch Chapters, with their places and times of meeting, a table of the Grand Lodge Offices, Masters, Stewards, etc., both past and present, an account of remarkable occurrences in Masonry, Chronological Notes, etc. The Masonic Fraternity is a brilliant chapter in the history of Mysticism, though for the most part the Mystic element in the Order is repudiated by its existing representatives.

IMAGINATION IN DREAMS AND THEIR STUDY, by Frederick Greenwood. London: John Lane, 1894.

A large circle of readers has been charmed by Mr. Greenwood's suggestive and beautiful book, though our transcendental contemporary *Light*, with a confusion which is rare in its columns, has identified the graceful essayist of the Bodley Head with the eccentric "Amateur Casual," author of *London Deeps*. Mr. Frederick Greenwood no doubt has had strange experiences in the world of mind, but they are not to be connected with the experiences of Mr. James Greenwood and "the fight between a man and a dog." We have said that *Imagination in Dreams* is a suggestive book; it is, in fact, a very well reasoned plea for the scientific investigation of the nature and causes of dreaming, and in the following lucid illustration the hypothesis which passes current in the matter of dream-experience is most aptly exposed. "A man takes into his hand an instrument called a pen; he dips one end into a fluid (usually black) called ink; and with the ink at the end of the pen he makes a variety of marks on white or blue-tinted paper. And there is no more to be said about the writing of a book; the explanation is ample and complete." The chief thesis expounded by Mr. Greenwood is that day-dreams and dreams of sleep are essentially the same, but they differ in vividness, force, wildness, intensity, &c. The dominant factor in the production of either class is the imagination, and not Eliphaz Levi himself could attribute more miraculous properties to that faculty than does the author of *Imagination in Dreams*. However, he endows the imagination working in dreams with wider limits than the imagination awake, and from certain data cited he is inclined to infer that it can "assume in dreams the function of other and very different qualities, and do in a moment what they whose proper business it was failed to achieve in hours of laborious effort. We have compared Mr. Greenwood with the great French magus whom in matters transcendental one is always forced to quote, to admire, and to quarrel with. "The intelligence and the will of man," says Levi, "are instruments of incalculable power and compass, but intelligence and will have for their helpmeet and instrument an almost unknown faculty, the omnipotence of which belongs solely to the domain of magic: I allude to the imagination, which the cabalists call the *diaphane* or the *translucid*. Imagination, in truth, is, so to speak, the eye of the soul; the forms of things are designed and preserved therein; thereby we behold the reflections of the invisible world; it is the glass of visions, the apparatus of magical life." And Mr. Greenwood says, after his more sober yet charming manner: "When we have ascended to the topmost height of what we know imagination can do we become aware that its potentialities may rise infinitely higher: far and far beyond sight." From one illustrious source we have heard already concerning the "scientific use of the imagination." Mr. Greenwood argues for the scientific study of the imagination in connection with dreaming, and he offers evidence which cannot be overlooked, which

is indeed so strong as to seem unanswerable on any supposition but his own. At the same time he claims only to be tentative, suggestive, discursive, fragmentary, a collector of material, not a builder. However, he is more than he claims, and his graceful book may be read profitably in connection with Carl du Prel's elaborate *Philosophy of Mysticism*.

ST. PAUL'S EPISTLES IN MODERN ENGLISH, translated direct from the Original Greek Texts, with the author's own division of the subject matter restored. By Ferrar Fenton. London: Digby, Long, and Co., 18, Bouverie Street, E.C., 1895.

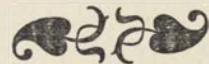
The merit of this enterprise must be sought rather in the conception than in the care or quality of the execution. Mr Fenton states that at twenty years of age, he arrived at an important discovery, namely, that modern science is based on the doctrine of law, and that this doctrine "only finds its clear and perfect exposition in the epistles of St. Paul." At the same time it has been completely missed by the authors of the accepted versions. We are prepared to find anything in St. Paul, with a little seeking, from the doctrines of absorption and Nirvana to the plurality of wives and worlds, so we concede was "doctrine of law." Well, Mr Fenton determined to qualify himself for making a free and independent translation in which the ideas of the original should be expressed with the vigour and distinctness made possible by dispensing with the time-honoured and venerable terminology of the authorised version, and with the associations that it necessarily involves. From that date he adopted the precaution of never reading the New Testament except in the original Greek.

Now, in the first place, we do not particularly see how Mr Fenton's vernacular helps to make clearer the doctrine of law in St. Paul's epistles. In the second place, we entirely object to the special dialect of "modern English" which Nemesis has controlled him to select; we object to "Godseeker," to "enrightouser of the sinful," and to everything else which Mr Fenton is pleased to term English. We object to regard it as English, and we should definitely on all grounds of good taste and good feeling prefer St. Paul's epistles in the vernacular of Mile End. In the third place, we object to Mr. Fenton's rendering, and should much like to know what he means by the "original Greek texts." Does he refer to the text of Scholtz, or of Griesbachus, or the *Textus Receptus*, or that of the Revised Version, or is it a text of his own? Some of his renderings favour the last supposition. For it is difficult to understand on what principle he renders Rom. iii., 9: "For we have all, both Jew and Greek, decided to serve sin." Was there a misprint in his text, such as which occurs in i., 21 of his translation? Or is it that προαιρεομαι has been taken by Mr Fenton for προαιτιαομαι? These things are serious in a "fourth edition, carefully revised and corrected." On another score we object to the rendering of "spiritual gifts" by "mental powers," of "prophet" by "orator," and of δυναμεις by "statesmen." We trust earnestly that Mr. Fenton will abandon his enterprise to issue

the whole New Testament "in the same style." *Ab omni malo, &c.*

SHE PROPOSES. By an old officer. London: E. W. Allen, 4, Ave Maria Lane, E.C., 1894.

A book which has been written "in remembrance of one who said 'I wait'" is probably something more than a story, and there is much in this volume which is possible and likely to be true. When an author is not conversant with literary methods, the fact will, of course, betray itself. It does so usually in the mere question of form. Here is a well-printed and nicely bound volume which appears without a fore-title and gives its printer's imprint a precedence over that of the publisher. The presumption created by these points is confirmed on perusal. It is probably the first enterprise of the author in the matter of narrative, and the absence of literary experience is evident throughout. At the same time the book shows power, observation, and reflection, and we confess to have read it with more pleasure than many a more finished creation. There are incongruities, and towards the end there is one damaging absurdity, and that is the sudden accession of the hero to a fortune of sixteen millions under the will of an old man who had been engaged in business in South America. To all intents and purposes the narrative could have conveyed its obvious lesson of unselfish benevolence without entering into colossal figures. Nor is the concealment of all this wealth by the heroine's father quite clear in its object, quite in harmony with his character, or quite to be justified even on the author's own maxim that "in a modified sense, the end justifies the means." We also regret seriously the long and dreary speeches which the heroine is made to speak under control. All this spiritualistic part is rubbish, which weights and spoils a book that is otherwise very fair reading, honourably motived, and possessing some literary promise.



### 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 to the pages devoted to Reviews. It will not include articles in Periodical Literature, as those will be otherwise dealt with.

**THE PRACTICAL VALUE OF RELIGIOUS BELIEF.** An Argument addressed to an Agnostic. By Henry Smith. London: Elliott Stock, 62 Paternoster Row. 1894.

Mr. Smith's pamphlet belongs to that large class of literature which may be described as exceedingly well intended, and it has the merit of being put quite clearly and simply, one point excepted. At the same time there is no special novelty either in idea or treatment. To this the writer may obviously reply that he does not pretend to originality. He is restating a case which needs to be restated frequently, and at the same time had better be expressed after the old manner. We may accept the explanation, but it is not thus that epoch-making literature is produced. For all that we have read Mr. Smith's pamphlet with interest, and even with concern. For our part we are convinced that to begin a defence of religion from the ethical side is to begin wrongly, though the author is not to be blamed for doing what so many hundreds of really brilliant and powerful writers have done before him. His arguments are not satisfactory, but that is largely the fault of his standpoint. The argument from ethics is like that from design, indifferently difficult to maintain and to impeach. It must be relegated to the region of Paley and the watch theory. Mr. Smith's thesis is that religion is the mainstay of morality, and the agnostic removes that mainstay at his peril. To such a defence it is naturally of little moment whether religion be true or not, and with this difficulty the writer has to manage as he best can. But a difficulty it is, and he feels it. He is aware also that faith, in the intellectual order, must be distinguished from knowledge, and that therefore religion for him can possess only a lower degree of certitude. God is a hypothesis which attempts to put an amiable construction on an unamiable universe. The alternative standpoint of the agnostic would be that whether there be a God or not, it is certain that He is insufficiently manifested in his creation to be otherwise than inferentially uncertain. It is not surprising that when he refers to religious belief Mr. Smith does not use the language of certitude, nor that a perusal of his pamphlet leaves behind a vague impression as to what he understands by religion. His utilitarian theory would bid man believe anything which would help to keep his moral virtue about his person. It is to be feared that all the thread and needles of exoteric religious doctrine have failed to keep that garment in a creditable state of repair. Moreover, Mr. Smith does not believe in free will, and this does not help his case. There is much, however, beyond the mere spirit and intention of the booklet which deserves well of the reader, as when, for

example, he observes that the world must have something more than morality. This is so true that for this reason precisely we object to his defence of religion on purely moral and utilitarian grounds. Religion must be something more than a nostrum for our moral diseases if it is even to be a mainstay of morality. At the same time, to teach that man is rewarded for virtue and punished for vice in this life is insufficient, we should agree, in two ways. It is insufficient to propose a future material benefit as a substitute for an immediate physical enjoyment. And, in the second place, men mostly reckon that they will have wit enough to escape the penalty which threatens the violation of the moral law, and the "providence of modern science" is close at hand to assist them in defrauding it, within certain broad limits. Virtue is so much her own reward that she is left by men to enjoy it, for the most part without disputing the possession.

**WHAT DO I BELIEVE?** Two Essays in justification of the Argument advanced in "The Practical Value of Religious Belief." By Henry Smith. London: Watts and Co., 17 Johnson's Court, Fleet Street, E.C.

Mr. Smith's friends failed to understand what he was, what he believed, or what he tried to teach in his previous writings, and he again comes forward to explain at more length than in the preceding pamphlet. "I have not," he tells us, "discussed whether the teachings of religion are true or false . . . My argument is that religious convictions will cause, and always have caused, men to lead virtuous lives;" and he attempts further on a definition of religion which is altogether too imperfect for criticism, namely, that "religion is duty to God." Unconsciously, or otherwise, he afterwards admits its inadequacy when he says that there are actions which spring from a higher motive than that of doing one's duty; but it is evident throughout that Mr. Smith's sphere of spiritual experience is wholly confined to that which is called natural religion. There is much which is good and sensible in this later pamphlet, its chief defect being the confused philosophy of free will. It would be useless to tell Mr. Smith that the grounds of faith are in the supersensuous world. We fear there is no doubt that he has again failed to explain himself, except upon one point, namely, that the perfect man is producible by a process of breeding, understood physically, sexually, and educationally. Were it true, the process would be impracticable; but imagine the evolution of the seven gifts and twelve fruits of the spirit under a stud-farm system. Our friend is well-intentioned, and is welcome in the free deliberations of our mystic council; but still it is neither flesh nor blood can inherit that kingdom of God which is within us.

**THE PILGRIMS: An Allegory of the Soul's Progress from the Earthly to the**

Heavenly State, familiarly told, and including a Blast from the Ram's Horn against Babel, and another cry against the Altar of Jeroboam, with a faithful Looking-Glass for the World. By Charles Fox, M.R.A.S., M.R.C.S., etc. *Of the author only*, Martock, Somerset. 2s 6d.

This book was issued originally some four or five years ago and in a more public manner than its present imprint would suggest, but though a faithful looking-glass for the world it does not reflect those mirages which the world, for the most part, wishes to behold, and therefore men did not look into it. It was practically passed over even by the psychological press. A magazine, also psychological, but not given over to sorceries, will do well to direct attention to *The Pilgrims* and its author. Mr. Charles Fox, we believe, is a direct descendant of the founder of the Society of Friends. That he is Mystic as well as Quaker will be seen from a letter which we have pleasure in publishing elsewhere in this issue. Not all Friends are perhaps Mystics, but every true Quaker must at least be the friend of the Mystics. We should be honestly glad if all our readers would undertake to get this book, for two reasons—firstly, because it is good reading and, secondly, because its extensive sale might enable the author to issue an important MS. which we know to be completed and treating mystically of the Pyramids. Having said that it is a good book we must explain after what manner. The conventional allegory of the John Bunyan type is not very pleasing to our minds or attractive to our literary tastes. We do not much appreciate it in Bunyan, though in his way he is a master, nor in Mr. Robert Buchanan, nor in the *Homeward* of Father Rawes. We like and commend *The Pilgrims* not because it is a conventional allegory, but in spite of that. It is a book of terse maxims, and strong occasional touches, and keen insight, and loving counsel. Its quaint and coloured title takes the mind back two centuries at least; its dedication is touching and perfect; indeed, it would be unjust to quote it; it should be reserved for the readers of the work. The preface has the subtle touch of indirection, which at first is a difficulty and then a pleasure. And it has wise words—for example: "As it [the world] was all before our first parents when cast out of Eden, it is (and has to be) behind those who return to Paradise." And elsewhere that is a very pungent reversal which observes that the Christian Church was converted to the Emperor Constantine, and to its fearful injury. That is not less bitter than true. The allegory itself deals with "the Soul's secret experience, the state of the churches and of the world." "The successive degrees of the Soul's course" are exhibited sufficiently, as, it is hoped, "to incite to seek the Experimental, which is the only satisfactory knowledge of these things, where wanting, from the Sole Source and Teacher of Pure Truth in the Inward Parts, and to a study of the Interior Writings of the Saints." If we may be conventional, in concluding this ourselves, at its present price it is one of the cheapest books that have been classified in this *Guide*.

## Editorial Notices.

Correspondents who are looking anxiously for the further papers on *The Rosicrucian Mystery* and *What is Alchemy?* may feel assured that the postponement has taken place in their own interest. An opportunity for obtaining information on certain important points has unexpectedly occurred, but both series will be resumed in an early issue.

+ +

The publishers have prepared a handsome ornamental cloth case for binding the first volume of THE UNKNOWN WORLD, and it can now be supplied to subscribers direct, or by order through any bookseller, 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, 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.

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

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

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

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MARCH 15TH, 1895.

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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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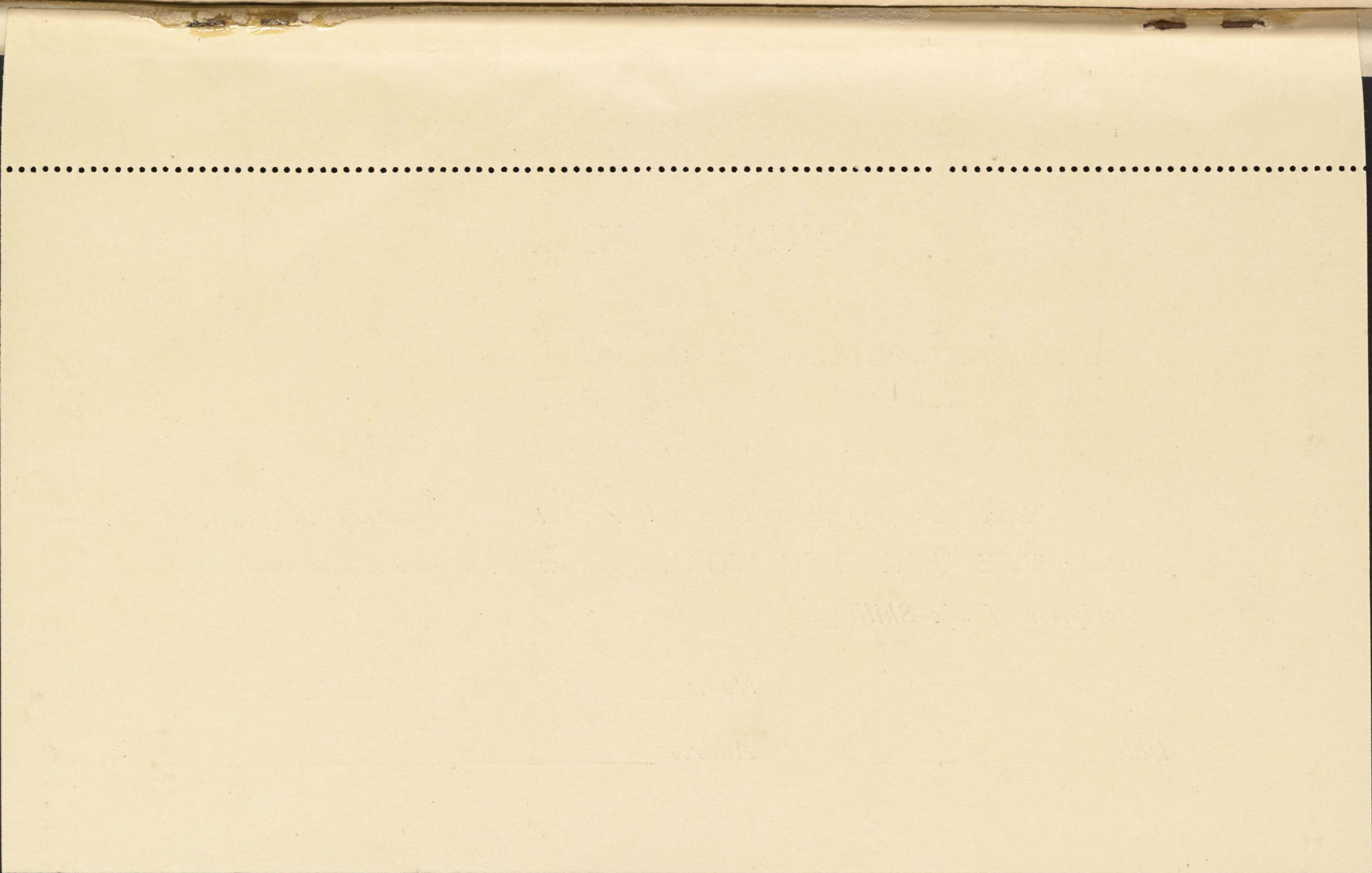
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