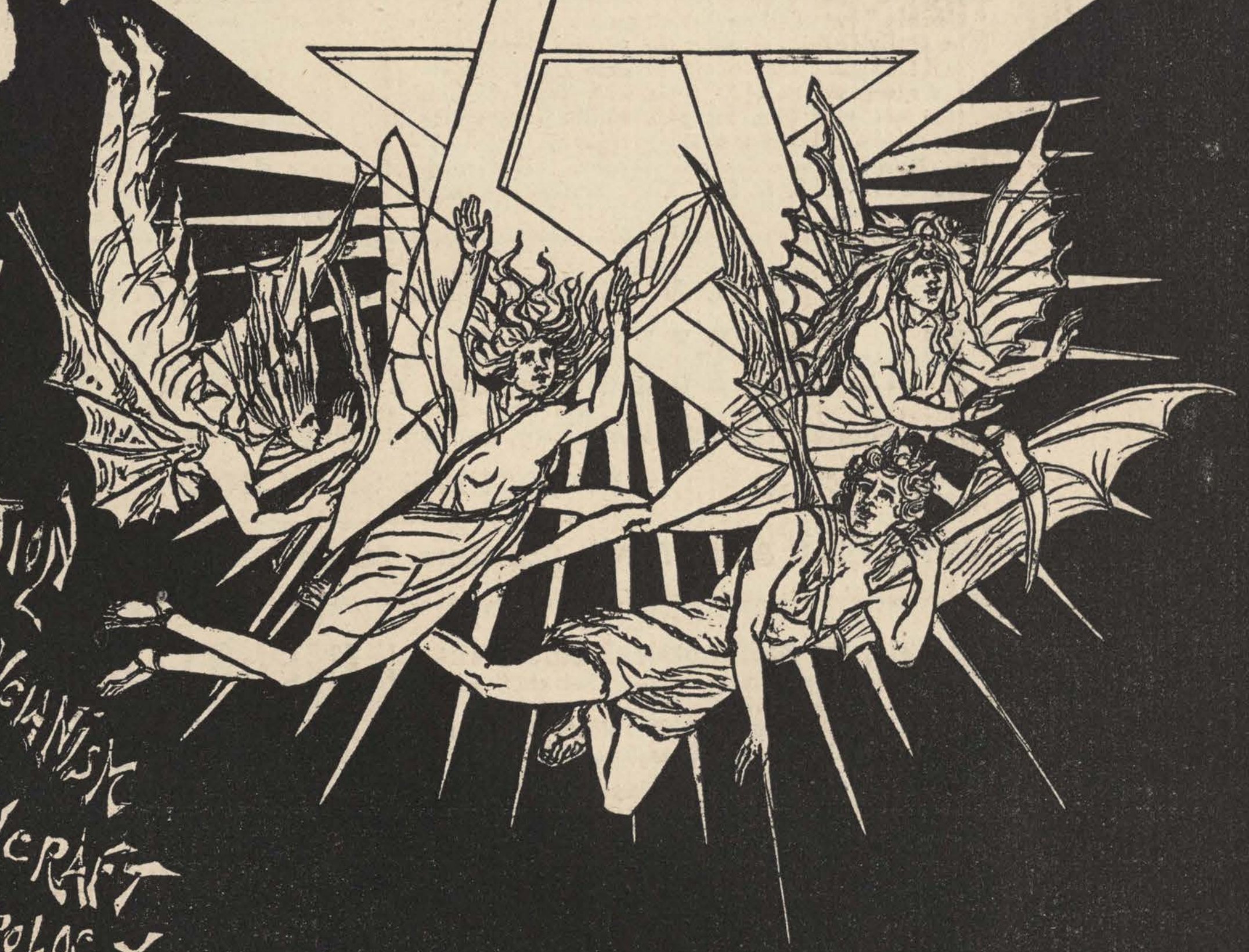


No. 4.—VOL. II. MAY 15th, 1895.

THE SENSITIVE WORLD

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ΕΦΘΟ

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**IMPORTANT NOTICE
 TO OUR READERS,
 See Page 3 of this Cover.**

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.

VOL. II.—No. 4.

MAY 15TH, 1895.

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Within and Without.

THE Crisis in the Theosophical Society is practically a thing of the past, and so far as human judgment can discern, the simplest and wisest course has been adopted. It was necessary for Mr. Judge to go; time and opportunity for explanation did not lighten appreciably the grave charges which had been preferred against him; and other grievances similar in their character have even recently transpired. It is well, therefore, that he has gone, even though he has taken with him the great bulk of the American section. This schism has undoubtedly weakened the Society numerically, but it has left it unencumbered; and the separation of the offending member has perhaps saved the whole from mortification. The schemes of disintegration, previously in the air, are now silenced; and most of those who were tempted in the fever of the recent excitement to take action more or less inimical, are con-

scious now that the general sense of the Society was directed rightly when it decided to remain inactive.



A SMALL percentage of the American section remains in corporate union with the European, and perhaps the most severe blow which Mr. Judge has received on his own side of the Atlantic is the loss of Mr. Alexander Fullerton. Mr. Judge's connection becomes from this time forward a personal and private enterprise, divorced from any source of inspiration which may inhere in the centre of the whole. Assuming that the whole is guided, though possibly somewhat inscrutably, by a wisdom which is not of this world, it would be absurd to suppose that there can be in the future any direct leading accorded to Mr. Judge's association. That will probably subsist so long as the transcendental illusions of its president find favour with the members thereof. But there is no doubt that Theosophy, as understood by Theosophists, is practically dead in America.



THE separation which has been good for the Society is in a manner good for the offender; the task of further vindication can be now eluded; as regards the parent lodges it is of course useless, and as regards those who have cast in their lot with him, it was perhaps never necessary. It is fortunately still outside the lines of our own mission to adjudicate between Mr. Judge and his accusers. We are unable to draw other than one inference from the evidence which has been

published, but we have no authority to condemn him, or to put the worst construction on his motives; he is to some extent excused by his accusers, who regard him as the victim of forces which, in the transcendental order, work for evil. That appears to be a far-fetched hypothesis, from the standpoint of ordinary criticism, but we ourselves have no special right to rule upon it, and Mr. Judge may now be left to be dealt with ultimately by his own higher self.



A MOST memorable and epoch-making work has just been issued in the 24th Transaction of the London Lodge of the Theosophical Society, being an extension of the lecture delivered some months ago by Mr. C. E. Leadbeater, as we noted at the time in these columns. In its present form it is almost of the bulk of a volume, but many ordinary volumes of occult literature would be insignificant in value beside it. With the data upon which the research that it represents has been founded, we are not put in acquaintance, but it claims to be the result of first-hand knowledge and experience; not, however, the experience or knowledge of one unassisted investigator; on the contrary, it is the outcome of a collective enterprise on the part of an inner circle of the London Lodge, and the experience of each person has been checked at all points by his collaborators.



It is therefore not merely a synopsis of information already scattered through occult literature; it is this indeed, but it is more; for the old knowledge has been supplemented by facts recently discovered. At the same time, the latter are not offered as of authority, but are given for what they are worth, though every precaution has been taken to ensure accuracy, "no fact, old or new, being admitted unless it has been confirmed by the testimony of at least two independent trained investigators among ourselves, and has also been passed as correct by older students, whose knowledge on these points is necessarily much greater than ours."



No doubt the rough and untutored, though,

on the whole, well-meaning, criticism of some persons who are included in the camp of psychology, will at once demand names and dates, with other things required for legal evidence; no doubt, also, they will fail to obtain them, and, so failing, will be honestly angry at what will seem to them mere unsupported affirmation. But they will be quite wrong, not, indeed, in the bare fact that evidence should be the warrant of assertion, but in the kind of evidence which they demand. The Society which has published this document is not a secret fraternity, and beyond the reach of ordinary people, nor are its inner circles set apart from the ordinary members. No doubt anyone possessed of the proper spirit can obtain entrance therein, with ample opportunity of knowing anything that he is capable of learning. In such a case then as this, it is a pity to stand outside and cavil if it be possible to pass within and ascertain.



THIS is scarcely a place for a formal review of the Transaction concerning the *Astral Plane*, but it is notable for its clearness and for that special kind of method in setting out which is inseparable from the imaginative faculty, for we take it that the psychic gift which makes possible cognition on the Astral, is part of the faculty of imagination, taken in its true sense, that is, in the sense which was attributed to it, for example, by Eliphas Levi when he discoursed on the Diaphane and the Translucid. The first section deals with the scenery of the Astral World, and the second with the inhabitants, the second being by far the more discursive and important part, entering very fully into the various human, non-human, and artificial denizens of Kâmalôka; it is a great gain—whatever the ultimate value of these researches—that so much information, both original and collected, is thus brought into focus, and exhibited with such great lucidity that comprehensive and definite knowledge will be brought away from it even by the unequipped reader.



SOME of our readers will be acquainted with the controversy concerning the "Cyprian Priestess." It is a question of spirit photography, and whether an apparition

which has been in the habit of communicating frequently and in various ways through the mediumship of Mr. David Duguid, did or did not assume, for the purpose of the camera, the likeness of a well-known picture. Mystic artists and Christian mystics have been ensnared, and some of them unwillingly enough, into this controversy. What few persons seem to realise is that prove what one may in these matters, it is very difficult really to settle anything. Spirit photography is unfortunately one of the inexact sciences, and has seldom ultimately given satisfaction to anybody.



WELL, the "Cyprian Priestess" controversy is reaching an acute stage. The latest contributor to the literature of the debate on this question is the Editor of a Continental journal devoted to occult matters. This gentleman, who appears to be an expert on photographic matters, expresses his firm conviction that none of the alleged spirit photographs representing the "Cyprian Priestess" are portraits of an actual person. There is, he considers, a fixity and immobility about each of the pictorial representations which effectually disposes of such an idea; indeed they are strongly suggestive of each portrait being simply a copy of some original design, whether objective or subjective. That the actual picture "Night," by the German artist, and the "spirit photograph" of the Priestess, are suspiciously alike, even the advocates of spirit photography do not deny.



THERE is, however, one cause for satisfaction in this dispute. A number of large issues turn more or less directly upon the point at stake in the present controversy. The disputants have at last something clear and tangible upon which to test the accuracy of their divergent views, and we may reasonably hope that some definite truth will now be struck out. Hitherto much of the variance between two of the principal schools of mystical research has

been confined to a sort of random and irregular warfare on the more nebulous points of doctrine. Now that there is something more palpable and significant at issue, we may look for some discovery that will haply be of practical value in future researches.



MESSRS. James Elliott & Co. announce for immediate publication another and important addition to that now well-known series of alchemical works which has been one of their specialties in enterprise, and has been praised by the press, if for nothing else, at least for the sumptuous method of its production. The new work is the *Turba Philosophorum*, that is, "The Assembly of Philosophers," otherwise the Code of Truth, the Book of the Truth in the Art, or the Third Pythagorical Synod, being the sole survivor of the Trilogy. There is no doubt that very considerable interest attaches to this treatise. No translation has ever been published in England, though an unsatisfactory manuscript version derived from the French is preserved in the British Museum. The *Turba* is a great authority to which all the mediæval alchemists appeal, and it ranks next to Hermes. It was written in Hebrew or Arabic, and the original, though now lost, is almost certainly anterior to the Arabian or Syriac treatises, which have been edited by M. Berthelot, including the genuine works of Geber. Furthermore, it connects in a most curious manner with the Byzantine alchemists and the papyrus of Leyden.



THE translation is the work of the editor of THE UNKNOWN WORLD, and is elucidated by copious annotations from the Greek alchemists, giving all the most important variations in the text of the shorter recension, which was printed by Mangetus in his great library of the Latin alchemists. In the introduction prefixed to the work an attempt is made to trace the history and influence of the treatise. This edition of the *Turba Philosophorum*

will be ready early in June, and the price will be about five shillings.



MESSRS. James Elliot & Co. are also passing through the press a very choicely printed edition of Mr. Victor Wyldes' important practical handbook, entitled "Psychometria," which, at the low price of one shilling, will, it is anticipated, command an extensive sale. Mr. Wyldes is well known as a healer and psychometrist, and has important testimonials from many leading physicians throughout the kingdom. His little handbook is written with singular clearness, and is an important contribution to the sciences in which he is a specialist. As the edition will be limited, it is important that application for copies should be made at once to the publishers.



THE publishers of THE UNKNOWN WORLD have decided to print, in a small and very carefully produced edition, a literal prose translation of that remarkable didactic poem, entitled "The Zodiac of Life," written in Latin hexameter verse, by Marcellus Palingenius Stellatus, early examples of which are extremely scarce, and command a very high price when obtainable in the book-market. In the first number of THE UNKNOWN WORLD the attention of students was directed to this exceedingly curious work and to the author's reputed connection with the higher mysteries of Alchemy, so that it is only necessary to add that the edition will be shortly ready and will be issued in two volumes, in the first instance to subscribers only, 250 copies being alone available to the public.

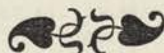


MESSRS. James Elliott & Co. are also preparing, under the supervision of a professional astrologer and chiromancist, who is in the possession of a secret code and has had access to important oriental treatises generally unknown, three charts dealing with Astrology, Phrenology, and Palmistry; these charts, besides being very curious, are designed to give instructive results. It is intended to issue the

three separately in cabinet size at sixpence each.



THE special attention of the readers of THE UNKNOWN WORLD is directed to the advertisement which appears in the supplement of this issue announcing an important new addition to the business hitherto carried on at these offices. We refer to the circulating library which will be inaugurated on June 1st., and wherein for the ordinary annual subscription of One Guinea, a considerable and representative body of the literature of Occultism will be placed within reach of persons who have been hitherto precluded from its study by the expensive character of the works. This important department has been inaugurated at the request of many of our readers. Some particulars will be found in the advertisement to which reference has been made, and the form of subscription which accompanies this number should be filled up at once and returned to the publishers with a remittance for the amount specified.



The Shining Pyramid.

BY ARTHUR MACHEN,

AUTHOR OF "THE GREAT GOD PAN."

THE ARROW-HEAD CHARACTER.

"HAUNTED, you said?"

"Yes, haunted. Don't you remember, when I saw you three years ago, you told me about your place in the west with the ancient woods hanging all about it, and the wild domed hills, and the ragged land? It has always remained a sort of enchanted picture in my mind as I sit at my desk and hear the traffic rattling in the street in the midst of whirling London. But when did you come up?"

"The fact is, Dyson, I have only just got out of the train. I drove to the station early this morning and caught the 10'45."

"Well, I am very glad you looked in on me. How have you been getting on

since we last met? There is no Mrs. Vaughan, I suppose?"

"No," said Vaughan, "I am still a hermit, like yourself. I have done nothing but loaf about."

Vaughan had lit his pipe and sat in the elbow chair, fidgetting and glancing about him in a somewhat dazed and restless manner. Dyson had wheeled round his chair when his visitor entered, and sat with one arm fondly reclining on the desk of his bureau, and touching the litter of manuscript.

"And you are still engaged in the old task?" said Vaughan, pointing to the pile of papers and the teeming pigeon-holes.

"Yes, the vain pursuit of literature, as idle as alchemy, and as entrancing. But you have come to town for some time I suppose; what shall we do to-night?"

"Well, I rather wanted you to try a few days with me down in the west. It would do you a lot of good, I'm sure."

"You are very kind, Vaughan, but London in September is hard to leave. Doré could not have designed anything more wonderful and mystic than Oxford Street as I saw it the other evening; the sunset flaming, the blue haze transmuting the plain street into a road 'far in the spiritual city.'"

"I should like you to come down though. You would enjoy roaming over our hills. Does this racket go on all day and all night? It quite bewilders me; I wonder how you can work through it. I am sure you would revel in the great peace of my old home among the woods."

Vaughan lit his pipe again, and looked anxiously at Dyson to see if his inducements had had any effect, but the man of letters shook his head, smiling, and vowed in his heart a firm allegiance to the streets.

"You cannot tempt me," he said.

"Well, you may be right. Perhaps, after all, I was wrong to speak of the peace of the country. There, when a tragedy does occur, it is like a stone thrown into a pond; the circles of disturbance keep on widening, and it seems as if the water would never be still again."

"Have you ever any tragedies where you are?"

"I can hardly say that. But I was a good deal disturbed about a month ago by something that happened; it may or may not have been a tragedy in the usual sense of the word."

"What was the occurrence?"

"Well, the fact is a girl disappeared in a way which seems highly mysterious. Her parents, people of the name of Trevor, are well-to-do farmers, and their eldest daughter Annie was a sort of village beauty; she was really remarkably handsome. One afternoon she thought she would go and see her aunt, a widow who farms her own land, and as the two houses are only about five or six miles apart, she started off, telling her parents she would take the short cut over the hills. She never got to her aunt's, and she was never seen again. That's putting it in a few words."

"What an extraordinary thing! I suppose there are no disused mines, are there, on the hills? I don't think you quite run to anything so formidable as a precipice?"

"No; the path the girl must have taken had no pitfalls of any description; it is just a track over wild bare hillside, far even from a bye road. One may walk for miles without meeting a soul, but it is all perfectly safe."

"And what do people say about it?"

"Oh, they talk nonsense—among themselves. You have no notion as to how superstitious English cottagers are in out-of-the-way parts like mine. They are as bad as the Irish, every whit, and even more secretive."

"But what do they say?"

"Oh, the poor girl is supposed to have 'gone with the fairies,' or to have been 'taken by the fairies.' Such stuff!" he went on, "one would laugh if it were not for the real tragedy of the case."

Dyson looked somewhat interested.

"Yes," he said, "'fairies' certainly strike a little curiously on the ear in these days. But what do the police say? I presume they do not accept the fairy-tale hypothesis?"

"No; but they seem quite at fault. What I am afraid of is that Annie Trevor must have fallen in with some scoundrels

on her way. Castletown is a large seaport, you know, and some of the worst of the foreign sailors occasionally desert their ships and go on the tramp up and down the country. Not many years ago a Spanish sailor named Garcia murdered a whole family for the sake of plunder that was not worth sixpence. They are hardly human, some of these fellows, and I am dreadfully afraid the poor girl must have come to an awful end."

"But no foreign sailor was seen by anyone about the country?"

"No; there is certainly that; and of course country people are quick to notice anyone whose appearance and dress are a little out of the common. Still, it seems as if my theory were the only possible explanation."

"There are no data to go upon," said Dyson, thoughtfully. "There was no question of a love affair, or anything of the kind, I suppose?"

"Oh no, not a hint of such a thing. I am sure if Annie were alive she would have contrived to let her mother know of her safety."

"No doubt, no doubt. Still it is barely possible that she is alive and yet quite unable to communicate with her friends. But all this must have disturbed you a good deal."

"Yes, it did; I hate a mystery, and especially a mystery which is probably the veil of horror. But frankly, Dyson, I want to make a clean breast of it; I did not come here to tell you all this."

"Of course not," said Dyson, a little surprised at Vaughan's uneasy manner. "You came to have a chat on some more cheerful topics."

"No, I did not. What I have been telling you about happened a month ago, but something which seems likely to affect me more personally has taken place within the last few days, and to be quite plain, I came up to town with the idea that you might be able to help me. You recollect that curious case you spoke of to me at our last meeting; something about a spectacle-maker."

"On yes, I remember that. I know I was quite proud of my acumen at the

time; even to this day the police have no idea why those peculiar yellow spectacles were wanted. But, Vaughan, you really look quite put out; I hope there is nothing serious?"

"No; I think I have been exaggerating, and I want you to reassure me. But what has happened is very odd."

"And what has happened?"

"I am sure you will laugh at me, but this is the story. You must know there is a path, a right of way, that goes through my land, and to be precise, close to the wall of the kitchen garden. It is not used by many people; a woodman now and again finds it useful, and five or six children who go to school in the village pass twice a day. Well, a few days ago I was taking a walk about the place before breakfast, and I happened to stop to fill my pipe just by the large doors in the garden wall. The wood, I must tell you, comes to within a few feet of the wall, and the track I spoke of runs right in the shadow of the trees. I thought the shelter from a brisk wind that was blowing rather pleasant, and I stood there smoking with my eyes on the ground. Then something caught my attention. Just under the wall, on the short grass, a number of small flints were arranged in a pattern; something like this:" and Mr. Vaughan caught at a pencil and piece of paper, and dotted down a few strokes.

"You see," he went on, "there were, I should think, twelve little stones neatly arranged in lines, and spaced at equal distances, as I have shewn it on the paper. They were pointed stones, and the points were very carefully directed one way."

"Yes," said Dyson without much interest, "no doubt the children you have mentioned had been playing there on their way from school. Children, as you know, are very fond of making such devices with oyster shells or flints or flowers, or with whatever comes in their way."

"So I thought; I just noticed these flints had been arranged in a sort of pattern and then went on. But the next morning I was taking the same round, which as a matter of fact is habitual with me, and again I saw at the same spot a device in

flints. This time it was really a curious pattern; something like the spokes of a wheel, all meeting at a common centre, and this centre formed by a device which looked like a bowl; all, you understand, done in flints."

"You are right," said Dyson, "that seems odd enough. Still, it is reasonable to suppose that your half-a-dozen school children are responsible for these fantasies in stone."

"Well, I thought I would set the matter at rest. The children pass the gate every evening at half-past-five, and I walked by at six, and found the device just as I had left it in the morning. The next day I was up and about at a quarter to seven, and I found the whole thing had been changed. There was a pyramid outlined in flints upon the grass. The children I saw going by an hour and a half later, and they ran past the spot without glancing to right or left. In the evening I watched them going home, and this morning when I got to the gate at six o'clock there was a thing like a half moon waiting for me."

"So then the series runs thus: firstly ordered lines, then the device of the spokes and the bowl, then the pyramid, and finally, this morning, the half moon. That is the order, isn't it?"

"Yes; that is right. But do you know it has made me feel very uneasy? I suppose it seems absurd, but I can't help thinking that some kind of signalling is going on under my nose, and that sort of thing is disquieting."

"But what have you to dread? You have no enemies?"

"No; but I have some very valuable old plate."

"You are thinking of burglars then?" said Dyson, with an accent of considerable interest, "but you must know your neighbours. Are there any suspicious characters about?"

"Not that I am aware of. But you remember what I told you of the sailors."

"Can you trust your servants?"

"Oh, perfectly. The plate is preserved in a strong room; the butler, an old family servant, alone knows where the

key is kept. There is nothing wrong there. Still everybody is aware that I have a lot of old silver, and all country folks are given to gossip. In that way the information may have got abroad in very undesirable quarters."

"Yes, but I confess there seems something a little unsatisfactory in the burglar theory. Who is signalling to whom? I cannot see my way to accepting such an explanation. What put the plate into your head in connection with these flint signs, or whatever one may call them?"

"It was the figure of the Bowl," said Vaughan. "I happen to possess a very large and very valuable Charles II. punch-bowl. The chasing is really exquisite, and the thing is worth a lot of money. The sign I described to you was exactly the same shape as my punch-bowl."

"A queer coincidence certainly. But the other figures or devices: you have nothing shaped like a pyramid?"

"Ah, you will think that queerer. As it happens, this punch-bowl of mine together with a set of rare old ladles is kept in a mahogany chest of a pyramidal shape. The four sides slope upwards, and narrow towards the top."

"I confess all this interests me a good deal," said Dyson. "Let us go on then. What about the other figures; how about the Army as we may call the first sign, and the Crescent or half-moon?"

"Ah, there is no reference that I can make out in these two. Still, you see I have some excuse for curiosity at all events. I should be very vexed to lose any of the old plate; nearly all the pieces have been in our family for generations. And I cannot get it out of my head that some scoundrels mean to rob me, and are communicating with one another every night."

"Frankly," said Dyson, "I can make nothing of it; I am as much in the dark as yourself. Your theory seems certainly the only possible explanation, and yet the difficulties are immense."

He leaned back in his chair, and the two men faced each other, frowning and perplexed by so bizarre a problem.

"By the way," said Dyson, after a long

pause, "what is your geological formation down there?"

Mr. Vaughan looked up, a good deal surprised by the question.

"Old red sandstone and limestone, I believe," he said. "We are just beyond the coal measures, you know."

"But surely there are no flints either in the sandstone or the limestone?"

"No, I never see any flints in the fields. I confess that did strike me as a little curious."

"I should think so! It is very important. By the way, what size were the flints used in making these devices?"

"I happen to have brought one with me; I took it this morning."

"From the Half-moon?"

"Exactly. Here it is."

He handed over a small flint, tapering to a point, and about three inches in length.

Dyson's face blazed up with excitement as he took the thing from Vaughan.

"Certainly," he said, after a moment's pause, "you have some curious neighbours in your country. I hardly think they can harbour any designs on your punch-bowl. Do you know this is a flint arrow-head of vast antiquity, and not only that, but an arrow-head of a perfectly unique kind. I have seen specimens from all parts of the world, but there are features about this thing that are quite peculiar."

He laid down his pipe, and took out a book from a drawer.

"We shall just have time to catch the 5.45 to Castletown," he said.

THE EYES ON THE WALL.

Mr. Dyson drew in a long breath of the air of the hills and felt all the enchantment of the scene about him. It was very early in the morning, and he stood on the terrace in the front of the house. Vaughan's ancestor had built on the lower slope of a great hill, in the shelter of a deep and ancient wood that gathered on three sides about the house, and on the fourth side, the south-west, the land fell gently away and sank to the valley, where a brook

wound in and out in mystic essences, and the dark and gleaming alders tracked the stream's course to the eye. On the terrace, in that sheltered place, no wind blew, and far beyond, the trees were still. Only one sound broke in upon the silence, and Dyson heard the noise of the brook singing far below, the song of clear and shining water rippling over the stones, whispering and murmuring as it sank to dark deep pools. Across the stream, just below the house, rose a gray stone bridge, vaulted and buttressed, a fragment of the middle ages, and then beyond the bridge the hills rose again, vast and rounded like bastions, covered here and there with dark woods and thickets of undergrowth, but the heights were all bare of trees, showing only grey turf and patches of bracken, touched here and there with the gold of fading fronds. Dyson looked to north and south, and still he saw the wall of the hills, and the ancient woods, and the stream drawn in and out between them; all grey and dim with morning mist beneath a grey sky in a hushed and haunted air.

Mr. Vaughan's voice broke in upon the silence.

"I thought you would be too tired to be about so early," he said. "I see you are admiring the view. It is very pretty, isn't it, though I suppose old Meyrick Vaughan didn't think much about the scenery when he built the house. A queer grey old place, isn't it?"

"Yes, and how it fits into the surroundings; it seems of a piece with the grey hills and the grey bridge below."

"I am afraid I have brought you down on false pretences, Dyson," said Vaughan, as they began to walk up and down the terrace. "I have been to the place, and there is not a sign of anything this morning."

"Ah, indeed. Well, suppose we go round together."

They walked across the lawn and went by a path through the ilex shrubbery to the back of the house. There Vaughan pointed out the track leading down to the valley and up to the heights above the wood, and presently they stood beneath the garden wall, by the door.

"Here, you see, it was," said Vaughan, pointing to a spot on the turf. "I was standing just where you are now that morning I first saw the flints."

"Yes, quite so. That morning it was the Army, as I call it; then the Bowl, then the Pyramid, and, yesterday, the Half-moon. What a queer old stone that is," he went on, pointing to a block of limestone rising out of the turf just beneath the wall, "It looks like a sort of dwarf pillar, but I suppose it is natural."

"Oh, yes, I think so. I imagine it was brought here, though, as we stand on the red sandstone. No doubt it was used as a foundation stone for some older building."

"Very likely." Dyson was peering about him attentively, looking from the ground to the wall, and from the wall to the deep wood that hung almost over the garden and made the place dark even in the morning.

"Look here," said Dyson at length, "it is certainly a case of children this time. Look at that."

He was bending down and staring at the dull red surface of the mellowed bricks of the wall. Vaughan came up and looked hard where Dyson's finger was pointing, and could scarcely distinguish a faint mark in deeper red.

"What is it?" he said. "I can make nothing of it."

"Look a little more closely. Don't you see that it's an attempt to draw the human eye?"

"Ah, now I see what you mean. My sight is not very sharp. Yes, so it is, it is meant for an eye, no doubt, as you say. I thought the children learnt drawing at school."

"Well, it is an odd eye enough. Do you notice the peculiar almond shape; almost like the eye of a Chinaman?"

Dyson looked meditatively at the work of the undeveloped artist, and scanned the wall again, going down on his knees in the minuteness of his inquisition.

"I should like very much," he said at length, "to know how a child in this out of the way place could have any idea of the shape of the Mongolian eye. You see the average child has a very distinct im-

pression of the subject; he draws a circle, or something like a circle, and puts a dot in the centre. I don't think any child imagines that the eye is really made like that; it's just a convention of infantile art. But this almond-shaped thing puzzles me extremely. Perhaps it may be derived from a gilt Chinaman on a tea-canister in a grocer's shop. Still, that's hardly likely."

"But why are you so sure it was done by a child?"

"Why! Look at the height. These old-fashioned bricks are a little more than two inches thick; there are twenty courses from the ground to the sketch if we may call it so; that gives a height of three-and-a-half feet. Now, just imagine you are going to draw something on this wall. Exactly; your pencil, if you had one, would touch the wall somewhere on a level with your eyes, that is, more than five feet from the ground. It seems, therefore, a very simple deduction to conclude that this eye on the wall was drawn by a child about ten years old."

"Yes, I had not thought of that. Of course one of the children must have done it."

"I suppose so; and yet, as I said, there is something singularly unchildlike about those two lines, and the eyeball itself, you see, is almost an oval. To my mind, the thing has an odd ancient air; and a touch that is not altogether pleasant. I cannot help fancying that if we could see a whole face from the same head it would not be altogether agreeable. However, that is nonsense, after all, and we are not getting much farther in our investigations. It is odd that the flint series has come to such an abrupt end."

The two men walked away towards the house, and as they went in at the porch there was a break in the grey sky, and a gleam of sunshine on the grey hill before them.

All the day Dyson prowled meditatively about the fields and woods surrounding the house. He was thoroughly and completely puzzled by the trivial circumstances he proposed to elucidate, and now and again he took the flint arrow-head from

his pocket, turning it over and examining it with deep attention. There was something about the thing that was altogether different from the specimens he had seen in museums and private collections; the shape was of a distinct type, and around the edge there was a line of little punctured dots, apparently a suggestion of ornament. Who, thought Dyson, could possess such things in so remote a place; and who, possessing the flints, could have put them to the fantastic use of designing meaningless figures under Vaughan's garden wall? The rank absurdity of the whole affair offended him unutterably; and as one theory after another rose in his mind only to be rejected, he felt strongly tempted to take the next train back to town. He had seen the silver plate which Vaughan treasured, and had inspected the punch bowl, the gem of the collection, with close attention; and what he saw and his interview with the butler convinced him that a plot to rob the strong room was out of the limits of enquiry. The chest in which the bowl was kept, a heavy piece of mahogany, evidently dating from the beginning of the century, was certainly strongly suggestive of a pyramid, and Dyson was at first inclined to the inept manoeuvres of the detective, but a little sober thought convinced him of the impossibility of the burglary hypothesis, and he cast about wildly for something more satisfying. He asked Vaughan if there were any gipsies in the neighbourhood, and heard that the Romany had not been seen for years. This dashed him a good deal, as he knew the gipsy habit of leaving queer hieroglyphics on the line of march, and had been much elated when the thought occurred to him. He was facing Vaughan by the old-fashioned hearth when he put the question, and leaned back in his chair in disgust at the destruction of his theory.

"It is odd," said Vaughan, "but the gipsies never trouble us here. Now and then the farmers find traces of fires in the wildest part of the hills, but nobody seems to know who the fire-lighters are."

"Surely that looks like gipsies?"

"No, not in such places as those. Tinkers and gipsies and wanderers of all sorts

stick to the roads, and don't go very far from the farm houses.

"Well, I can make nothing of it. I saw the children going by this afternoon, and, as you say, they ran straight on. So we shall have no more eyes on the wall at all events."

"No. I must waylay them one of these days and find out who is the artist."

The next morning when Vaughan strolled in his usual course from the lawn to the back of the house he found Dyson already awaiting him by the garden door, and evidently in a state of high excitement, for he beckoned furiously with his hand, and gesticulated violently.

"What is it?" said Vaughan. "The flints again?"

"No; but look here; look at the wall. There; don't you see it?"

"There's another of those eyes!"

"Exactly. Drawn, you see, at a little distance from the first, almost on the same level, but slightly lower."

"What on earth is one to make of it? It couldn't have been done by the children; it wasn't there last night, and they won't pass for another hour. What can it mean?"

"I think the very devil is at the bottom of all this," said Dyson. "Of course one cannot resist the conclusion that these infernal almond eyes are to be set down to the same agency as the devices in arrow-heads; and where that conclusion is to lead us is more than I can tell. For my part, I have to put a strong check on my imagination, or it would run wild."

"Vaughan," he said, as they turned away from the wall, "has it struck you that there is one point—and a very curious point—in common between the figures done in flints and the eyes drawn on the wall?"

"What is that?" said Vaughan, on whose face there was imprinted a certain shadow of indefinite dread.

"It is this. We know that the signs of the Army, the Bowl, the Pyramid, and the Half-moon must have been done at night. Presumably they were meant to be seen at night. Well, precisely the same reasoning applies to these eyes on the wall."

"I do not quite see your point."

"Oh, surely. The nights are dark just now, and have been very cloudy, I know, since I came down. Moreover, those overhanging trees would throw that wall into deep shadow even on a clear night."

"Well?"

"What struck me was this. What very peculiarly sharp eyesight they, whoever 'they' are, must have to be able to arrange the arrow-heads in intricate order in the blackest shadow of the wood, and then to draw the eyes on the wall without a trace of bungling, or a false line."

"I have read of persons confined in dungeons for many years who have been able to see quite well in the dark," said Vaughan.

"Yes," said Dyson, "there was the abbé in *Monte Cristo*. But it is a singular point."

[To be continued.]



The Cloud upon the Sanctuary.

BY THE COUNCILLOR D' ECKARTSHAUSEN.

TRANSLATED BY MADAME ISABEL DE STEIGER.

LETTER V.

IN our last letter, my dear brothers (and sisters), you granted me your earnest attention to that highest of mysteries, *the real possession of God*; it is therefore necessary to give you fuller light on this subject.

Man, as we know, is unhappy in this world because he is made out of destructible matter that is subject to trouble and sorrow.

The fragile envelope—i.e., his body—exposes him to the violence of the elements, pain, poverty, suffering, illnesses. This is his normal fate; his immortal spirit languishing in the bonds of sense. Man is unhappy, because he is ill in body and soul, and he possesses no true panacea either for his body or for his soul.

Those whose duty it is to govern and lead other men to happiness, are as other men, also weak and subject to the same passions and prejudices.

Therefore, what fate can humanity expect? Must the greater part of it be always unfortunate? Is there no salvation for all?

Brothers, if humanity as a whole is ever capable of being raised to a condition of true happiness, such state can only be possible under the following conditions:—

First, poverty, pain, illness and sorrow must become much less frequent. Secondly, passions, prejudices and ignorance must diminish.

Is this at all possible with the nature of man, when experience proves that, from century to century, suffering only assumes fresh form; that passions, prejudices and errors always cause the same evils; and when we realise that all these things only change shape, and that man in every age remains much the same weak man?

There is a terrible judgment pronounced upon the human race, and this judgment is—men can never become happy so long as they will not become wise; but they will never become wise, while sensuality governs reason, while the spirit languishes in the bonds of flesh and blood.

Where is the man that has no passions? Let him shew himself. Do we not all wear the chains of sensuality more or less heavily? Are we not all slaves? All sinners?

This realization of our low estate excites in us the desire to be raised beyond it, and we lift up our eyes on high, and an angel's voice says—*the sorrows of man shall be comforted*.

Man being sick body and soul, this mortal sickness must have a cause, and *this cause* is to be found in the very matter out of which man is made.

The destructible imprisons the indestructible, the *ferment of sin* is in us, and in this ferment is human corruption, and its propagation and consequences form the perpetuation of original sin.

The healing of humanity is only possible through the destruction of this ferment of sin, hence we have need of a physician

and a remedy that really can cure us. But an invalid cannot be cured by another; the man of destructible matter cannot re-make himself of indestructible matter; dead matter cannot awake other dead, the blind cannot lead the blind.

Only the Perfect can bring anything to perfection; only the Indestructible can make the destructible likewise; only the Living can wake the dead.

This Physician and this active Medicine cannot be found in death and destruction, only in superior nature where all is perfection and life!

The lack of the knowledge of the union of Divinity with nature, nature with man, is the true cause of all prejudice and error. Theologians, philosophers, moralists, all wish to regulate the world, and they fill it with endless contradictions.

Theologians do not see the union of God with nature and fall therefore into error.

Philosophers study only matter, and not the connection of pure nature with divine nature, and therefore announce the falsest opinions.

Moralists will not recognise the inherent corruption of human nature, and they expect to cure by words, when means are absolutely necessary.

Thus the world, man and God, continue in permanent dissension; one opinion drives out another; superstition and incredulity take turn about in dominating society, separating man from the word of truth when he has so much dire need of approaching her.

It is only in the true Schools of Wisdom that one can learn to know God, nature, and man; and in these, for thousands of years, has work been done in silence to acquire to the highest degree this knowledge,—the union of man with pure nature and with God.

This great object, God and Nature, to which everything tends, has been represented to man symbolically in every religion; and all the symbols and holy glyphs are but the letter by which man can gradually, step by step, recover the highest of all divine mysteries, natural and human, and learn the means of heal-

ing his unhappy condition, and of the union of his being with pure nature and with God.

We have attained this epoch solely under God's guidance. Divinity, next remembering its covenant with man, has given forth the means of cure for suffering mankind, and shewn thereby how to raise man to his original dignity, uniting him to God, the Source of his happiness.

The knowledge of this method ensuring recovery is the science of Saints and of the Elect, and its possession the inheritance promised to God's children.

Now, my beloved brothers, I want you to grant me your most earnest attention to what I am about to say.

In our blood there is lying concealed a slimy matter (called the gluten) which has a nearer kinship to animal than to spiritual man. This gluten is the body of sin.

This material, this matter, can be modified in various manners, according to the stimulus of sense; and according to the kind of modification and change occurring in this body or matter of sin, so also vary the diverse sinful tendencies of man.

In its most violent expansion this matter produces pride; in its utmost contraction, avarice, self-will and selfishness; in its repulsion, rage and anger; in its circular movements levity and incontinence; in its eccentricity, greediness and drunkenness; in its concentricity, envy; in its essence, sloth.

This ferment of sin, as original sin, is more or less working in the blood of every man, and is transmitted from father to son, and the perpetual propagation of this baneful material everlastingly hinders the simultaneous action of spirit with matter.

It is quite true that man by his will power can put limits to the action of this body of sin, and can dominate it so that it becomes less active, but to destroy and annihilate it altogether is beyond his power. This then is the cause of the combat we are constantly waging between the good and the evil in us.

This body of sin which is in us, forms the ties of flesh and blood which, on the one side, bind us to our immortal spirit, and, on the other, to the tendencies of

the animal man. It is as it were the allurements of the animal passions that smoulder and take fire at last.

The violent reaction of this body of sin in us, on sensuous stimulation, is the reason why we choose, for the want of calm and tranquil judgment, rather the evil than the good, because the active fermentation of this matter impedes the quiet action of the spirit necessary to instruct and sustain the reason.

This same evil matter is also the cause of our ignorance, because, as its thick and inflexible substance surcharges the fine brain fibres, it prevents the co-action of reason, which is required to penetrate the objects of the understanding.

Thus falseness and all evils are the properties of this sinful matter, this body of sin, just as the good and the true are the essential qualities of the spiritual principle within us.

Through the recognition and thorough understanding by us of this body of sin we learn to see that we are beings morally ill, that we have need of a physician who can give us a medicine which will destroy and eradicate the evil matter always fermenting banefully within us, a remedy that will cure us and restore us to moral health.

We learn also clearly to recognise that all mere moralizing with words is of little use *when real means are necessary.*

We have been moralizing in varied words for centuries, but the world remains pretty much the same. A doctor would do but little good in talking only of his remedies, it is necessary for him actually to prescribe his medicines; he has, however, first to see the real state of the sick person.

The condition of humanity—the moral sickness of man—is a true case of poisoning, consequent upon the eating of the fruit of the tree in which corruptible matter had the superiority.

The first effect of this poison resulted thus: the incorruptible principle, the body of life as opposed to the body of sin or death, whose expansion caused the perfection of Adam, concentrated itself inwardly, and the external part was aban-

doned to the government of the elements. Hence a mortal matter gradually covered the immortal essence, and the loss of this central light was the cause subsequently of all man's sufferings.

Communication with the world of light was interrupted, the interior eye which had the power of seeing truth *objectively* was closed, and the physical eye opened to the plane of changing phenomena.

Man lost all true happiness, and in this unhappy condition he would have for ever lost all means of restoration to health were it not that the love and mercy of God, who had no other object in creation but the greatest happiness for its creatures, immediately afforded to fallen man a means of recovery. In this means, he, with all posterity, had the right to trust, in order that while still in his state of banishment, he might support his misfortune with humility and resignation, and, moreover, find in his pilgrimage the great consolation, that every corruptible thing in man could be restored perfectly through the love of a Saviour.

Despair would have been the fate of man without such revelation.

Man, before the Fall, was the living Temple of Divinity, and at the time when this Temple was destroyed, the plan to rebuild the Temple was already projected by the Wisdom of God; and at this period begin the Holy Mysteries of every religion, which are all and each in themselves, after a thousand varying modes, according to time and circumstances, and method of conception of different nations, but symbols repeated and modified of one solitary truth, and this unique truth is—*regeneration, or the re-union of man with God.*

Before the Fall man was wise, he was united to Wisdom; after the Fall he was no longer one with Her, hence a true science through express Revelation became absolutely necessary.

The Revelation was the following:—

The condition of immortality consists in immortality permeating the mortal. Immortal substance is divine substance, and is no other than the magnificence of the Almighty throughout nature, the substance of the world and spirits, the

infinity, in short, of God in whom all things move and have their being.

It is an immutable law, no creature can be truly happy when separated from the source of all happiness. This source, this *in whom*, is the magnificence of God Himself.

Through the partaking of destructible nourishment, man himself became destructible and material; matter, therefore, as it were places itself between God and man, that is to say, man is not directly penetrated and permeated by divinity, and, in consequence, he is thenceforth subject to, and falls under the dominion of, the laws regulating matter.

The divine in man, imprisoned by the bonds of this matter, is his immortal part, the part that should be at liberty, in order that its development should once again rule the mortal. Then once more does man regain his original greatness.

But a means for his cure, and a method to externalise what is now hidden and concealed within, is requisite. Fallen and unwise man of himself can neither know nor grasp this expedient; he cannot even recognise it, because he has lost pure knowledge and the light of true wisdom; he cannot take hold of it, because this remedy is infolded in interior nature, and he has neither the strength or power to unlock this hidden force.

Hence Revelation to learn this means, and strength to acquire this power are necessary to man.

This necessity for the salvation of man was the cause of the determination of Wisdom, or the Son of God, to give Himself to be known by man, *being the pure substance out of which* all has been made. In this pure substance all power is reserved to vivify all dead substance, and to purify all that is impure.

But before that could be done, and the inmost part of man, the divine in him, be once more penetrated and re-opened again, and the whole world be regenerated, it was requisite that this divine substance should incarnate in humanity and become human, and therein transmit the divine and regenerative force to humanity; it was necessary also that this divine human form

should be killed, in order that the divine and incorruptible substance contained in the blood should penetrate into the recesses of the earth, and thenceforth work a gradual dissolution of corruptible matter, so that in due time a pure and regenerated earth will be presented to man, with the Tree of Life growing once more, so that by partaking of its fruit, containing the true immortal essence, mortality in us will be once more annihilated, and man healed by the fruit of the Tree of Life, just as he was once poisoned by the partaking of the fruit of death.

This fact is the first and most important revelation and it embraces all, and it has been carefully preserved from mouth to mouth among the Chosen of God up to this time.

Human nature required a Saviour, this Saviour was Jesus Christ, the Wisdom of God itself, reality from God. He put on the envelope of humanity, to communicate *directly* the divine and immortal substance once more to the world, which was nothing else *but Himself*.

He offered himself voluntarily, in order that the *pure essential force* in His blood could penetrate directly, bringing with it the potentiality of all perfection to the hidden recesses of the earth.

Himself, both as High Priest and as Victim at the same time, entered into the Holy of Holies, and after having accomplished all that was necessary, he laid the foundation of the Royal Priesthood of His Elect, and taught these through the knowledge His person and of His powers; now they should lead, as the first born of the spirit, other men, their brethren, to universal happiness.

And here begin the Sacerdotal Mysteries of the Elect and of the Inner Church.

The Royal and Priestly Science is that of Regeneration. It is called *Royal Science* because it leads man to power and the dominion over Nature.

It is called Sacerdotal, because it sanctifies and brings all to perfection, spreading blessing and goodness everywhere.

This Science owes its immediate origin to the *verbal revelation* of God, it is always the Science of the Inner Church of Prophets

and of Saints, and it recognised no other High Priest but Jesus Christ the Lord.

This Science has a triple object; first, regenerating the individual and isolated man, or the first of the Elect; second, many men; thirdly, all humanity.

Its exercise consists in the highest perfecting of itself and of everything in Nature.

This Science was never taught otherwise than by the Holy Spirit of God, and by those who were in unison with this Spirit, and it is beyond all other sciences, because it can alone teach the knowledge of God, of nature, and of man in a perfect harmony; while other sciences do not understand truly either God or nature, neither man nor his destination.

The capabilities of this Science are the powers to know God in man, and divinity in nature; these being, as it were, the Divine impression or seals, by which our inner selves can be opened and can arrive at union with Divinity.

Thus the re-union was the most exalted aim, and hence the Priesthood derived its name *religio, clerus regenerans*.

Melchizedek was the first Priest King; all true Priests of God and of Nature descend from him, and Jesus Christ himself was united with him as "priest" after the order of Melchizedek. This word is literally of the highest and widest significance and extent—מלכִּיזֶדֶק (MLKIZDQ). It means literally the introducing of the true substance of vital life, and the separation of this true vital substance from the mortal envelope which encloses it.

A Priest is one who separates that which is pure nature from that which is of impure nature, a separator of the substance which contains all from the destructible matter which occasions pain and misery. The sacrifice or that which has been separated consists in bread and wine.

Bread means literally the substance which contains all; wine the substance which vitalizes everything.

Therefore, a priest after the order of Melchizedek is one who knows how to separate the all-embracing and vitalizing substance from impure matter, one who knows how to employ it as a real means

of reconciliation and of re-union for fallen humanity, in order to communicate to him his true and royal privilege of power over nature, and the Sacerdotal dignity or the ability to unite himself by grace to the upper worlds.

In these few words is contained all the mystery of God's Priesthood, and the occupation and aim of the Priest.

But this royal Priesthood was only able to reach perfect maturity when Jesus Christ Himself as high Priest had fulfilled the greatest of all sacrifices, and had entered into the Holy Sanctuary.

Here we are now entering on new and great mysteries worthy, I entreat you, of your most earnest attention.

When, according to the wisdom and justice of God, it was resolved to save the fallen human race, the Wisdom of God had to choose the method which afforded in every aspect the most efficacious means for the consummation of this great object.

When man became so thoroughly poisoned by the fruit of evil, carrying in himself henceforth the ferment of death, all around him became subject to death and destruction, therefore, divine mercy was bound to establish a counter remedy, which could be partaken of, containing within itself the divine and revitalising substance, so that by taking this immortal food, poisoned and death-stricken man could be healed and rescued from his suffering. But in order that this Tree of Life could be replanted, it was requisite beyond all things that the corruptible material in the centre of the earth should be first regenerated, resolved and made capable of being again one day a universally vitalising substance.

This capacity for new life, bringing about the dissolution of corruptible essence which is inherent in the centre of the earth, was, however, possible to no other matter than divine vital substance enveloped in flesh and blood which could transmit the hidden forces of life to dead nature. This was done through the death of Jesus Christ. The *tinctural force* which flowed from His shed blood penetrated to the innermost parts of the earth, raised the dead, rent the rocks, and caused the total

eclipse of the sun when it pressed from the centre of the earth where the light penetrated the central darkness to the circumference, and there laid the foundation of the future glorification of the world.

Since the death of Jesus Christ, the divine force, driven to the earth's centre by the shedding of His blood, works and ferments perpetually to press outward, and to fit and prepare all substances gradually for the great cataclysm which is destined for the world.

But the rebuilding of the world's edifice in general was not only the aim of Redemption. Man was the principal object for the shedding of Christ's blood, and to procure for him already in this material world the highest possible perfection by the amelioration of his being, Jesus Christ submitted to infinite suffering.

He is the Saviour of the world and of man. The object and cause of His Incarnation was to rescue us from sin, misery, and from death.

Jesus Christ has delivered us from all evil by His flesh, which He sacrificed, and by His blood, which He shed for us.

In the clear understanding of what consists this *flesh* and this *blood* of Jesus Christ lies the true and pure knowledge of the real regeneration of man.

The mystery of being united with Jesus Christ, not only spiritually *but also corporeally*, is the greatest aim of the Inner Church. Become one with Him in spirit and in being is the fulfilling and plenitude of the efforts of the Elect.

The means for this real possession of God is hidden from the wise of this world, and revealed to the simplicity of children.

Vain philosopher, bend thyself before the grand and Divine Mysteries that thou in thy wisdom canst not understand, and for the penetration of whose secrets the feeble light of human reason darkened by sense can give thee no measure!

TRANSLATOR'S NOTE.

I am well aware that many readers of this fifth (the last but one) letter and the preceding ones, will think that the mystic who writes them was but a half-instructed

philosopher, and had he known the Bibles of other nations would never have taught what will seem to some, bigoted and sectarian doctrines. But before such dictum be decided, is it not as well to remember that Eckartshausen and other mystics of his school especially say that all religions in their infinitely various manners of expressing themselves have *the same object*? Eckartshausen recognises and does not even hint at condemnation of any of the various religions, he seems to respect *all*, for he says that the aim and object of all is the Regeneration of Man. The stumbling block and difficulty to most students, certainly to those who are students only of the neo-Buddhism of the day, is the re-introduction of what is considered by such as exploded and narrow ideas, and that is the need of man for Salvation, his inability to help himself, and the Redemption of man by the Sacrifice of the Jewish Saviour. It is neither in my province or power to enter with ability into this discussion, but I would respectfully suggest these two things—first, are we quite sure as Buddhist students that we do understand the true hidden teaching of the Way of Salvation as known to their Initiates; secondly, do we all understand it either in Christianity? It is true, exoteric Buddhism even when called esoteric repudiates such doctrines, Christianity admits them, but has taught them in such fashion that a large proportion of people born under Christianity repudiate them also. It is clear the outer schools all repudiate them, so it would seem that the Mystic Initiates preach doctrine no longer agreeable to our "sense of justice."

It is thought by many that these new (?) doctrines of Karma and re-incarnation are much more satisfactory than Christian doctrines. Perhaps so, as modern Christianity is understood. But is evil Karma aught else but original sin in its *works* and *consequences*?

All knowledge is requisite, and it matters not so much how we get knowledge, so that we do get it, therefore we owe a vast and great debt of gratitude to the Eastern school for refreshing ours by proving from another aspect the truth of our own, and

one must recognise the great value of the recovery, not discovery of these doctrines (as our able thinker Mr. Maitland would say). But I take my stand upon the ground that knowledge even of true doctrine is not always directly helpful. Indeed, as a most respected thinker says, "the doctrine of Karmic re-incarnation is in truth a terrible one in point of FACT, and hopeless for the individual." The law of Karma is, in fact, the law entailed on destructible matter, the law under which we are all born as "sinners," that law, which Christ who fulfilled all the law, which we can never do, but out of whose power it is henceforth possible for us to raise ourselves through his perfection. But this is a long subject and must now not be entered into, as it is unwise as useless to profane great subjects by inaccurate statement and mere polemics. Unhappily, owing to much vaporous and non-experimental discourse on the mysteries of Regeneration, more particularly the result of the Calvinist school, there was no doubt much profanation; and the re-action that many thoughtful and earnest minds feel still, even to the very words, is due to the inner terror that they felt, though not understood, at this profanation.

The mystics put to us the great question: Can man work out his own salvation? They say, No. The Eastern school, as we know it, which is not in its entirety, says Yes. It appears to me the mere observation of life and society in the West says, No. This may not apply to others.

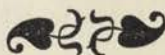
The "Raj-yog" may be a perfect means of "salvation" to some nations. Is it to ours?

With regard to the text quoted in the last letter, "For a just man falleth seven times and riseth up again," it is referable to Proverbs xxiv., 16. The number seven is important.

We must carefully bear in mind all throughout these letters, just as in the Bhagavat Ghita, two orders of minds are addressed. The latter, however, being a Sacred Book from Catholic source, has universal as well as particular application, whereas mystics write as a rule particu-

larly but to the Initiate as well as to the Neophyte.

ISABEL DE STEIGER.



Mystic Meaning of Cross Symbolism.

THERE are three chief forms of Cross Symbolism, namely, the Spirit Cross, the Latin Cross, and the Greek Cross, otherwise the Cross of Saint Andrew. The various significance of cross symbolism was not concealed by our illuminated fathers, nor did they put the key into some dark corner far away. Whosoever knows the effect of true life has the key in himself, and will easily find the simple meaning of this mystery.

By the first sign, which is denominated the Spirit Cross, we know that the fathers intended to represent the flying dove, which was a symbol of the Holy Spirit, of that spirit which ever comes to the wandering man when he has found his rest,* and when the waters of purification have accomplished their work in him. That this cross represents the flying dove, and signifies the Holy Spirit, is no invention of our own. Justin Martyr tells us this in his dialogue called "Tryphon," and his simple explanation permits us to interpret the other crosses in a similar manner. From very old days, chiefly on gems and in pictures, the Christ is represented with the spirit cross behind His head. What does that mean? It means that if only a small part of man, of that man who is a world in himself, has been purified by his free-will, which in mystic language is called St. John the Baptist, then that part of man is the Virgin who brings forth the Christ, and when he steps out of the water the Holy Spirit descends and will remain upon him. We speak the simple truth. If only one point of your inner world has become pure, from thence does the Spirit of God become active—there is the Christ, and there the true Saviour. For the true Christ cannot be in the outer world, nor can anyone point to Him, saying that He is here or that He is there,

* Noah means both "wandering and rest."

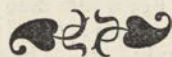
but where the Spirit of God remains, there is the Christ, who will grow within us as the inner world is purified. From the beginning the Roman Church made use of this cross, and, happily, has not forgotten it, although the meaning has escaped. For example, when a child is baptised, the priest makes upon it the sign of this cross, using Chrism or Holy ointment. Here the meaning is quite clear, if the purifying waters perform their work in man, because it is not certain that this will happen in the individual child who is baptised; it depends whether in the future he or she will live the true life or not.

The Greek Cross, or the Cross of St. Andrew, is also easily explained. It is the first letter of the Greek word "Christos," and is used accordingly as a symbol of this word. It signifies the Christ, that is, the true Christ principle whereby man is saved or brought to the purpose of his earthly life. For Christ must ride upon the animal into Jerusalem, or the city of peace, nor will you ever escape from the city of disturbance until Christ is perfect in you, and the animal nature has been absolutely mastered. It will now be easily understood that the Greek Cross is the original Christian cross. It is found upon the walls of Pompeii, where it has existed for more than eighteen hundred years, and where also are found such inscriptions as, "Rejoice in the fire with Christ." But why is it termed the Cross of St. Andrew? Was it because Andrew was crucified on such a cross? By no means, for Andrew is always crucified upon it. You know that from Bethabara (compare the Gospel of St. John, chapter I.) Andrew, accompanied by another disciple, followed Christ until He found His dwelling; the text says, "He came and saw where He lived." Now Andrew means manly, and Bethabara the house of passage. The story of Andrew is your own story, if you also are manly. You also will live in the house of passage, and follow the Christ, that is, you will live the true Christ life, and you also will at last find the dwelling-place, namely, your own soul, in which Christ abides. It is said that St. John the Evangelist accompanied Andrew, and this is likewise true, for man cannot live the true Christ life unless the Grace of God is with him. You will agree with us now when we repeat that Andrew is crucified upon the Greek

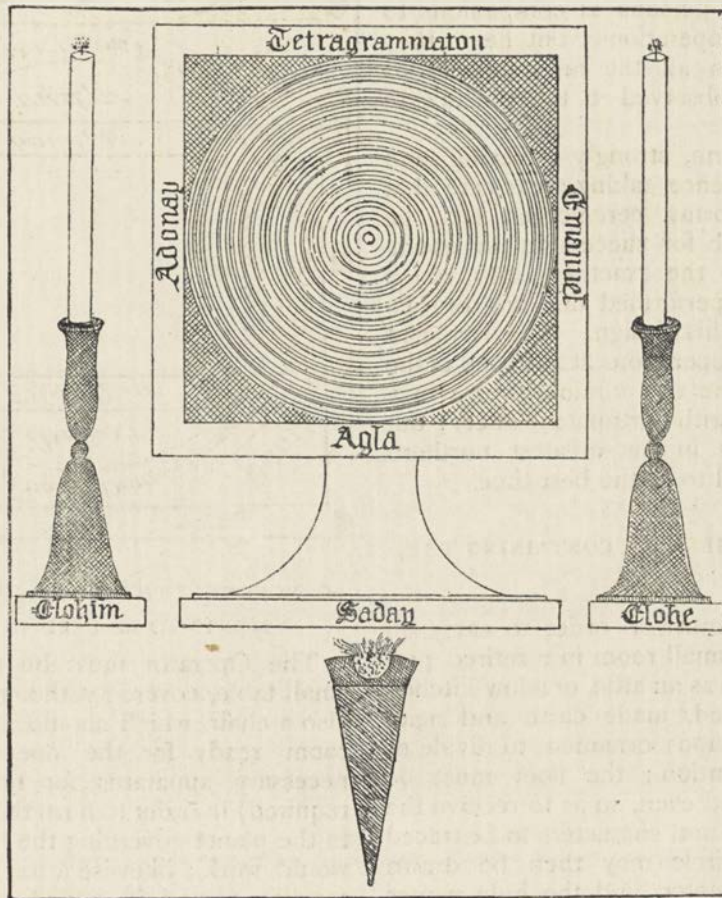
Cross, for thereon you are trying to re-model yourself in conformity with the Christ principle.

The Latin Cross is by no means a sacred cross, and we deem it a strange irony of fate that the Roman Church has made this cross its peculiar symbol. Since the days of Sylvester and Constantine, she has done her best to kill the true Christ, and to put an historical person, a person of this world, on the throne of the kingdom of God, which never was and never can be of this world. The Latin Cross is significant only of the natural man, the animal principle, Adam, that is, Red Earth. Upon this cross Christ is crucified, and is our whole life anything save the tale of this crucifixion? How must the divine part of man's nature, suppose it to have been liberated, and to have "won the shape of Christ" as Paul says, suffer from the animal principle within him! Whenever animalism triumphs in his thoughts, it is the crown of thorns that is pressed upon the head of the suffering Christ. Whenever the animal principle prevents him from doing what is truly good, and from walking in the path of righteousness, it is the nails of this world that pierce the hands and feet of Christ, and whenever animalism governs man's heart it is the Roman spear that is thrust into the heart of Christ. No, the Latin Cross is not a Holy sign, it is the sign of Adam, the red man of flesh and blood, the animal principle. All of us know this, and from our own experience. But now let us finish these few words concerning Cross Symbolism with one reasonable wish: may we take up our cross and walk with patience along the Christ way, and may we never forget this principle, that the true life, and the *via Dolorosa* are the same thing.

CARL MICHEISEN.



ARRANGEMENTS have been made for the publication of a series of articles dealing with the origin and true meaning of the Occult Sciences. The articles are the result, partly of literary research and partly of actual experience, and the theory developed is of the most startling character.



Crystallomancy.

There was much that was highly suggestive in the recent address upon Crystal Gazing delivered by Miss X., before the members of the London Spiritual Alliance. Perhaps one of the most significant of the deductions drawn from her experience was that the power or virtue associated with crystal-vision was resident in the seer and not in the crystal. The supposition that the crystal had any transcendental attributes she regarded as gross materialism. It will be noted that this opinion of a singularly gifted seer traverses the old magical doctrine that inanimate objects can be charged with some form of spiritual potency transmitted from the intelligent soul of the operator, and making such objects charms or talismans for others. The following old ritual will be interesting at the present moment, if only because it exhibits the laborious methods by which the old occultists produced in the past results which are obtained so much more simply to-day, and possibly with as much success. It is derived from a manuscript the source of which we have not been able to identify.

THE ART OF INVOCATING SPIRITS BY THE CRYSTAL.

THE Art of Invoking Spirits by the Crystal was known and practised by the Ancients, which all those who read sacred or profane history may discover. Also the sacred text contains many instances in which invocation by the crystal is alluded to; and it is the opinion of many learned and eminent men that the Urim and Thummim of the Holy Scriptures was used for a similar purpose as the crystal is in our day.

Now all those who wish to obtain the assistance of the good spirits in the crystal, must lead a religious life, keeping themselves, as it were, apart from the world. The Invocant must make himself clean and pure, making frequent ablutions and prayers for at least three days before he begins his operations; and let the moon be increasing. The

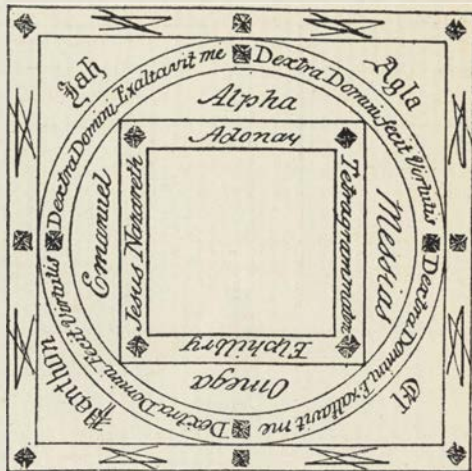
Invocant may, if he choose, have one or two wise and discreet persons as companions to assist him in the operations; but he or they must conform to all the rules and forms necessary to be observed in the practice of this art.

He must be firm, strongly believing, and have great confidence, taking great care that no part of the forms, ceremonies, etc., be omitted, if he wish for success in his operations. For upon the exactness with which the operation is performed depends the accomplishment of his design. The Invocant may perform his operations at any time of the year, providing the two luminaries are in a fortunate aspect with fortunate planets; but when the sun is in his greatest northern declination is said to be the best time.

CONCERNING THE ROOM CONTAINING THE CIRCLE.

The Invocant must, in order to carry on his work, have a small room in a retired part of the house, such as an attic, or a low kitchen might be preferred, made clean and neat, having no sumptuous ornament to divide or distract the attention; the floor must be perfectly clean and even, so as to receive the lines of the circle and characters to be traced thereon. The circle may then be drawn seven feet in diameter, and the holy names and characters written therein according to the following model, with consecrated chalk or charcoal. Should the operator not have a pair of compasses of sufficient radius to trace the lines of the circle, he may use a piece of twine attached to a pin as a centre, and the other end attached to the charcoal or chalk. The Invocant may if he choose, in the absence of the above mentioned articles, sprinkle the floor with fine sand, and then draw the circle, etc., with the magic sword, but the first mentioned method is by far the best, and, being the most durable, may be carefully used, so as to serve in several operations. The room must be kept free from the hurry of business, also from prying and curious intruders: it should be locked up when not in use.

The Invocant must be reminded that every preparation belonging to the art must be made during the moon's increase.



CONCERNING THE APPARATUS AND INSTRUMENTS TO BE USED IN THIS ART.

The Operator must be provided with a small table, covered with a white linen cloth; also a chair, which should be placed in the room ready for the operation; also the necessary apparatus for making a fire (if required) in order to burn the perfume proper to the planet governing the hour in which he would work; likewise a torch, and two wax candles placed in gilded or brass candlesticks, highly polished and engraven as shown. He must have a pair of compasses, some twine or thread, a knife, a pen-knife, a pair of scissors, a magic sword of pure steel; also a wand of hazel wood, of a year's growth, and a yard in length, engraven as shown; a small box in which to place these small articles—pens and ink, some paper or parchment. All these instruments, etc., must be entirely new, and never before devoted to any other purpose: they must be duly consecrated before being used.

DESCRIPTION OF THE CRYSTAL.

The Invocant must be provided with a crystal of about four inches in diameter, or at least the size of a large orange, properly ground and polished so as to be free from specs or spots; it should be enclosed in a frame of ivory, ebony, or box-wood, highly polished. The holy names round about it

must be written in raised letters of gold. The pedestal to which the frame is fixed may be of any suitable wood properly polished, the name thereon written in the manner aforesaid. The crystal, like the other instruments, must be consecrated before being used; and, when not in use, it ought to be put into a new box or drawer, with lock and key, so as to be kept free from dust, etc.

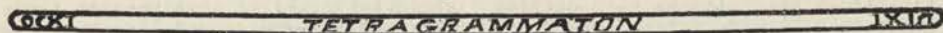
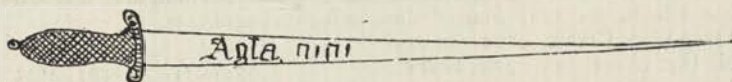
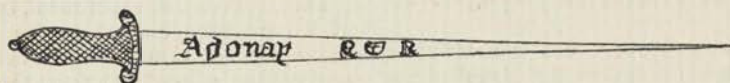
CONSECRATION OF THE GROUND.

Bless, O Lord, I beseech Thee, this ground

CONSECRATION OF THE INSTRUMENTS.

O Great God, Who art a God of Strength, and greatly to be feared, bless, O Lord, these instruments, that they may be a terror unto the enemy, and therewith I may overcome all phantasms and oppositions of the devil, through Thy influence and help of Thy Holy and Mighty Names, On, El Agla, Tetragrammaton, and in the Cross of Christ, our only Lord. Amen.

The Operator must have the seal of the



and place, and drive away all evil and wickedness from this circle. Sanctify and make it become meet and convenient for Thy servant to finish and bring to pass therein all my desires, through our Lord and Saviour. Amen.

Be thou blessed, purified and consecrated, in the Name of the Father, and of the Son, and of the Holy Ghost.

BLESSING OF THE LIGHTS.

I bless thee in the Name of the Father, and of the Son, and of the Holy Ghost. O Holy, Holy, Holy Lord God, heaven and earth are full of Thy Glory, before Whose face there is a bright shining light for ever. Bless now, O Lord, these creatures of light, which Thou hast given for the kindly use of man, that they, by Thee being sanctified, may not be put out or extinguished by the malice, power, or filthy darkness of Satan, but may shine forth brightly and lend their assistance to this holy work, through Christ our Lord. Amen.

spirit he would invoke; also the pentacle and characters belonging to the day and planet, who governs the time of operation, written on virgin parchment, and duly consecrated in the above manner.

CONSECRATION OF THE CRYSTAL.

Eternal God, Who by Thy wisdom hast given and appointed great power in the characters and other holy writings of Thy spirits, and hast given unto them that use them faithfully power thereby to work many things. Bless this crystal, O Lord, formed, framed, and written by the hand of Thine unworthy servant, that, being filled with Divine virtue and influence by Thy command, O Most Holy God, it may shew forth its power and virtue to Thy praise and glory, through Christ our Lord and Saviour. Amen.

(Then say) I bless and consecrate this crystal in the Name of the Father, and of the Son, and of the Holy Ghost.

In consecrating all the instruments, etc., necessary in this art, the Invocant must repeat the forms of consecration while placing his hands upon the different articles, with his face turned towards the east. Having done that, he may then place the table with the crystal thereon, together with a candlestick containing a wax candle on either side, before the circle. Also, having all the instruments and apparatus ready, he may enter the circle, with his companions (if any), in the day and hour of Mercury (the moon increasing), and commence operations by earnestly invoking the spirit Vassago in the following manner:—

I exorcise, call upon, and command the spirit Vassago, by and in the Name of the Immense and Everlasting God, Jehovah, Adonay, Elohim, Agla, On, Tetragrammaton, and by and in the Name of our Lord and Saviour, Jesus Christ, the only Son of the Eternal and true God, Creator of heaven and earth, and all that is in them, Filius, Sother, Emanuel, Primogenitus, Homonsion, Bonus, Via, Veritas, Sapientia, Virtus, Lex, Mediator, Agnus, Rex, Pastor, Prophetas, Sacerdos, Athanetos, Paracletos, Alpha and Omega, by all these high, great, glorious, royal and ineffable Names of the Omnipotent God, and His only Son, our Lord and Saviour, Jesus Christ, the second essence of the glorious Trinity, I exorcise, command, call upon and conjure thee, Spirit Vassago, wheresoever thou art (east, west, north, or south, or being bound to anyone under the compass of the heavens), that you come immediately from the place of your private abode or residence and appear to me visibly in fair and decent form in this crystal, stone, or glass. I do again exorcise and powerfully command thee, Spirit Vassago, to come and appear visibly to me in this crystal, stone, or glass, in a fair, solid and decent form. I do again strongly bind and command thee, Spirit Vassago, to appear visibly to me in that crystal, stone, or glass, as above mentioned, by the virtue and power of these Names, by which I can bind all rebellious, obstinate, refractory spirits, Alla, Carital, Maribal, Carion, Urion, Spyton, Lorean, Marmos, Agaion, Cados, Yron, Astron, Gardeong, Tetragrammaton, Strallay, Spignos, Sother, Jah, On, El, Elohim, by all aforesaid, I charge and command thee, Spirit

Vassago, to make haste and come away, and appear visibly to me, as aforesaid, without any further tarrying or delay, in the Name of Him Who shall come to judge the quick and dead, and the world by fire. Amen.

This conjuration after repeated, and the Invocant being patient and constant in his perseverance, and not disheartened or dismayed by any tedious prolixity or delay, he will at last appear. Bind him with the Bond of Spirits, and then you may talk with him, etc.

That this is a true experiment, and that the spirit hath been obliged to the followship and service of a magic artist heretofore is very certain, as may appear by the following obligation, which the Invocant may, if he pleaseth, have fairly written on an abortine and laid before him, and discourse with the spirit concerning it.

BOND OF SPIRITS.

I, VASSAGO, under Baro, King of the West, not compelled by command or fear, but of my own accord and free will, especially oblige myself by these presents, firmly and faithfully and without deceit to J. W.* to obey at any time, and at any place, whensoever and wheresoever he shall call upon me, personally to appear in this crystal, stone, or glass, and to fulfil his commands truly in all things, wherein I can by the virtue of all the Names of God, and by the virtue wherewith the sun and moon were darkened, and my planet, and by the celestial characters thereof, and principally by this seal binding most solidly. In witness of which guilty person, he commanding, I have signed the present obligation with my own seal, to which I always stick close.



Seal of the Spirit Vassago.

* The name of the person who wishes to obtain the spirit in the crystal.

After having obtained the assistance and desired information of the spirit, the Invocant may license him to depart in the following manner.

LICENSE TO DEPART.

Forasmuch as thou comest in peace and quietness, and hast answered unto my petition, I give humble and hearty thanks to Almighty God, in Whose Name I called thee and thou camest, and now thou mayest depart in peace unto thine orders, and return unto me again at what time soever I shall call thee by thine oath, or by thy name, or by thine order, or by thine office, which is granted from the Creator; and the power of God be with me and thee, and upon the whole issue of God. Amen.

Glory be to the Father, and to the Son, and to the Holy Ghost.

As all aerial spirits are very powerful, and slow in their appearance, so also is their departure, and it will be as well for the Invocant not to leave the limits of the circle for a few minutes after the license is recited.



Some Considerations towards A Philosophy of God and Man.

VIII.

THE RAISON D'ETRE OF MANIFESTATION.

A.—JACOB BOEHME'S VIEW.

3 QUOTE here from Boehme's "Mysterium Magnum," chap. iii., sect. 21: "First know this; that the Divine Understanding does, therefore, introduce itself to Fire, that its *Eternal Lubet* might be majestic and lustrous; for the Divine Understanding receives no *Source* into itself: It needs none to its own *Being*; for the *All* needs not the *Something*, the *Something* is only the *Play* of the *All*, wherewith the *All* does melodize and play; and that the *TOTAL* or *All* might be manifest to itself it introduces its *Will* into *Properties*. Thus we as a *Creature* will write of the *Properties*,

viz., of the Manifested God; how the *All* viz., the *Immense, Abyssal, Eternal* Under-
standing manifests itself (22) Secondly, the *Abyssal* and Divine Understanding does, therefore, introduce itself into an *Anxious Fire-will*, and Life, that its great *Love* and *Joy* which is called God, might be manifest; for if all were only *One* then the *One* would not be manifest to itself, but by the *Manifestation* the *Eternal Good* is known, and makes a Kingdom of Joy: Else if there were no *Anguish* then Joy would not be manifest to itself; and there would be but one only Will, which would do continually one and the same Thing. But if it introduces itself into a *Contrariety*, then in the Contest the *Lubet* of Joy becomes a Desire, and a Love-play to itself; in that it has to work and act, to speak according to our human Capacity."*

The principles here laid down are—1st, that out of one only Will (quality) comes only Being, and not Self-Consciousness. To secure Self-Consciousness and obtain Being that can *know and be known* as well as "*Be*," we require a second and contrary will: and 2nd, that the *raison d'être* of manifestation is that the One, by proceeding to differentiate Himself, may not only "*Be*" all He is, but may also *behold* all He is set forth to Himself as in a drama or play, and may thus delight Himself with the spectacle of His own perfections. This idea of the Sport or Love-play of the All with, and in, His own manifestations is of frequent occurrence in Boehme's writings.

We are entirely in accord with this gifted Seer in almost all of this. The assertion that an abstract "*One*" is virtually "*nothing*" is unassailable: it is nothing as far as *consciousness* goes, and, consequently, as far as delight goes; for delight is nothing if not conscious. It is out of the very strength of this perception that Dualism takes its rise. So sure does it seem that there must be two opposing forces, if there is to be any phenomena, that many accept the theory on the credit of the assurance, without being at pains to think whether the two are absolute or relative. Boehme goes most carefully into this question. The two are, in his system, but the

* The Capitals and Italics are reproduced from the English translation in large quarto, 1772.

two sides of a One, and the two sides are the two Principles: the first being the wrath and the anger, which is called "Nature"; and the second the bright joy and love, which is called God. And in God these two are never separate: they can be so only in man's inaccurate thought: and man can only think of God by means of separating them. But really if God were all of the one and none of the other, He would be unknowable. Which ever of the two He were, that would be what would "Be;" but it would *Be without knowing itself so to be*; and, consequently, without the power of rejoicing in the fact of so being.* For it is clear that if the origin be one, it can be one only subjectively in its own self-perception, or rather self-actuality; for in self-perception there is a real objectivising. To all outside Itself it must present two sides. For all that we know, we come to know by means of contrast. No drama could be written, no interest in any story could be evoked, no fabric could be fashioned, save through the mediation of differences and opposites: good and evil for the drama; right and wrong for the story; warp and woof for the fabric. We may lay it down as an undeniable principle that, that which has no opposite principle or contrary, we do not say, *cannot be*, but *cannot be known*.

And what cannot be known cannot give delight; and what cannot know, cannot feel delight. We venture to affirm with Boehme—who though he does not say so in so many words, yet constantly assumes it—that the highest and most worthy *raison d'être* of the exercise of any power is for the sake of attaining delight. Jesus Christ had His joy (John xv., 11; xvii., 13); and in Heb. xii., 2, it is declared that it was for the joy that was set before Him He endured the cross and despised the shame. There is joy in heaven over a repentant sinner; and this indeed is the touchstone whereby the good of every-

thing is tested both on earth and in heaven; and the best, the holiest, the divinest, is that which gives the highest and purest joy, the deepest and most lasting delight, to the largest and most loving heart.

B.—THE VIEW OF THE PRESENT WRITER.

While Jacob Boehme emphasises rather the delight of God in the spectacle of His own perfections as He beholds them manifested in His own self-differentiation, it seems to us that there is another side of the truth, to which attention ought to be drawn. We may be quite sure that if God rejoices in His works, His works must themselves be capable of joy in their own Being in Him. This is of course self-evident; but what does need to be shown is how, and where, evil, or what we feel now to be evil, comes in, in this scheme. We should have no difficulty if all were good: if God had made us with all that we want supplied, and with no experiences of pain and sorrow. Then His joy in Himself as seen in His works, and our joy in our being in Him, would be so immediately apprehended, with nothing to suggest the slightest doubt about it, that there would have been no need for a single word of indication, or proof, to have been said. Yes: and herein lies the very explanation we are seeking: for that of which we are never moved to say a word is not a thing that we estimate in the highest possible manner, and value as a great source and cause of joy.

In every problem there must be something granted, or no conclusion can be arrived at. Here the assumption is that, for us, consciousness is only attained through experience of contraries. Why God has made us so we cannot say; but that it is so our constant experience must surely have long ago proved to us. If this principle can be upset, then the whole of the philosophy here set forth falls to the ground: but if it be true, then it is, we affirm, adequate to afford a complete explanation of why evil seems to us to be, and to justify, in the fullest degree, the ways of God with man.

At this point, the problem of the *raison d'être* of manifestation touches the cognate problem of the *raison d'être* of evil: for it is our contention that only through the agency

* We sadly want some term to express the distinction between the actual and the conscious: "Being," and "being conscious of 'Being.'" So long as man knows only one plane of consciousness, of course, this want cannot arise; for the actual and the conscious are then co-extensive terms. But as soon as the idea of more than one plane is attained, the necessity presses. We feel the want of some modal expression to convey "I am and I know that I am."

of this second power, which when we contrast with good we call evil, could the good and joy, which we affirm as being the *raison d'être* of manifestation, have been achieved. For joy is not joy if not conscious of itself: and although we may say that is possible to be good without being fully conscious of the fact, we cannot say that it is possible to be joyful without being conscious of the fact. Good we may call the state, and joy is the feeling which arises when the good knows itself consciously as good.

We read in the Story of the Creation of Man in Gen. i. and ii., that the Adam of the sixth day was in his Maker's sight, very good (i., 31): but in chap. ii., 18, we find that he experiences a sense of loneliness which God declares is not good. To understand the real significance of the whole teaching of this most ancient story, and of the introduction of evil into the world, it is important to bear in mind the mystical interpretation of the incidents and personages. We see here then, I suggest, man in three states, highest, half-fallen, and fully fallen. In the highest, the Adam is a two-in-one; as is hinted to us by the pronouns in chap. i. 27, and v. 1; and by the obvious consideration that, since woman was subsequently taken out of him, she must at first have been one with him in an interior way. This Adam of chap. i., then, is in his Maker's sight, and, therefore, in very actuality, very good; perfect and complete. But, as we have been urging above, it is one thing to be good in actuality, and quite another to be *conscious* of the fact, so as to be capable to feeling joy in the fact. Adam is good as to fact: but as to consciousness he feels alone. That is—as we have said—having had no experience of any different state, he could not rejoice in being what he was. He was incapable of finding joy in the close, intimate, spiritual union with his bride in the heavenly order; and indeed seems to have been unaware of any presence within him. Naturally, when he looked for companionship he looked without, outside, himself; and as the companion was within, he naturally failed to find anyone, and so felt lonely. It is not—mark this well—that he was lonely *as to actuality*; but that he felt lonely *as to consciousness*: which is a full illustration of the principle we are here contending for, viz.,

that to appreciate a state of actual blessedness you must have experienced a state of less actual blessedness; that is, must have experienced some loss.

To remedy the apparent loneliness, God deprives man of that highest state which, having, he had not appreciated; and woman is taken out of man and separately organised. The real loss is to him, at first, apparent gain; for he has lost what he knew nothing about, and gained what he can know; because he has now an experience to contrast with it, viz., the now past experience of loneliness. But the first joy in the conscious and visible companionship is soon disturbed by the ever growing realisation of something lacking. It was probably not a fully understood feeling of dissatisfaction, but a growing feeling of dissatisfaction which, at first, it would be hard to account for. All analogy teaches us that in a lower state we lose the memory of what we experienced in the higher, though in the higher we may retain a recollection of the conditions of the lower. But what is not clearly *seen* in all its full significance may yet often be strongly felt as a pressing sense of something lacking, we know not quite what. We need not pause to enquire how the idea was first suggested to the pair that, by the very companionship which they had gained, they had lost their oneness. It is easy to see the drift of the story, which has been indicated by many a divinely illuminated mind. Just as at first the Adam should have appreciated the companionship in unity, so now the separated two should have appreciated the unity in companionship. Love requires two to be one: but consciousness of love requires one to be two. So then, as the first straining was towards separation, the second straining is towards uniting. And just as the separation was accomplished by a loss, a fall, so the attempt to attain the uniting is accompanied by a second loss and fall. At the first loss, God throws man into a state of *sleep* (from which it is never said he awoke); and before the second fall, God warns man that a further change in state will be a *death*. Yet so strong is the yearning towards a union which they shall be capable of *knowing*, that they accept the knowledge, even though it is of a good and of an evil, and will result in a death to Edenic conditions, and a fall to

earthly flesh conditions. And now we poor fallen creatures can neither be truly one nor truly two. Companionship is marred by the longing for union, and union rendered in any true sense impossible by the conditions of our dead-alive bodies.

Nevertheless is it clear that all this story of Fall has a *raison d'être* and justification. The problem is—man *is* good but does not *know* it. He can be made to know it only by knowing its opposite, evil. But how are we to get evil, when the one Cause and Source of all is good? The answer is—Evil never really *is* at all. Man dreams it. He is thrown into a sleep in which it seems to him that woman is taken out of him, and separated; and after into a deeper sleep, called death, in which he has a nightmare of a unity sought to be through the flesh instead of through the spirit; the issue of which false unity in the state of death is to subject him to his fleshly self, set him struggling with and against his brethren, first for the possession of woman, and, when that natural lust is exhausted, then for the possession of wealth, power, ease; any and everything that his fallen self-consciousness is capable of appreciating as attractive. But this takes place only in the state of death. Sin never enters into Life. Could man but know and see life, true life, sin could not longer have any power in, or over, him. The All-good has never introduced evil into His world, only into man's death-world. And from the moment of his touching this deepest deep, commences the work of grace which is to end the nightmare, and break even eventually the Edenic dream, and restore all things as at the first; *only* with this gain—that, when now restored as at the first, man will be, as a consequence of all he has seemed to have experienced, capable of the highest and clearest appreciation of, and delight in, the goodness of the Paradisical or Heavenly state.

For as his struggles for union here teach him—by the fact that the best he can get fails to perfectly satisfy him—what is not true unity, so they necessarily guide him towards the perception of what is: and when the two in form can become one in heart and love and aspiration, and trustfulness, then is attained the true earthly marriage, which annuls the second fall into death; and the

Lord will give back the lost Edenic state whereof oneness in spirit with duality of form is the characteristic, and the organs of the fleshly death-state are no longer required. And—though more mysterious—yet we believe that, still further, when the Edenic pair come to feel more united in the love of divine good than separated by the differing bodily form, which when in Eden they wear, then comes "The Marriage of the Lamb," when the human selfhood, that felt the loneliness, opens its eyes to the truth that it was blind to before, and sees itself joined to the Lord in one Spirit; and having now known what it was to be separated from its Source and Cause, can feel now, what it could not feel before, the conscious delight of that highest good, and the joy of the divine state of "perfected into one" (John xvii., 23).

Thus we suggest that the *raison d'être* of Manifestation, the something conceivably desirable accomplished by the One putting Himself forth in Creation, is, first, as Boehme teaches us, that the Divine One may delight himself with the spectacle of His own perfections, as he beholds them in self-contemplation thus melodise and play and operate. But secondly, we say also that God's joy in His operation involves that His operation is a joy also to His creatures, and that He joys in their joy; just as, when perfected, they joy in His. That, therefore, Creation is not only a causing to Be in God's consciousness, but involves the giving to the creature the faculty of being *conscious of Being*, and of *being joyful*. But this end can be attained only through the instrumentality of evil as a state of experience in contrast with good; out of which experience of contrast can alone come the power to consciously know and rejoice in the state in which God by the act of creation places His creature. The further working out of the principle, and a fuller explanation of our meaning in speaking of evil as a nightmare dream in a state of death, must be reserved for the following chapter.

G. W. A.

[To be continued.]

+ +

THE fifth volume of the HUMANITARIAN is chiefly remarkable for a paper by Dr. Carpenter upon "The Food of the Future" which represents the vegetarian theory from a standpoint which the ordinary vegetarian would scarcely be in a position to countenance.

Suggestions from the Compound Pendulum.

AS a further clue to the mode of study suggested in my former essay a brief paper may here be appropriately added upon a few lines of thought arising from a consideration of the phenomena of the compound pendulum.

There are many forms of the instrument, the one here described being one of the simplest. It consists of a wooden table, through which two holes are cut. The pendulums, wooden rods about $3\frac{1}{2}$ feet long, pass through these holes and oscillate (on knife edges) at right angles to each other. The heavy weight attached to each pendulum can be moved up and down so as to alter the length, and thus the period, of the pendulum. Two small brass rods jointed together at one end are connected at the other with the upper part of the pendulums by universal joints. A vertical pen or needle passing through the angular juncture of these brass rods describes the figures produced by the instrument on paper or smoked glass upon the table. The figures vary according to the relative lengths or periods of the pendulums. They vary also according to the phase in which the pendulums are started, and they differ, of course, in size according to the amplitude of the oscillation. By the aid of appropriate mechanism phase and amplitude can be controlled so that any figure can be exactly repeated or slightly varied as desired. Harmonies (or symmetrical patterns) result when the pendulums swing either in unison or in any definite ratio of small numbers, such as 2 to 3, 4 to 5, etc. Unsymmetrical patterns, or discords, result from other combinations. The pens are made of glass tubing, drawn out to a fine point, sealed with heat, and then ground down till the hole is just open. The tube is then filled with ink, and will trace the finest possible lines. In using the needle on smoked glass, the glass should first be smeared with rectified petroleum and smoked in a candle flame.

People will admire the figures described by the compound pendulum, and will

admit that they are beautiful, but they will generally ask what is the practical use of them?

They take the typical politician's view of things. These designs, he would say, are outside the arena of practical politics. He does not see that they will benefit the labouring classes, or lower the price of bread.

But he overlooks a Divine law of human nature, which is that "man shall not live by bread alone." These beautiful forms, if we have ears to hear their teaching, may become to us words that proceed out of the mouth of God.

It is not generally supposed that there is rigid scientific truth in the Divine law that man shall not live by bread alone. As a matter of fact, the statement is little believed in. It is considered beautiful, no doubt, and possibly applicable (to the Devil) some 1800 years ago, but not strictly applicable to respectable society in the 19th Century. Bread is reckoned good enough for civilised people: they like practical things, not visionary ideas.

Now a visionary is literally one who sees, but the word has, rather unfairly, got a bad name. One who sees surely attains to a practicality of a far more potent kind than a non-visionary man ever dreams of. He sees, for example, that the words from the mouth of God, the laws of the phenomenal world, by which God alone communicates with man, are scientifically, and not simply sentimentally, essential to the life of man, quite as much as bodily food, and he profits by the perception. He sees that remote as the study of the oscillations of a pendulum may appear to be from the social problems of the day, that remoteness is like the remoteness of the lever end from the lever fulcrum—giving increased power for practical work.

A very great deal of the "reform" laboured at by so-called practical men and women at the present day—men and women who pride themselves, perhaps, on doing whatever is nearest to their hand, fails in its object because of the delusion that practicalness means nearness of the hand to the work. In sweeping a room we do not hold the hairs of the broom.

But in social sweeping the man who holds the broom handle is thought to be up in the air. The so-called "practical" man cannot follow up the continuity of the broom and its handle, and that is why so many reformers, in their anxiety not to be "visionary," involve themselves in a great deal of unnecessary energy, which is often entirely misdirected after all.

It is in the symbolism afforded by natural laws that we may learn secrets about the causes of the phenomena of human nature. The metaphysical (in itself unknowable) is symbolized and expressed by phenomena, as thoughts and feelings are symbolized and expressed by words.

A great majority of people have a positive dislike to physical science. They say it has no human side, and they therefore permit a life-long neglect of one of the most important factors of mental power. The scientific instinct with them becomes like an organ which from disuse has become rudimentary and powerless. They finally fail to appreciate any chain of scientific reasoning, and misunderstand the simplest scientific statements. The fault is not so much theirs as it is that of some of the orthodox exponents of modern science, who rigorously eschew any human aspect of physical phenomena, and thus lead the public into the belief that science is purely a branch of materialism. For that reason it seems to some people to be severed from all that they consider of practical importance to inner human nature.

We apparently want in the present day a kind of missionary to preach the gospel of the unity of truth—not to reconcile science and religion, but to show that there is no question of reconciliation—to preach the At-one-ment of all law—to show that man is but an integral part of the universe, governed, not by similar, but by the same laws as govern the sun and moon and stars. And that, therefore, so far from physical science having no human side, it is the very book in which the universal truths of all being, man's included, are written, in a language which all may read.

Pulsation is the form in which phenomenal energy manifests itself. It is, so to speak, the voice of God. The laws of pul-

sation operate in all force, not only in such forces as light, heat, electricity, and sound, but even in life. The brain, the heart, the lungs, the blood, and every organ in the body are regulated by the universal and immutable laws of pulsation. And pulsation is the symbol of all metaphysical energy. The study of it means a kind of all-embracing revelation, throwing light not only on natural phenomena, but also on the arcana of human nature. It enables us to see ourselves objectively, even though as in a glass darkly.

Disease, mental and bodily, is radically an expression of the same laws as those that produce the discords of our compound pendulum. These pendulum discords more than resemble disordered human nature: they actually are the product and expression of the self-same principle. The human organism is a compound-vibration mechanism, comprising, not two, but numberless pendulums. Healthy activity is harmony of vibration. Disease and insanity are a want of consonance of vibrations. For many thousands of years the Chinese have held, as they still hold, that "a human body represents a harmonic instinct, of which muscles, tendons, nerves, arteries, veins, cells, etc., are all vibrating chords, producing various sounds and modulations of which the pulse gives the key and indicates to an observer, whether or no the harmony existing between the particles is perfect or otherwise."* This view of disease, however crude and interwoven with poetic fancy, seems, broadly speaking, a rational one, affording a clue and starting point for medical science of more value, perhaps, than the discovery of many an unknown bacillus.

No doubt human organisation is not the only subject of harmonies and discords of vibration. The same laws might, of course, be traced in any of the phenomena of the organic world. Botanists say, for example, that the spiral form so much affected in plant life is the result of the combined forces of upward and outward growth,

* Lecture on Health and Disease read before the Scottish lodge of the Theosophical Society by "M.D.," on January 9th, 1892.

working at right angles and producing a spiral motion exactly on the principle of the unison figures of the compound pendulum.

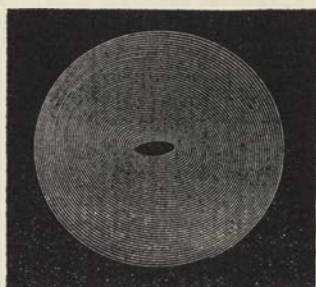


FIG. 1.

SPIRAL FORM OF UNISON FIGURE.

Phenomena like these, however, are in themselves also symbols of human organisation, and here we are dealing rather with the climax of the symbol, with a view to accentuate the *human* aspect of the subject, which is what chiefly concerns us.

A casual instance of the principle of the compound pendulum in the human body is to be found in the affliction of stammering, which results from a want of harmony in the action of various muscles which have to do with speech and voice production. All these muscles are necessarily obedient to the laws of periodicity. No muscle can contract except in accordance with those laws. Moreover, the nerve force which stimulates those muscles is also subject to the same laws. The want of muscular (and perhaps nervous) consonance that produces stammering is, therefore, a veritable compound-pendulum discord in the human organism, and so too, though sometimes less obviously, in the case of other ailments and diseases.

Insanity, there is good ground for believing, is the effect of a discord of brain pulsations, and though the subject of brain periods may be a difficult matter for investigation, what we do know confirms the necessity for harmonic alternations.

The discords of our instrument, it must be remembered, are not chance-medleys; they are all the products of law, and obviously of the same law that gives us the har-

monies. And if the human functions are dependent upon the laws of pulsation, does it not appear that the difference between health and disease, whether of brain or body, is one of consonance and dissonance of periods, the same laws of force being operative in either case? If this conception does not afford us a clue as to the best mode of ameliorating the condition of the insane, at any rate it leads us to see what it is that is wanting when the brain breaks down, and it teaches us how to maintain healthy brain action by conformity with the laws of pulsation in brain work.

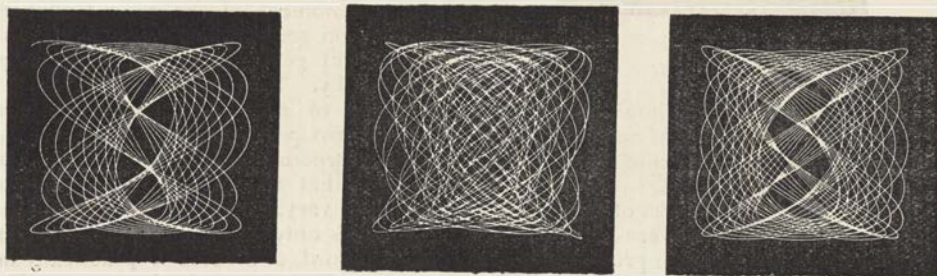
The phenomena of the compound pendulum soon reveal the fact that a perfect harmony of periods cannot exist except theoretically. There is no such thing as a pendulum of perfectly uniform periods, nor can two pendulums be adjusted so as to be in perpetual harmony. It is on this principle that the most accurate chronometers vary. Therefore, a so-called harmony is only a less-discord than a so-called discord, and there is practically no boundary line between the two. The human organisation must undoubtedly have the same characteristics. There is no hard and fast line between *mens sana* and *mens insana*. It is thus scientifically demonstrable that, as is often said, everyone is a little mad. There is no absolute *mens sana* or *corpus sanum*.

But, speaking less strictly, there are certainly curves produced by our instrument which we recognise as harmonies, and curves which we consider discords. As far as our eyes can judge, the former look symmetrical and the latter unsymmetrical, so that we can form a sort of artificial boundary line between harmonies and discords, much as our doctors make artificial lines of demarcation between sanity and insanity, which boundary lines are recognised as sufficient by the law of the land. All the same it is useful occasionally to remind oneself that the boundary lines are artificial.

The compound pendulum exposes the heretical doctrine of the "eradication of evil." It would be as rational to talk about the eradication of the causes of

discord in the instrument. Discord is averted by altering the period of one of the pendulums until the balance of symmetry is arrived at. May we not similarly say that soul-discords and body-discords are to be avoided by counter-action and not by fanciful ideas of eradication? The evil of gluttony affords an illustration that will elucidate this. Gluttony would be universal if we all allowed ourselves by voluntary starvation to come to each meal in a state of ravenous hunger. We avoid fierce appetites by the very frequency of our meals, which preserves an equilibrium

of moderation. Who would think of trying to starve out hunger? Yet in the case of soul-hunger this is the very thing which some of us attempt to do. We are beset with passions, cravings, appetites, which like gluttony we classify as evil. We try to starve down these passions into non-existence, instead of seeking for those complementary desires which would resolve our discord into harmony. This new harmony will mean new character, as our compound-pendulum curves acquire a new character as they pass through discords on to fresh harmony.



Harmony (5-3).

Intermediate Discord.

(Harmony (7-5)).

FIG. 2.

PROGRESSION FROM A HARMONY THROUGH DISCORD TO A NEW HARMONY.

The common idea of resisting evil seems to correspond more with an attempt to actually stop the supposed discord-producing

motion of one of the pendulums. This is what the ascetic actually does, and his "discords" becoming, as it were, ever smaller and narrower, lead him to the vain hope that they will at last fade away and leave harmony pure and simple.

It is suggestive in this connection to notice that necessarily in a compound-pendulum mechanism any restraint upon one pendulum manifests itself in an alteration throughout the design produced. Hence the injury done to the whole mental character, as already remarked by the neglect of one important factor of its healthy harmony, such as the free play of the scientific faculty.

The sayings of Christ are never realised so much as when their mystical meanings are discovered. It is because of their mystical sense that they have had such power in the world. It is their soul, and even though unseen it has given them life. Christ's advice

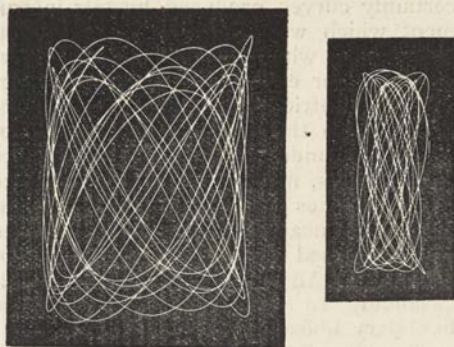


FIG. 3.

DISCORD NOT AVOIDED ALTERING AMPLITUDE OF EITHER OR BOTH PENDULUMS.

is "take up thy cross." One mystical meaning of this is beautifully brought out by our instrument. The separate vibrations of the pendulums, being at right angles with each other, form a cross. In as far as the motions of the pendulums take up the cross, we get harmonies. Thus the harmony of unison may be *diagrammatically* represented thus:—



That of 2 to 2 would be represented thus:—



of 3 to 2 thus:—



and so on, while a discord, such $1\frac{1}{2}$ to $2\frac{1}{2}$ would be rendered thus:—



The cross has not been taken up. It is imperfect. Thus in human "discords" there is always a lack of completion, and the remedy consists in developing and extending some neglected faculty or impulse.

And the cross must be taken up daily. It is not a process that can be done once for all. In each changing state on which we enter we must re-correct the new tendencies to discord arising from the want of full development of some new desire or aspiration.

We all know that each of us has prejudices against this, that, and the other style in art, and music, and literature, against this, that, or the other view of theology or politics, and so in every department of thought. To take a concrete instance in art: one man perhaps admires only realistic pictures, another only admires suggestive treatment, the impressionist style. Each knows, or ought to know, that plenty of good artists admire the style that he is unable to appreciate. That style is at right angles to the line of his principal inclinations. It is the unacquired complement of his then state. He should take up the cross by cultivating admiration of this

unappreciated style of art. The result on his character will be just what the result is on that of the compound pendulum curves when the cross is taken up. He, as they, will in fact acquire new character. He will cast off the old man and put on the new. As in "The Chambered Nautilus,"

"Year after year beheld the silent toil
That spread its lustrous coil,
Still as the spiral grew,
He left the past year's dwelling for the new,
Stole with soft step its shining archway through,
Built up its idle door,
Stretched in his last-found home and knew the
old no more.

Build thee more stately mansions, O my soul.
As the swift seasons roll,
Leave thy low-vaulted past.
Let each new temple, nobler than the last,
Shut thee from heaven with a dome more vast,
Till thou at length art free,
Leaving thine out-grown shell by life's unresting
sea."

Our compound pendulum also tells us in Nature's clear language that evil does not consist in the mere performance of any particular acts, for the self-same process of shortening or lengthening one pendulum may produce either discords or fresh harmonies.

One of the most suggestive of the many vistas of thought opened out by a consideration of the phenomena of the compound pendulum comes into view when we study the varied figures which result from the same combination of periods started in different phases. It is noticeable on doing this, that

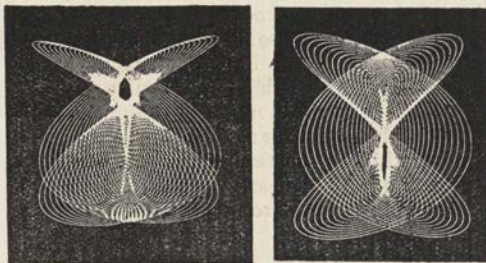


FIG. 4.

THE SAME FIGURE IN DIFFERENT PHASES
(5-3, 3-2).*

* Much of the beauty of these and some of the other figures is necessarily lost in the process of reproduction.—C.E.B.

the same figure is really produced, but that an alteration of phase, as it were, twists it round, so that it is seen as if from a different point of view. A concave shell would, of course, assume a totally different appearance if seen first from above, then obliquely, and then edgewise. The real shape of the shell can only be estimated by viewing it from all points. So, too, the real form of the vibrations of any given combination of pendulum lengths can only be properly judged by seeing it in all its phases, by making it turn

round till we have seen it front-ways, side-ways, and every way. This may be done by describing a number of phases showing these different aspects. The series must then be placed in proper order in a zoetrope, when the effect is that of a revolving figure apparently of three dimensions, and thus we gain a true idea of the real form. Two phases at appropriate intervals give similarly an effect of perspective when the figures are viewed in the stereoscope.

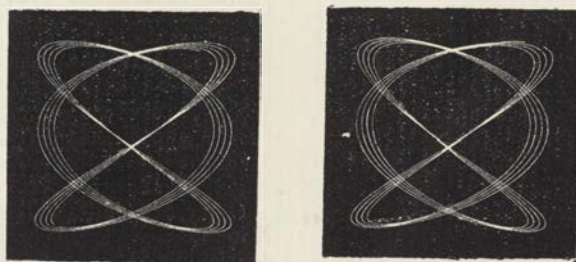


FIG. 5.

SLIGHT DIFFERENCE OF PHASE PRODUCING STEREOSCOPIC EFFECT (3-2).

Here is another striking symbol of human character. Biographers rarely make us acquainted with the real man whose life they attempt to delineate, because of the difficulty which any one writer must have in viewing his subject from all standpoints. Some of the more intricate designs of the compound pendulum appear confused when the phase is such as to cause much superposition of various parts, and human character is, no doubt, often misjudged in a similar way.

Further suggestions arise from this discovery that our patterns are plane projections of a virtually three-dimensional form, for which it will be necessary to explain a little more fully the stereoscopic representations already referred to.

When a piece of spiral wire is held in a beam of light it casts a shadow which varies according to the position of the wire. These varying shadows are each a plane projection of the three-dimensional spiral. The images formed on the retinas of the two eyes when we look at the wire itself are similarly plane projections, differing a little according to the

relative positions of the two eyes. If now we could trace two of the *shadows*, coinciding, in their relative variation, with the two differing plane projections cast on the retinas of the eyes when we look at the wire itself, we should find, on adjusting these two tracings in the stereoscope, that the effect would be a three-dimensional figure, resembling the wire itself and not its flat shadow. If we could not see the wire, but only its various shadows, we might, by means of the stereoscope, prove that the shadows were caused by a three-dimensional spiral. In the same way the two-dimensional figures of our instrument, when seen in their different phases, evidence the unseen existence of a kind of "virtual" three-dimensional form.

The principle of symbolism is that all phenomena of the natural world are like plane projections of a world of higher dimensions, and this phenomenon of the stereoscopic compound-pendulum forms illustrates the conception. As a picture is a two-dimensional projection of a three-dimensional object, so natural phenomena are three-dimen-

sional projections of higher dimensional realities. It is in this way that symbolism enables us to see the invisible through the visible, as the intangible three-dimensioned form of the compound pendulum curves is made manifest by the stereoscope.

The reason that the mechanism of the compound pendulum is here selected as an introduction to the investigation of the laws of human organisation is that the machine, while governed by the same laws as the human body, is so much less complicated than that intricate organism. We learn more of an artist's method by studying his sketches than his more finished work. The manifestations of the great Artist's work are also more easily comprehended when attention is undistracted by the enormous number of complications of the simple principles of pulsation which become incidental to the evolution of an intricate organisation. Our instrument shows us the outline, or rough sketch, of the principles of being. From general principles a great deal may be deduced about particulars, while the attempt to ascertain principles by laboriously joining together our fragmentary knowledge of microscopic details is almost sure to lead to wide error. The most trifling deviations from accuracy in the study of each detail accumulate into grave misapprehension when taken as a whole. A man blindfolded on a plain seems to himself to take each step in a straight line, and might thence infer that his whole course was straight, whereas he would probably be tracing a curved path, of which the deviations at each step would be so slight as to be imperceptible.

Some will object to the symbolic method on the ground that everybody gets different meanings from the same phenomena. Would it not be as reasonable to object to the blood in our own bodies, from which each gland derives a different secretion? Are we to complain of the emptiness of a storehouse on the ground that its contents are so numerous and so varied? The few suggestions here brought forward from a consideration of the compound pendulum do not claim to be exhaustive. Probably everyone who took the trouble to reflect could deduce some meaning that would be different. Possibly some would be conflicting. From the blood are derived both sugar and salt, acids and

alkalis, but it would scarcely be logical to add that therefore the blood contains none of these; therefore, rather it contains all, each having its own virtues and office, each complementary and subservient to the general harmony of organic life.

CHARLES E. BENHAM.



The Sleeping Beauty of Zion.

A LEGEND OF MOUNT EVEREST.

In the following serio-comic Tale,

1. THE KNIGHT represents the modern Science of Mathematical Psychology.
2. THE GREEK, the Spirit of Æstheticism, of superficial adornment, of getting things to seem right for the present without reverence for the Past or care for the Future.
3. ZOROASTER, the leaders of Parsee Reform in India.
4. THE PRELATE is S. Thomas the Doubter; supposed to be revived in Bishop Colenso.
5. THE GIANT is Thor, the Thunderer; and represents the old Religion of Meteorology, of the Science of mere physical phenomena.
6. THE DRUID is the National Spirit of England.

SIR TRISTRAM heard of the famous beauty of Zion, and fell in love with her by report. He set out to seek her. The first person whom he met was a Greek, who accosted him—

"Ho, stranger Knight, now what seek'st thou?
And to whom may thine errand be told?"
"I am seeking the Beauty of Zion;
I am longing her charms to behold."

Greek—

"The Beauty of Zion? Thou dreamest!
She lived in the great days of yore.
She has lain in her grave for ages;
Twenty centuries, fully, or more."

Sir Tristram—

"Nay, say not such words! thou blasphemest.
On her birth-day the All-Father said
She was born to be ever immortal.
The Beauty of Zion, dead?"

Greek—"The Prophets of Western Asia did indeed predict immortality for her; but they were only local oracles, and fallible, as all such. The great God Pan promises immortality to no individual man or race. And what does it matter? Fair Iris, the ever-living, is always ready to bring fresh messages from the gods."

Sir Tristram—"I care for no fresh messages; I love the Beauty of Zion. If she be dead, pray show me her tomb, that I may slay myself thereon as an offering to her manes."

Greek—"I know nothing of old tombs: I worship youth and living power. But here comes one who may perhaps know that of which you ask."

Here, you old Jew, come and show this gentleman the way to the tomb of your ancestral Past."

The Greek then retired, and when he had gone out of hearing, the Jew said—

"Sir Knight, did they venture to tell thee
The Beauty of Zion is dead?
That adds one more to the slanders
They have heaped on her desolate head."

Then he went on to say that—

"The Beauty had a very delicate organisation, and was therefore obliged to live under a strict law. She made a mistake about some trifle of domestic duty: held her needle or her distaff wrong, and pricked her finger, and fainted. But it is promised that she shall revive some day."

Sir T.—"Where is she?"

O.J.—"At the source of the River Sabbath that runs through the Desert of Life."

Sir T.—"Have you been up there to seek her?"

O.J.—"We float down the stream trusting to God."

Sir T.—"Why do you not row up the stream and look for her?"

O.J.—"It is contrary to our Holy Law to touch an oar on the Sabbath."

Sir T.—"And on week-days?"

O.J.—"On week-days we land, and attend to our merchandise."

Sir T.—"How do you expect to find her?"

O.J.—"We know not. She will be brought back in God's good time. It must be so; the rainbow was to be a perennial token that God will interfere, by a miracle, to save her at last."

Sir T.—"Miracle? This is the 19th Century. If man wants miracles done, he must do them."

O.J.—"You are, then, an unbeliever?"

Sir T.—"Not in the least. I believe most firmly that the All-Father works by Law, and leaves conjuring tricks for us, His children, to amuse ourselves and puzzle each other with, on condition that we study His Laws."

The orthodox Jew looked very much shocked, and, as he saw a Reform Jew coming along, he took his leave. Sir Tristram courteously stopped the new-comer, and repeated to him what he had heard.

Reform Jew—"Fainted because she had pricked her finger? Twaddle! She did not even know she had pricked herself, till a timid old Rabbi happened to notice that she was bleeding, and bustled forward to bind up the microscopic wound. She fainted of disgust at finding herself mauled about by a man of breeding inferior to her own. But it is promised that she will revive when she is kissed by any man brave enough to reach her."

Sir T.—"If that is the remedy, I feel called upon to become the physician. How does one reach her?"

R.J.—"She is up in the Himalayas, near the source of the Sacred River, Sabbath. Just at the height where the climate resembles that of England, there is a grove of oaks, and she lies asleep among them. I wish I were free to seek her! But I have a duty to my brethren, the People of Israel; I must not part from them too far or for too long, for if all we strong ones leave

them, what will happen to them? God speed you, Sir Knight, I half envy you. Let me, at least, show you the way to our Sacred River and help you into a boat."

Sir Tristram rowed vigorously up the stream, passing through an arid desert. He saw, on the bank, Zoroaster, sitting mournfully by a heap of rubbish. He crossed his oars, and asked—

Sir T.—"What, in the name of all that is holy, are you doing there?"

Zoroaster—"Watching the remains of the Sacred Fire. It is nearly extinguished. Everyone who passes throws on something which chokes instead of feeding the flame, and I fear it will soon die out."

Sir T.—"Well, why do you not clear it off as fast as it is thrown on? You only want a little encouragement; let me help you."

Z.—"Who are you? Have you a right to carry the Sacred Flame? Are you of Persian origin?"

Sir T.—"Never mind who I am. I am a loyal Knight, whose motto is, 'Serve God and fear no man.' I do not claim to carry the Flame; but surely there is no more desecration in allowing me to clear extraneous matter off than in letting all sorts of degraded Parsee canaille throw it on."

Then, springing ashore, he began scattering the dust which had been piled up. Zoroaster joined him, and they soon saw the Fire appearing from under it.

Sir T.—"That is right. Keep your courage up. I hope you will have it burning nicely by the time I come back."

Higher up the River, one sat on the bank, wearing the garb of a Christian Prelate. Across his knees lay the Scroll of the Pentateuch which he was studying with anxious care. His face was very sad, and Sir Tristram, hailing him, asked if there was anything he could do to assist him.

Prelate—"I am the Apostle of Rational Doubt. I love Jesus none the less because I cannot believe all the fables narrated in His honour by those who knew Him not. I stayed with the other Apostles till Saul of Tarsus came into our midst and made life impossible for me."

Sir T.—"Saul of Tarsus! If it is he who is annoying you, remind him that, when hystero-epilepsy has once reached the pitch of homicidal mania, as his did in the days of Stephen, the only satisfactory proof the patient can ever again give of being convalescent is to keep quiet and not worry sane people."

P.—"I don't want to say that to him," meekly replied the Prelate. "I only want him to leave me alone. When he floundered into our community, I went to seek out the savage heathen, hoping to teach them a little decency and mercy. I found them, however, much better than I expected, and should be well content to live with them and for them. But the disciples of Saul will not leave me in peace; they threaten to starve to death my wife and my little ones, in revenge because I will not believe that it can be essential to religion to hold opinions on Natural History which are contrary to the facts of Nature."

Sir Tristram sprang ashore.

Sir T.—“Have you writing materials at hand?”

The Prelate produced them from his satchel. The Knight wrote a letter to some of the great ones of the earth, saying, “Minister to this man's necessities, and defend him from persecuting maniacs; and, if you find you have reason to repent doing this, I will repay what you have given to him.” Then he got back into the boat and rowed on.

Sir Tristram rowed on, and the river grew narrow. Presently a gigantic figure loomed before him on the bank. As the Knight drew near, the Giant lifted a mighty hammer and held it over the boat, saying—

Thor—“I guard the approach to the tomb of Queen Freya. No one may desecrate it. Turn back, or I let my hammer fall on your head.”

Sir T.—“Keep your mountebank tricks for strangers, Thor; we, of the family, are not impressed by them,” said Sir Tristram, making a private signal.

Thor—“Who are you? Do you know the password of Odin?”

Sir T.—“The Rainbow is a bridge by which a brave man can reach the abode of the gods on his own feet.”

Thor's hammer dropped by his side.

Thor—“Pass on,” said he, “you will not desecrate the tomb of Queen Freya.”

Sir T.—“Don't be a fool, Thor. You, one of ourselves, a son of the Asa Race, to talk of tombs of the Immortals! You ought to be ashamed of yourself.” And Sir Tristram rowed on.

The river led up to the Himalayas; and, at the foot of the highest peak, it became too narrow for navigation. On one side was a precipitous cliff, but on the other the bank was low. The Knight landed, and, after mooring his boat, prepared to walk up-stream. But a shining Angel stood on the bank, barring his progress with a glittering sword.

Angel—“I am the Angel who wrestled with Jacob. No man passes here until he has forced me to tell my name.”

Sir T.—“May I venture to say, first, that the weapon in your hand does not look to me very real; and I am sure you have not the least intention of killing me. It may be a useful toy to frighten cowards with; but then, if I were quite a coward, I should not be here.”

The Angel smiled, and the sword turned into an olive branch.

Sir T.—“Thank you. Now we can talk seriously. You say that you wrestled with Jacob. Tradition tells that you wrestled so hard as to lame him for life. Now, I am not more afraid than another man, either of wrestling or of being lamed, if so it must be. But please to notice this. Jacob was seeking to further his own interests, and doubtless it was well for him to have a check put upon his greed. But I seek to revive the Beauty of Zion; and I do not see how any aim of yours can be furthered by weakening me.”

Angel—“Try to guess my name.”

Sir T.—“How should I know who you are?”

Most people call you the Angel of Retribution. Wesley thought your name must be Love. I hardly think he can have been right; for all forms of Love, from the highest to the lowest, are consecrated in heathendom. You are not Love, yet I think you must include Love, somehow, for you cannot be anything *less* good than paganism knows of.”

Angel—“I am the Angel of *Rhythm*. I teach men to seek the Eternal by attending to the things of Time, to each at its fitting time; and to do the will of God on earth as it is done in the heavens; by due sequence and periodic alternation.”

The Knight fell on his knees and bowed his face to the earth. “Mighty Angel,” he said, “teach me to know thee, and not in name alone. I seek the fair daughter of Zion; but if the time be not come for her to be given to the Gentiles, oh! slay me rather than that I should touch her with sacrilegious hands.”

The Angel lifted him up.

Angel—“Pass on,” he said, “we shall meet again.” Then he vanished.

Sir Tristram walked on, following up the stream, and always climbing higher and higher up the mountain. The path rose steeply, and he saw the River far below him. At last he was stopped by a blank wall a rock. On his right was a bare slope of rugged stones; in front of him the inaccessible mountain-side; on his left an awful chasm wherein the River ran. Beyond the River he saw a grove of oak trees; and there, he knew, was his destined goal. But how to reach it? Over the River and in front of the rock hung a mass of mist, veiling he knew not what. A false step, in that thick fog, might be fatal. As he gazed, pondering, the sun came out from a cloud behind him, and he saw a Rainbow on the face of the mist. “The Rainbow is the bridge by which the brave soul reaches the gods,” thought he; “I can but try; if I am dashed in pieces, why, ‘thus the brave man sees Jumala,’ as the Finns say.” He walked on; and the Bow disappeared. But when he reached the spot where he had seen it, he perceived what had caused it. The River sprang from that place, and was, at once, broken into a mass of spray by striking on a ledge of rock. Commending his soul to Odin, he stepped on to the ledge, whereon he crossed easily to the other side of the chasm.

On approaching the grove, he saw a Druid, holding a golden sickle.

Druid—“I guard the repose of the Mistletoe-Queen; no one passes here, unless he can read the token of the Mistletoe.”

Sir T.—“We find the germ of the Future, when we go back to where a branch, in the Past, divided into two twin twigs.”

Druid—“Pass on; you will not desecrate the home of our Queen.”

In the midst of the grove was an open clearing; and in the centre of it stood a magnificent oak, on a branch of which grew a Mistletoe. Just under it lay the Beauty, asleep, with a dry hazel wand beside her, as it seemed, just dropped from her hand. He had never seen her before; yet he

had known her all his life ; and, he now thought, he must have loved her in some former stage of existence. He knelt beside her, and awoke her by kissing her hand.

"The Beauty arose in a fury,
And to strike him she lifted her wand ;
But she started and stood in amazement ;
It had burst into leaf in her hand."

Then he told her how he had sought her ; and why ; and he persuaded her to return with him to the world of living men. He threw round her a veil which had fallen from her in her sleep ; then he cut down the Mistletoe and placed it on her head.

When they came to where the Druid still stood on guard, Sir Tristram said—"You may melt your sickle into coins ; for you shall never cut down the Mistletoe again, now that it is on the brow of the Queen." But she raised her veil for a moment ; then, picking off a spray, she handed it to the Druid, saying—

"My old foster-father, I love thee ; I will give thee a spray from my crown."

She invited him to come back with her to the world of living men. Then all three crossed by the ledge and walked down-stream to where the boat was moored. As they drew near the spot, the Angel appeared, with the olive branch in his hand. The Knight said—

"I bring the Beauty of Zion ; yet if the time be not come for her to be shewn to the Gentiles, take her back, O mighty Angel, to her grove, and let me go on my way alone."

But the Angel, smiling, took a hand of each and joined them. The Beauty said—

"O Angel of Rhythm, my brother,
Come and sweeten the sad world with me."

Angel—"Pass on ; we shall meet again." And he vanished.

Then they two and the Druid got into the boat, and began to glide down the River Sabbath, as men had done in the ages that were past. The Beauty said—

"Sir Knight, thou hast waked me from a living death ; yet even now I know not thy name."

Sir T.—"My name, fair Queen ! it is lost and forgotten ; I left it behind me in the mountain ; I will have no name henceforth, but that of Consort of the Beauty of Zion."

As the boat passed Thor, the Knight stopped it and said—

"Well, Cousin, do you think our Freya needs a tomb ?"

But she, raising her veil for a moment, said—

"King Thor, my kind guardian, my brother,
Come back to the live world with me."

Thor said he feared he might swamp the boat, or break a hole in it with his hammer. But he walked beside the stream, towards the world of living men, keeping pace with them as they rowed.

Zoroaster had the Fire burning brightly on a small portable altar. As the boat neared him, the Queen again lifted her veil, and said—

"Come, bringing thy Fire, my brother,
And brighten the dull world for me,"

And Zoroaster entered the boat.

The Prelate had returned to the bank of the River ; though lower down than before and nearer to the world of living men. A scroll lay across his knees. But his face was no longer sad ; for the great ones of the earth had trusted Sir Tristram ; and he no longer feared for his children. The Beauty said—

"Come, reading the Scroll of the Prophets,
And bring Truth to the mad world for me."

But the Prelate was not of the Race of the Gods, and for him she lifted not yet her veil ; wherefore he knew her not ; but he followed her voice as one in a dream.

At last they reached the world of living men ; and Sir Tristram called them round him that they might see the Beauty of Zion who was also Queen of the North Country. He said—

"Old Jew, who wast leaving her sleeping,
Young heathen, who thought she was dead,
See, here is the Beauty of Zion
With the Mistletoe Crown on her head.

Oh ! Jew who didst boast of her Future !
Oh ! heathen who scoffed at her Past ;
Dare you look in the face the Eternal ?
Has the Present a meaning at last ?

You, who passively trusted Jehovah,
You, who dreamed the Immortals could die,
Know you not that the living Valhalla
Within reach of all brave men doth lie ?

Oh ! Daughter of Zion ! Immortal !
My Goddess, my Queen, and my Bride ;
Show thyself to the world in thy splendour,
That world that believed thou hadst died."

The Beauty was about to raise her veil and reveal herself before the eyes of living men, when a crowd of Rabbis flocked around her to protest that, if she were indeed a daughter of Israel, she might not be betrothed to a Gentile. She turned faint and would have fallen, had not the Knight put his arm round her. The Reform Jew now came forward and declared the Law of her Being :

"She turns faint at the touch of a coward,
But revives at a true hero's kiss."

He called forward the Martyrs of Israel who were hidden behind the Rabbis from the sight of living men ; and he bade them form a body-guard around the Queen. They said that they had had quite enough of the consequences of allowing her to be handled by cowards ; and they, one and all, made a solemn vow that never again, for ever, should any coward come near enough to her to touch her.

The Knight said that that care must henceforth rest on him ; and he told how she had been already affianced to him by an Angel who had joined their hands.

The Reform Jew said that, by the Law of Israel, she might not marry one of alien race.

Thor came to her left side and said—

"In my religion it is a rule that whoever can conquer King Biörn, Monarch of the Woods, takes his pedigree along with his hide. All brave men are equals ; and I do not understand the idea of our Queen Freya being disposed of according to parchment genealogies."

Reform Jew—"King Bear has only his own

hide to lose ; but this Virgin is pledged to all the brave Martyrs, her brothers, who have suffered for her sake ; and I doubt whether she may lawfully give herself to a Gentile."

Zoroaster came in front of the Beauty, carrying his altar, and he said—

"Suffer me to speak a few words, for I have now taken for my motto—*'Serve God and fear no man.'*" Sir Jew, I can see no logic in your position, if the man who helped me to revive the Sacred Fire is not the equal of a Jew."

R. J.—"I do not dispute the merits of this Knight. I am quite willing to admit him to be the equal of Jews in general, and superior to myself in particular ; but every person of Hebrew race owes a duty to Israel."

The Angel now appeared and asked—

"Who can tell my name?"

All remained silent ; but the Knight fell on his face before the Angel. The Angel raised him and made him stand up, saying—

"Knowest thou me?"

Sir T.—"Thou art He who beats time for the Orchestra of Creation."

The Angel lifted the veil of the Beauty ; and, taking her hand in one of his and the Knight's hand in the other, he asked—

"Does any man know cause or just impediment why these two should not be joined in Holy Matrimony?"

No one spoke except the Reform Jew, who said, softly—

"He who knows thee, mighty Angel, has the same right to be called Israel as our father Jacob had."

The Angel said again—

"Whoever thinks he can show any just cause why they may not be lawfully joined together, let him speak now, or else, hereafter, for ever, hold his peace. And especially I charge you both that if you know of any impediment, do you now confess it."

As no one spoke, he joined their hands, saying—

"Whom God hath joined, let no man attempt to put asunder. Go forth and teach mankind to seek the Eternal by attending to the things of Time, to each at its due time ; and to do the Will of God on earth, as it is done in Heaven, by rhythmic alternation of contrary motions."

Then he vanished ; and the Martyrs of Israel congratulated Sir Tristram, and declared that they gave their sister willingly to him on whose behalf the Angel of Israel had revealed himself to living men. If the Rabbis said anything, their speech hath not remained upon record. Zoroaster prophesied and said—

"The Sacred Fire will burn undimmed as long as the Beauty of Zion is protected by scientific courage from the touch of coward hands."

A crowd of Christian Prelates came forward, headed by the Apostle of Rational Doubt. They knelt, bareheaded, waiting for the commands of the Queen. But she laid on them no commands, except to stand up and put on their head-gear, because in her religion men crawl not like slaves before man or woman ; or even before God.

Then the Bishops arose and stood upright, trembling as they beheld her beauty. And the Knight said—

"Good Sirs, remember, henceforth, that you wear your mitres by command of your Queen, the Daughter of Zion. See to it, therefore, that you disgrace them not by pandering to idolatry, tyranny, superstition, or cowardice. Now we leave you, that you may reform your own religion according as grace shall be given to you to see fit. And may the God of Israel bless whatever you may undertake."

Then he led his Bride away into the Garden of Eden, where grows the Tree of Knowledge. And no sword barred the passage to prevent their entering in ; nor did any voice forbid their plucking the fruit, because it was now fully ripe. And they saw not there even the Angel of Time, because love is Eternal ; but they heard the Rhythm of his motion in the rustling of the Tree of Life.

When they had gone for a season out of the sight of living men, the Druid raised aloft the spray of Mistletoe, and said—

"The Spirit of Prophecy hath descended upon me and the Sacred Fire hath touched my lips. Hear, therefore, the Oracle of the Mistletoe—

"We find the germ of the Future by going back to where twin twigs began to grow apart in the Past.

"Hear, also, the Oracle of the Hazel—

"Unto man it is given to reverse the lines of separation, to re-unite that which hath been severed in the course of Fate and of growth ; putting unity where was division, and division where unity was.

"Hear, also, the Oracle of the Ash Tree—

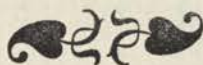
"Knowledge is not multifold ; but grows as one, like a Tree. Its root is the knowledge of earth, and its crown is the knowledge of heaven. Sever not the crown from the root, lest the crown wither and the root lose its glory.

"Hear, also, the Oracle of the Olive Tree—

"Brave sons of Asia went to the North Country and were called gods by the heathen whom they taught. Their leader was called Od-in, which means *The God*. Odin taught the lore of Palestine—that knowledge grows as one, like a tree ; that the true Prophet is he whose mind is fed by both the Sacred Messenger Birds, Tradition and personal Inspiration ; that the blending of all colours into one harmonious Bow leads a brave soul to the very home of the Gods.

"And, as Israel was born when a son of Abraham took to wife a daughter of his father's people ; so shall Messiah be born from the true Son of Odin, who has been joined to the Daughter of the Race whence Odin sprang, by the hand of the Angel of Time."

The Reform Jew nodded silently, and the assembly then dispersed.



The Brotherhood of the New Life.

III.

THE IMPENDING WORLD-CRISIS.

[Continued from page 134].

3T now remains only to examine the obvious signs of the approach of the End, in one or other of its alternative forms, as by means of these we may determine its approximate epoch. They are two-fold; first, the general relaxation of the resistances in the world; and secondly, the general advance of the arch-natural evolution.

In the HOLY CITY it is written: "In the last state you will find almost a suppression of proprium in the race; thence those of the select will be very quiet, gentle, tender, and serene. The last hours before the change will be marked in them by little transports* in the bosom, and by gentle undulations in their bodily spaces below the bosom: the rise of the new life will commence to be evidenced in this way, as the old formation of mankind settles down towards dissolution. Each luminous wife will now be more directly induced into the body of her own, for the hold of the survival; and each luminous husband into the body of his wife for the same end. So, as the change passes on toward the close, the inter-incorporation of the twain-ones will steadily advance with it" (pars. 623-4). Again, one of the Brotherhood wrote, January 23rd, 1882, after a personal interview with T. L. Harris the previous day: "In reference to the suppression of proprium mentioned in section 623 of the HOLY CITY, I asked him how we should recognise the decline of energy and vitality of the proprium of the wicked and unfit; in section 623 it only mentioned how it would be seen in those who were to remain. He said it would appear in a relaxation of energies, and an indifference and 'don't-care' state, when before they were all conservation and energy; and then made this remarkable statement. As the proprium declines in the race, it diffuses itself in the interspace, and will ultimately form the dense darkness of the three days; when it and all the wicked and unfit will be cast into Ni. And that now, in the next degree of arch-nature above the natural, he finds this spreading as a thin haze, rendering objects indistinct, and is increasing every day. I asked father, if the Hells were destroyed, whence came these evil inspirations. He answered, 'In the concentrated proprium of the race.'"

Now what is the external evidence that proprium is decreasing? One of the Brotherhood, then living in San Francisco, wrote on this subject May 26th, June 5th, October 18th, 1881, and June 28th 1882, as to her own experience on this point: "The †white death has begun to settle, and all

* One of the Brotherhood who had rapidly advanced, wrote even as early as June 10th, 1881: "Yesterday, for the first time, I felt those little transports in the bosom, and gentle undulations in the bowels that the MOTHER said would come before the change."

† "It is a solemn and affecting spectacle, to see with what tender care the luminous people, as they enter nature, feel after those, akin by old ties of time, with whom they are to stand in the attitude of destroyers, conducting through the gates of the first and perchance of the second death. More tenderly than the mother wipes the death-dews from the forehead of

mankind are fast sinking into a state where they do not seem to care much about anything as they used to; they want to rest and take things as easy as possible; the good and bad as well. I have not yet seen one person with whom I have talked who has not confessed to it. You ask people, and they all acknowledge the same; they do not care to get up early or to rush around; even though they are not ill; 'what is the use?' and so they take things easy, never thinking that all mankind are in the same condition. Mr. Harris says that the people in this world have already begun to die; that the stupor has already taken possession of mankind. I have not found a single person who does not seem to have either lost, or to be losing, their energy. They do what they are obliged to, but beyond that they say, 'what is the use?' and so take things easy. People sleep more; nothing seems to trouble them as it once did. I do not know if the same condition exists in England, but it is very general in America. For some months past I have found it impossible to do all I used to. There is no energy to stimulate me to an effort.—Nearly everyone in this city is dull and weary, and all complain of being tired.—Nearly everyone I know seems to be neglecting letter-writing."

My own observations lead me to very much the same conclusions. Statistics in Great Britain demonstrate that crime has been steadily decreasing for some years past; thus showing a general decline of proprium in the Unfit, who constitute the large majority of the present human race. There are, it is true, occasional terrible outbreaks, but these belong to the Inversives, who, as foretold in THE GREAT REPUBLIC, would for a time resist, and even pervert, the arch-natural influx: nevertheless, by these very outbreaks their proprium exhausts itself. Again, for some years it has been more and more difficult to sustain or even to commence a conflict. People are more tolerant of each other's opinions. Strikes occur, and threaten to be prolonged; then, for the most part, suddenly collapse, as if the power of endurance had failed. Nations increase their armaments, but they shrink from actual war; they annoy, insult, and threaten each other in a manner which, fifty years ago, would have led to an immediate ultimatum, but there it ends; the war spirit seems being taken out of mankind.

But the most convincing proof of the immanency of the Crisis is to be found in the arch-natural evolution which is steadily advancing, *pari passu*, in the world and in the physical organism of T. L. Harris himself. These evolutionary phenomena have hitherto been for the most part communicated only to the inner circle of the Brotherhood, the time for their more public unveiling not having yet arrived. But as in 1891 T. L. Harris revealed so much in his published works, GOD'S BREATH IN MAN and THE BROTHERHOOD OF THE NEW LIFE, some of the intermediary stages of the

her departing babe, the angel, now become in function divine-natural, causes the 'white death' to settle on the brain of the gay and careless, or stolid and brutal, worldling."—(THE HOLY CITY, par. 207.)

evolution may be now unfolded, that the sequence of events may be more clearly discerned.

It should here be noted that the predictions of T. L. Harris differ in their nature, *totò calo*, from those which earnest, but misguided, enthusiasts have so often deduced from the more or less inaccurate Biblical chronology, as we now have it; only to overwhelm their followers with disappointment through their non-fulfilment at the predicted time. They are based upon no such uncertain data, but upon his actual knowledge of the continually advancing arch-natural evolution. In *THE WEDDING GUEST*, No. 5, written March, 1882, the following important statement is made: "We predicate our knowledge of the coming of the End, not upon verbal or mental statements merely or firstly; but, first, upon the changes and transformations that have been effected and that are being made in our own organism; believing that organism to be typical, and all of its involutions and evolutions illustrative of the workings of the arch-natural law." And again, still more fully and emphatically: "Mine are not knowledges laid on me by impression, or that merely visit me as strangers to the constant thought, when some rare afflatus is shed abroad upon me. They are knowledges ingermated in the bride-chamber of the mind, from the concept of the Word, led forth as they become mature into the birth-chamber of the consciousness. Things which I state afterwards as propositions, are first realised realities. I express a judgment; not primarily from the declarations of spirits or angels, that 'there is a judgment,' and that 'this is moving on through the subjective to the outward of mankind'; but because, first of all, that this judgment is demonstrated and active in me; and because, by my subjective body and its intelligence I stand in the centre where the forces of judgment operate in the subjective place. Hence, I know; and while the world sleeps and dreams and sports around me, it is to my visual mind already enveloped in the faint mists that shall finally form into the all-enclouing shadow. I know that the angels of the race have been passing through the phases of the race-judgment, in which they are involved, by the removal of the buried, suspended and tacit proprium in them, and by the formation of the luminous unself; so that they can be fully formed from the angelic into the divine-natural; for I am one with my love in the knowledge and service of the subjective luminous kingdom, which is being made complete that it may serve as the internal form of the luminous kingdom that is to be constituted outwardly for the elect remnant of the race. Year in and year out, I go in and out between the two, between the space and the interspace, as duties call and as occasions serve. Again, I know of the End that is coming, and of the comparative nearness of that coming, in the consensus of the knowledge of the luminous society of which, with my Lily, I am a member; and in the light of the Scripture from the concept of the Word that is unfolded there. I see in the wisdom of that scripture, and in the illumination of that land by

its Word, that all things are proceeding, in their order, towards the End" (pp. 135, 140).

The organic arch-natural evolution, which T. L. Harris has already experienced to so great a degree, was thus foreshadowed as long ago as 1860 in *THE MILLENNIAL AGE*: "We are on the eve of the conquest of the body to the Divine Spirit. The first evidence of this is that respiration, which is a physical process with almost all in the world, with those who have passed most deeply into the conditions of the new time on which we are entering, has so changed its form that now it is consciously a spirit-breathing from God the Lord in the inner lungs, descending into the lungs of the natural organisation, and so bringing the outward respiratory system into harmony with, what shall I say? not alone with the respirations of the internal spirit in man, but through that into harmony with the respirations of Deity.—When the man begins to breathe from God, through the spiritual lungs into the natural, then the redemption of the body has begun.—The result of the operation of the Divine Spirit, descending through spiritual respiration into the natural respiration, is the gradual reconstruction of the human body from centres to circumferences.—The difference between man organic, as he is on earth in his unredeemed bodily condition, and man as he should be on earth in his redeemed bodily condition, is almost like the difference between the statue and the human form.—Christ alone, as to His visible organisation, Christ alone, in the last stages of His stay on earth, exhibits what an organic man is. He walked the sea; He spoke to the fig-tree, and it withered away; He extended and multiplied substance, and fed the multitude; demoniacal spirits, spellbound at His very glance, fell headlong through the atmospheres; disease, organised within the human structure, in hydra forms of representative evil, perished in whitened ashes, in charred ruins, at His feet. The souls of men, walled in by fold after fold, or by stratum after stratum of diseased embruted flesh; the souls of men thrilled to life again. It was not the mere declaration of Scripture that worked the mighty miracle, it was the giving out of life.—These processes are extremely gradual. As the growth of the body of our LORD, the natural and visible body, although it was a shrine for immanent Deity, required the full cycle; so the growth of the redeemed body within the old natural body, by means of which man shall stand at last on earth renovated in the plenarity of his birthright once more, is a slow growth" (pp. 139-45).

On December 27th, 1876, T. L. Harris wrote to an enquirer as follows: "In regard to the questions which you so earnestly propound, I can only say that in view of fast-coming events, the Judgment of this Age, all things stand prepared, all things are provided, whether leaders, or powers, or active forces, that will cleave their way to the most secret and hidden depths whether in nature or in the human structure. It is the close of the era of the natural man. Doubtless many of the obscure will rise to eminence, while

many of those who now anticipate elevation, will leave no traces of their presence. Those in whom our LORD shall most concentrate his arch-natural forces will prove themselves leaders by mastery of the situation. Whoever shall organise the industries of the planet will *rule the planet. Whoever shall make his presence felt through the appalled and deluged nations as a fountain of energy, a sun of hope, a pillar of vitalising force and fire, will attract the nations to him, as the exponent of order and the executive of law. The hour is approaching that will test all claims and pretensions of all men. For my own part, I am content to do the work of the hour, in the house where the LORD manifests His natural presence. I simply serve. I am mechanic, or gardener, or man of affairs, or teacher, or social organiser, or provider; in fine, a man of all work, counting nothing too low or too high, nothing too vast, nothing of use too trivial. I am, strictly and literally, a servant of all, in all services."

On January 16th, 1877, T. L. Harris thus wrote to a Brother who earnestly desired to join the Central Society: "I can reply but briefly, as I am obliged to crowd days into my active hours. Virtually and practically, I am the Society. There is not one of my people, in these days of mortal anguish, able to maintain physical life unless constantly reinforced and reinvigorated by the arch-natural elements flowing through and maturing in my transformed bi-sexual personality. The present descent of my dear FATHER and LORD into physical nature; the truths of hope and promise that He has caused to be promulgated; yea, even His acts of redemptive mercy in the hells, have so angered and stimulated those of the infernals who work directly in the bodies and minds of men, and who control the social and ecclesiastical mechanism of earth, that by day and night they swarm upon us, rising as the waves of the sea. Meanwhile, the last Judgment, pouring through the hells, is rapidly approaching to its conclusion in our natural world. The members of my Society, relieved of every non-combatant, and trained and prepared to perish if need be, have hitherto held an impenetrable form. To hold them in the body, as one after another is for the time disabled, to open avenues of new life as the old avenues are closed against them, taxes to the utmost my vast resources of arch-natural substance. Obviously, therefore, you should not think of placing yourself, with your dear wife and family, in the midst of this terrible storm. Outwardly there is seeming peace. We carry on our various forms of business, such as the exigency of the crisis has not compelled us to suspend, but no man can tell what an hour may bring forth. Combatting with that vast gathering of aggressive kings of evil, whom the LORD shall at last consume with the breath of His mouth, and destroy with the brightness of His coming, we can only say to brethren suffering like yourself, 'You are in the fringes, we are in the terrible vortex of the

storm.' The problem hitherto unsolved, the coercion of evil, is here attempted; the problem must be solved and power be embodied, commensurate with truth and righteousness, before the Kingdom can display its banners, and gather in the Elect from the four winds of heaven. It is true that we cannot receive in a place of sweet secluded rest; there is no such spot on earth any more: but we can do battle for you and for all the tempted and outraged servants of our God; yea, and we will do battle to the end."

It has been well said that the very resistance that the New Life has encountered is a proof of its real existence and vitality. The best always calls forth the worst as its opponent. Yet these struggles resulted in triumphant victory; and in another letter to the same Brother, dated May 1st, 1877, Thomas Lake Harris says: "The advance of the Divine Power is very rapid. Heretofore, I have been obliged to take to myself, into my direct family, the seekers for the Kingdom. I am henceforth able to bring these potent forces out into the world, and can do all for you in America.* God's children in the New Life are all industrialists. If your little ones tend to it, they will stand in need of no artificial culture. Education will come by evolution. The knowledge of angels is one of principles. As the love and faculty of industrial service are unfolded, the truths of the Kingdom grow in the mind, as from seeds in a rich soil. If your beloved companion can see and accept this, the great anxiety which you feel for the little ones must pass away. Ways open as the heart opens."

On February 13th, 1879, Thomas Lake Harris wrote the following most important communication: "It is now more than a year since I finally lost the power of correspondence, except as it was transiently restored on two or three necessary occasions. In fact, time is ended for me, as it must be, at no far-off period, for all flesh. Always since my spiritual opening began, I have lived, as to sensation and consciousness, in time; thence looking into Eternity. Now as to both, I live in Eternity, and look forth into time and its space. Though my visible external form is apparitionally present, I look forth through it, and see a wide lucid distance between me and the forms of sensible nature. It is very difficult to retain connection with the visible body, to prevent it vanishing, or to communicate by means of its presence. Between the spiritual body proper, and the outmost Earth-body, I inhabit the new natural body, whose structure began to be evolved nearly 20 years ago; a body that is Arch-natural, heavenly-natural, in fine, when fully evolved, the body of the resurrection. This new body gradually is absorbing the external form, something as the germ in the egg, during incubation, consumes the substance deposited in the shell; all that is now left being a mere remains. It is also nourished by means of heavenly-natural food and drink, occasionally made visible and tangible to anyone, but usually only so to the new-natural senses.

* Reading between the lines, he here says in substance to each who may think that he is the Coming Man, "If you think that you are the Messiah of the Age, accomplish the work which that Messiah will have to do."

* And this being so, this Brother's sphere of usefulness has been greater in the world than if he had outwardly joined the Central Society, with which he is interiorly connected.

I can only hold the visible body, and use its organs, as the new body is thus nourished. I apprehend in this no miracle in the old sense, but simply law, the law of a new organic creation. Entering bodily into Eternity, I find new laws. Heaven never reveals its secrets. Such things as have been seen by seers in all ages are merely its surface appearances. I have always been perplexed by the littleness and obscurity of revelation; by the apparent hiding of Divine Truth from the groping baffled nations. The basal facts, the central laws, the organic structures of Eternity, are hidden from all mortals, and have always been hidden; because it is forbidden to entrust knowledge conferring such stupendous powers, to the Earth's present inverted human race. The world of spirits is not in Eternity, but in the extensions of a magnetic sphere of time and phenomenal sensation. The Hells were not formed in Eternity; they were merely a magnetic space of obscurity and of unrefined elements, containing the residuum of Nature's precipitations. The knowledges of Eternity do not penetrate the world of spirits; they float above it, as they float above the general mind of man. Majestic, awful, unchanging, and unending, the powers of Eternity keep their fixed course, till the hour of human consummation. Meanwhile, all things announce that the End cannot be far. Our LORD, who, in the filial degree of His personality, stood between this earthly race and the consequence of its inverted action, and so prevented the Evil, has now changed His aspect to the world, interposing no more, as the great law of universal order, moving through the concurrent forces of the universal heavens, prepares to demonstrate its final energy. The spaces that directly touch the race, are being freed from the presence of unclean spirits. In these subjective spaces that were a 'no man's land,' an open ground where good and evil journeyed, where there were no fixed habitations, one of the Heavenly Societies or Kingdoms has begun to fix its seats; thus inorbing the earthly race, and inclosing it in a realm of positive heavenly forces. The reign of patient long-suffering on the part of Heaven draws to its close. The next act of the Divine Drama brings with it the final removal of evil, the Kingdom of Heaven, the reign of God in man. The changes involving the suppression of all corrupt and hostile life will be effected by an influx of chemical elements into the outer atmosphere, and these elements will effect a refining and purifying influence on those who are permitted to survive. It is awful to behold, as I have, the vast vortices of white electric light that hold those elements in suspension. All things move on in a sublime calm. I have purposely refrained from telling you of the marvellous phenomena occurring of late in my own personal experience, thinking that you would be most interested in hearing of the Divine Event to which they all point, and which they all illustrate. I form my words, I use my hand to write, with very great difficulty, and have continually to watch lest I should let something fall upon the paper which at present it is not lawful to make known.

I am where the things that the mind most desires to know I behold flow about me, not by drops, but by immensities; and I have not been long enough out of time quite fully to form the habit of heavenly reticence. I know not whether you may be in conditions fully to take in the thoughts I have endeavoured to express. An opaque magnetism, the result of ages of inversive life, gathers about the surfaces of the human brain, and causes heavenly truth to seem distant and obscure."

RESPIRO.

[To be continued.]



A Unique and Mystical Altar from Nineveh.

By C. FOX, Memb. Roy. Asiat. Soc.

DISCOVERIES might be made even in the British Museum; and, without going further, I was so happy as to light upon an Altar to the unknown god of War, which has escaped attention, yet, I venture to affirm, is of a very special interest—nay, appears to be quite unique.

It stands behind one of the great winged bulls, and by a monolithic statue of King Assurnazir-pal, before which, I believe, it also anciently stood near the entrance of the temple of the war-deity at Nimrod, *cir. A.A.C. 880*.

The shape is peculiar, being a combination of the triangle and the circle. It is simply a thick, flat, though rude, circular disc, like a millstone supported on a regular triangular pedestal of flat sides abutting about as far, where they join in a leg or square pillar which faces outside and is of but a few inches in width. The pedestal stands on a base, and this on three lions' paws, and the top or disc has a central hole in infundibuliform conical in shape.

H. W. Mengedoh of the British Museum, obliged me with exact measurements, through the permission of Dr. Budge; and it, in certain aspects, adds to the interest of a relique which has features of apparently occult significance to remark some of these. The peculiarities of its form led me to anticipate their affording much such numbers as it actually does.

The central depression was found to be about 7 inches in depth, and *the same in width*, being precisely, in both measures, $7\frac{1}{2}$.

The diameter of the Altar-top, 29 inches, is the same as the height from the granite pedestal to its lower rim—the one with this diameter.

The thickness of this disc or top, $4\frac{1}{2}$ inches, is equal, I believe, to the breadth of the legs or pillars where they end in a facette.

Further, as its fossa is in both measures septenary, the circumference of the Altar-top is just over 7 feet (7 ft. $1\frac{1}{2}$ ins.) The former is its centre, and thus seems planned to correspond with the circle's perimeter.

Thus repeatedly does there seem to be a correlation observed in the proportions,—which to effect in several parts in one single and simple object must have needed very great care; and the above-shown harmony is not indifferent, for in each case it follows a principle, and appears just and appropriate, since

(1) The last-noticed characters relate a *circle's* centre and circumference.

(2) The thickness equalises this feature alike in the disc or *top* and the ends of the *sides* below.

(3) Both the measure of the hole and the height and diameter given indicate an equality in *opposite dimensions*, or in width and depth. So, both in the case of the Altar itself and of its receptacle do we find the right-angular measures mutually to coincide.

This last is more than an instance of correspondence; for, while all these alike evince the parts of this humble monument to be interlocked, as it were, in the symbolic expression of measure or beautifully declared to be "of one," the last relation—which is afforded by two comparisons in it—hints at the Square, as will be perceived.

We have noticed that the Altar combines the Circle and the Triangle,—which is not easy to do, and might the less be looked for in so very simple a monument, but now we have to add that it actually *includes the Square as well*.

Not only may we, as just said, apprehend this figure to be hinted at by the measures, repeated as they are to this purport, but it is to be plainly noticed, for (as I had ventured to anticipate in this so mystical antiquity) the sides of the triangular pedestal are squares. Would it be possible to conceive a combination more symbolically and artistically perfect, and at the same time practicable and serviceable, than what we now describe as formed in Assyria ages since, viz., a circle upheld by a prism or solid triangle, whose sides are squares? Here is presented a figure indeed of great seeming simplicity, yet how sublimely comprehensive! and its simplicity adds then only to its beauty and to the wonder,—as the perfection of a problem's solution is the least complexity with which it can be resolved.

The diagonals of the sides of the pedestal are equal, to the inner edge of the abutting leg common to two adjoining ones. The only other measure to be here noticed is the total elevation, which is $33\frac{1}{2}$ inches, making its Height yield the symbol of Christ in Christendom, and which is also mysteriously often to be found in sacred numbers or dates before our era, or where His outward life and name were unknown. As it is an Altar we have seen the Divine symbol Seven eminently given on its top or where offerings were laid.

Yet a further hint of the square and circle, as both intended mystically, is to be seen in the feet, for these have each four claws, and are round

without; and they designate, too, the triangle, in that they are three. Thus, the lion's paws at the base of this Altar—the only carved part of it, though the lowest—may actually signify in a mystery all the three grand figures of which itself is composed!

It would appear to have been formed to set forth these initial geometrical figures, and no more, and might be defined as a conjunction of circle, triangle, and square. It is, perhaps, a question whether any other method could be devised of embracing them all: that would be an interesting enquiry. Thus, while an *Altar*, it is a geometrical monument or standard, and as such of high interest. This character relates it to the Great Pyramid, in which the present geometrical forms are notoriously proved. For, as a pyramid, this mysterious and sacred edifice, and first wonder of the world, exhibits the triangle, and by its base the square; and, being raised at the angle ($51^{\circ} 51'$), it expresses also the law of the circle, the height's relation to the base-perimeter agreeing with that of the radius of one to its circumference. Hence, occultly, in the Great Pyramid are enshrined the same three great primary figures as in this small unnoticed Altar of Assur-nazir-pal, and this little monument is cognate to the greatest and noblest and most majestic ever built.

The square and circle together in it seem to hint at that squaring of the circle which the Great Pyramid repeatedly sets forth.

It bears an affinity on another account—that it is uninscribed. For this characteristic distinguishes both these admirably-designed and harmonized monuments, and is quite exceptional even on structures so old.

There is, I believe, no other relic than this Altar uniting the circle and the triangle—and this one has hitherto escaped such remark. Hence, it is of peculiar interest; and how much more so when we find it to combine, in one simple and rude structure, not only those two forms, but also the square!

I need not dwell upon the dignity and use of these three figures—not alone in Art and Science, but in Symbology, and thus in morals, from the earliest ages to this day. The familiar emblems of the Freemasons refer to the circle and the square; and, I doubt not their conception of them as profound mystical tokens, deduced as this is from immemorial times and probably the Great Pyramid, is identical with the purpose which caused their employment in this Altar,—or that, indeed, in erecting a sacred Shrine, the Orientals aimed to raise a witness to all ages of the very mystery they conserve. So they figured it to express these great secrets to the initiate, as was the case with this Pyramid too.

The triangle is of, at least, as high dignity and significance as the others, being the first or simplest of polygons and the *Divine Symbol*. The circle, too, signifies the everlasting One. How beautifully were not, then, these forms employed on an *Altar to God*!

The union of the parts by measures signified seems to speak of the oneness of the Altar—in

striking keeping with the Scripture pourtrayals of the *Sacralia* (as the complex Golden Candlestick, with its *one* stem and foot and single level) and the mystery of the "One offering" intended to be denoted by these. The same thing, mystically, was implied by the Altar's being of unhewn stone, that no tool might be heard, and the ark placed on a new cart, etc.—or, in didactics (*e.g.*) "We, being many, are one bread."

To allude again, in fine, to the lack of decoration. This, I submit, in relics rather indicates true Religion than does much Sculpture; for is it not a juster figure of the Spiritual than the art of *man* and his tokens—with "meretricious graces to beguile" and "clustering ornaments to clog the pile?" The majestic simplicity of Stonehenge is far more impressive than the elaborate Cathedral near by. So, as the most perfect, vast, and ancient of all the Pyramids is strangely unique in being unadorned and without inscription, this Altar is a contrast to other antiquities on which more or less of the hieratic and the decorative appear, being very generally profuse. Seeing it is, as here evinced, nevertheless of an admirable meaning and typical construction, the disuse of this would—as in the case of the Great Pyramid—be, evidently, from high purpose and that it might be in full accord with such a mystical design. Hence, I argue, it bespeaks Spirituality, and is a proof of signal excellence and intent. *A priori* one would, as above said, imagine simplicity to best designate the Spiritual—*i.e.*, true Religion; for in it man seems to shrink from attempting to express what he knows is not of this world's essence,—the doing of which is the very ground of the evil of Idolatry,—and also to own his inability duly to set it forth, an inability felt by us not only in art but in speech. Moreover, what is grander than the simple? and is not simple grandeur the true character of the unseen, with its inalienable awe?

In the case of this interesting monument, it has missed attention because it had no inscriptions—and careful examination fails to reveal any trace. If the above inferences be admitted, on the contrary, this very circumstance forms a part of the interest and much *enhances* its meaning and beauty; nay, it is only marvellous how much of these is enshrined in so small an object, proving what rich and perfect deductions may be drawn from and what unforeseen analogies fulfilled by a relic so unpretending and simple as to be quite overlooked, while their size and splendour often cause the lavishing of attention and study upon what are but the monuments of the Fall.

Important errata in Article "The Universal Magia," last number:—

Page 114, col. ii., line 31, for *a read or*.

Page 117, col. i., line 9, for *also read else*, line 20, read *accessible to seekers*, line 31, read *unworldly*.

Page 119, col. ii., line 6, read *wand*.—C. FOX.

Correspondence.

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

THEOSOPHY AND MODERN SPIRITUALISM.

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

SIR,—Summing up the present position of THE UNKNOWN WORLD in a manner which can only be commended by thoughtful outsiders for its fairness and lucidity, you observed in a recent issue that you "hold no brief for the Theosophists;" so, also, I say that I hold no brief for the Spiritualists; and in what follows I must be understood as referring to Theosophists who claim to know all about the why and wherefore; the *modus operandi*; and the Beings—living Adepts—who started and sustained what is known as the great movement in modern times—*i.e.*, (so-called) Spiritualism.

In number 23 (March, 1895) of the "Transactions of the London Lodge of the Theosophical Society," which, being a marketable article, cannot be treated as "private and confidential," there is a printed report of an address by Mr. A. P. Sinnett, on "The Phenomena of Spiritualism in the light of Theosophic Teaching," and this address was the subject of favourable comment in your last impression. Mr. Sinnett may be regarded as one of the ablest expounders of Theosophic teaching—if not an actual Adept—and his writings and utterances are well worth reading, and possibly some would say studying as well. An unsophisticated person after perusing his works in general, and this address in particular, would say, "This man speaks with authority, and not as the Scribes;" and he passes judgment not only upon Spiritualism and Spiritualists, but upon those whom Mr. Sinnett thinks are the originators. He says (page 15) "But the fact I believe to be that in the beginning the development of modern Spiritualism was earnestly promoted by a School of living occultists—not the School to which the Theosophical movement has been due, but a School of which I should never think without great respect." He says also "the system has entirely outrun the original design in one way; though in another . . . it has attained a very imperfect success." At the same time, he gives short shrift to the incredulous who cannot accept psychic phenomena as genuine. He observes, "But no one can any longer affirm himself a disbeliever in the possibility of Spiritualistic phenomena without rendering himself an object of intellectual contempt for those who are better instructed."

While admitting to the full the genuineness of "Spiritualistic wonders," Mr. Sinnett has a scathing rebuke for Scientific *Savants*, as well as for the Spiritualistic fraternity. He says (page 4), "In vain have writers in a long succession, including men of the foremost intellectual rank in science and literature, recorded their personal observations. Swarms of impostors, it is true, have been buzzing round the subject, and innumerable writers of the feeblest capacity have contributed their ineffective assurances that they also have been witnesses of abnormal wonders. The detection of fraud in some cases, the offensive silliness of

the narratives put forward in others, has afforded the ignorant buffoons of scepticism an endless theme for self-sufficient raillery."

"Ignorant buffoons of scepticism" after this may be inclined to return the compliment, and will wait the result of the present unhappy and dislocated Theosophical Society, ere the final judgment of cultured minds is pronounced upon the fiery ordeal through which the Society and its foundress is passing: and it becomes a question as to how far the element of fraud is observable and patent in the Theosophic movement, from the "confessed tricks" (at times) by Madame Blavatsky, to the actuality of the Mahatmas. For myself, I have no hesitation in denouncing the claim put forth on behalf of these as being living men endowed with superhuman powers over life and death as—a fraud! Mrs. Besant may think and speak of them as Beings too holy for their names to be profaned by the unbelievers, but lovers of truth will require evidence on this point of a very different kind to that hitherto produced ere they accept assertion and assumption as truth. Until this all important question is solved satisfactorily to impartial witnesses by proof and demonstration, the Theosophic movement has no sure basis; and sooner or later it must come to grief, for, how can a spiritual superstructure be enduring when resting on a basis of fraud?

I now come to a part that should be of interest to the readers of THE UNKNOWN WORLD, inasmuch as Mr. Sinnett—the mouthpiece of Theosophic Occultism—claims by experience to know the great secret of *post-mortem* life and being beyond the grave. On this all important question he speaks with no uncertain sound. How far his statements will be received as in accord with fact by other "Schools of occultists" is another matter.

While lecturing Spiritualists on their ignorance and non-progress in the science deducible from their phenomena, he says (page 5), "The science of occultism, which comes within the comprehensive range of Theosophy, embraces the experience of the Spiritualists. We look on at Spiritualism and we perceive that its occurrences are precisely those which the teaching we have received would lead us to expect them to be. We see beyond them. We also have our experiences, and some of these carry us into relationship with other planes of nature, beyond those related to the general current of Spiritualistic experience."

These other "planes of nature" are, according to Theosophic teaching, the *Astral plane*, on to which all human beings are ushered immediately after death. The other is called *Devachan*, where, after the separation of the lower principles, the soul spends a longer or shorter period of time in blissful enjoyment and repose, until it has to descend again and be re-incarnated in a physical body; such process being renewed over and over again. How many times "deponent sayeth not." After admitting that it is quite possible for one who has quitted the body to commune with the friends left behind—according to the Spiritualistic hypothesis—yet it is attended with dangerous consequences to the "spirit," and "leaves the passive Spiritualist the prey of complicated delusions." He again says (page 7), "The occultist sees a good deal more in the whole transaction, *i.e.*, spirit communion. He knows what *ought* to be the normal course of events

in regard to the adventures of the departed friend. I say he knows, because many who have profited by the opportunities Theosophy has offered them have extended their consciousness into those regions or phases of nature into which human souls pass after death. These planes of nature have become accessible to various investigators, who can report upon them to other students, and check one another's observations." If such "observations" are reliable, and the facts adduced will bear strict scrutiny, there can be no doubt but a prodigious gain to human knowledge has been attained. But there are certain laws known to some—not of the Theosophic School—who could throw some light upon these experiences, and show by the aid of the said laws, that even in Mr. Sinnett's case, "things are not what they seem." For such as I refer to, it is evident that that School deals with "appearances," and not with realities and actualities. It seems to be quite ignorant of the true plane, or phase, of nature in which so-called evil is operative, and speaks of possible injury to the disembodied one who is "liable to be used as an unconscious agent by evil influences with which the astral plane is largely pervaded." This is clearly a case of judging from appearances, caused by mistaking the "astral" for the other plane of which I have spoken. According to Theosophic teachings, it would seem that the predominant agent in human spiritual progress is the "Higher Self"—whatever that may mean. All such teachings make a man himself the arbiter of his own destiny, and displace the Omnipotent Life Power, subjecting *It* to mortal effort and caprice.

Mr. Sinnett draws attention to the Theosophic "doctrine of shells." It is well that to call it a doctrine, for as such it is not necessarily a truth, but a speculative theory which may, or may not, be in accord with truth. It would seem that the "shell is a discarded organism (on the astral plane) no longer required by the soul which animated it, and it may be wholly destitute of consciousness—not to speak of intelligence. But it is an organism which independent wills can control; and even without a conscious or educated will applied to the task at all, the astral shell may become responsive to the thought impulses emanating from a group of Spiritualists into whose vicinity it may drift."

Such teachings, confirmatory of those received from the Masters or Mahatmas—if such there be—may be accepted by Theosophists, but not by so-called Spiritualists, or the ordinary cultured mind. How is it possible for a "shell" with the animating life-principle that caused it to be what it is, or was, gone out of it, to "become responsive to the thought impulses of mortals?" As well suppose that a human corpse could become responsive to "a group of spiritualists in whose vicinity it may happen to be placed." This doctrine comes from the fanciful division of the human being into seven principles, as taught by Madame Blavatsky's Masters of Wisdom. Is it pertinent to ask Mr. Sinnett if his observations in other planes of nature endorse this doctrine? It must be a strange sight to see vast numbers of decaying human astral shells floating hither and thither in space, the sport of wind and weather, or what these correspond to. Such a doctrine to a well informed mind seems not only irrational, but ludicrous, unless supported by in-

disputable evidence. But this question of evidence is painfully wanting in the Theosophic system of thought, and reduces the value of its teachings to—zero!

Mr. Sinnett seems to think that the Spiritualists know nothing of occultism or occult practices, and that what they think regarding the future state is based on delusion. He says (page 12) "By the light of Theosophic knowledge it is inevitable that he (the spiritualist) should thus remain in the dark. The powers of observation acquired by some students amongst ourselves, who have moved forward along the lines pointed out by Theosophic teaching, enable them to confirm that teaching in respect to phases of spiritual development far beyond those which correspond to the *seance* information.

In commercial terms, this is "a large order," and if it can be fulfilled, Mr. Sinnett may well assume to be a teacher, or professor, to the benighted Spiritualists, but it remains to be seen whether he can substantiate his claim. I, for one, would say, give us your proofs, with names of observers and the results of their observations. In a case of this kind mere affirmation will not be accepted as "gospel truth." If such observations are reliable and harmonious they will stand the test of scrutiny and criticism, otherwise they must be taken for what they are worth; and some I know would pronounce them without value when subjected to the test of those laws I have referred to.

Mr. Sinnett next alludes to the crass ignorance of Spiritualists in their rejection of the cardinal dogma of Theosophy. "Take, for example, a single all important fact concerning human evolution—the course of re-incarnation—(page 13) the spirits of *Seances* almost invariably deny re-incarnation." The persistence in teaching this, to me, revolting dogma is simply amazing. Mr. Sinnett speaks of re-incarnation as an all important *fact*. When tested this *fact* will be found to be of the same kind as the fact of living Mahatmas. He does not provide any data, although I believe there are some Theosophists who think they can recall the memories and incidents of a former incarnation on this earth. In three cases to which this alleged fact applies, one was a scion of royalty, another an Indian Pundit, and another equally as high in social position. In one of these there has been a change of sex. It would have tended more to acceptance had these repeated re-incarnations indicated progression in the human entity, say for instance, if they had been working men or women, and with gathered knowledges gained by their long abode in *Devachan*, had returned to earth again to tell benighted humanity of what is in store in future states and conditions of being. This high-flown pedigree stamps the dogma with suspicion, and lovers of truth will demand evidence ere credence is given to it.

This alleged fact of re-incarnation is again nothing more than an attempt to explain the apparent inequalities of embodied human beings. The denial of this by "spirits" is of vastly more worth than the dicta of Theosophic teachings. The why and wherefore of human inequalities, the purpose to be attained thereby, is untouched in those teachings; and the evolution and development of human mentality subject to immutable law, are questions that are not dealt with in Madame Blavatsky's Theosophy, and

yet without a knowledge of these no system of so-called occult thought and practice can be accepted as authoritative.

WILLIAM OXLEY.

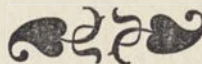
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THE SEMITIC MAGNET.

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

SIR,—Last month Mrs. Boole told us briefly one result of her almost lifelong study of the Jew, and in her own original way she described him as a positive magnet, seeking to bring home to us the lesson of his age-long discipline—a discipline begun by the Mosaic law, and during the Christian centuries maintained not so much by the observance of that law, though it was observed as we all know, but rather by the persecution of the race. The Jew and the medium are at the opposite poles of temperament, and perhaps it would be true to say that there has never been, in the modern sense of the term, a Jewish medium. It is very curious in this connection to note the universal tradition concerning the Hebrew which connects him with operations of magic, too often and too unfairly with operations of black magic, but black or white, always with the active and positive power of evoking and controlling spirits. To those who believe that there is no efficacy, of what kind soever, in the theurgic rites of the middle ages, the recollection of this ascription will come as a certain definite presumption in support of Mrs. Boole's theory. And here it is well to remember that there is no ritual of magic belonging to the middle ages which is not indisputably of Jewish origin, while even later rituals, those chiefly which are traceable to a German source, and are presumably the work of Christians, are notwithstanding the mere reflections of Jewish theories, and are permeated with Jewish influence. Assuming, as at this day it is impossible to deny that mediumship is a physiological fact, it is reasonable to think that there was some truth in what we have all heard and read concerning the conjuration of spirits in the past, the analogy here noted suggests that the positive quality in the Jewish temperament produces a corresponding species of occult power, corresponding by opposition to that of mediumship amongst the chosen people.

OROBIO.



Answers to Correspondents.

F. D. M. (Nottingham).—(1) We have read your letter with real interest, and can assure you that you are not alone in your desire for a mystic ritual, nor even in the fact that certain meagre indications in the book entitled *Azoth* have aroused your interest and curiosity. You say: "I find myself longing for High Church forms, symbols, and ceremonies, because underneath them I know now there is more than appeals to the outward gaze." Curiously

enough, that remarkable book, *The Yoga of Christ*, reviewed last month in these columns, seems to provide the reason. (2) The Brotherhood of the New Life is altogether distinct from the Order R.C., and, broadly speaking, we should imagine that few persons are members of both bodies. We have been given to understand that there is a kind of external membership of Mr. Thomas Lake Harris's association which is possible to persons in the world who are unable to become part of the community itself. Concerning the Order R.C., we have already stated as much as we are in a position to mention publicly. (3) Nor are we able to speak definitely with regard to Mr. C. G. Harrison's *Transcendental Universe* and his possible sources of exclusive knowledge. Our general opinion on the subject was given in an extended review of the work, Vol. I., p. 272. But in this matter we may draw attention to some paragraphs in our columns last month. (4) Professor Tyndall once wrote on the "scientific use of the imagination," but in what work we are unable to specify at the moment.

WIDE AWAKE (Edinburgh).—We stand duly corrected, but the information which was the basis of the sportive trifle was actually derived from a contemporary. The fact is, our eyes are not shut as you suggest, but they are fortunately so good as to take us very seldom into an optician's. We hope the admiration you express for THE UNKNOWN WORLD will not be seriously impaired because it errs occasionally when it departs from its own province and enters the sphere of normal, and let us say, optical cognition.

A. M. (Clerkenwell Green) writes as follows in reference to the papers of Respiro :—"After the kind of calumny and abuse that has been thrown for years at T. L. Harris by English and American journals, it becomes a positive audacity on your part to print extracts from the writings of a man who has been called 'the best abused man in Christendom.' Now, as an Associate of the New Life Brethren and as a student of the philosophy so long and unweariedly offered to the world, I can only say that you must gain many admirers for your signally successful journal, and the ventilation of matter of so much importance to humanity must singe the wings of those who have hitherto traduced such an ardent reformer, prophet, and seer as Mr. Harris. An eminent Daily Chronicler once called him an 'obscure American' (he was born not many miles from London), and also said : 'He spent his time for the most part composing vapid Rhymes.' Your readers will judge of this when they read those you print."

A. E. (Paris).—(1) We welcome you cordially among our literary correspondents, and we have, as you will see, lost no time in acknowledging your welcome volume in the manner which you would desire and in that also which it deserves. (2) Although *Ghostland* and *Art Magic* command high prices in the second-hand book market, it is doubtful whether they would bear reproducing in a cheap form. (3) Barrett's *Magus* was reprinted some years ago in facsimile, but possibly the edition is exhausted,

W. O. (Manchester).—The privately printed works to which you make reference in your last letter are we suppose intended only for the private society within which they originated, but other wise we should have been glad to possess a copy for reference. . . . This correspondent adds : "Your review of the Theosophic fiasco is very creditable. I do not think that Colonel Olcott will be able to patch up the quarrel. To my mind Madame Blavatsky was a psychic sensitive, pure and simple, and she presents a problem difficult of solution." Our Correspondent, however, will doubtless be glad to learn that the Theosophic crisis has practically come to an end.

J. R. B. (Boston, Mass.).—We have forwarded the letter as requested, but can, of course, say nothing as to the result of the application. We are also communicating your request to the editor of *The Platonist*, who will, no doubt, be glad to hear from you. We may take this opportunity to thank you for your kindly references in a recent issue of *The Occult Review*.

A. B. (Hastings).—We thank you for your cordial letter, and may possibly communicate with you again when a decision has been reached.

DE PROFUNDIS (Holywell).—(1) Your first question is one of many asking us for practical handbooks upon matters which are essentially unteachable. There are, indeed, many handbooks, but they are like the art of poetry, not very useful to those who possess the gift, for these can dispense with it, and eminently unpractical for those who do not. The cultivation of the will with a view to the determination of the actions of persons at a distance must be prosecuted by those who would acquire it—and we do not commend the object—as the alchemists prosecuted their own quest, by continual experiment without being disheartened by failure. With regard to lucidity, that is mostly a natural gift, and when induced by drugs is dangerous to the reason of the operator. We should, however, be glad to help you, and would forward a letter to the writer of the papers in question. (2) We are not acquainted with the special sense in which our correspondent made use of the term you inquire about. It might be used in both senses, for you know that there is a "cloud of witnesses," and the seen are not separated from the unseen. Perhaps your period of desolation has passed away, but this thought is helpful in desolation. (3) We are so far in communication with certain mystical brotherhoods that we can transmit applications, as announced in the second issue of the present volume.



Reviews.

GENERAL SANTA ANNA'S GHOST : The Story of a Revenant which is actually true. By Edward-Gibbon Swann, C.M.E. Fourth Edition. Blanchard, Burgess Hill, Sussex.

Mr. Ruskin published at Orpington; and only those who are governed by considerations of pre-

cedent and convenience will take exception to the imprint of a bookseller at Burgess Hill, even when it is accompanied by the quaint and, in this case, costly conventions of provincial taste in book-binding. Mr. Swann's work has evidently overcome any such difficulties, and has reached a fourth edition, which is not common with ghost stories, whether actually or ideally true. A fourth edition to some extent discounts criticism, but we may say at once that we have carried away a very singular and memorable impression from Mr. Swann's most elaborate narrative. The ghost itself is of no account whatsoever, and a refreshing contempt for *revenants* characterises the historian of this particular apparition, but the account of the author's experience in connection with General Santa Anna, some time since dictator of Mexico, is astounding, and, though it is written in an involved and complex style, has distinctly a bizarre fascination. Few persons in this country have encountered such characters as those who were the daily companions of the author during his sojourn in the island of St. Thomas. Mr. Swann's memoirs are certainly unique, and he seems to have started life itself with unusually interesting connections: he is the grand-nephew of Edward Gibbon the historian, Sismondi was his godfather, and Alfieri a friend of his youth. Spiritualists may be recommended to Madame Hovgård, and Doctor Kierrulf reminds us of a certain grim Swedenborgian created by Sheridan Le Fanu, but he is a much more impressive personage. The biographical prologue, which gives a further and general account of Mr. Swann's career, was written by the late Prince Poniatowsky; and in some correspondence which follows it, it is claimed that the author of *General Santa Anna's Ghost* was also the inventor of the first military war-balloon. We are also assured that Mr. Swann is the true author of several important books which bear other names on their title pages. This one at least is truly a curiosity of literature.

THE NEEDS FOR A HAPPY LIFE. By Edward Howley. London: Digby, Long & Co., 18 Bouverie Street, E.C.

Mr. Howley defines temporal happiness as "the inward peace of a contented mind, with the work of a struggle to perfect our intelligence," and his book is a kind of philosophical history of "the vicissitudes in this struggle among all men, in all historic time." It is the thoughtful and serious production of a Christian gentleman who has scarcely done himself justice in the title which he has chosen. The illustrations too are a mistake, for they are not needed, and do not seem to exemplify, as claimed, Plato's theory "that all beauty is referable to moral beauty." The chapter on "God and Conscience," and that also on "Purity of Manners," shows Mr. Howley at his best, and we may all profit by his instruction.

THE ASTROLOGER'S READY RECKONER, for ascertaining from the Ephemerides the Approximate Zodiacal Position of the Sun, Moon and Planets,

at any time from Noon to Noon. By C. J. Barker. Halifax: The Occult Book Co.

We understand that an Astrologer's Ready Reckoner has been needed for a long period, but the calculations involved are laborious, and the few persons qualified for the task have shrunk from an expenditure of time and trouble at once so serious and so unlikely to be adequately recognised. We should have liked to have placed Mr. C. G. Barker's work in the hands of an expert, had the opportunity arisen, so that some of its calculations might have been tested, and a verdict of authority pronounced upon its methods. As it is, we can only draw attention to the publication of the work, and to the small price that is asked for the result of a task so onerous. There are three separate sets of tables; the first for the Sun and Planets, the second for the Moon only, the third designed to show at a glance the time for the erection of "Solar Revolutions." Some rules, which it is indispensable to follow closely, are very plainly set forth in the brief introduction, and it is claimed that the tables themselves are so simple as to be readily understood.

INDIAN PALMISTRY. By Mrs. J. B. Dale. London: Theosophical Publishing Society, 7 Duke's St., Adelphi.

The Theosophical Publishing Society has produced what promises, upon a brief examination, to be the best little hand-book of "Palmistry" which we have yet met with. Without attaching any special significance to the art itself, which we believe to be a method of divination, in much the same way that "Hydromancy" is a method of divination, one may recognise Mrs. Dale's book, because of the complete absence of any nonsense or pretence in its pages. There is no theorising; it contains plain directions for finding the lines on the hand, and a plain account of their alleged significance, based chiefly on the astronomical chiromancy of old Dr. Wharton, and on some oriental writers who are not mentioned, and may be left without much regret in the mystery with which Mrs. Dale has surrounded them. The plates are well produced, and the strong and simple English of the text is really quite refreshing. There is no assumption of originality, but the arrangement is said to be new, a statement which we accept frankly, because, unlike other works of the kind, it is sensible.

LE PSYCHISME EXPERIMENTAL. Etude des Phénomènes Psychiques. Par Alfred Erny. Paris: Librairie E. Flammarion, 26 Rue Racine, Près L'Odéon. 1895.

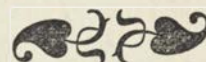
Mr. Alfred Erny's pleasant and unassuming study of psychic phenomena would be described in the language of the "New Journalism" as an "up-to-date" summary, by which it would be meant that it embraces the most recent experiments, including those of Professor Oliver Lodge, in the presence of Eusapia Pallidina, that it takes account of the latest theories, and that, generally, it has the modern accent, the special psycho-

logical intonation which so individually distinguishes the literature of the evidences issued since the Psychical Research Society obtained public credentials from the literature of the evidences and otherwise which predated that movement. One of the key-notes of the first period was that the results of experimental psychology—but they called it communication with the departed in those days—annihilated materialism and displaced the basis of official science. The key-note now is that there is no materialism left for demolition. Accordingly M. Erny says: "Materialism is in an advanced stage of disintegration. Once it ruled throughout the whole century, now it is slowly but surely expending itself. In vain do the champions of this doctrine of earth to earth enlarge still upon their pessimistic conceptions, they no longer deceive anyone." There is also another point. In the past those who believed that there were certain facts which made for experimental psychology held the same theory almost to a man concerning them. Now-a-days, despite the Society for Psychical Research, there is a tendency to discard theories, and so, also, accordingly M. Erny says: "What we require are facts, not theories." And with the skilful tracery which has been elaborated by a decadant philosophy tinctured with the element of occult science, he deals in the spirit of an iconoclast. Here, for example, are his views on the subject of the subliminal consciousness.

"The new school which has assumed the name of psychological physiology endeavours to explain the automatic writing of the sub-consciousness, a new term applied to the second personality occasionally manifested in those who are subjected to magnetic experiences. This theory, absolutely hypothetical, has been condemned unanimously by all those who have been occupied in psychic experiments. As a fact, what is that lower self which occasionally is supposed to be more in possession of our brains than is the superior self? It is possible that man may have two kinds of consciousness, for everything within him is, so to speak, dual; but this sub-consciousness is admissible only as an inferior and secondary thing, like the animal soul in Buddhist and occultist systems. It would then be purely instinctive like that of animals, a kind of survival from an earlier stage of evolution, but logically it must be subservient to the superior consciousness. Otherwise, man would be a duality imperfectly equilibrated, wherein each consciousness would act as it pleased without the other knowing why. This would mean the height of intellectual confusion. It is inadmissible above all that the sub-consciousness should know what is unknown to the super-consciousness."

The work is divided into two parts, in the first of which M. Erny deals with the early history of his subject, with automatic writing, psychography, and psychometry; while the second is devoted to the higher phenomena connected with the psychic body, spontaneous apparitions, whether of the dead or living, and materialisation. The little work is extremely instructive, and fulfils admirably its modest purpose; the cases cited have been

collected with great care, and there are some interesting letters addressed to the author by Dr. Alfred Russell Wallace.



Editorial Notices.

The proprietors of THE UNKNOWN WORLD have pleasure in announcing that several important changes in the appearance and general style of the magazine will be made in the next volume. These changes are the result of very careful consideration, and it is believed will embody the wishes and suggestions of a large number of readers. Some new and important literary features will also be introduced shortly.

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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.

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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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Supplement to The Unknown World

MAY 15TH, 1895.

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The original edition of this work, under the title of "Museum Hermeticum," was published at Frankfort in 1625, and contained only nine treatises. The edition of 1678, from which the present translation has been made, is of incomparably more value to the student, although, scarce as it is, it is not so uncommon as the first, which is seldom or never met with. Some particulars concerning both editions—"The Museum Hermeticum" and "The Museum Hermeticum Reformatum et Amplificatum"—will be found in the alchemical catalogue of Lenglet du Fresnoy.

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