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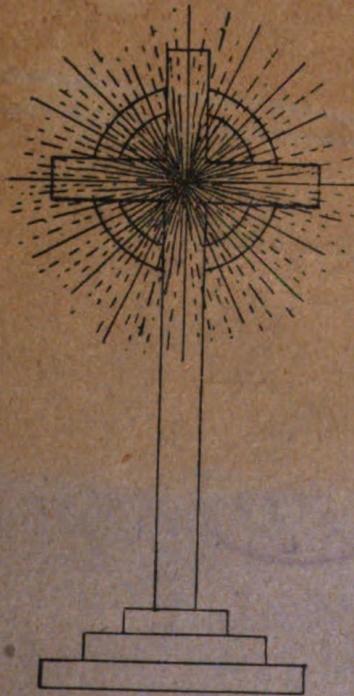
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THE HERALD  
" OF  
THE CROSS.



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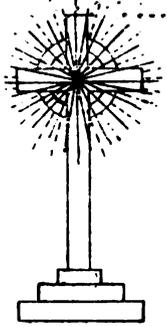
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TO THE  
ANNALS

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## THE HERALD OF THE CROSS.

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No. 1, New Series. January, 1905,

Vol 1.

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*“If I speak with the tongues of men and of Angels, but have not Love, I am become as sounding brass, or a clanging cymbal.*

*“And if I have the gift of prophecy, and know all mysteries and all knowledge; and if I have all faith, so as to remove mountains, but have not Love,—I am nothing.”—St. Paul.*

We take these words as our Motto. We recognize that in this world there is nothing of any real value apart from the Divine Love. No wealth or culture, no ambition or power which is not consecrated to the Divine Service, is of any value; for when not thus consecrated in all fulness, it may become a very serious hindrance to the progress of truth.

The only wealth worthy of our serious efforts is that of the Divine Knowledge which maketh rich the soul and addeth no sorrow therewith.

Real culture is that of the spirit, which adorneth life with the grace of humility, the sweetness of purity, and the gladness of sincerity, and which endureth unto life-eternal.

Nor is there any ambition worthy of the name that does not fill the soul with joy as we pursue it, and leave behind all its efforts an influence for righteousness and peace,—an ambition that seeks only the Divine Will in all things, that it may gain the Divine commendation, “Well done, good and faithful servant.”

# NO VIVID ABANDONMENT

All earthly power will pass away, and the glory of the things it fashions ; but the power born in a human soul when it rises to the Divine Plane through consecration of its *all* to God, gives that soul complete victory in its conflicts with the things of sense, and makes it more than conqueror over the lives of men.

That is the Ideal that stands before us. We seek only the Divine riches. We yearn for the realization of the highest spiritual culture. We have no ambition beyond the Divine approval, and we acknowledge no power in ourselves other than that which is born in us from the Most High.

The cross is our symbol. It speaks of our own nothingness and of the Divine Fulness ; of our sin and of the Divine Love ; of our possibilities and of the Divine Power to enable us to crucify our earthly passions ; of the world's great need and our call to labour for its regeneration.

The Cross we have chosen as our symbol, therefore, does not stand simply as the sign of our Order, but is rather the sacred emblem of the humane and redemptive work in which we are engaged.

There can be no "Golden Age" for the world till the souls of humanity are redeemed to true humaneness towards all creatures, and love towards one another.

To accomplish that great and glorious end we must each begin with ourselves. Every member must take the symbol to his or her own heart, and seek to realize its sacred meaning in every plane of experience. Its regenerating influence must first be felt there.

Its three steps must be ascended. (1) The quest after the humble spirit. (2) The purpose to attain Purity of life. (3) Absolute Self-abandonment to the Divine Will.

When these three steps are taken by a human soul, then the Cross is a reality in its life. The things of sense grow less as God becomes more. The desire for earth and

its joys weaken as the desire for the Divine life grows strong.

As members of the Order a great work lies ahead of us, and we are each one called to go forward and do it. The world needs brave men and women who dare crucify themselves for its redemption : men and women who are not afraid of its contumely and scorn, but have the love of Truth in their souls, and fearlessly give it forth. Our power for world-redemption will be exactly commensurate with the power which the Cross has over our own lives. Unless our souls travail even as the Christ, we cannot participate in the world's regeneration. Without the Christ-love and the Christ-spirit we shall toil in vain. For, " as a man thinketh, so is he ; and as a man desireth, so does he become."

Let us then each humbly take up the cross and bear it even unto the death of all earthly gain and joy and reward, that we may be counted worthy to share in the bringing in of the " Golden Age " when Peace and Happiness shall reign, because personal Purity, national Righteousness, and real Spiritual Love shall have conquered in the hearts of men and women.

\* \* \* \* \*

### BE STRONG.

We are not here to play, to dream, to drift,  
 We have hard work to do, and loads to lift ;  
 Shun not the struggle : face it. 'Tis God's gift,—  
 Be strong !

Say not the days are evil—who's to blame !—  
 And fold the hands and acquiesce—oh shame !  
 Stand up, speak out, and bravely, in God's name,  
 Be strong !

It matters not how deep entrenched the wrong,  
 How hard the battle goes, the day how long,  
 Faint not ; fight on ! To-morrow comes the song,  
 Be strong !

*Maltbie-Davenport Babcock.*

## LOYALTY TO TRUTH.

“ *O Spirit, that dost prefer  
 Before all temples the upright heart and pure,  
 Instruct me, for Thou know'st ; . . . .  
 . . . . What in me is dark  
 Illumine ; what is low, raise and support ;  
 That to the height of this great argument  
 I may assert Eternal Providence,  
 And justify the ways of God to men.*”—Milton.

TO be loyal to one's highest and purest ideals is the one great end of all experience. To be ever seeking for the purest and highest is indeed to seek after God. To find the highest is to find God.

That discovery can be made only within the sanctuary of our own spirit. For there God dwells, as surely as He does in the Stellar Universe. But within the spirit it is not phenomenal manifestation, but spiritual realization.

He cannot be found anywhere but in the temple of the spirit. All other outward manifestations of His Presence are only *effects* of His Presence.

Men seek for him everywhere but in the right place, and so they find Him not. They grope in their sciences for His manifestations, but fail to find *Him*. They seek for every kind of testimony of His Being, but ignore the great revelation which He gives of Himself within the human soul. They are satisfied with every kind of phenomena but that which springs from the inward consciousness of His Presence in the human spirit. That is the very last thing they believe in, and the very last thing they seek after. They are charmed and satisfied by all those material elements of life which never can satisfy the soul ; and so they starve their spiritual nature till they cease to be spiritual beings, and become mere intellectual animals.

No wonder the world is groaning under the burden of military rule and the gross conditions of life which are eating out the very soul of the nations ! No wonder men are imbruted and women stripped of their Divinity ! No wonder " the whole creation groans beneath the burden of a load waged with defenceless innocence " ! For man has fallen from his high estate almost to the level of the brute creation.

\*                      \*                      \*

Within Man himself lie all the potentialities of the Christ-life and the Christ-spirit ; for he is the temple of the Divine Spirit. And to realize his true childhood to God would be to lift him out of his grovelling and degrading conditions up to the spiritual plane, and even to the Divine plane.

Little do men and women dream what they are in their *Innermost*, or we should soon see a revolution amongst society. For if they even approximately came to realize that Divine Childhood, then their tastes and aspirations would be entirely changed. Their most sacred temples would no longer be those built of masonry, but those which the great Father has given them. The attention they now give to the things of the senses would be transferred to those of the spirit. The energy they daily expend on mere money-seeking would be directed to the search for the pure gold of knowledge. The feeling they put into their low pursuits would be exalted through seeking communion with Heaven.

Truly the world would be changed, for the whole motive-power of the nations would be born of the Spirit, and not of the flesh. All the wealth that is now poured on to the altar of Mammon would be laid at the feet of God for the healing of the people, and the saving of them from their follies and sins.

\*                      \*                      \*

But men seek not these things. Nor do the vast majority of the Christian worshippers care much about them ; for the world-spirit or " zeitgeist " finds its com-

plete reflection in the Churches. The Churches themselves are enamoured of the things of sense. They have been carried away into spiritual bondage on the back of the dragon of materialism. And now they have lost sight of most of the high ideals of their faith, and have only a name to live, but are mostly dead.

If they were truly alive—alive with the fire of Divine ardour for goodness, truth, and righteousness—is it conceivable that the present state of things could exist in this land of ours, and in Europe?

Where is the Gospel of Divine Peace and Hope which they were to deliver to men? Where is the Christ-spirit they were to manifest amongst men? Where is the great personal sacrifice of their *all* to God which the Divine Founder of their faith taught, and which He inculcated as an absolute essential of true discipleship? Where is the love for Truth that gives itself in sublime self-abandonment, and never counts the cost? Where is the soul-yearning that reveals itself in self-denying and self-sacrificing energy for the regeneration of mankind? Where are now the magnificent gifts of the spirit which were made manifest in those early, simple days of pure faith and conduct, when men loved Truth more than material gain, sought the Will of God rather than that of men, and *dared* to be true to their own highest?

Why have all these glorious gifts and possibilities perished? Why have the temporal channels of Divine Grace failed so lamentably to convert the world, and win it to the Christ-thought and the Christ-spirit? Because those who profess to have received all these things from the Father have sold themselves to the material gods of this world, and are now their slaves.

\*            \*            \*

The picture we have drawn is not one whit too dark. Indeed the reality is beyond description. If only we could stand upon a Divine Height and look down on all these things; if we could see the Christian Church stripped of all her externals; if we could analyse all the low

motives that actuate most of her worshippers, and even her leaders and teachers ; if we could see how many of these leaders and teachers blind their own souls to the Truth by the unreality of their living ; if we could witness their infidelity when they intellectually apprehend the Truth, and their cowardice in not daring to give it utterance ; if we could see how wealth is worshipped instead of God, how fashion reigns instead of heart simplicity and purity, how pleasure rules the hearts of most rather than the love of God ; if we could witness all the cruelty to man and beast within the Church's gates, all the duplicity and hollowness of her social circles, all the falseness of thousands of her charities ; if we could see the awful emptiness of her altars of real living sacrifices for Truth and Goodness, Peace and Love amongst men, then we would weep in our spirits even as the Angels do, at the sight of so much loss to God.

\* \* \*

The real cause of all this terrible loss is *disloyalty to Truth*. Religion has been too much a mere overcoat to be slipped on and off at will. Such Truth as has been apprehended is still very largely only on the mental or occult plane. Men will fight over and for traditions. They will endure much for their own intellectual opinions. They will even proclaim these intellectual conceptions to the world. But God's Truth is not tradition, nor mere intellectual gymnastics ; it is wholly spiritual, and belongs to the Divine plane of the spirit. When a man apprehends Truth in his soul he puts forth every effort and makes every sacrifice, that it may become a part of himself. Intellectual belief to him is of little importance ; *spiritual realization is everything*.

This is the State after which to aspire : all else is not worth the seeking. When a man finds this State he has discovered in himself "the pearl of great price," in order to possess which he does not hesitate to sell all else that he hath.

\* \* \*

To bring him to this most blessed realization is the end of all experience. Life's sorrows, pains and anguish

are the outcome of man's failure to rightly seek this most glorious possession until he find it. If man turned to make the possession of this Divine Gift his one great aim in life, then the world's sin and sorrow would soon come to an end. And if all the Christian Churches set their faces resolutely against all spirit of material gain, and sought only the immortal riches of the Spirit, then the world's redemption would have a real chance of becoming an accomplished fact. And not until all those who name the blessed name of the Christ depart from iniquity, and strive to realize the Truth of God in themselves, can the world be redeemed.

This is the great work to which all men are called. The Mission is magnificent in its conception, and will be glorious in its results.

First let Truth make our own souls free from the bondage of self-born aims, then we shall become a power for righteousness amongst men and nations.

Once let the Churches of this land seek only the Will of God and not the hollow praise of men, and they will be real channels of Divine communication to the people.

Once let this Nation leave all its selfish aggrandisement, and its low material aims to all its policy and conduct, and make the Truth of God regnant in every pulse of its life, then it will fulfil its high mission and become the Mother of Nations.

\*             \*             \*

Let all who read this message determine *to seek for God within the temple of their own spirit*. Let them be faithful to the Truth as they discover it, allowing it to have full redeeming power over their own lives, and in this way they will contribute in a very real sense to the great end for which Christ lived and died.

To be worthy of our Childhood to the Father we must live even as the Christ lived; and He, for the joy of human redemption, counted not the cost, but gave Himself freely in magnificent service and sublime self-sacrifice

J. TODD-FERRIER.

## CHERUBIC PILGRIM.

*(Translated from a German book written more than two hundred years ago.)*

God's spirit falls on me as dewdrops on a rose,  
 If I but like a rose to him my heart unclose.  
 The heart whence God dwells—what Church can holier  
 be?—  
 Becomes a walking tent of heavenly majesty.  
 Lo! in the silent night a child is born,  
 And all is brought again that e'er was lost or lorn—  
 Could but thy soul, O man, become a silent night;  
 God would be born in thee, and set all things aright.  
 Ye know God but as Lord, hence Lord his name with thee;  
 I feel him but as Love, and Love his name with me.  
 How far from here to Heaven? Not very far, my friend;  
 A single hasty step will all thy journey end.  
 Though Christ a thousand times in Bethlehem be born,  
 If he's not born in thee, thy soul is all forlorn—  
 Hold there! Where runnest thou? Know heaven is in thee;  
 Seekest thou for God elsewhere, his face thou'lt never see.  
 In all eternity no tone can be so sweet  
 As when the heart of man in unison with God doth beat.  
 Whate'er thou lovest, man that, too, become thou must—  
 God, if thou lovest God; dust if thou lovest dust.  
 Ah! would the heart but be a manger for the birth,  
 God would become once more a child of earth.  
 Immeasurable is the highest! Who but knows it?  
 And yet a human heart can perfectly inclose it.

*Scheffer.*

\* \* \*

“The wonderful story of Jesus is only the outward testimony of what is happening in every human soul who is seeking to live the life of love.

The Cross is spiritual, individual, and personal. In every soul there is a calvary, or there must be a calvary. There is no other way to the doing of God's Will on earth. The soul who will not crucify itself to the world can never attain the joy of God.”

J.T.F.

## THE VISION OF THE THREE VEILS.

From "The Perfect Way."

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"A golden Chalice, like those used in Catholic rites, but having three linings, was given to me by an Angel. These linings, he told me, signified the three degrees of the heavens,—

Purity of Life,  
Purity of Heart,  
Purity of Doctrine.

Immediately afterwards there appeared a great dome-covered temple, Moslem in style, and on the threshold of it, a tall Angel clad in linen, who, with an air of command, was directing a party of men engaged in destroying and throwing into the street numerous crucifixes, Bibles, Prayer-books, Altar utensils, and other sacred emblems.

As I stood watching, somewhat scandalized at the apparent sacrilege, a voice at a great height in the air cried with startling distinctness—

'All the idols He shall utterly destroy.'

Then the same Voice, seeming to ascend still higher, cried to me, 'Come hither and see'!

Immediately it appeared to me that I was lifted up by my hair and carried above the earth. And suddenly there arose in mid-air the apparition of a man of majestic aspect, in an antique garb, and surrounded by a throng of prostrate worshippers. At first the appearance of this figure was strange to me; but while I looked intently at it, a change came over the face and dress, and I thought I recognized Buddha,—the Messiah of India. But scarcely had I convinced myself of this than a great Voice, like a thousand voices shouting in unison, cried to the worshippers:

'Stand upright on your feet :—Worship God only'!

And again the figure changed, as though a cloud had passed over it, and now it seemed to assume the shape of Jesus. Again I saw the kneeling adorers, and again the mighty Voice cried,

‘ Arise ! Worship God only ! ’

The sound of this Voice was like thunder, and I noted that it had seven echoes. Seven times the cry reverberated, ascending with each utterance, as though mounting from sphere to sphere.

Then suddenly I fell through the air, as though a hand had been withdrawn from sustaining me : and again touching the earth, I stood within the temple I had seen in the first part of my vision. At its east end was a great Altar, from above and behind which came faintly a white and beautiful Light, the radiance of which was arrested and obscured by a dark curtain suspended from the dome before the Altar. And the body of the temple, which, but for the curtain, would have been fully illumined, was plunged in gloom, broken only by the fitful gleams of a few half-expiring oil-lamps, hanging here and there from a vast cupola.

At the right of the Altar stood the same tall Angel I had before seen on the temple threshold, holding in his hand a smoking censer. Then, observing that he was looking earnestly at me, I said to him : ‘ Tell me, what curtain is this before the Light, and why is the temple in darkness ? ’ And he answered, ‘ This veil is not One, but Three ; and the Three are Blood, Idolatry, and the Curse of Eve. And to you it is given to withdraw them ; be faithful and courageous ; the time has come. ’

Now the first curtain was red, and very heavy ; and with a great effort I drew it aside, and said, ‘ I have put away the Veil of blood from before Thy face ; Shine, O Lord God ! ’ But a Voice from behind the folds of the two remaining coverings answered me, ‘ I cannot shine, because of the idols. ’

And lo, before me a curtain of many colours, woven about with all manner of images, crucifixes, madonnas,

Old and New Testaments, Prayer-books, and other religious symbols, some strange and hideous like the idols of China and Japan, some beautiful like those of the Greeks and Christians. And the weight of the curtain was like lead, for it was thick with gold and silver embroideries. But with both hands I tore it away, and cried,—‘I have put the idols from before Thy face : Shine, O Lord God !’

And now the Light was clearer and brighter. But yet before me hung a third Veil, all of black ; and upon it was traced in outline the figure of four lilies on a single stem inverted, their cups opening downwards. And from behind this veil the Voice answered me again, ‘I cannot shine because of the Curse of Eve.’ Then I put forth all my strength, and with a great will rent away the curtain, crying,—‘I have put away her curse from before Thee : Shine, O Lord God !’

And there was no more a veil but a landscape, more glorious and perfect than words can paint, a garden of absolute beauty, filled with trees of palm and olive and fig, rivers of clear water and lawns of tender green ; and distant groves and forests framed about by mountains crowned with snow ; and on the brow of their shining peaks a rising sun, whose light it was I had seen behind the veils. And about the sun, in mid-air, hung white misty shapes of great Angels, as clouds at morning float above the place of dawn. And beneath, under a mighty tree of cedar, stood a white elephant, bearing in his golden houdah a beautiful woman robed as a queen, and wearing a crown.

But while I looked, entranced, and longing to look for ever, the garden, the altar, and the temple were carried up from me into Heaven. Then as I stood gazing upwards, came again the Voice, at first high in the air, but falling earthwards as I listened. And behold, before me appeared the white pinnacle of a minaret, and around and beneath it the sky was all gold and red with the glory of the rising sun. And I perceived that now the voice was

that of a solitary Muezzin standing on the minaret with uplifted hands, and crying :—

‘ Put away Blood from among you !  
 Destroy your Idols !  
 Restore your Queen ! ’

And straightway a Voice, like that of an infinite multitude coming as though from above and around and beneath my feet,—a Voice like a wind rising upwards from caverns under the hills to their loftiest far-off heights among the stars,—responded,—

‘ Worship God alone ! ’ ”

A.B.K. and E.M.

*(As many of our readers may not be familiar with some of the meanings in this vision, in the next issue we will give a short exposition of the more difficult symbols.)*

★                      ★                      ★

### A NOBLE CREED.

In fellowship of living things,  
 In kindred claims of Man and Beast,  
 In common courtesy that brings  
 Help from the greater to the least,  
 In love that all life shall receive,  
 Lord, I believe.

In peace, earth's passion far above,  
 In pity, measured not nor priced,  
 In all souls luminous with love,  
 Alike in Buddha and in Christ,  
 In any rights that wrongs retrieve,  
 Lord, I believe.

In truth that falsehood cannot span,  
 In the majestic march of Laws  
 That weed and flower and worm and man  
 Result from one Supernal Cause,  
 In doubts that dare and faiths that cleave,  
 Lord, I believe.

## EDITORIAL NOTES.

OUR  
FUTURE  
WORK.

Our members and subscribers would learn from the circulars sent to them of our new departure. We hope to make more effective by means of our propaganda the Ideals for which the Order has stood. Its crusade against carnivorism has only been one aspect of the great humane cause, and it is our intention now to embrace all other aspects. For carnivorism is not the only form of cruelty to beasts, nor the only habit that degrades our manhood. It is our intention to deal with everything that makes against the truest progress of our race, whether it has relation to man or beast. *All life is sacred*, and nothing should have unnecessary pain given it.

\* \* \*

ANTI-  
VIVISECTION  
AND TRUE  
HUMANENESS.

We have often wondered how it is that some of the warmest and ablest advocates of Anti-vivisection argue and work in such a narrow circle. For it must be obvious to any one who thinks seriously over the question of our relation to the animal world, that vivisection is not the only form by means of which men inflict suffering upon the lower races. Our profound admiration for the earnest workers in the Anti-vivisection Crusade has often made us inquire how it was possible for such humane enthusiasts to constantly contribute to the suffering and death of many living creatures by continuing to have their flesh served up in the daily meals. We too are anti-vivisectionists. We are ardent admirers of the splendid work accomplished by the late Miss Frances Power Cobbe and all her colleagues, and the many societies which have been called into existence as the result of their endeavours. Our only regret is that, whilst doing so noble a work, they should place themselves in an indefensible and illogical position by following the barbaric customs of society in other directions.

\* \* \*

THE  
SUFFERING  
OF  
ANIMALS.

When we remember that hundreds of millions of God's sentient creatures are put to death every year in order to furnish men and women with flesh for food, and recollect all the sufferings that must be inflicted through the cattle traffic in ships, the public and private abattoirs, and the degrading in-

fluence upon the mind which the constant exposure for sale of the carcasses and limbs of these creatures must have, surely these should make the humane soul of every worker in the Sacred Cause pause and examine themselves to see whether they are not preventing the progress of the humane movement by their own daily conduct. Laboratories are truly dens of darkness where the Divine Pity is not known. But so are abattoirs; for there the light of life on the earth plane is extinguished in thousands of beautiful sensitive creatures every day, in order to meet the gross demands of an unregenerate society.

\* \* \*

THE  
RELATION  
OF FLESH-  
EATING TO  
VIVI-  
SECTION.

We would therefore urge upon all our fellow workers in the great humane crusade to take the broader view of the animals rights and claims, and to see that flesh-eating is quite as iniquitous as vivisection, and that its powers for evil are infinitely greater, because of its universal ramifications amongst European peoples.

For if flesh-eating had not prevailed to such an extent, both the physical and moral health of our own nation would have been such as to have made the pseudo-scientific research by means of vivisection an absolute impossibility. The abolition of vivisection can only be accomplished by the redemption of the people to true humane principles. But can such true humaneness be ever accomplished in a flesh-eating nation? To minister to our lower nature in such a manner is surely the way to perpetuate the spirit of the lion and the inhumanity of the tiger in ourselves.

\* \* \*

UN-  
NATURAL  
ADORN-  
MENT.

Boas! Feathers! Furs! Thus are we greeted in the public thoroughfares, the daily advertisements, and the windows of mantle-sellers and such like. It is the Winter's craze. People must have some fashionable way of keeping warm in the cold days, and thousands of the Creator's wonderful creatures must be content to have their lives shortened to supply the demand of ladies and gentlemen—(save the mark!) and count it a joy that they were ever allowed to come into the world to perform so great service.

Where are the Societies for the Protection of Cruelty to Animals? For is not this trade cruel? Is it not a more

cruel manifestation of the same spirit that flogs the poor weary horse? Beautiful birds shot in the middle of their songs to adorn the headgear of some thoughtless human animal! The quadruped hunted to death that his fine soft coat may have the honour of enfolding some human body, and saving it against the chilling blast of Winter! What a race we are to be sure? There is a delicate sentimentality against the recognition of the somewhat repugnant claims of science concerning our anthropoid-ape origin, and yet men and women vie with each other as to the beauty of the bird that was killed to do grace to their looks, or the value of the poor skunk, or bear, or seal that gave up its life to make them happy! We have often seen some ardent champions of the rights of animals to every consideration from us, adorned with the remnants of more than one poor creature whose happiness was shortened in order to supply their champion's needs.

\*                    \*                    \*

A BROAD  
VIEW OF  
ANIMALS'  
RIGHTS.

Let us only say what we mean, and do what we say, so that our profession of humanity and humaneness may be full-rounded, that our crusade against evil conditions and practices may not stop at a mere side issue, whilst we by our conduct minister to the perpetuation of the great wrong which lies behind, and is the source of, all these other streams of animal oppression. Before we can wash away the stains of this crime with which the Nations have disfigured and disgraced their manhood, we must wash our own hands and make clean our own desires.

\*                    \*                    \*

BELIEF  
AND  
REALIZATION.

Much of late has been written on the question of belief. A long and varied and most interesting correspondence has been conducted in the London "Daily Telegraph" on the question "Do we believe?" The letters have revealed how deep-rooted man's faith is; but they have also shown how great the need is for a truer conception of the relation which man sustains to the animal kingdom, to his brother man, and to God. There has been put forward a plea for a more spiritual interpretation of our beliefs, and a fuller and deeper and more inward realization of the meanings of our religious aspirations. The mere outward history of the Bible is failing to give to hungering souls that satisfaction which is the outcome

of Divine Realization. Even the Ordinances of the Churches have not their ancient charm and power over the worshippers. The faith of the Church has lost its Divine Genius, and her Ordinances their heaven born inspiration, with the sad result that souls know not who they are, what they are, nor for what purpose they have come into this world. Men have lost the knowledge of their Divine childhood through their love for and their worship of the things of sense, and so have not only made the laws of God of non-effect in social and national and international life, but they have likewise overthrown the whole balance of the economy of nature.

When men and women find the inner meaning of the truth inculcated by their religion, then their whole life becomes changed. They can no longer look at themselves as separate units, but rather as parts of the great whole. They cannot view the present conditions of life with complacency, but must seek for the true solution of all the evils in the world. Nor will they fail to discover how much the world requires redeeming from its gross habits and customs, and they will endeavour to effect its regeneration by means of the purification and consecration of their own lives.

\* \* \*

THE  
UNITY OF  
CREATION.

“The whole creation groaneth and travaileth in pain together until now,” waiting for the redemption and manifestation of the sons of God. The Oneness between Nature, Man, and Heaven is here emphatically declared. Redemption is not to be limited to man, but is to embrace every plane of existence. The regeneration of man would mean the redemption of the whole creation. It would assure the emancipation of the suffering animal kingdom from the slavery in which it is now held for commercial and pseudo-scientific reasons. It would put an end to all the brutalizing conditions under which we live to-day.

\* \* \*

HOW EVIL  
IS  
GENERATED.

*Our* responsibilities for the present conditions are overwhelmingly great. We are all contributors more or less according to our habits, to the perpetuation of the infamous traffic in the souls of living creatures. We are so bound up with all the lower orders of existence that our very feelings go out to them, and find

a return in the passions which dominate them. So much of the cruelty in nature has been born of the cruel spirit and action of man in past ages. We might say that these very cruelties in nature are pulses which were set in motion by man's own evil and cruel ways, by means of which he has lost the Divine dignity of his manhood.

If, therefore, we would be sharers in the world's regeneration, and bring in the "Golden Age" for nature, we must make our own lives centres of spiritual magnetic conditions from which will be sent out daily and hourly thoughts of purity and love. For in no other way can the nations be redeemed. And until they are saved from their follies and barbarisms, the poor groaning creation will have little chance of realizing its emancipation.

\* \* \*

FLESH-  
EATING AND  
DRUNKEN-  
NESS.

One often wonders how it is that temperance advocates and workers have eschewed this most important question of the relation of the eating habits of the people to the problem of drunkenness.

For what are the degrading and brutalizing conditions born of the drink traffic, but another phase of the animalism engendered through the wholesale destruction of the lower races and the eating of their flesh? The splendid services rendered to social reform and communal regeneration by so many of the temperance leaders would be greatly strengthened and made more effective if they themselves were pure dietists.

All the evidence of those most experienced in the cure of inebriates goes to prove that flesh-eating is answerable for most of the drink traffic in our midst. And they have found that the taste for unnatural drinks leaves the individual, when a regime of natural diet has been followed for some months.

We would therefore urge all who are deeply interested in temperance reform to look at this aspect of the question. For surely a soul who is earnest in that great cause, will not hesitate to make every effort to get at the true and only permanent solution of the great and painful problem of how to make the nation sober.

\* \* \*

A TRUE  
FRIEND

We must here record our indebtedness to Mr. S. Hopgood Hart for his great kindness in giving us permission to reproduce from time to time extracts and chapters

from the joint writings of the late Dr. Anna Kingsford and Edward Maitland, B.A. Mr. Hart owns nearly all the copyright, and most of the books are out of print. It will be a great joy to us to avail ourselves of this most kind offer, to give to our readers some of the beautiful and luminous teaching of these gifted and inspired souls. As much in their teaching is profoundly esoteric, we hope to be able to give such comments as will enable our readers to apprehend the true import and spirit of their writings.

It is our intention to devote from one to two pages every month to letters of enquiry on the higher subjects from friends who would like to learn more about the inner meaning of our work, and the humane and esoteric side of religious aspiration.

\* \* \*

THE  
SHAMBLES  
OF  
SCIENCE.

We are glad to see that a new edition of "The Shambles of Science" has been published. Our readers will remember the recalling of the last edition after the recent trial on the vivisection question.

Miss Lind and Miss Schartau have done a courageous and noble service for the Cause of Humaneness in re-publishing it, and in order not to cast the onus of its production upon anyone, they have become their own publishers. It has been re-written, a new preface added, and the insertion of the letter which was addressed to them after the trial by a great many of the leaders in the Anti-vivisection movement, amongst whom was the late Miss Frances Power Cobbe. We wish the book could be distributed in thousands amongst the thoughtful of the land. It is published at 1s. nett, postage 2d., and may be had from our offices.

\* \* \*

In concluding our notes, we would give our warmest greetings of the Season to all our readers. May the New Year be one that will find each soul in the true spirit of Love, and looking out for and working towards the dawn of the real Golden Age, when humility, purity, and goodness shall triumph between man and man, and find their manifestation towards the lower races.

## HUMANENESS.

*“A Sacred Kinship we may not forego,  
Binds us to all that breathes!”*

The word humaneness or humanity has a fuller and more special meaning than any usually found in our dictionaries, such as “gentleness,” “kindness,” “amiability,” and the like. It expresses that condition or attitude of mind and heart which in man most nearly represents or approaches to that of the All-Father towards his creatures ; an attitude the chief characteristic of which is the constant active manifestation of a loving regard and care for, and protection of, all living souls, as well as a true refinement of life and feeling, leading him to regard all such as brethren in the truest sense.

The histories of many of the great and pure souls by whose thoughts and teachings the spiritual darkness of this world has from time to time been illumined, such as Pythagoras, Zoroaster, Guatama and others, testify to their attainment of this attitude in a high degree ; and the greatest of all, Jesus the Christ, manifested it in perfection, as that pregnant summary of His life’s work conclusively affirms.—“He went about doing good.”

To be truly humane is to be truly human. It is to have realized that as one is formed in the image of God, so one’s attitude towards the neighbour (human or sub-human) should also be God-like *i.e.*, full of compassion, tenderness, gentleness, and loving consideration.

I would say that it is indeed impossible to be humane in the highest sense of the term, until we have realized, to some extent at least, the ever present care of that Supreme Being in whom all live and move and have their being. Such realization can alone be the effective incentive to us to strive to be “perfect even as He is perfect.”

\*             \*             \*

True humaneness is the realization in will (and its resultant action) of the Golden Rule, to do unto others as we would they should do unto us ; a positive attitude of the

soul as well as the expression of such attitude in appropriate deeds, which can only be attained by long and arduous self training, labour, and renunciation ; for the natural man—the body of the lower or carnal desires—is not humane, but selfish, egotistical, and apt to be altogether careless of the sufferings of others, so long as its own ends are served.

Thus to attain true humaneness or humanity, it is necessary that we first *will* to acquire it, and next, that we allow no opportunity to pass us of giving practical effect to such will, and in so doing, to *work* out our own salvation.

Nothing will be of greater help to us to do this than the practice of mentally putting oneself in the place of others, as we say, so trying to understand *their* view of the matter, and *their* position as affected by our treatment of them. To thus strive to bear vicariously as it were, the sufferings of our weary, sick or oppressed human brethren, or the dumb helplessness of our sub-human fellows, when delivered to anguish and death by custom, (as in their slaughter for food, fashion, or sport) or in the interests of science, falsely so-called, is to use the only effective method by which we can arrive at a just appreciation of what our attitude and conduct towards them should be. In thus doing we are following the highest example possible. For the writer was truly inspired who wrote of the Divine Father

*“He is smitten with the pains of all creatures, and His heart is pierced with their wounds.*

*“There is no offence done and He suffers not, nor any wrong and He is not hurt hereby.”*

\* \* \*

One of the earliest and most widely distributed religious symbols in use amongst ancient nations—the Cross within the Circle—was meant to convey the same idea, symbolizing as it does the Creator crucified on the Cross of matter for the creature's sake *i.e.*, willingly suffering the limitation of matter, thus “bearing the infirmities” imposed on His Divine Nature for the sake of the evolution and final development of His children into the perfection of His own image.

From this it will be seen that as we progress in humanity, so do we partake more and more of the Divine nature, and our life becomes a constant aspiration, that, in this respect, we may be like Him. With true spiritual insight has the poet sung :—

“ He prayeth best, who loveth best,  
 “ All things both great and small ;  
 “ For the dear Lord who loveth us,  
 “ He gave and loveth all.”

The personal teachings of the Christ in this relation are most significant and emphatic, and should sink deep into every heart. In His description of the great judgement of souls, what do we find is the grand criterion of conduct by which the two groups respectively are accepted or rejected? A correct theological standard? A careful observance of ritual? Or even a blameless morality? None of these are apparently considered as of any weight whatever. “ Inasmuch as ye have done it, (a work of humaneness), unto one of the least of these my brethren, ye have done it unto *Me*.”

Stronger incentive and encouragement than that afforded to the practice of humaneness by these words of the Master we cannot have. Let us see to it that we earnestly and lovingly cultivate this virtue, so that to us also may be given the welcome “Come ye blessed of my Father.”

ROBT. H. PERKS, M.D.

★ ★ ★

### THE WAY OF TRUE CONQUEST.

“ To suffer woes which Hope thinks infinite ;  
 To forgive wrongs darker than death or night ;  
 To defy Power, which seems omnipotent ;  
 To love and bear : to hope till Hope creates  
 From its own wreck the thing it contemplates.  
 Neither to change, nor falter, nor repent ;  
 This, like thy glory, Titan ! is to be  
 Good, great and joyous, beautiful and free ;  
 This is alone Life, Joy, Empire, and Victory.”

## THE OBJECT OF CREATION.

The interest of the public, temporarily focussed upon an aspect of life which may be roughly termed "occult" by a novelist's dream and its fulfilment, has again turned its wayward beam in other directions, and Mr. Haggard's dog is at last allowed to sleep the sleep of the just. A lengthy, voluminous newspaper controversy, laboriously obvious, has, by a tedious, tortuous route, arrived at—nowhere. For the sake, however, of those who dared to hint at an explanation which went somewhat deeper than the profound superficiality of the controversy in general, we embrace the opportunity to present some considerations arising out of the discussion, from a point of view not often taken in the columns of the daily press.

First, let us face the fact that there is in these islands to-day a considerable body of people—free lances, not a cult—to whom not only the transmission of *thought* from animal to man in the flesh, but also from *deceased animals* to their former human associates, are perfectly intelligent operations, governed by ascertained laws, verified by numerous experiences, and dependent upon the fulfilment of two clear conditions.

These conditions are (*a*) the possession, on the part of the receiver, of the psychic faculty, and (*b*) the possession, on the part of the transmitter, of a strong desire to communicate. With the evolution of the human race, the frequency of such Communications will increase, because such evolution involves a more magnanimous attitude on the part of man toward the animal creation, and consequently an increase of desire on the part of the latter to continue, from "behind the veil," their relations with their human intimates on the Earth-plane.

It is not, however, the purpose of this article to expound in its fulness the doctrine of Spirit Communion, but rather to present some considerations which are involved in an acceptance of the truth of the persistence of animal personality after death — a doctrine which, despite its repugnance to the great mass of Western

minds, is held to be true by many of the world's greatest thinkers, and is embedded in a spiritual philosophy which is as old as the Soul of Man.

According to this spiritual philosophy, the fundamental error in the argument *against* the doctrine mentioned is the denial to the sub-human race of any faculty, or state of Consciousness, higher than what is vaguely termed *animal instinct*. The spiritual philosopher claims to see something more than automatic compliance with blind necessity, in the homogenous Complexity of the hive; something akin to reason and calculation in the Cow *choosing* the lee side of the hedge in a shower; something which might adorn a human morality in the dog's faithful watch over his absent master's property, despite the many temptations to follow the bent of his "animal instinct" which come in his way.

A homeless bee, a drenched cow, a faithless collie, are no argument to the contrary, but are, instead, examples of the inequalities which exist on all planes of creation, as the inevitable result of the universal operation of an evolution of Soul, which soul-evolution is *the corollary, end, and explanation of the material universe*.

Instinct alone is powerless to account for the affectional side of savage animal nature, or for the preferences, jealousies, and tyrannies that are matters of simple observation among the occupants of so familiar an object as a "hen-run."

According to this spiritual philosophy, every animal has within it the germ of Individuality, Consciousness, Soul. It does not deny the obvious difference between the most highly evolved animal and the lowest type of human being, but holds that their differentiation lies—not in the possession or non-possession of reason, but in the difference in the intensity, and in the area swept by the ray of *Consciousness possessed alike by man and animal*. Man is the possessor of a Higher and a Lower Mind, either or both of which he may make the vehicle for the expression and the development of that sum-total

of assimilated knowledge which he has accumulated through the experiences of the Body, and which is termed Soul-Consciousness. But the Consciousness of the animal is limited to the Lower or Sense Mind.

In both these Minds, and in the physical creation, the process of Evolution goes on unceasingly. Through infinite gradations and æons, the physical creation is elaborated to its culmination in the Animal Man. Through infinite gradations and æons, the ray of Consciousness is intensified, and its sphere of operation widened, until it can focus in and radiate from the farthest horizon of the Lower Mind—reason and love,

As the individual physical animal passes into dust by death, the reflect of the attributes which composed the recognised personality subsist by virtue of the possession of this inextinguishable ray of Consciousness, in the invisible world surrounding the Earth, and from thence communication is made. But the sum-total of Consciousness acquired by the Lower Mind passes on, for no ray, however small, is ever extinguished. It becomes united with and fecundated by a spark from the overshadowing *Divinity which is ever seeking entrance into manifestation, for the purpose of evolving Self-Consciousness.* Together the ray of Consciousness and the spark of Divinity pass into the waiting form, and *then the animal becomes Man the Thinker—one in origin and essence with the Eternal, self-subsistent Life, but individualised, and conscious of his Individuality.*

Thus, according to this spiritual philosophy, *the single purpose of creation is the elaboration of Individual Souls, one with the All, yet ever one in the All.* Of this elaboration, the Ideal Man—the receptacle of full and perfect Consciousness—is the highest manifest expression. *But the evolution of the Ideal Man is only possible by the evolution first of the Animal Consciousness. This is the only true and all-embracing answer to the question, "Why did God make animals if not to be eaten by Man?"*

JAMES COUSINS.

## SERVICE.

“We ask no other wages  
But to have shared the travail  
Which makes ‘Thy Kingdom Come.’”

“THE first great law of existence is service.” Thus wrote a seer and master of English literature as his own strenuous earthly life was drawing to a close. And what nobler purpose can we have than to perform our manifold duties in that spirit which seeks for no reward, save the profound joy which comes from duty well done?

To go on daily doing good without being conscious of it: to scatter blessings broadcast among the children of the Great Father, without expecting any reward: to strengthen the struggling and uplift the fallen ones, and never to fret if a thoughtless world speaks no kind things about us: to be content to go on doing the good that is nearest, without seeking the praise of men: to be willing to offer our life on the sacred altar of Divine Love for high and noble service, even though all men should try to defeat us by their slander and their scorn—*that is to live!*

\* . \* . \*

In one of the secluded Alpine Valleys in Switzerland, away from the fretting care and incessant hurry of modern life, where the peace of Nature has scarcely been disturbed by the developments of civilisation, there lies one of the most remarkable villages in the world.

As the traveller enters it, an all-pervading peace seems to rest upon him. There is an influence borne in upon him that is not of this world, one which lifts his soul Above, and causes him to ask whence this restfulness, this inspiration, and this peace. The village is Oberammergau, where, once in every ten years, these simple peasants have given to the world their wonderful sacred drama known as “The passion play.”

For centuries this has been done, until the whole life of the people has become permeated by a beautiful ideal, and even the little children, as generation has succeeded

generation, have caught the lofty spirit of it all.

Performed in the open air, there is no affectation. They simply represent in actual life what they have so long dwelt upon as an ideal : and this ideal has left its mark upon everything associated with the village and the people. The little ones have been taught from their earliest years that the height of attainment for them is to take the part of Christ ; and their whole life of service in that community has been shaped by this uplifting ideal.

\*                      \*                      \*

So should there be a great purpose in our life. Our life should be a service in which the ideal is : " To take the part of Christ," in a work of redemption.

We climb the rugged steep of life on our way to " the sunlit snows." And we must never forget, that it is not long years of service that are of the greatest value, but rather the *secret motives which have lain behind all we have done and said*. Neither is it the verdict of the world upon our work that we should seek, but that of the Master. For upon many a life where man has written " Failure " God has written " Well done." There are men amongst us whose toil in the world, whilst it has brought some blessings to others, has been spoilt by their secret motives of personal glory, worldly praise, and self-exaltation. But there are others who work on, heedless of this world's praise or blame ; who forget self in the service of others ; who are far above the disturbing elements of flattery, and are fired only by the one supreme thought to let their service be *to take the part of Christ in the world*.

This is the ideal for every one of us. Who can withstand the persistent, indomitable, faithful service which accepts such a possibility and seeks to live for its fulfilment !

What can resist the moral pressure, which is brought to bear upon the things of life, by a life filled with such a definite soul-inspiring purpose as this !

*To take the part of Christ in the world.*

In striving after so high an ideal, let us never forget to embrace in our gospel of noble service "the four-footed dwellers on the earth and the winged children of the air"—sub-human as well as human must be included, for this is our great privilege and duty.

Our service is incomplete and unworthy of our best manhood if it does not reach the hand of succour and love to the world of life below Man.

Says Sir Walter Besant : "The note of the new philanthropy is personal service, not money, not a cheque, not a subscription written, not speeches on a platform, not tracts, not articles in quarterly reviews ; none of the old methods, but personal service—not money but yourselves." And this is just what the world asks for to-day, and what it sorely needs—men who will give themselves.

We, too, in "The Order of the Cross," ask for *yourselves*—your personal assistance, in helping to rid human life of all the physical suffering, the mental depression, and the soul darkness which abound. Men must learn that the infliction of cruelty and the death penalty upon millions of highly-organized and sentient creatures, must inevitably exact a terrible price in return.

Men must learn that the eating of flesh is a pollution of the human temple, hindering soul-growth, and making spiritual attainment more difficult, and, in many cases, well nigh impossible.

To such a service as this we are all called ; to lessen the cruelty in the world, to free human life from some of the often self-imposed bonds by which it is held captive, and to exalt in men's minds that great ideal of the Master, "Blessed are the Merciful."

By our pens, by our voices, and by that most potent of forces, personal influence, let us toil on in the cause of the defenceless, the down-trodden and oppressed, human and sub-human, trusting that He who sees the little sparrow "fall to the ground" will accept our service.

Is anyone waiting for a call to service? Here is one. Is any soul longing for something to do in their spare

time? Here is an opportunity. Is anyone desirous of giving themselves to some really difficult but splendid toil for God and humanity? Here is the place to begin. The world needs every true-hearted man and woman to labour, to suffer, and if needs be to die, for the sake of Truth, Gentleness, and Mercy. It requires all the enthusiasm of young, vigorous life as well as the more patient judgments of old age. It demands a heroism that is never daunted, a service which is selfless, an idealism which dares to reach the highest, a life that has seen its visions and dreamed its dreams, and returns to men to herald the Light of a Better Day.

In this life of ours we toil and we weep, we rejoice and we fret, we laugh and we despair, we pray and we shout for victory, and through it all the soul goes forward to its immortal destiny. Lit up by the inner mystic lights, inspired by the Dweller in the innermost temple, uplifted by the invisible hosts around us, we will struggle on up the mountain path, ever anxious to catch the first rays of the Dawn of Eternal Day, whither service shall have brought us, though oft-times by paths that we knew not.

“In a service which Thy Will appoints,  
There are no bonds for me ;  
For my inmost soul is taught the Truth  
That makes Thy children free,  
And a life of self-renouncing Love  
Is a life of liberty.

HAROLD W. WHISTON.

\* \* \* \* \*  
ALONE WITH GOD.

Leave ye behind all care and guile,  
“Come ye apart and rest awhile.”

Alone with God.

Look ye within. The noise shall cease ;  
And now, serene, wait thou in peace.

Alone with God.

With him resigned, in Truth’s warm glow,  
The way unfolds ! “Be still and know.”

Alone with God. W.O.W.

## THE CHRIST WITHIN US.

*“The wrongs of others wound the Son of God, and the stripes of others fall on his flesh.*

*He is smitten with the pains of all creatures, and his heart is pierced with their wounds.*

*There is no offence done and he suffers not ; nor any wrong and he is not hurt thereby.*

*For his heart is in the breast of every creature, and his blood in the veins of all flesh.*

*For to know perfectly is to love perfectly, and so to love is to be partaker in the pain of the beloved.*

*And inasmuch as a man loves and succours and saves even the least of God’s creatures, he ministers unto the Lord.*

*Christ is the perfect Lover, bearing the sorrows of all the poor and oppressed.*

*And the sin of injustice and ignorance of the World are the nails in his hands, and in his feet.*

*O passion of Love, that givest thyself freely, even unto death!*

*For no man can do Love’s perfect work unless love thrust him through and through.*

*But, if he love perfectly, he shall be able to redeem ; for strong Love is a net which shall draw all souls unto him.*

*Because unto Love is given all power, both in heaven and on earth;*

*Seeing that the will of him who loves perfectly is one with the will of God :*

*And unto God and Love, all things are possible.”*

A. B. K.

The Son of God referred to in these verses is our own divine childhood ; for every truly human soul is a child of the Father.

Real anguish of soul is Christ—anguish. When a soul recognises that it has been going wrong, and seeks to retrace its steps, it at once begins to suffer divinely. As it returns to the Father it must pass through Gethsemane.

When it learns how to follow the divine leadings, and to accept the Divine Will as best, it then drinks the cup.

When it has gained that height of realization through obedience to the Will of the Father, it is then able to give itself for the redemption of the world.

No one can become a redeemer of souls until they have known the most intense anguish of Gethsemane. Out of Gethsemane is Calvary born. When a soul knows the Divine Will, then it is content to be tried by the world, rejected, and crucified.

The soul that truly loves, gives itself without reserve to the service of God. The more it loves, the less it will know of Self, and the greater will be its sacrifice.

When the Christ in a man loves as God loves, his love embraces all men, and his sympathy becomes universal. It were impossible for such a soul to injure any of God's creatures.

If a man would follow Jesus, he must love as He loved, he must be prepared to sacrifice himself absolutely for the world's regeneration. All his gifts and all his earthly possessions he will lay on the altar. Nor will he ever be conscious that he has made any great sacrifice for the work of God. He will have nothing of his own, even as Divine Love hath nothing of her own.

When a human soul is carried away from itself by the passion of Divine Love, it thinks only of others and not of itself. When the light of God fills its temple, it beholds only the sublime work to which it has been called, and not the sacrifices it has to make in order to accomplish that work. Indeed, when a soul Loves like God, it loses absolutely the vision of its earthly life in sublime self-renunciation for Truth, Goodness, and the Divine Life and Service.

J. TODD FERRIER.

MENU for Five Persons,  
 Puree of Dried Green Peas.  
 Croutons.  
 Almond Croquettes.  
 Mashed Potatoes, Brussels Sprouts (steamed.)  
 Bread Sauce.  
 Mince Pies, Plum Pudding.  
 Cheese, (if desired), Biscuits.  
 Desert.

*Recipe for Purée of Dried Green Peas.*

Wash thoroughly half a pound of dried split green peas, and soak for twenty-four hours. Melt some cocoanut butter in a stewpan, and fry therein the peas with three onions, one carrot, and one apple (all sliced), and one clove of garlic, for a few minutes, after which put lid on stew-pan and simmer gently for one and half hours. Make a good strong bran stock, by pouring two quarts of distilled water on to three cup-fuls of fresh bran, and letting it stand for four hours. Add this stock to the peas after they have simmered for the hour and a half, then cook gently until the peas are very soft, then bring to a boil, and stir it in a liaison made with one dessert spoon-full of Symmington's pea flower and a little milk or cream. Rub through a sieve, return to the pan and warm. Season with pepper and salt (if liked), and add a little dried mint and a pat of cocoanut butter just before serving.

*Recipe for Croutons.*

Cut some bread into dice-like slices, soak in the soup, place on a buttered tin, and make crisp in the oven.

*Recipe for Almond Croquettes.*

Melt a piece of cocoanut butter the size of a walnut, in a saupan, and add by degrees nearly a cup-ful of milk, and mix into it a teaspoon full of flour. Blanch two cup-fulls of Jordan Almonds and pass these through a nut mill with two ounces of dried walnuts, and one cup-full of whole-meal bread crumbs. Chop half a Spanish onion very fine, two tomatoes, two hard boiled eggs, a tea spoon full of grated lemon rind, and mix together; season with pepper, salt, mace and nutmeg; stir all the above into the milk sauce, and cook for five minutes, then turn it into a dish, and put it in a cool place to set. When cold, form into Croquettes; egg and bread-crumbs, and fry a golden brown in a frying basket, well drain and serve on a bed of mashed potatoes. Garnish with water-cress and thin slices of lemon. (This dish is equally nice cold.)

*Recipe for Plum Pudding and Mince Pies.*

Cocoanut butter should be used in the place of suet or animal fat, and pine kernels will be found a splendid substitute.

LILIAN HART.

Vol I.

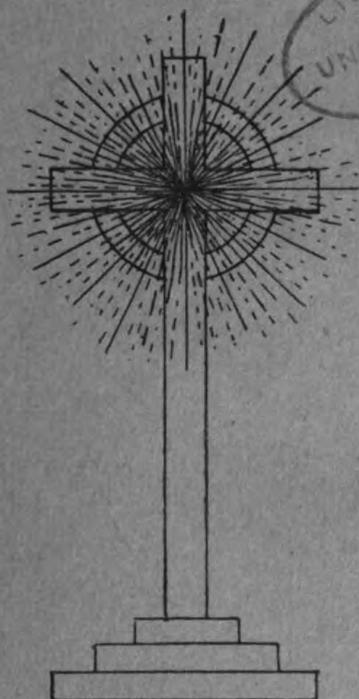
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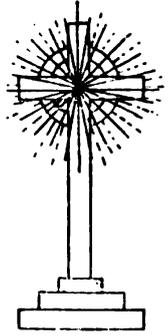
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## THE HERALD OF THE CROSS.

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

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

### THE SECRET OF GOD.

THE question raised by my subject may well make a man pause before writing one word about it; for it implies that the soul who dares to write concerning the Divine Secret, has seen and known God. Yet one may approach the question with a gladness born of conscious realisation of the truth it implies, for it is possible to realise the Divine Presence within us.

In all times this has been affirmed by the seekers after God, both philosophers and mystics, as well as by prophets and seers. For the realisation of the Divine has always been the one great end of all true religion. And if any religion should fail to make the Divine a reality to the spirit of man, then it is a misnomer to call it by that name; for true religion is the soul's effort after that vision, whatever be the form through which it seeks such a blessed realisation.

If, therefore, the religions postulate the Being of God and the possibilities of man coming to His Vision, then we are face to face with one of two alternatives—either religion is not what has been claimed for it, or the vision to which it points must be possible; or religion is an illusion, a vain dream of the brain.

The universal aspiration of the human race after the realisation of a transcendent life is, in itself, the strongest proof we could have that God is, and that the human soul can rest only when it attains to His life and vision. For religion is not something that has been brought to man, but something which grows out of his noblest feelings and desires.

We have, therefore, before us the answer to our question, in the realisation by the soul of the meaning of its own faith. And so long as man retains that desire, there is the possibility of him coming at last to the full experience of his deepest desires after God.

When, therefore, a man seeks to know God and come to the realisation of the Divine Vision, the first condition he must fulfil is *to seek in the right spirit, and be prepared at all cost to press forward to the prize of the Meaning of his own deep yearnings*. For unless these conditions are observed, that realisation becomes an impossibility.

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The Secret of the Lord is with those who fear Him, and who are prepared to do His Will. But what may this Secret be of which Faith speaks? It is something hidden in the human soul itself. For "the pearl of great price" is not something outside oneself, nor anything stored up within history, nor something which another has gained for us; but rather the Hidden Wisdom of God. And that Hidden Wisdom is within the soul of everyone whose spirit has in any measure come into contact with the spiritual world. For who knoweth the spirit of a man save the Spirit of God who is in him?

The discovery of that "pearl" is what the soul is ever seeking after through all its journeyings on the earth-plane, and all its sorrowful experiences. This is really what the whole race is seeking. The methods it employs are rarely ever right, and hence the sorrow, pain and shame of wrong-doing. It seeks to realise the Divinity within itself by the most unnatural means, trying to turn stones into bread, to force the laws of the material world

to divulge its secrets, by processes which are the direct negation of its faith.

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Is it any wonder that agnosticism reigns? For though the various religions profess to give to man this secret, yet no race, as a race, has ever found it; and though the various sections of religious thought profess to offer it in their special teaching, yet no section, as a whole, has ever realised this sublime truth. And hence the thoughtful minds who have not arrived at the plane of spiritual vision, doubt the reality of it all; for even the Churches of the West are as permeated with Christian agnosticism as the temples of India, China, and Japan are with that form of agnosticism peculiar to Buddhism, Brahmanism, and Sofism.

Unbelief reigns because *realisation* in this life is not taught by any of these faiths. In the West men are led to expect that realisation after they pass over into the spirit-world; and in the East they are taught that such a realisation is not possible. For the attainment of Nirvana is the extinction of all individual spirit-life, and is really the annihilation of the soul through the diffusion of its constituent elements.

The Christian faith has always been taught to the people as something that could not be perfected in them here on the earth, with the result that the people have come to look upon it as an aid to reach heaven, rather than a glorious life to be realised in and by the individual soul. And the Buddhist faith has taught its adherents that the highest thing they could seek after was to obtain oblivion to all desire, sorrow, and pain. And thus both have come far short of the purpose of their inspired Founders, who gave their message to the world to enable the human soul to come into the consciousness of the Divine Presence within itself. When Jesus said "The Kingdom of God is within you," He uttered the great truth enunciated in my subject. For the Kingdom of God can exist only where God is present.

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But that Divine realisation of the Kingdom of God within the Soul is entirely dependent on the spirit by which that soul is animated. If it is seeking mere earthly knowledge and riches, then it will only find its own level, for such things are sought after only by those who are on the outer planes of existence. That is the plane whence all earthly ambition and passion proceed. But if a soul longs after the vision of the Divine, and is prepared to sacrifice everything to gain that vision, then indeed is the Kingdom of God within it; for the very fact that it does not count the cost, nor the pain, nor the humiliation, nor the sorrow and anguish of a Gethsemane or a Calvary too great for the attainment, then to such a soul that Divine Vision will at last become a most blessed realisation.

For such a soul the ordinary ways of the world are a hollow mockery. He sees the earth's sorrow and its passion: he sees the people's vain pursuits and all the misery they heap upon themselves and others: he beholds the loss to man of his true dignity, and to women of her true grace: he witnesses the insincerity of most of their social functions and the emptiness of their conversation: he hears with pain how men and women debase their Divine childhood through lying to each other in the meaningless conversations of the social hours: his whole soul revolts against the dethronement of the God of Truth from the polite methods of society: his soul weeps over the fallen conditions of the sons and daughters of God, when he sees the low depths to which they have fallen in their desires, aims, and scientific ambitions, and he longs to bring them back to the high ideals of their faith: his whole being mourns because of the terrible loss of manhood and womanhood which he witnesses in the commercial world, when he sees men and women hunting after the dust of the earth in the form of gold, as if it were the treasure of immortal glory. He knows what all these things mean, for he sees them from the plane of the Divine Vision rather than from that of man.

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All this sorrow and this care born in a soul through the

Divine Vision, make it long to stoop to the world which lieth in such a gross condition, and to give its own life in sublime self-sacrifice, in the hope that such a sacrifice may help to redeem the earth from its evil unto truth and love. That was the motive that actuated the Founder of the Christian religion, and it is the motive power of all true discipleship to Him. For the Christ knew the Secret of God, and His real followers also know it. For all who truly follow Him know of His doctrine and do His will. And His will is to do the will of the Great Father. There is no other royal road to the knowledge of the Divine Secret. Those who climb up some other way fall over into the darkness of despair. It is the mirage of the astral world which leads men astray by deceiving them into believing that the end of all religion is to save the soul from some hidden foe in the unseen world, rather than to help the soul to discover its own childhood to God. For there is no greater contributory power to the overthrow of seen and unseen evil principalities and potentialities than that of the realisation by man of his own Divine childhood.

*There is only one way to such a blessed end, and that is through absolute consecration of all one is and all one has, to the Divine. To hold anything back, whether in our person or our gifts of mind or heart, is to show that we are not yet ready to have the knowledge given to us.*

J. TODD FERRIER.

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#### ASPIRATION.

O Thou of purer eyes than to behold  
 Uncleaness! Lift my soul, removing all  
 Strange thoughts, imaginings fantastical,  
 Iniquitous allurements manifold!  
 Make it a spiritual ark, abode,  
 Severely sacred, perfumed, sanctified,  
 Wherein the Prince of Purities may abide—  
 The Holy and Eternal Spirit of God!

D. GRAY.

## MY SONG.

From out the heart of ages, there comes to me a song.—  
 Life's balm is in its music, life's hope is on its wing,  
 'Tis for healing, 'tis for healing, 'tis for hurling back of  
     wrong,  
 And the harps of men are tuning this glorious song to  
     sing.  
 The melody that vibrates through all its living lines,  
 Was born in distant ages in the loving heart of Good ;  
 In angel's breast forever its name resplendent shines,  
 In heart of God this song of songs is known as Brother-  
     hood.

My song eternal harmonies peals forth for every clime,  
 And in its diapason rolls no clank of bar or chain ;  
 It sweeps in glorious grandeur over all the shores of time,  
 And where 'tis sung all hearts grow glad like gardens  
     after rain ;  
 The wheel, the knout, the lash, the bond take wings and  
     fly away,  
 Grim want no longer trails mankind like hound on scent  
     of blood,  
 And there dawns for all the nations God's own fraternal  
     day,  
 First born of Love and ushered in by song of Brother-  
     hood.

My song shall be the glory of the ages yet to come,  
 When joyous millions sing it on every shore and sea,  
 When Ignorance has fled away, when Selfishness is dumb,  
 When Knowledge, earth's true Sovereign, shall come to  
     set men free.  
 My song Christ's Kingdom heralds, sounds knell of pomp  
     and pride,  
 And the glory of its music pours down like bursting flood,  
 To sweep from all the nations, like wave of cleansing tide,  
 All greed and self, and thus sound dawn of day of  
     Brotherhood.

J. W. WALSH.

## "THE PRICE OF IT ALL."

QUITE recently, in one of our daily papers, there was an article by Harold Begbie on "London's Meat." He had been paying a midnight visit to the Central Meat Market just before Christmas, to learn for himself what was to be seen in connection with the flesh traffic. The picture he paints is one to make any truly humane soul sad :—

"And now the work of the day begins. Under the winter moon a gang of porters drag out the carcasses, sling them on to their shoulders, and then, with a hoarse "Mind your eye!"—or something stronger—off they go, trotting down the bright avenues of the market, to the salesmen for whom they work. They are big, lusty fellows, these porters—men with stout necks, thick shoulders, inclined to stoop, and arms heavy with muscles. They wear long blue jerkins and white jerkins, and many of them string sacking across their shoulders where the meat rests. They have close-cropped heads, puffy white faces, hard mouths, and fierce eyes. Some of them use language which crisps the hair on your head. A couple of them carry a side of an ox. They run in step like partners in a three-legged race, their heads bowed under the jolting body, their arms swinging in time. One man will carry the carcasses of three sheep. Porters are bearing meat through every entrance, and the avenues are swiftly filling with slaughtered beasts. You turn from the dark streets and enter the main avenue, carefully dodging the trotting porters with their greasy loads.

And all through the market, covering something like eight acres of God's earth, hang the bodies of slaughtered things. The mystery of life has been battered out of them, the beauty in which their Creator clothed them has been stripped off, and here they hang—naked, hideous, and pathetic—the food of man. From all the plains of the world they have been gathered. The beautiful hides and the soft wool of many of them are even now on shores thousands of miles away. Looking at them here, hanging red and mutilated from these London hooks, it is hard to believe that they once moved over green grass, snuffed the rich dawn on boundless plains, and bellowed their anger or their alarm across the rivers where they drank mightily.

Porters with cutty pipes and stumps of cigarettes in their mouths hurry with the carcasses of these proud beasts to the stalls, and there, hanging from the hooks, the pathetic bodies are sawn and cut into the joints which the customers of the salesmen most demand. They have come—these animals—from as far as America, the Argentine, and New Zealand. Where will they go? What charming lady—discussing the poetry of Words-

worth, or the pictures of Leonardo, will eat that beef which a greasy porter has just let slip in the sawdust ?

“ This (Leadenhall) market and the stockyards of Chicago,” said a butcher to me, speaking authoritatively and with oracular seriousness, “ are the two wonders of the world.”

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I have been through both. I have stood and watched all that must be inflicted upon thousands of helpless creatures before “ they hang—naked, hideous, and pathetic—the food of man.” I have personally followed the cattle traffic from the ranches of the Far West to the great shipping depots of the United States. I have seen the poor things unloaded at Birkenhead and Southampton. I have discussed the same problem with settlers and dealers in South Africa, and on the Continent, and I do not hesitate to say that there is nothing more horribly cruel and indefensible in all this world—morally and economically—than the flesh-traffic as it exists to-day. And I venture to think that if a cattle-boat could be put down in one of our streets, exactly as it is to be seen in mid-ocean, such a chorus of indignation would rise up from thousands of outraged human hearts that the State authorities would be compelled to put an end to it for ever. I have seen live-stock trains coming into Chicago, after a few days’ travelling, with its load in an equally horrible plight !

And, remember, *it cannot be otherwise*. Cruelty must exist in this trade. When a slaughterman has to “get through” so many beasts in the day, as they are compelled to do in these large establishments, he cannot stop to think whether the poor thing at his feet is quite dead before he commences to skin, disembowel, and cut up. He himself is part of a great machine, and in many cases is actually working so as to keep machinery occupied, and he can no more stop to consider his victim than a man can stop and examine a sheet of paper which is part of a few miles of paper, and which is keeping a linotype going. So much must be done per day, or someone else for the job !

Then, again, very often a slaughterer is pitted in a life and death struggle with a strong bull or a savage hog, and if he makes a mistake he may be the victim instead. Methods are resorted to before the scarlet flood-gates have been opened, which are too revolting to put in words. I have seen it all, and I know. It must be so. A few more moments of exquisite agony are of little importance when the ultimate fate of the victim is remembered.

Apart from the physical suffering which is inflicted on these large sentient creatures, one cannot put into words the mental suffering they must endure. Creatures so near in nerve structure and sensibility to ourselves must of necessity suffer appallingly. Truly "the whole creation groaneth and travaileth in pain." And this is the price of it all—this is what must go on in every town in every land where flesh-eating exists, before we can see at the Central Meat Market or elsewhere what has already been described.

More than once I have talked to Mr. Begbie of these things as he sat in his Editorial Chair in Paternoster Row, using his splendid talents on behalf of the crushed and bruised animal world, and he has said to me, "We must teach men that there is a sacredness and a mystery about all Life which is worthy of our protection and our care." And this is just the thought I want to emphasize. It is not that all men and women would knowingly inflict cruelty upon any creature, but the majority are simply thoughtless. There are some who certainly care nothing what the price paid in suffering is so long as they get their chops and steaks. We have all met some of this type. In the first place long years of flesh-eating have thrown the bias of their lives on to the side of eating animals; and in the second place they think that what cruelty there is, is very trifling, an isolated case here and there, and such as exists can be, and ought to be, stopped by efficient supervision. If any such should read these lines let me tell them that *cruelty is inseparable from the*

*traffic*, and the prophetic vision, "they shall not hurt nor destroy" cannot be realized, as long as the custom of eating the bodies of animals is upheld.

The price of it all would indeed be a terrible one were it absolutely essential for us to live upon such a diet; but it becomes appalling when one understands that all the elements necessary to maintain our Life at its very best, all round, can be procured without destroying one single life or shedding one drop of blood.

Taking such a stand as this, we ought, in a movement like ours, to have on our side all those whose lives stand for progress in the best things. There are men and women everywhere who are prepared to deny themselves to any extent rather than be cruel: those who would at once break through custom rather than draw a veil over the Windows of their own Temple: those who would let all go rather than they should not be true to the inner vision: there are always those who, like Merlin, must follow the gleam.

To such I appeal to come and put our claims to the test, and see if there be not, even for them, a new path in the unfolding of the Great Secret which lies within us all.

HAROLD W. WHISTON.

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Weave, brothers, weave! Toil is ours!  
 But toil is the lot of man!  
 One gathers the fruit—one gathers the flowers—  
 One soweth the seed again!  
 There is not a creature—from England's King,  
 To the peasant that delves the soil,  
 That knows half the pleasures the seasons bring,  
 If he have not his share of toil.

BARRY CORNWALL.



In our higher and happier moods I think we all have visions of the truth that we never are or can be paid for our best, save only in the doing of it.—HOSMER.

MORAL CONSCIOUSNESS IN THE VIVISECTOR  
AND IN THE VIVISECTED.

THE vivisector, bent on a search for the secrets of the living organism, works calmly in the sentient form of a defenceless fellow creature. He has blinded himself to the perception of the kinship of life in himself and in the animal fastened to the operation board through brute force and superior brain. He is lacking in imaginative power, and takes for granted that the furred and four-footed thing, which he thinks offers such suitable material for his analysing knife and theorising brain, is devoid of feelings similar to his own. By concentrating all his mental force on the classification and naming of outer and palpable phenomena, his higher intellectual and spiritual faculties become blunted, and the inner vital phenomena, which cannot be clearly demonstrated by the five senses and the higher causes beyond them, lie altogether outside his scope of observation. The attributes of mind continually presented by the animals handled by him, escape his attention, and the knowledge of the great ascent of moral consciousness through animal individualities, and of the evolution of souls—and not only of bodies—is to him a closed book.

The vivisector has reached the human form; he is a man, and should merit the name: *the thinker*. His outer personality may seem to have climbed to the highest rung of the planet's evolutionary ladder, to be so infinitely above the lowlier forms of life—the creatures of water and air and land, the wild beasts of the forest and the silent and timid inhabitants of the field—that he has every right to forget that primitive identity of life's joy or pain which distinguishes not between a learned vivisector and the throbbing heart of a laboratory rabbit.

And yet, without attempting even for a moment to deprive the vivisector of his high position as a human, a thinker and a scientist, has he not himself sometimes given us cause to doubt his ethical development, and to draw

comparisons with regard to his moral consciousness which place him even behind the little creatures of nature's nursery?

The famous French vivisector, Magendie, who has been called the "father of modern physiology," once conducted a demonstration on a dog which involved laying bare the roots of the vertebral nerves. The bleeding and mutilated dog twice escaped from the knife, threw its front-paws round the neck of its tormentor, and licking his face, begged for mercy. The eye-witness who has given the world this glimpse of the great vivisector's work, Dr. Latour, has told us that there was no chord of pity, no depths of compassion that could be touched in the vivisector's heart, and that he proceeded with the experiment. This instance is aptly followed by another from a physiological laboratory, told by one who worked there. Two dogs were left in the laboratory over night. One had been operated upon, and had been left strapped down to the table, waiting for the next day's experiments. The other one had not yet met the fate in store for him. During the long hours of the night he heard the cries of pain from his suffering brother, and wished to help him. He managed to gnaw off the cords which fastened his friend to the table, and tore off the bandages, believing they were the cause of the pain. The two dogs then ran round the laboratory, trying to find some way out of their prison, and in the morning the vivisected dog was found dead by the side of his friend.

Even the most self-contented and orthodox believer in human soulfulness and animal soullessness, may hesitate before he accepts the action of that vivisector as an expression of the supremacy of human reason, and the work of that dog as an accidental freak of "instinct." Are those altogether mistaken in their valuation of the immaterial issues of life who would rather—and much rather, were they to choose,—on the day when the bodily cover hides our real selves no more, be brought soul to soul with that dog than with that vivisector? And is it not

possible that the man who lived to accumulate what he called knowledge, who had many earthly possessions which made him a leader of kindred spirits, but who *had not love*, will have to retrace his steps until he finds the lost light? For without the light of love the paths of souls become perilous indeed, and the man who thought that he could reach the summits of the highlands of Truth without it, may yet have to wait for illumination from a ray of that flame which sometimes lights up the eye of a faithful dog.

As Love and Wisdom are one, and as the devotee of the one must be the aspirant to the other, so the vivisector, in approaching the hidden problems of Nature without the key which alone unlocks the unseen, severs his unity with his fellow-creatures, and instead of holding truths vibrating with life, his hands clutch merely at the shadowy creations of his own mind.

The vivisector violates the rights to life and the rights to well-being of the sub-human races. He does not stand alone in this, but is the product on the intellectual plane of the present stage of limited recognition of our position towards the animal creation. It is, however, in perfect accordance with the laws of justice that the fruits of his work should be far removed from any spiritual or lasting value. The true progress of the world, and the gradual realization of the Divine purpose of existence, rest on one supreme law—that of Love, and when that law is trampled or forgotten in the high places of the human mind, the disaster to the individual and to the race as a whole, is proportionately greater than when the moral consciousness of the inexperienced soul is incapable of response to the Divine and all-penetrating call for universal harmony.

L. LIND of Hageby.



If, instead of a gem—or even a flower—we could cast the gift of a lovely thought into the heart of a friend, that would be giving as the angels give.—G. McDONALD.

## THE DEED OF A GREAT SOUL.

A great man (who was crowned one day)

Imagined a great Deed ;

He shaped it out of cloud and clay ;

He touched it finely, till the seed

Possessed the flower. From heart and brain

He fed it with large thoughts humane,

To help a People's need.

He brought it out into the sun ;

They blessed it to his face.

“ O great pure Deed, thou hast undone

So many bad and base !

O generous Deed ! heroic Deed !

Come forth ! Be perfected ! Succeed !

Deliver by God's grace ! ”

Then Sovereigns, Statesmen, north and south,

Rose up in wrath and fear

And cried, protesting by one mouth :—

“ What monster have we here ?

A great Deed at this hour of day ?

A great just Deed—and not for pay ?

Absurd ! Or insincere ! ” . . .

And He stood sad before the sun

(The Peoples felt their fate !)

“ The world is many—I am one ;

My great Deed was too great.

God's fruit of justice ripens slow ;

Men's souls are narrow—let them grow !

My brothers ! We must wait ! ”

E. B. BROWNING.

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“ Every matter has two handles, one of which will bear taking hold of, the other not. If thy brother sin against thee, lay not hold of the matter by this, that he sins against thee ; for by this handle the matter will not bear taking hold of. But rather lay hold of it by this, that he is thy brother, thy born mate ; and thou wilt take hold of it by what will bear handling.”

EPICETUS.

## EDITORIAL NOTES.

THE  
CHRISTMAS  
HYMN.

The song of the angels which forms the basis of the Christians' Christmas hymn, has been sung over the world for many ages, both Christian and ancient. For that song is as old as the human-Christ-spirit-soul. It is not a song merely repeated once in the world's history, but is sung over every human soul that attains the Christ-spirit. The story of the shepherds hearing the angels sing is the story of the soul who has attained the Christ. In the day in which a human soul becomes At One with the will of God it becomes a Christ. For the Christ was not the only soul who attained to that condition of perfect self-abandonment and self-sacrifice. In various ages and lands such a realisation had taken place in not a few. But these were the Father's messengers, sent to voice His will to the world.

\* \* \*

HEARD  
ONLY BY  
THE SOUL.

The song was sung over Jesus. But it was not on the plains of Bethlehem that it was heard, but within the spirit of the Christ Himself. The ancient story in which the song is embodied, spoke of the gladness which filled his heart when he knew that he had attained His Christhood. For the peace of which the song spoke was "the peace of God," which reigned in his heart and soul. And "the goodwill" was the Divine goodness which flowed out of His life to all men.

So few seem to apprehend the spiritual meaning of these great truths. They read them as merely past history, something to be soon forgotten, and having nothing to do with any other human soul. Whereas they form the history of every soul who follows the path of true discipleship. The soul who seeks Christhood writes that history on the aura of the world, and so repeats the story of the shepherds.

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THE SONG  
RARELY  
HEARD.

For ages that song has not been repeated. The Christ has stood alone for many centuries, though the truth He taught and the love He manifested are professed by all those who say they are His disciples. For the presentation of His teaching as given by the Churches of Christendom has prevented any soul from

rising to the plane of Divine realisation. There have been many most beautiful and saintly souls ; but these have been prevented from attaining their full Christhood by the gross presentation of the doctrine of Atonement. For the doctrine of Atonement has been removed from the Divine plane of the human spirit to that of the material and historical plane, and thus its spiritual genius has been lost, and the soul has been prevented from making its true Atonement through not apprehending its interior significance.

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BUT THE  
DAY  
BREAKETH.

But the time is at hand, we believe, when all that will be changed. The hour is approaching when the Christ shall see of the travail of His soul. The dawn of a new era is begun, and the day hasteneth to the fulness of realisation. The poles of the world in the spiritual plane have been inverted, thence the confusion and chaos ; but once more they shall be restored to true celestial polarity, and then the Kingdom of God may come to men and women. For this inversion of the spiritual polarity of the world has produced all the wars, bloodshed, hate, violence, cruelty, greed and selfishness.

The Christian Faith has never had a true opportunity to show to man its perfection, because of that inversion of its most sacred truth. It has never been seen in its fulness of beauty, purity and spiritual power, for it soon grew into a sacrificial system almost more revolting to the innermost consciousness of the spirit than the sacrifices of the Jews.

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THE VEILING  
OF THE  
TRUTH.

It does seem strange that the religion which began so well nineteen centuries ago should have had such a disastrous history. The mind cannot conceive of the way the truth has been perverted during all those centuries. It began by the wrong conception which the disciples formed of the purpose for which the Christ was born and the work He had to do, and was thus prevented from fulfilling the great mission for which He became a Man.

The disciples laid the foundation of misunderstanding the truth with the purest of motives, for they loved the Christ, and were only anxious that His mission should succeed. But it was with Paul the Sacerdotalist that the great error

crept into the inner circles of the early Christian communities ; for he at once began to interpret the whole life and teaching of Jesus in the light of the sacrificial system of the Hebrews. His one great aim was to win all men to a view of the Hebrew faith which was foreign to it, and so he made the Western world the scene of his work.

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THE CAUSE OF FAILURE. Thus arose the terrible doctrine of the commercial and substitutionary nature of the Atonement—a doctrine that has blinded the mind of the Western world, and made the attainment of Christhood impossible. For it at once drew the thoughts of earnest souls from the true teaching of the Christ to that of Paul ; and it confused the vision of the Christ as given by His immediate disciples, till men were unable to distinguish between them. The objectiveness of Paul's theories about truth, and especially the doctrine of sacrifice, appealed more to the senses of men and women, and so they took it to mean that the whole fabric of Christianity must be built after the teaching of Paul the Hebrew of the Hebrews, rather than upon the sayings of Jesus, the Divine Soul who knew no nationality because His Love was universal.

Thus began those terrible conflicts which have made the Christian religion a byword in the East amongst the thoughtful.

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THE WRONG DONE TO JESUS. It has often been stated that the religion of Jesus is accountable for more persecution and bloodshed than any other ; and we have had to confess that the statement seemed true. But the awful scenes presented in the name of Christianity, and the hell upon earth which the teaching of the substitutionary doctrine of sacrifice has created, are directly due to the influence of Paul's teaching—not that he foresaw all the issues that would result from his misconception of the Christ.

All this must seem strange to the ardent champions of Pauline Christianity, for it strikes at the very foundations of all their theories concerning salvation. And it must appear all the more strange because of the apparent salvatory power which that doctrine has exercised over the minds of thousands, and the redeeming effect it has apparently had over their lives. But the redemptive power has not been in the form of the doctrine, but in the hidden and

obscure truth which it implies. For there is a great truth underlying it, whose power belongs to the spirit of a man ; and it is the spirit within the soul which recognises the truth which it is meant to teach.

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AN ASTRAL  
DELUSION.

But though it has exercised so much power over the minds of men and women, its perverted and materialised presentation has wrought havoc in the world. It has directed man's soul from the true incentive to purity—that of the Divine Life within his own spirit—to the motive of personal reward. It has given to man a false view of the Christ and His real mission to the world. It has raised up a false god in the religious world, in the form of a being who demanded a victim in order to show his compassion and mercy to his own children. It thus has dethroned from the pedestal of the Divine Spirit in man himself, that view of justice which is inherent in his innermost nature. For the true self in a man revolts against all satisfaction of justice by the sacrifice of another in his stead.

In this way it has acted as a blind to man's spirit, preventing him from seeing the beautiful meanings in the teachings of the Christ, and making his rise into that Christ status an utter impossibility.

But when that great delusion is exposed, and the Christ-thought replaced on the retina of the spirit's vision, then is the way into the Holy of Holies open for man to come into the temple of the Highest and behold the vision of his Lord.

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THE CAUSE  
OF THE  
ANIMAL  
SUFFERING.

The terrible delusion of which we have written has prevented the Western world from recognising its duty to the animal kingdom. It has rather encouraged and perpetuated the system of living upon flesh, for the whole scheme of substitutionary Atonement lies at the basis of flesh-eating. If the spiritual life requires a victim so also does the material life. The animals must endure that the human body perish not. The animals must be sacrificed to nourish men's blood ; and they must suffer the most horrible pain and anguish the genius of the human brain can invent in order to prevent the body of their master from dying too soon from some self-induced disease. The barbarities of

the heathen lands are as nothing when compared to the barbarities inflicted and perpetuated in the name of the Christ. The "Inferno" of Dante is still with us in our Western civilization. The pandemonium of the Greek religion never could equal the hells of the European nations which have grown out of the monstrous delusion. For the laboratories and demonstration rooms of their Universities are dens of evil and woe, from which all feeling of compassion is excluded ; and these laboratories, with all their darkness and cruelty, are the outcome of the terrible custom of flesh-eating which has prevailed for centuries in Christendom as the result of the false interpretation of the Christ's teaching.

\* \* \*

THE EFFECT ON THE PEOPLES. No wonder that wars and rumours of wars prevail! No wonder that conflict and strife in every form curse society with their presence! No wonder that the Eastern religious teachers despise us and our religion, and account us as mere wealth hunters and pleasure seekers! No wonder we should have failed to make our own nation sober, pure and righteous! No wonder men and women buy and sell their virtue at so much, and account social distinction more precious than wisdom, pride of birth of more value than humbleness of heart, earthly gain above all heavenly riches!

For our present religious, social and national life are built upon false foundations, and the superstructure is only so much wood, hay and stubble—mere inflammable materials, which must not only be consumed, but leave behind them the ashes of unspeakable loss and pain, sorrow and darkness.

\* \* \*

THE EFFECT ON OUR NATION. Was there ever such a travesty of spiritual religion as this twentieth century reveals? Was there ever such a pitiable spectacle beheld from the angelic spheres? How have the people to whom the message of the Christ-life and the Christ-spirit came, received and cherished it? How has the nation who received a call to Christianise the world responded? Where are the monuments of spiritual labour, the fruits of soul toil, the revelation of the spirit of selfless service? How many spiritual Colonies has she raised up for the Divine Father? The gifts and wealth of the world, ancient and modern, have

come into her ; she has become as one accustomed to receive the world's gifts and admiration ; her mighty influence has gone out into all the earth, and her commerce has girdled the globe : but the guidance she has given to the nations has not been in the direction of the Divine. Her gifts have all been laid on the altar of wealth. Her fine heroism has spent itself in building a colossal material god to worship. She has sacrificed all her spiritual genius on the altar of false ambition.

Thus has she fallen from her high calling to the bottomless pit of materialism, agnosticism and unrighteousness.

\* \* \*

DIVINE  
JUDGMENT  
WILL  
FOLLOW.

Woe be to the man or nation who loves material gods rather than goodness and truth ! Woe to the man or nation who sells the Divine gift for a mess of potage ! Woe to the man or nation who perverts the truth of God, and plays false with the Divine ideals ! Woe to the nation that turns its back upon purity and righteous conduct in its dealings with other nations and peoples ! Woe to the people who set up in the highways some loathsome idol of materialism for their children to worship ! Woe be to the man who sells his soul for the wealth and pleasure and ambition which the mirage of the astral world presents to him ! For such the future is burdened with pain.

\* \* \*

THE MIRAGE  
OF PEACE.

It is a time in the political world when there is a longing after peace. Life is too heavily burdened to the national exchequer for the peoples to sit silently. The fear of war now has grown to be a veritable nightmare, and yet the nations are arming themselves more than ever to be in readiness.

And all this is the outcome of what they significantly call " Civilization," and in the nineteenth century of the supposed righteous and redeeming influence of the teaching of the Christ !

And, saddest of all, these nations are the supposed repositories of that teaching, the professed exponents of the Christ's message to men, the expected interpreters of the Christ-spirit, and the noble exemplars of the Christ-life.

Oh, my religion! my country! my brothers and sisters! What a woeful parody is here!

\* \* \*

THE SOURCE OF THE ILLUSION. Why do the nations thus rage and the people imagine a vain thing? Because they have gone after strange gods; they have deceived themselves into believing that they are following the right path. For is not this the sole reason for all the cruelty to man and beast which we witness? Is not this the reason of the degrading habit of flesh-eating, and the inhuman treatment of the animals in the name of Science? Does not this explain the dark paths along which some walk? Can we imagine that the people would pursue their downward course if they apprehended truth spiritually? But because they do not apprehend, they remain in the purgatory of pain and sin.

\* \* \*

#### ANSWERS TO CORRESPONDENTS.

DENBIGH.—You inquire what steps to take to the realization of God within one's own spirit?

My article on "The Secret of God" in this issue may help you to understand the possibilities that lie within the Soul. To realise these there must be a fulfilment of the necessary conditions.

*First.*—Cleanse the outer court of the temple—the body—from everything that defieth it in meats and drinks and desires. Let all its senses be in abeyance.

*Second.*—Prepare the mind for seeing and hearing Divine things. Lift it above the dominating things of sense, that it may learn to obey your will at any hour.

*Third.*—Open out the Soul perfectly to the influx of the Divine Truth. Let truth lead you. Follow it as the mariner follows the direction of the compass. For that Truth be prepared to sacrifice everything, and never count the cost, nor the pain, nor the sorrow.

*Lastly.*—The consecration of all one is and all one has to God, for only then may the Spirit have power to open the doors of Truth and come to the Divine Secret.

THE EDITOR.

## THE TRUE AND THE FALSE SCIENCE.

**T**HE object of physical science, as the words denote, is to *know*. It seeks to do this by observing, recording, and comparing the phenomena occurring in the various departments of nature—either spontaneously, or as the result of purposeful experiment, together with their character and sequence. It does this in order that it may, from the careful consideration of these observations, deduce the laws which determine such phenomena.

In short, the work of science is to ascertain and formulate natural laws; in other words, the laws which the First Great Cause—God—has established to maintain and regulate the universe and all things therein.

Now, these laws, though for convenience sake we speak of as spiritual, moral, or physical, are in reality the same. We only thus distinguish these according as they are recognized in action on these various planes. In their highest aspect they are fundamentally one, and may be appropriately termed *the law of Divine Humaneness*, having two chief phases of operation—*the law of Love and the Law of Justice*.

This law is dominant and all-embracing in all the spheres. For the laws, even of the inorganic worlds, can be recognized as this law in operation on the lowest plane. And obedience to it is the absolute condition of progress in the scientific attempt to attain true knowledge. Especially does this apply to its investigations into the laws governing what may be termed organic or vital phenomena, markedly to those related to highly organized and conscious beings.

For confirmation of this, were it needed, we have but to glance at those departments of science where it has been violated or ignored, to see that it is precisely those which are not only barren of true knowledge, but which are the source of teachings false, delusive, and dangerous. Conspicuous amongst these is Vivisectional Science, which, both in inception and practice, is absolutely antagonistic to the Divine Law of Humaneness. For its

whole processes is the sacrifice of the weak and defenceless—often with horrible suffering—for the attainment of knowledge. With the inevitable result, that the knowledges (?) thus gained are useless and misleading in the highest degree, and are founded on conclusions having no settled or accepted basis. For it is notorious that no scientists are so hopelessly at variance as to their “facts” and “theories” as vivisectors. We may note also that its investigations of the laws regulating the functions of various organs, the effects of mutilation and drugs, the process of repair of tissues, the course of disease, &c., are carried on in wilful disregard of the obvious fact that normal function *cannot* be observed under the shadow of pain ; and also, that the reaction of the lower animals to injury, drugs, and induced disease, is very different to that of man to the same causes, and it even differs so greatly in members of the same genus as to render almost wholly valueless observations made under such conditions, as aids to the treatment of injury and disease in man. Vivisectional Science is thus unscientific in a double sense, viz., in its negation of the Higher Law, and in its method of procedure.

In like manner we can trace the same cause (disregard of the Law of Humaneness), stultifying, and, to a large extent, rendering valueless, the conclusions of Economic, Social, and Political Science. For, by most of the professors in these branches, the subject of investigation—man, individual or corporate—is treated as merely a cog or cogs in a huge material machine, and, as such, completely outside of the domain of any spiritual law—if, indeed, they recognise such a law—with the result that no true insight has been gained into the nature of the real forces and laws under which human society is evolving. Whilst the general conclusions to which they have arrived at present, would, if translated into practice (the true test of the correctness of a conclusion), give but short shrift and no mercy to such of their human brethren as are poor, ignorant, or diseased.

True science in a reverent spirit "feels after God, if haply it may find Him," through a knowledge of His laws. And to be successful in its quest science must recognise and work in harmony with His great law of Humaneness, which, from the very nature of His Being, He has imposed upon the universe. False science, as in the examples referred to, is that which ignores and violates this law. Its fruits are its sufficient condemnation.

ROBERT H. PERKS, M.D., F.R.C.S.

\* \* \*

### GOD'S KIN.

There is no summit you may not attain,  
No purpose which you may not yet achieve,  
If you will wait serenely and believe  
Each seeming loss is but a step to'rd gain.

Between the mountain tops lie vale and plain;  
Let nothing make you question, doubt or grieve;  
Give only good, and good alone receive;  
And as you welcome joy, so welcome pain,  
That which you most desire awaits your word;  
Throw wide the door and bid it enter in.

Speak, and the strong vibrations shall be stirred;  
Speak, and above earth's loud, unmeaning din  
Your silent declarations shall be heard,  
All things are possible to God's own kin.

ELLA WHEELER WILCOX.

\* \* \*

"There are no failures in Life. From the point of view of the world, it is true, some of the greatest successes are counted failures; and from the point of view of Heaven, some of the greatest failures are called successes. But, strictly speaking, from the point of view of cause and effect, in a world which has eternal justice at the heart of it, there are no failures. We reap as living souls the measure of our sowing. We get what we ask. We are the spiritual offspring of our dream."

HUGH BLACK.

## JOHN THE BAPTIST.

**B**EFORE the baptism of fire there must ever come the baptism of water. Before the baptism, or receiving of the Holy Spirit, the crowning of the Dove, there must be the baptism of the purification of the Body. The Spirit cannot be the inhabitant of an unclean temple, therefore John the Baptist must ever symbolise "the preparation of the way of the Lord." It is very important at this date in the world's history and evolution, that all belief in the Christian religion be raised from depending on historical personages; and it is only by seeking the inner meaning of all the characters in the Bible, and translating them into fundamental experiences of the individual soul, that the world can be saved from becoming agnostic and materialistic to its core. Thus it becomes necessary to interpret intuitively all the Bible personages with whom the Christ is associated. For, having once taken him as a symbolical type of the Divine Ideal possible to be reached by every soul, the other characters associated with his life and work similarly lend themselves to subjective interpretations.

In John's asceticism we find the *key* to the necessity of pure living, simplification of tastes, withdrawal from the ordinary accepted conventions of the day. The aim of such a life is the receiving and crowning of the Christ. And it has as its fulness The Divine Vision, and the mission of making known to the many "the way of the Lord."

Repentance is part of John's message. The Soul must first become aware of its want of perfection, of its depth of degradation. Then must it be baptised. It must go into the far wilderness. It must learn of the ascetic. It must practice self-control, crucifying the flesh, so that the Soul may be able to attain freedom.

The Water used for baptism by John stands as a symbol of the Intuition with which the intellect must be baptised before it can cognise the Christ within the human spirit as the *One True God*.

John the Baptist is himself pre-eminently the personification of the Intuition which is born of the Soul, and which, being purified by such a life as John led, is worthy to bear witness to the truth of the coming of the Man Regenerate—the Son of God incarnate in the Son of Man.

The inner knowledge, the fruit of soul-consciousness—Intuition—can only *bear witness* of the Christ. It is not itself that Christ; for when the Christ is come, then are all things that pertain to the evolution of the “Man Regenerate” bound to be absorbed in the Spirit which knoweth all things of itself, and needeth not that any should teach it. This is the meaning of the answer given by John to his disciples when he says “He must increase, but I must decrease.” The Intuition, purified by the victory of the Will over the bonds of flesh, can only be the witness, the fore-runner, of the Christ; and its work will be completed when the Christ appears in all His glory. It will ever be the fate of the “John the Baptists” to suffer martyrdom at the hands of those who love the things of sense, the devotees of matter and sensuality; for in circumstances concerning our earthly life as personalities, we are ever in the power of the majority who are the ignorant and the selfish.

There never yet was a prophet of a higher faith, a nobler conception of the Christ, who did not find himself imprisoned and slain by the external powers of the world’s social, civil, or religious systems.

MARGARET E. COUSINS.

---

All that meets the bodily sense I deem  
 Symbolical—one mighty alphabet  
 For infant minds! and we in this low world  
 Placed with our backs to bright reality,  
 That we may learn with young unwounded ken  
 The substance from the shadow.

S. T. COLERIDGE.

## PRAY WITHOUT CEASING.

**I**T is comparatively easy to say prayers at given intervals ; to ask for what we desire, whether the gifts be desired or not, and to delude ourselves into believing that there is something meritorious in it all. But, as a matter of fact, unless we be in the true spirit, phonographs might be set going with as much advantage.

To live the life of aspiration is quite another thing. Not only does it mean to work, but to suffer, and to die unto the lower that we may lay hold on the higher life. There is no real prayer that is passive, that causes the soul to wait with folded hands for good to drop into its lap ; for good cannot be realised until the mind is attuned to comprehend it as such ; and only by patient effort in purifying the thoughts and their outward expressions (which naturally follows) may this mental harmony be attained.

Let us not be deceived in supposing that to pray infers to beg of God that which is not ours. Rather does it mean living, giving of our best, loving, being, in the blissful assurance that what is sown shall likewise be reaped ; breaking the bonds of low desires, and reaching upwards towards the Highest through patient self-renunciation.

Aspiration must of necessity be selfless, because self is the great impassable barrier between the higher and the lower planes of being, and only in the degree that it is renounced may we know aught of the more abundant life. To dwell in selfish desires is to surround the soul with illusions, to shut out the light of heaven, and to attract conditions of misery ; but to constantly aspire is at length to reach the fadeless glory, to find the perfect liberty of Truth, and realise the peace which passeth not away.

The spirit of prayer will be demonstrated in the outward expression of the life. It cannot be said that a man aspires to purity who feeds with pleasure upon carcases, or to gentleness and love who will have animals slaughtered in order that he may satisfy the cravings of

his depraved appetite ; and to deem that these things are in accordance with the Creator's will is evidence of dense ignorance of spiritual truths. While selfish appetite and thoughtlessness shall reign, it is impossible that there should be communion with the Father. Is He not Love that gives Himself without restraint to all the creatures of His hands ? And shall man, while guilty of the blood of beasts, approach with confidence the God who gave them life ? It cannot be that He should hear their prayers and grant them purity and grace ! It cannot be that they should reap other than they have sown !

Only by practising in our daily lives the selfless love, the gentleness and purity of thought, word and deed which we attribute to our highest Ideal, shall we enter into that relationship with the Divine which is ceaseless prayer.

J. S. AKEHURST.

\* \* \*

#### THE HEART YOU BEAR WITHIN.

It isn't the coat you wear, it isn't the silken gown,  
It isn't the name you bear—it isn't these that crown  
Your life with noble aim ; it isn't these that win,  
But God shall count on the Holy Mount the heart you  
bear within.

It isn't the form you take, it isn't the time you spend,  
But deeds for the Spirit's sake shall count for worth in  
the end.

Bear in thy soul the thought that makes the whole world  
kin ;  
And he shall know in the after-glow the heart you bore  
within.

It isn't the path you tread, it isn't the wayside fair ;  
It is only the words you've said, or hopes you've scattered  
there.

But, ah, if these be true, true as the polar pin,  
Be sure that He shall welcome thee for the heart you bore  
within.

HARRY T. FEE

## "THE VISION OF THE THREE VEILS."

(AN INTERPRETATION.)

THE "Vision of the Three Veils," which appeared in our last issue, is an effort to present in pictorial form the effects of the materialistic teachings with which the various ages have been cognisant.

The Great Temple represents the soul of man ; and the three veils are the great hindrances to the soul attaining the Divine realisation.

These three veils are described as Blood, Idolatry, and the Curse of Eve, and represent the descent of the soul into matter.

\* \* \*

The first veil, that of Blood, may be readily recognised as having relation to the monstrous customs of living upon the flesh of other creatures and putting them to the most extreme torture, with a view to discovering how certain parts of them are affected by certain drugs, in order to enrich medical knowledge in its application to the human body. And the veil also signifies the spirit of strife between Man and Man as well as between Nation and Nation ; for wherever strife exists, the blood of man is shed. The spirit of antagonism born of strife absorbs all the best energies of body and mind, and detains the soul in an atmosphere of matter where all that is best in man is destroyed. As a result man cannot see the Divinity of his own being, nor that of his fellow-men. He sees himself miraged in the dense atmosphere of his mind, and so cannot behold anything in its true proportions. He imagines every other man as something to be watched lest he should be taken in by him—in this sense, a born foe. Thus men and nations act day by day. All their policy and ambitions are guided from that standpoint.

\* \* \*

The second veil represents the worship of Mammon in every form. For Mammon is not merely the god of earthly riches, but also of all materialism. When men and women worship traditions, forms and ceremonies,

they are Mammon followers ; they are valuing the outward forms rather than the things they signify. Even hero-worship is idolatry. To attach undue importance to the name of any of God's Messengers, is to veil the Divine significance of their message, and to set up a minor God in place of the Eternal Father. That is what is meant by the worship of the Buddha and Jesus. For, in view of the fact that the Buddhists and Christians nearly all place these great Teachers exactly where the Divine Father ought to stand, it is surprising that neither of them gave the remotest encouragement to such an idea. Indeed, nothing could have been further from their thought, as their teachings show. And such worship of the merely human person has drawn a thick veil across the soul of man, darkened his own light, and prevented him from arriving at the consciousness of the Divine Spirit within the temple of his own soul.

\*            \*            \*

The third veil is the most important. It represents the darkening of man's spiritual Intuition by means of these other veils. The loss of spiritual vision in the Church of Christ is the outcome of the descent of that Church into the bondage of matter. The representation of the Intuition under the symbol of the Queen, is because the Intuition is the feminine principle of the human soul ; and to restore the Queen is to give to the Intuition its true place. And when she is restored to her pristine greatness, all the present conditions of both men and peoples will become regenerate.

\*            \*            \*

These three veils must be removed before God can be discovered by the soul. First put away all that makes for strife, whether in the human or animal kingdom, and then the way will begin to grow brighter. Put away all flesh-foods, all wrong uses of the animal world, and then the atmosphere of the soul will become purer.

Then cease to value anything material or human in its mere form. Learn to value the things for which they

stand and are sent on to the earth-plane for ; and never fret if the world scorn and reject your way of life ; but rather rest in the full assurance that it is the way to the vision of the Divine.

Afterwards the Soul must strip itself of all things earthly. Its desires must never be tarnished by the things of sense in any form. It must attain absolute self-abandonment to the Divine Will. And then follows the Heavenly Vision.

J. TODD-FERRIER.

\* \* \*

#### PRAYER.

They who have steeped their souls in Prayer  
Can every anguish calmly bear ;  
They who have learnt to pray aright,  
From pain's dark well draw up delight.

Your worlds are fair,

But Oh ! The truth lies deeper still !  
I know not—when absorbed in Prayer—  
Pleasure or pain, good or ill.  
They who God's face can understand,  
Feel not the motions of His Hand.

HOUGHTON.

\* \* \*

#### THE MORALIST AT THE SHAMBLES.

Where slaughter'd beasts lie quivering, pile on pile,  
And bare-armed fleshers, bathed in bloody dew,  
Ply hard their ghastly trade, and hack and hew,  
And mock sweet Mercy's name, yet loathe the while  
The lot that chains them to this service vile,  
Their hands in hideous carnage to imbrue :  
Lo, there !—the preacher of the Good and True,  
The Moral Man, with sanctimonious smile !  
"Thrice happy beasts," he murmurs, "'tis our love,  
Our thoughtful love that sends ye to the knife,  
(Nay, doubt not, as ye welter in your gore !)  
For thus alone ye earned the boon of life,"  
And thus alone the Moralist may prove  
His sympathetic soul—by eating more,

## A FEW SIMPLE DISHES OF MACARONI.

Macaroni can be used in many ways not known to the average cook. It is perhaps because macaroni is so badly cooked as a rule that it is disliked by many people.

It is a most useful product in its several varieties—spaghetti, vermicelli, and the pipe and ribbon macaroni. Only the very best macaroni is worth buying. To begin with, macaroni should never be wetted by anything save plenty of fast-boiling, slightly salted water. It is a great mistake to put it in cold or even hot water.

Test it with a fork, and as soon as it is tender, without being soft or flabby, take it off the fire, drain well, and return to the pan with a little butter, to prevent sticking. After this preliminary process many simple dishes can be quickly made:—

1.—The best known is *Macaroni au gratin*:—

For a small dish take 3 oz. of spaghetti or small-pipe macaroni, and, after proceeding as above, add 2 oz. grated cheese and 1 oz. butter. Add half the cheese first, and stir well into the macaroni, then the butter, and then the rest of the cheese with the seasoning. Serve piled loosely on a dish, as hot as possible. Or the mixture may be turned into a well-buttered fireproof dish, covered with raspings and grated cheese, and pour over a little more butter or oil, and bake till crisp and brown.

2.—*Macaroni à l'Italienne*:—

In addition to the cheese and butter, stir in a good cupful of tomato purée and proceed as before. Or the cheese may be omitted, and a very nice dish will be the result.

Macaroni au gratin is sometimes made with white sauce added to the cheese and seasoning, and a little less butter can then be used.

3.—*Macaroni with mushrooms*:—

Butter a fireproof dish; sprinkle it over with finely minced parsley, and put a layer of cooked macaroni cut in short pieces at the bottom, then a layer of chopped, fried mushrooms, and continue till the dish is full. Moisten well with gravy made from the boiled mushroom peelings, well seasoned, and add a little piquant sauce. Cover with raspings, a few bits of butter, and bake in a moderate oven.

4.—*Macaroni with onions*:—

Proceed in the same way as macaroni au gratin, but add some finely minced onions which have been fried a golden brown. Stir well with a fork, and add a little vegetable broth if not moist enough. Bake till brown, and serve with apple sauce.

DAISY WHISTON.

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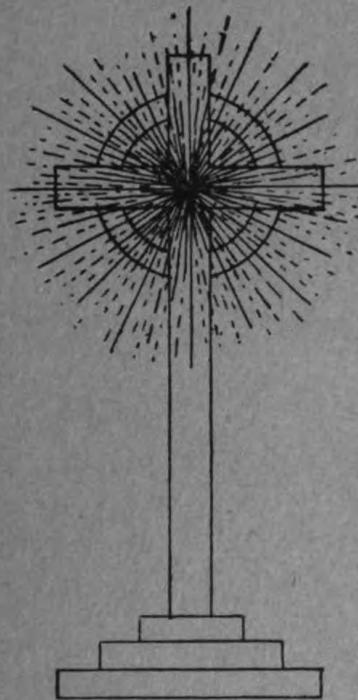
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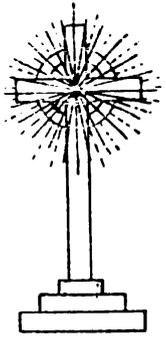
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## THE HERALD OF THE CROSS.

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Vol I.

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

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

*Cleanse thy sight, thine hands, and thy feet : and let thy vows be unto the Most High."*

### THE WAY INTO THE HOLIEST.

THE human soul is ever seeking for the Divine Vision. The soul is doing this even when the outward history of the personality is far more concerned with the things of sense than the things of the spirit.

Men and women judge of the whole life from its merely earthly side, and thus confound two separate parts of man's being. For the outer personality represents only the earthly and astral side of a man's life, and very often is a direct contradiction of the man's true self.

This seeming contradiction will not be difficult of apprehension to any one who has earnestly studied their own nature ; for we are all, more or less, two different persons in one form. In some cases the Divine dominates ; but in the multitude, it is the earthly man who prevails.

\* \* \*

The seeming paradox is the outcome of the evolution of man's soul from lower to higher conditions. The soul is not a part of the mere earthly nature of man, but is of pure spiritual birth. It may seem to be an integral part of the whole material of which man is built up ; but it is

not so. The parts of the man which we call body and mind are what the man receives when the soul is born into this world. These are only like some kind of atmosphere which the soul takes upon itself to enable it to come into direct touch with the earth-life. And these are the parts in which lie all the germs of physical and moral disease. For there is no moral disease in the soul itself. It is born of pure spirit, and must ever remain so.

But in its upward march through the ages, the soul has to acquire power over all the elemental forces, and over all tendencies of the astral world, in order that it may be the Lord and Master of its own destiny. And to this end is it necessary that the soul passes up through all the various experiences of the earth-life.

\* \* \*

But in its journey Godward the soul has to deal with nearly every phase of temptation, and it often succumbs to these. In this way it gains its experience. And in the gaining of such experience its outward life is not infrequently a remarkable contradiction of its own best desires. For the onlooker only beholds the physical manifestations; whereas the real history is being written *in* the soul. And thus the outward signs may not mean what the onlooker imagines, but really contain a fulness and significance of interpretation that only the adept in spiritual wisdom can discern.

This is the explanation of the paradoxical life so many are living; the apparent contradictions between faith and practice; the reason why some souls who are so good in many ways, are nevertheless slaves to some form of sin. This is the true interpretation of such characters as David, Peter and Paul. The sins of David were those of the flesh—sins heinous enough, and which he constantly mourned over. The sin of the Apostle and follower of Jesus was vanity and self-confidence,—a most heinous sin as seen in the denial of his Master; yet his soul was greater than all, and enabled him to overcome the weakness. But even that of Paul was still more heinous. For it mastered

him to such an extent as to put him in direct opposition to those who had known Jesus and were familiar with all His teaching; and at last it led him to lay the foundations of an interpretation of the religion of the Hebrews which no prophet ever forshadowed, and which the true spiritual writers of the nation repudiated as an insult to the Creator. His was a most heinous sin—that of crucifying the spirit of truth.

Yet even Paul was a soul who knew the Truth in his spirit. When in hours of great trial he could show the most remarkable power of adaptation. When in great material distress he could smile. When called upon to suffer for his faith, he could die the death of the true hero.

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Now, we may meet these types every day. They are always with us. They have some faint echo in the heart of some of us. They are the epistles of the soul's conflict with the lower and more material nature belonging to every man. They have moved further up the ladder of evolution in the spiritual plane, so that their mistakes at once are visible to the whole world. For as men move upward, their mistakes become more accentuated, because, as a rule, their religious profession is greater, and their aspirations after the Divine are more defined.

This is the meaning of life's paradoxes. We are not what we seem. Some men are far worse than they appear to be to the outside world; but others are infinitely superior to that world's false judgment. The outward appearance is often quite as deceptive in matters that relate to the soul as in those that relate to the body; for the appearance of health is not infrequently most noticeable in those whose lives are most impure.

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The paradox lies at the base of all the religious contradictions which may be seen in the history of religion, both past and present. In many lives a human soul gains a knowledge of its own weaknesses, and in other lives it goes through the process of redemption from those

weaknesses. The long history of a human soul is the long history of its descent into the lower planes of existence, and its return to the Divine plane whence it started, but enriched by all the experiences through which it has passed.

It is the soul in the process of its evolution through matter that makes it appear as if it were sometimes untrue to the Divine impulse within itself. Seen from the height of the Divine plane that apparent contradiction does not occur, for the cause is known and the end seen. But on the lower plane of judgment that soul may seem to be a flat contradiction of its own faith. Its life may be the very opposite of those things which it most loudly proclaims. All the ideals which it has set before itself may be kept in the background as dim shadows, whilst the foreground is filled with bold and often material gods, some of which are worshipped by the soul more than it worships the Divine Father. And oftentimes such a soul is the battlefield of great conflicts between the material and astral powers, and the soul's own best and noblest aspirations after the Divine Secret of the Spirit in the Soul itself. And it is in the hour of these conflicts that we so often witness the greatest apparent contradictions in the outward conduct. The world judges and condemns a soul whose history it no more understands than it does the Divine meanings in life and in Nature ; and so it often happens that the wrong person is blamed.

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It is with this end in view that the way into the Holiest is so beset with the gravest difficulties and dangers to the soul. For if a human soul could pass into the Holiest when and where it willed, the whole spiritual universe would become unbalanced. The pearl of greatest price would be trampled under foot by the vulgar men and women who are always ambitious to possess a power that would increase their own fame or wealth. And the Secret of God would be discovered to the vain, self-loving, and

impure. This would be to turn the Divine Vision into a mere theatrical performance, and to degrade the Holy and the Pure.

But the Divine Wisdom has so arranged the laws of cause and effect that a man can only receive as much as he has qualified for ; for the human soul is not a temple to be ravaged of its jewel as men often ravage another life to gratify their own low desires. The Soul is so guarded by the Angel of the Spirit within it that its precincts cannot be entered by the outer Man, until he has prepared himself for such a sacred act by the regeneration of his body and mind—the outer courts of his temple.

There are many who try to get at the Divine Secret which is hidden in the tabernacle of the human Soul by means other than purification and consecration to the Divine Will. There are many who seek the knowledge of Divine things only for their own personal glory and worldly influence ; who try to wring the Secret of God by the way of the flesh and the way of the principalities and powers that are born and nurtured on the lower astral plane ; who never pause to question the righteousness of the methods which they pursue, nor the effect of their efforts upon themselves and others ; who try once more to exercise that power which wrought such material and spiritual havoc in the world so long ago as the time of "Atlantis," when the whole physical and spiritual polarity of the planet was inverted. For such men and women little dream what they are trying to do when they essay to wrest the Divine Secret from the Soul by other than the heaven appointed means, viz., *purity of heart, purity of life, and purity of doctrine.*

If it had been possible for men of the world to have laid sacrilegious hands on what is most sacred, then even the soul itself would have been degraded and destroyed. For there have been in all the ages of the world those who had no regard for the Pure and the Good, who would dethrone any spiritual possession and usurp its place, if, by so doing, they could in any way minister to their own vanity.

But the Wisdom of God forstalled the foolishness of Man. He knew what humanity would aim at in its descent into matter, and its ascent through the planes of the senses, so He constituted the soul inviolable.

*He put the Secret of God within the soul, but guarded it by the presence of the Angel. Or he guarded the Secret by means of the Soul's own Genius. Or He guarded the Divine Vision through the veil of the Soul itself.*

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Now, this way into the Holiest is His Way: there is no other; nor can there be any other. It is no mere "occult knowledge," or "black magic," that can carry a man there. It is not a Secret that earthly knowledge or mere power, or riches, or station can procure. It is only known to those who have purified their minds from the leaven of malice and wickedness, who have striven to make as clean as possible the inside of the temple by the truth which makes pure both desire and motive.

"The pure in heart shall see God." The saying is as true to-day as when it was spoken by the Christ. For only that which a man possesses can he receive from the Divine. If he has not truth in his inward parts, he will not be able to receive truth; if he does not love men and women whom he has seen, he cannot receive any love from the sphere which he has not seen.

But if a soul would really come into the Holiest of All, then it may do so by preparing itself through purification in every plane of its life, by opening the doors of its whole being to the light that streams from the spirit of pure unselfish love and sacrifice, and by giving itself to the service of such a Divine Calling without reward.

The Divine Secret which is hidden within the human Spirit is for those.

J. TODD FERRIER.

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"Thy manifestations are *inward*; and the Spirits that speak unto thee are of thine own Kingdom."

## GIVE ME THE LIGHT.

The world is full of new and startling thought ;  
 Is full of isms and creeds from East to West ;  
 And unto all of them my soul goes out,  
 To new and old, with never-ending quest.  
 For Truth and Peace I seek, but find no rest.  
 There are so many paths lead to and fro  
 That I fall back and sob, " I do not know."  
 I only pray, " O, Lord God Infinite,  
 Give me the Light."

One says, " The spirits of the dead are here ;"  
 And one, " We cycle on from life to life."  
 One says that, " Faith will free the soul from fear,  
 The body from disease, the world from strife."  
 Another says, " The Earth's a hollow sphere."  
 Another that, " The Universe is rife  
 With a continuous entity, and we  
 Are merely links in one Infinity."  
 There are so many paths lead to and fro,  
 I only fall and sob, " I do not know."  
 I only pray, " O, Lord God Infinite,  
 Give me the Light."

My soul goes out to all who seek to find  
 New Truth—which is the old but stated o'er ;  
 To all who struggle in this march of mind  
 In new and trackless regions to explore ;  
 Who strive to reach new depths and mysteries,  
 New mountain-tops of thought and unknown seas.  
 I know the world has risen by such as these.  
 Unto each new explorer I cry " Hail !"  
 And " Brother !" but my spirits sometimes quail,  
 With such a labyrinth and such a maze.  
 I stand confused and know not where to go.  
 There are so many paths lead to and fro,  
 That I fall down and sob, " I do not know."  
 I only pray, " O Lord God Infinite,  
 Give me the Light." J. A. EDGERTON.

## THE HEART OF HUMANITY.

**V**ERY slowly to the outer eye grow the fruits of mercy and of justice. Social and international conditions, the horrors of the battlefield, the cruelties of the slaughterhouse and the vivisection laboratory, all seem to show that selfishness only reigns supreme, and that brute-force is still the universal language of an all-embracing egoism. But a deeper search will make manifest to the patient observer that the heart of humanity is beating more audibly than ever, and that the revelation of the sacred kinship of all that breathes is being received by an ever-increasing number of truth seekers.

The great Cause of Humaneness is but one; and though the peace-worker, the social reformer, the advocate for temperance, the feminist, the vegetarian and the anti-vivisectionist may not know it, and sometimes would even scorn the idea of being in each other's company, yet their various paths are lit by rays from the same sun, and lead towards the same goal.

In the great movements which originated during the past century, whether they had for their aim the relieving of the sufferings of men, women, and children, or the lessening of cruelty towards the animal creation, women have been foremost, and have responded with the fullest self-sacrifice to the great call for service. Less prominent than man in the victories of the intellect, in the creations of art and literature, Woman has stood forth with a power that nothing could withstand, inspired by the voice of the Heart and illumined by the light of intuition, teaching the gospel of oneness and the infinite possibilities of love incarnate. And behold! the theories of philosophers have had to fall to pieces, and the Utopian dreams of poets are growing towards realization.

When Florence Nightingale first brought care for the wounded and a more merciful treatment to the victims of the battlefield, the world was far less convinced than it is now, that not only the crumbs of that belated mercy can

be given without damage to so-called patriotism, but that the discontinuance of all wars is a finer and higher form of patriotism. Where have the selfish and the one-sided appreciation of material possessions brought more disastrous consequences than in the national narrowness that still brings about wars? Apart from the debasing of man's spiritual powers, and the far-reaching evil influence of unseen forces created by and responding to the currents of hatred, inseparable from warfare, of which the heavy burden of militarism is an ever-present reminder, the gross stupidity of most wars is palpable. The cost in lives and in gold again and again exceeds the value of the coveted land and the importance of the question under dispute. Since the publication of Bertha von Suttner's book, with its great and well-worded message "down with the weapons," there have been many signs that the idea of international peace, which led the pen of that warm-hearted woman, has taken root and is ready to grow. The international tribunal as a means of settling conflicts between nations is no longer a woman's empty dream. To remove national prejudices, to promote international understanding, and the free exchange of the products of minds and hands, to break down the barriers of different languages, and proclaim everywhere the tidings of a Universal Brotherhood that includes all races and all colours, must be the aim of every enlightened citizen of the world.

The violations of the rights of our fellow creatures which were embodied in the slave trade have been abolished (at least legally and officially), and this reform, which constituted a definite step in the advancement of civilization and the recognition of human rights, was due to a woman's outcry. In "Uncle Tom's Cabin" Harriet Beecher Stowe brought the groans of the abused slave to the ears of the world, and though the controversy between the better instincts of humanity and a cruel selfishness was bitter—yet humaneness won. But there are other forms of slavery which only gradually become recognised

as such, which by their injustice and suppression of all that makes for individual development, lit the flame of compassion in the hearts of great women. Elisabeth Fry, among the degraded prisoners of Newgate, or kneeling in prayer for the fate of the inmates of the convict ship, marked the beginning of a new era in the more humane and rational treatment of prisoners; and Josephine Butler, giving her life to the upraising of her "fallen" sisters, and facing the wrath and opprobrium of hypocrisy and self-indulgence in sparing no efforts to sweep away an iniquitous law—have been pioneers in the work against such forms of slavery.

The claims for the recognition of the rights of the groaning "brute creation" heralded the dawning of a new era. Frances Power Cobbe, pleading with untiring voice throughout a long life of labour the cause of the animals at the mercy of sacrificial science; and Anna Kingsford, teaching not only kindness to the lower animals, but bringing the wider message of a bloodless diet and a new brotherhood to the world,—have brought humanity much nearer the holy mountain, where "they shall not hurt, nor destroy," and where the peace of the heart shall reign supreme.

L. LIND AF HAGEBY.

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### GREAT LOVE.

It takes great love to stir a human heart,  
 To live beyond the others and apart,  
 A love that is not shallow, is not small,  
 Is not for one or two, but for them all.  
 Love that can wound love, for its higher need;  
 Love that can leave love, though the heart may bleed;  
 Love that can lose love, family, and friend;  
 Yet steadily live, loving to the end.  
 A love that asks no answer, that can live  
 Moved by one burning, deathless force to give  
 Love, Strength, and Courage—Courage, Strength and Love,  
 The heroes of all time—are built thereof.

CHARLES P. STETSON.

## THE REDEMPTION OF THE SOUL.

(*“From Clothed with the Sun.”*)

“THE Mystery of the Redemption has yet to be understood.

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“This is that mystery. There is no such thing as Vicarious Atonement; for none can redeem another by shedding innocent blood. The crucifix is the emblem and symbol of the Son of God, not because Jesus shed his blood upon the cross for the sins of man, but because the Christ is crucified perpetually so long as sin remains. The saying ‘I am resolved to know nothing save this mystery, Christ Jesus and Him Crucified,’ is the doctrine of Pantheism. For it means that God is in all creatures, and they are of God, and God as Adonai suffers in them.

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“Who, then, is Adonai? Adonai is the Dual Word, the manifestation of God in substance, Who manifests Himself as incarnated Spirit, and so manifesting Himself, by love redeems the world. He is the Lord Who, crucified from the beginning, finds His full manifestation in the true Son of God. And therefore is it written that the Son of God, who is Christ, is crucified. Only where Love is perfect is Sympathy perfect, and only where sympathy is perfect can one die for another. Wherefore the Son of God says, ‘The wrongs of others wound me, and the stripes of others fall on my flesh. I am smitten with the pains of all creatures, and my heart is pierced with their hearts. There is no offence done and I suffer not; nor any wrong, and I am not hurt thereby. For my heart is in the breast of every creature, and my blood is in the veins of all flesh. I am wounded in my right hand for man, and in my left hand for woman; in my right and left feet for the beasts of the earth and the creatures of the deep; and in my heart for all’

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“ The Crucifix, then, is the divinest of symbols because it is the emblem of Christ and token of God with man. It is the allegory of the doctrine of Pantheism that man becomes perfect—the soul becomes God—through suffering. He who is wise understands ; and he who understands is initiated ; and he who is initiated, loves ; and he who loves, knows ; and he who knows is purified. And the pure behold God and comprehend the Divine, with the mystery of pain and of death. And because the Son of God loves, He is powerful, and the power of love redeems. He being lifted up, draws all men unto Him.

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This is the mystery of the Seven Steps of the Throne of the Lord. And the Throne itself is of white, a glory dazzling to look upon. And in the midst of that Light is one whose appearance is that of a lamb that hath been slain. And He is Christ our Lord, the manifestation of Adonai, Whose love hath thrust Him through and through. And to Him is given all power to redeem in heaven and on earth. For He opened His heart to all creatures, and gave Himself freely for them. And because He loved, He laboured, and grudged not, even to death. And because He laboured He was strong, for love laboured in Him. And being strong He conquered, and redeemed them from death. They were not forgiven because Christ died ; they were changed because He loved. For He washeth their souls white with His doctrine, and purifieth them with his deeds. And these are His heart's blood, even the word of God and the pure life. This is the atonement of Christ and perpetual sacrifice of the Son of God. Believe, and thou shalt be saved : for he that believeth is changed from the image of death to life. And he that believeth sinneth no more, and oppresseth no more. For he loveth as Christ hath loved, and is in God and God in him. The blood of Christ cleanseth from all sin, not by the purchase of pardon with another's gold, but because the love of God hath changed the life of the sinner. The penitant saves himself by

suffering, sorrow, and amendment. By these he rises and his life is redeemed. And it is the Christ that redeems by giving His heart's blood for Him.

'It is Christ *in him* who takes his infirmities and bears his sorrows in his own body on the tree. And the same which was true of old, is true to-day, and for ever. Christ Jesus is crucified continually in each one until the Kingdom of God come. For wherever is sin, are suffering, death, and oppression ; and where these are the Christ shall be manifest, and by love shall labour, and die, and redeem."

ANNA BONUS KINGSFORD, M.D.

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### HEAVEN-BORN GRACES,

*(From the Song Celestial.)*

Fearlessness, singleness of soul, the will  
 Always to strive for wisdom ; opened hand  
 And governed appetites ; and piety,  
 And love of lonely study ; humbleness,  
 Uprightness, heed to injure nought which lives.  
 Truthfulness, slowness unto wrath, a mind  
 That lightly letteth go what others prize ;  
 And equanimity, and charity  
 Which spieth no man's fault's ; and tenderness  
 Towards all that suffer ; a contented heart,  
 Fluttered by no desires ; a bearing mild,  
 Modest, and grave, with manhood nobly mixed,  
 With patience, fortitude, and purity ;  
 An unrevengeful spirit, never given  
 To rate itself too high ;—such be the signs,  
 . . . of him whose feet are set  
 On that fair path which leads to heavenly birth !

SIR EDWIN ARNOLD.

## EDITORIAL NOTES.

FAITH-HEALING AND ITS FALLACIES. Much is being written just now on the subject of Faith-Healing. Many of the readers of our journal will no doubt be interested in this subject. But the manner in which the question is approached both in public newspapers and private establishments shows a strange lack on the part of the writers and professed practitioners, of the fundamental laws of Man's being. Almost invariably they speak of the patient as if he or she were only a machine that could be changed and altered at will, by those who are supposed to possess the healing gift. And likewise almost invariably the supposed cure is attributed to the practitioner, whereas the healing is the direct outcome of the sufferer's own spiritual forces, or the magnetic conditions into which he or she may have been helped by the natural treatment.

The glaring fallacies into which so many people seem to fall in dealing with this question are the outcome of the spirit of self-adulation. So many seem to think that *they* possess that special power, and that *they* have discovered the secret of the Maker in His operations within the soul, through what has been advertised as "The Faith-Cure" and "The Cure by Will-Power."

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SANATORIUMS, FAITH-HEALING, AND MONEY-MAKING. The Sanatoriums where such professed "Healing" is given, are very often nothing more than hot-beds of utter selfishness, mere centres of profit-making companies, who care no more for the *real* welfare of the patient than they know about the subject itself; for they are so often run by men, and women too, whose sole aim is money-making, and not the restoration of man to a true state of physical, moral, and spiritual equilibrium.

Such institutions are a growing evil in the country, and are the sources of much evil to many who visit them. So frequently, too, are they founded upon the name of our Holy Religion, that they become a menace to the Soul's true culture; for they give themselves the air of true philanthropists who are in search of nothing but the right way to benefit mankind, whilst all they are seeking after is filthy lucre.

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THE WAY TO  
MAKE  
AGNOSTICS.

No wonder we have so many unbelievers amongst the more cultured of the people ; for they themselves have been made the dupes of religious parasites in some form or other, and have come to the conclusion that all those who profess religion are alike, and only make use of it for selfish ends. And thus they prefer to stand aloof from all the religious Institutions as from centres of hypocritical profession where there is no reality, no true brotherly love and thoughtfulness, but where the world spirit is dominant.

The prevailing unbelief in the world is directly due to the conduct of those who profess belief. There is no more sure way of turning the thoughtful against all religion than the denial of the truth which the religious centres teach, by the mean, impure, and unlovely conduct of those who compose such Institutions. For the infidelity of the Church to her true vision has done more than anything to generate the awful conditions which confront us to-day in our own and other countries.

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THE SOUL'S  
HEALING  
FORCES.

The true Faith-Healing is that which is the outcome of the soul's evolution. For the soul can of herself heal all the ailments which she discovers in her mind through which she is in touch with the earth ; and, after healing the mind, she can also send her spiritual forces right down into every part of the body.

The human soul is the repository of the same Divine Virtue that is said to have flowed out of the Christ to the poor afflicted one who touched him in the throng. It contains within itself all the forces that go to make up a perfect life. It has learnt the secrets of nature in its upward march from the inorganic kingdom, through the vegetable and animal kingdoms, till it knows the true means to apply for its own healing.

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HOW SOULS  
HAVE LOST  
THEIR  
KNOWLEDGE.

But such knowledge is buried in the dust of tradition, the ignorance of the religious teachers of the times, the barbaric habits of Western civilisation, the monstrous custom of flesh-eating, the iniquitous practice of vivisection, and all the vulgar and even indecent social habits of our time.

For though the nations never were greater in their outward strength and wealth, and though men and women

never had more opportunity for true culture, yet are the nations bereft of all true greatness and might; and the men and women who compose them are poor and naked and blind and miserable, having no health of body, mind, or soul.

The Western World is one great hospital, full of all manner of physical and moral diseases, and in sad need of a true physician like the Christ to come into its midst and heal its festering sores by the touch and power of His Divine Love. For nothing will ever bring back true health to the Nations, but the Life-stream of God—that Life which is potentiality within the soul of every Man, and so mightily within the soul of the nation.

All other panaceas are powerless. They are as impotent as those are which are so flagrantly posted in our public thoroughfares as the elixirs of life. There are no physicians more deceived than those who dream that their drugs can effect *any* cures in the body, for the drugs are always deleterious in their effects on the human system. And there are no national would-be saviours more deluded than those who dream that they shall be able to regenerate the people by other than spiritual means. For as the true medicine of the body is a perfect mind, so the true medicine of the mind is the enlightenment and the upliftment of the soul.

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Faith-Healing is therefore a subjective thing, depending entirely upon the powers within the subject. It is a purely individual thing, and not the result of any outside influence. It is the calling forth of the powers of the soul by another soul who has come into the knowledge of the great secret. It is not the outcome of the faith of any operator, but solely the effect of the putting forth by the soul of the sufferer its own divine forces. And where that is not done, no permanent mind restoration can be effected.

How true are the sayings of the writer who wrote concerning Jesus—"He could do no mighty works there because of their unbelief." So that even He of whom it was said that He spake as never man spake, was powerless to effect permanent restoration of body and mind unless the necessary conditions were provided. And where He failed the ordinary professor of all kinds of Healing powers is not likely to succeed. If the magnetic conditions of a Christ were powerless to effect the physical and mental

redemption of the people of His day, what likelihood is there of many mere money-seekers possessing the Divine power requisite to accomplish the regeneration of the bodies and minds of the people to-day ?

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ALL WE LIKE SHEEP. How readily the people believe everything but the truth ! How quick they are to respond to any professed panacea for their bodies or minds ! How easily they become the dupes of mere delusive promises ! How trustful do they become towards everyone who professes to have the power to magnetise their bodies, cast out devils, and drive away all malign influences ! How prone they are to depend upon any self-advertiser for the health which it is within the power of their own soul to bring to themselves ! They appear to be infatuated with every outward application, with the idea of external methods, with the new sensations produced by the means employed, till they seem to lower the whole dignity of the Divine powers within themselves, and become once more mere seekers after a false knowledge and a false application of natural means. Truly there is a Divine sadness in it all !

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THE NEED FOR A DIVINE HEALER. —The world is awaiting the Divine Healer—the man who has discovered the Divine Secret within himself, and who has come into the knowledge of the soul's powers, and is able and willing to make these known to the people without price. And when He shall appear in His glory, the blast of no earthly advertisement shall precede Him. For the true Divine Healer requires not any of the world's methods to sound abroad His healing powers. He will know nothing of the false means which are used to-day to enslave and ensnare a most afflicted and most easily deceived people. His coming will be like the great stillness of nature herself in her more gentle moods, for he will be the harbinger of a new and holier faith-healing—a faith-healing which is the outcome of the soul's own regeneration. For in that regeneration alone lies the redemption of the body and mind of men and nations. He will not deceive the afflicted ones by false promises of relief when no permanent relief can be effected except by means of the afflicted ones themselves. He will succour by His love and heal by His gentleness, and effect permanent res-

toration by the truth which He will tell the sorrowing ones. He will be a Saviour to the sinful, a Physician to the suffering, and a Friend to all who trust in Him for light and healing.

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THE WAY OF THE SOUL.      The question of the rise of the human soul from lowly beginnings is very much doubted. This is specially so in the religious centres of the Western world.

It seems strange that such should be found where the materialistic spirit most prevails. The West has given birth to the doctrine of evolution on the material plane, yet it rejects the same doctrine on the spiritual plane. The material scientists do not acknowledge any such part of man's nature, and so end their philosophy with the human animal. But the religious centres acknowledge the doctrine of the materialistic philosophy, yet they reject the same doctrine in its application to the most important part of man's nature.

The religious philosophy begins with the soul of man and works down to his body. It recognises that the body has come up from the lower forms of animal life; but it absolutely fails to account for the beginning and evolution of the Soul. It takes for granted that the soul of man exists, but denies that we may be able to learn anything concerning its history. It thus refuses to give the same place to the soul that it does to the body. And in doing so it practically acknowledges that it knows little or nothing about which it philosophises. For we would naturally expect a philosophy that dealt with so vital a subject as the soul, to give itself to the serious consideration of the soul's origin and history.

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MISTAKE OF WESTERN RELIGIOUS PHILOSOPHY.      But that is just what the religious philosophy of the West has absolutely failed to do. It has set itself in a serious mood to find some method for saving the soul; but as to the soul's nature, its constituent elements, its long history as it has come up from the inorganic kingdom to the human, that philosophy knows nothing. It takes no account of any past. It makes the soul begin where the physical organism is born into this world. It gives it an importance beyond all earthly things. It recognises that a man loses all that is worth having when he throws away

the life of the soul for the life of the earth. It gives that soul a grand future history on the condition that it obeys the Divine Will. But it fails to perceive the utter illogicalness of its position. For if the soul is capable of such a great future, beginning right away from the present human life, then it must have had a great past to prepare it for such glorious possibilities. For it were illogical to imagine, and it would be against all historic evidence to think, that the soul of man could begin its life now, and in a very short period at once attain to the highest life. Highly organised creatures on the material plane have not been evolved in such short periods. Even religious philosophy acknowledges as much. And it does seem strange indeed that men could ever dream that an organism which is affirmed to have within itself the potentialities of a Christ, should be expected to develop such a high state of spiritual organisation in a few revolutions of our planet. And it seems even more strange that the religious philosophy which gives to the soul such an outlook should be so utterly ignorant of and blind to the great fact that every soul that has reached the human plane has had a longer history than any of the most highly organised forms of the lower planes.

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HOW TO UNDERSTAND THE SOUL. We would therefore counsel all who are seeking to understand the human soul, to study its *past* history as a preparation to the truer understanding of its present experiences and apparent paradoxes ; and then they may be in a position to look on the soul as the most highly organised of all the planet's children. For only in this way can man be understood and his life interpreted. Only in this way will the soul be helped in its evolution towards the Christ-spirit and the Christ-life. Only in this way shall the great meaning of the soul's travail through the ages be found full of profound purpose and interpretations. For in that travail the soul has been gathering up into itself the riches of every plane of life, so that in the day of its perfect initiation into the Divine Mysteries, it knows all things. And when the hour of its attaining the Christ arrives, it may know all things from within itself, and need not that any man should tell it.

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That is the great end of all soul development. The soul is born of pure spirit and always remains a pure entity. It may go down into the lowest depths in its mind and body, but itself always remain pure. It may pass through the lowest forms of existence and still remain an entity of pure spiritual origin. It may and does pass through every plane of existence in its evolution and attainment of the Christ, but it is not degraded thereby. For the inner Sanctuary of the soul is practically always inviolable. Should the event ever take place when the inner Sanctuary becomes no longer pure, then the soul passes down the way it has come, until it reaches the outer boundary of existence, when it once more dissipates and returns into the diffuse state out of which it was born.

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#### ANSWERS TO CORRESPONDENTS.

*Liverpool.* You evidently do not understand the meaning of the word which is generally used for *Life of the Soul*. Had you done so, you would never have confounded the two distinct thoughts concerning the Kingdom of God *within* the Soul, and the Kingdom of Heaven on the Earth. The latter can only be realised though the realisation of the Kingdom of God *within the soul*. The word which denotes the life of the soul is *Zoe*, that which denotes the outer life is *Bios*. In their distinct significations there is as great a distance as there is between heaven and earth.

— The question of the destruction of rabbits is constantly raised by many of our hearers and readers. The question seems to be raised for the purpose of finding some way out of the difficulty of having them killed when they become too numerous. The only answer we can give is, that were they left to themselves they would ultimately cease to multiply. It is the action of man himself in interfering with Natural Law that has been the cause of all the unbalancing of Nature. In the regenerate conditions of society there will not be any interferences with the laws of life on the lower planes of existence ; and these will always adjust themselves.

THE EDITOR.

## LIVE.

Strike out! Be bold and live!  
 Be independent, and the man you are!  
 What is this bowing to conformity  
 But loss of self, vitality and power?  
 Society, that harbinger of shams,  
 Discourager of truth—of growth Divine—  
 Why worship such a noisome emptiness,  
 And waste in fruitless effort precious time?  
 Society scorns earnestness of thought;  
 With heartlessness it treats divinest joys;  
 Man's individuality, true worth,  
 All sacred things it holds as merest toys.  
 Surrender not to custom's changing law  
 Of what is right, what wrong, the grand reality  
 Of life's pure truth, which, knowledge of,  
 Makes one a master of eternity!

KATHLEEN PHILLIPS.

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 THE GATEWAY OF HUMILITY.

**H**UMILITY before the Creator obliges a man to behave meekly and unselfishly in all his transactions with his fellow-men, whether in matters of business or in any other relation of life.

The truly humble man will mourn for all the mistakes made by other men, and not triumph or rejoice over them.

\* \* \*

He who has true humility will be free from all pride, conceit, self-praise, and self-glorification, even in his secret thoughts, when he is occupied in works of charity or other virtuous or righteous arts, whether commanded or not; and in his own soul he will account them as nothing in comparison to the greatness of his obligation to God.

RABBI BACHYE.

## THE PRICE OF IT ALL.

## II.

**R**EADER! I want you to go away with me in thought from the comfort of your own home, to the cold ice-bound regions of the Arctic seas, to the home of the polar bear, the walrus, and the seal.

We have arrived at "the clubbing ground" of the fur seal, and as we approach, what sounds greet our ears and what sights meet our gaze!

Gangs of men, some hundreds in all, each armed with a strong sealing club, a stabbing knife, a skinning knife, and a whetstone, are at work, murdering and skinning, as fast as they can, thousands of graceful, helpless seals.

They have been driven inland by natives, and it is indeed a painful sight to watch these poor creatures, who are fitted by nature for movement only in the sea, attempt the long journey, flopping, wobbling, and hitching themselves along as best they can.

Annually, the great drive takes place (twice a year in some districts), and thousands upon thousands of these animals are marched to death this way.

In Frank Buckland's "Log Book of a Fisherman and Zoologist," an eye-witness says, after watching the slaughter of a drove in this way, "This is the first thing I have ever seen or heard that realises my conception of the torments of the condemned in purgatory."

Dr. William Gavitt, who has lived many years in Alaska, and is familiar with the seal industry, says, in the *Journal of Zoophily*, that the whole scene of clubbing, stabbing and skinning (which is generally done whilst the creature is alive, as the men are paid "piece work" and it is a question of so many per day, especially as the animal is only in its "prime" for 28 or 30 days), coupled as it is with the sobs of the dying and the cries of the cubs, is one of the most terrible sights on God's earth.

The pelagic, or "open-sea sealing," is equally shocking for the female seals, as the land drive is for the "bachelors." It is not until the puppy seals are about a week old that

the mother ventures out to sea in search of food. After feeding she lies on the water asleep, and whilst sleeping the sealers spear her. Thus, as Professor Jordan, points out, some 300,000 pups every year are being left to die on the frozen snow.

The mother seal is just at her best about the breeding time, and hence her wholesale murder "at any price." Strange and wondrous gift of Nature—this beautifying and humanising of all creature life when the sexual comes to natural fruition! Damnable and horrible, this callousness, that demands the destruction of life at this tender and susceptible period! Those who have visited the Alaska rookeries state that the crying of the young, bereft of their mothers, is most heart-rending, and it would be almost impossible to imagine a fate more distressing than that of the abandoned, motherless pups.

Let me give one quotation, and one only—for I could fill every page of this magazine with quotations from eye-witnesses, and with reports of commissions, proving that the most horrible cruelty and bloodshed is inseparable from this trade. It is from the *Graphic* of April 12th, 1902:—

"Twenty steamers, with an average crew of 200 men, or 4,000 men in all, get among the seals which are found huddled together upon the ice."

"Each man, armed with a 'gaff'—a pole with an iron crook at one end, begins the slaughter. Young seals are easily killed—just a tap on the head, and the little creature, with its snow-white, furry coat, which a moment before looked into the face of its captor with timid, fearful eyes, lies senseless, and soon its life-blood stains the ice. . . . Three hundred thousand and more of these little creatures are slaughtered in three or four days. The carnage is great and the work cruel. . . ."

Then, in addition to the long drive and the killing of the bachelors, and the pelagic sealing, with the killing of the mothers, there is the most horrible of all—the ripping open of the body of the pregnant seal, whilst alive, and the tearing away of the unborn baby seal to make the extra soft and delicate foetal sealskin, prized even more highly than that of the foetal llama—but all this is too terrible for words: *but it is done.*

\* \* \* \* \*

Oh! You women, who hold up your hands in horror

at a lady going to a bull-fight, do you realise that as you walk out in your seals-skin furs, you are causing a world of suffering and cruelty, beside which the bull-fight fades away into insignificance ?

And you men, with your fur-lined coats for which you have paid handsomely, you, too, have a large share in this same trade of blood. What a mockery to try and worship God, when on your back, is the product of infinite pain, and cruelty ! Why ask for mercy from the Great Father when you yourselves show none ?

It is for you this brutal business is perpetuated : it is for you that the great ice fields of the Arctic regions are dyed with the blood of innocent and helpless creatures : it is for you the polar silence is broken by the sobs of the dying mother, and the cries of the pups as they slowly starve to death.

The fur seals of Alaska take higher physical rank than that of any other animal, so science declares ; and they exhibit a higher order of instinct, closely approaching human intelligence ; and there is probably no species of animal in whom the maternal instinct is stronger, or even so strong ;—and yet for the sake of ruthless fashion, they are slaughtered by the tens of thousands !

At the present rate of cruelty and destruction, there will soon be no seals left, in fact few animals left at all— a great and appalling agony will then have ceased but with it will have passed away “the first smile of the world’s youth.”

Hide away for very shame, your furs and your seal-skins, since you have learnt a little of *the price of them all*, my reader ! For pity’s sake, raise your humble protest against this horrible murdering, by at any rate, refusing to wear that which is Nature’s beautiful provision for the comfort of some of her sub-human children. For the sake of exalting our common brotherhood and our highest ideals, let us have neither part nor lot in anything which does not make for Mercy, Gentleness and Love.

HAROLD W. WHISTON.

CONCERNING LOVE BETWEEN MAN  
AND ANIMALS.

**T**HE trend of Evolution is upward thro' the various kingdoms. But what is it that produces that evolving force? Nothing but Love, which is All-Wise, All-Powerful.

In the lower kingdoms the Love-Power is sub-conscious, and is merely an automatic working of Forces set in motion by the Love which caused their objective manifestation. But in the animal and human kingdoms, in addition to the sub-conscious evolutionary momentum produced during their rise from the lower kingdoms, there is the mighty power of *conscious* love and affection between animal and man, between man and man, and—more than has yet to any extent been realised—the love between man and animal.

If it is the power of Love which, tho' unconscious, has yet such influence in the evolution and perfection of the lower kingdoms, what power will not conscious strong Love have when manifested between conscious sentient creatures?

Love is the great educator of both man and beast. Animals can only show *instinctive* love between members of their own kingdoms, but when Love is the bond between an animal and a human being, then is that Love *the ladder by which the animal climbs to humanity*. For no longer is that Love merely animal instinct: it ranks in a much higher grade: it is more akin to that "Charity" which is the greatest of all Spiritual gifts.

It is by man's love for an animal that he produces Love *akin to human love* in that animal; and he shows forth his Love for his Animal Friend by his care and kindness towards that friend.

If only mankind knew the Forces they set at work to retard both their own and the animal evolution, by their indifference, and in many cases contempt and cruelty, toward their lower companions, there would no longer be need for organizations for the protection of various animals, anti-vivisection societies, and such like.

It will only be by man's love for animals that peace will become general amongst the animals themselves : and that such a thing will some time come to pass is a very true prophecy. But until men are prepared to have peace between themselves and animals, and to love them as a result of their claims upon them, they will not be able to inoculate into those animals such a battery of Thought-power as will bring about a revolution in even the sanguinary instincts of the animal creation itself.

Love is the strongest Thought-power in the world. Where there is love between any two creatures there will ever be an encompassing of the beloved with the ennobling thought-forms of the lover, and thus Love becomes always the power to elevate and to help. As it is between man and man, so it is between man and animals to an even greater degree, because animals, not having so much Free-Will as man, are more influenced by a strong stream of Thought or Will-power.

Love will be the moulding power of man over the animals, for the love of the stronger ever moulds the weaker into its own image ; and thus man will mould animals into the likeness of man—in their evolving Manas or Animal-Soul. But until man is himself more moulded into the likeness of the Great Masters, especially the Christ and Buddha, how can he have an influence for good on his weaker and dependent fellow creatures ?

*With the growth of the Divine Idea, or the Idea of the Inherent Divinity in each Human Being, will come a corresponding growth of the Idea in Love between the human and animal kingdoms, and a corresponding growth of the Idea in the animal brain of its inherent Individual Humanity.*

Such is the power of man's love of the animal and of his care for the, at present, despised kingdom.

MARGARET E. COUSINS, *Mus. Bac.*

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“Sacrifice and self-devotion hallow earth and fill the skies,  
And the meanest Life is sacred—whence the highest may  
arise.”

## LIFT ME HIGHER.

Lean down and lift me higher, Josephine?  
From the Eternal Hills hast thou not seen  
How I do strive for heights? but lacking wings,  
I cannot grasp at once those better things  
To which I in my inmost soul aspire—  
Lean down and lift me higher.

I grope along—not desolate or sad,  
For youth and hope and health all keep me glad;  
But too bright sunlight, sometimes, makes us blind,  
And I do grasp for heights I cannot find.  
Oh, thou must know my one supreme desire—  
Lean down, and lift me higher.

Not long ago we trod the self same way.  
Thou knowest how, from day to fleeting day  
Our souls were vexed with trifles, and our feet  
Were lured aside to by-paths which seemed sweet,  
But only served to hinder and to tire—  
Lean down, and lift me higher.

Thou hast gone onwards to the heights serene,  
And left me here, my loved one, Josephine;  
I am content to stay until the end,  
For life is full of promise; but, my friend,  
Canst thou not help me in my best desire,  
And lean, and lift me higher?

Frail as thou wert, thou hast grown strong and wise,  
And quick to understand and sympathise  
With all a full soul's needs. It must be so.  
Thy year with God hath made thee great I know.  
Thou must see how I struggle and aspire—  
Oh, warm me with a breath of heavenly fire,  
And lean, and lift me higher.

ELLA WHEELER WILCOX.

## ST. GEORGE THE CHEVALIER.

BY THE LATE DR. ANNA KINGSFORD, M.D.

During the last few years a growing interest in the subject of religious metaphysic has shown itself in certain strata of our intellectual world. This interest has taken many forms, and attached itself to many developments, some of which have been chiefly distinguished for eccentricity, and have attracted attention rather by this quality than by their intrinsic value as solid contributions to thought. Phrases, symbols, and expositions of theosophical doctrine, gathered from sources unfamiliar to the ordinary Western mind, and requiring for their comprehension the study of a foreign tongue and of a strange and intricate theology, task too much the intellect of a seeker trained in the Christian faith and seriously bent on the profitable study of its mysteries. Fain would he learn what are these mysteries without recourse to a foreign interpreter. His own Church, his own creed, he thinks, should teach him all that he seeks to know, and he cares not to set aside and reject names and symbols hallowed by the use of ages among his people, in favour of others new to his ear and tongue. If a revival of religious metaphysic is imminent among us, let it then be directed along the old channels worn deep by the prayers and aspirations of our fathers. Let us hear what the tradition of our faith has to unfold to us of arcane secrets, and to what mystic heights of transcendental thought the paths trodden by Christian saints can lead us. For the legends and visions of the saints are full of precious testimonies to the esoteric origin and nature of Catholic dogma; and the older and more venerable the tradition, the more fundamental and spiritual its character. Chiefest for us, and most important among such sacred legends, is that of St. George the Champion, not only because he is for

English Folk pre-eminent among the saintly throng celebrated by our Church as each November-tide comes round, but also because his story is thoroughly typical of the class of esoteric tradition in which Catholic truth and faith crystallised themselves in simpler and purer-hearted times than these. Students of religious mystic thought can scarce do better than turn to such a tale by way of proem to more elaborate research. There, in softened outlines and graceful language, they will find an exposition of the whole argument of spiritual metaphysics, and a complete vindication of the method of theosophy. At the outset of a new line of enquiry the mind is usually more quickened to interest by parable than by dissertation. All great religious teachers have recognised this fact, and have directed their instructions accordingly. Nor can those who care to pursue a systematic study of Christian mysticism afford to despise these poetic embodiments.

\* \* \*

The highest form of thought is, after all, imaginative. Man ends, as he begins, with images. Truth in itself is unutterable. The loftiest metaphysic is as purely symbolic as the popular legend.

The Catholic tale of St. George, our national patron and champion, was once of world-wide renown. But since our youth have taken to reading Mill and Huxley, Spencer and Darwin, in place of the old books wherein their ancestors took delight, the romances of the Paladins, and the knights-errant of Christian chivalry lie somewhat rusty in the memories of the present generation. I propose, then, first to recite the legend of the great St. George and his famous conquest, and next to offer an interpretation of the story after the esoteric manner.

According to Catholic legend, St. George was born in Cappadocia, and early in the fourth century came to Lybia in quest of chivalrous adventure. For this great saint was the noblest and bravest knight-errant the ranks of chivalry have ever known, and the fame of his prowess in arms vied with the glory of his virtue, and made his name a terror to all evil-doers the wide world over.

In Lybia there was in those days, a city called Silena, near whose walls lay a great lake, inhabited by a monstrous and fearsome dragon. Many a redoubted knight had fallen in conflict with this terrible beast ; none had obtained the least advantage over it ; and now for a long time it had laid waste and ravaged all the country round, no man daring to attack or hinder it. Every day for many a long year past the miserable inhabitants of Silena had delivered up to the dragon a certain number of sheep or kine from their herds, so that at least the monster might be appeased without the sacrifice of human life. At last all the flocks and the kine were devoured, and the townspeople found themselves reduced to a terrible strait. The dragon besieged the walls of the city, and infected all the air with his poisonous breath so that many persons died, as though smitten by a pestilence. Then, in order to save the people, lots were cast among all those who had children, and he to whom the die fell was forced to give a son or daughter to the monster. This terrible state of things had already continued for some time, when one day the fatal lot fell to the king, none being exempted from the tax.

\* \* \*

Now the king had an only child, a fair and virgin daughter. To save her from so horrible a doom he offered to any man who would redeem the tax, his crown, his kingdom, and all his wealth. But the people would hear of no exchange. They demanded that the king should bear the stroke of fate in common with the meanest citizen. Then the king asked for a reprieve of eight days to lament his child and prepare her for her death. Meanwhile the dragon, infuriated at the unusual delay, hung continually about the city gates, expecting his victim, and poisoned all the sentinels and men-at-arms who guarded the walls. Wherefore the people sent messengers to the king and reproached him with his faint-heartedness. "Why," said they, "do you suffer your subjects to die for your daughter's sake? Why doom us to perish daily by the poisonous breath of the dragon."

Then the king, perceiving that he could put off the

evil hour no longer, clad his daughter in royal apparel, embraced her tenderly, and said, "Alas! dear child, I thought to see my race perpetuated in thine heirs; I hoped to have welcomed princes to thy nuptials; but now thou must perish in the flower of thy youth, a sacrifice to this accursed monster! Why did not the gods decree my death before I brought thee into the world."

When the princess heard these sorrowful words she fell at her father's feet, and with tears, besought his blessing. Weeping, he gave it, and folded her a last time in his arms. Then, followed by her afflicted women and a great concourse of people, she was led like a lamb to the gate of the city. Here she parted from her companions, the draw-bridge was lowered across the deep moat, and alone she passed forth and went towards the lake to meet her destroyer.

\* \* \*

Now it chanced that just then St. George, in his shining armour, came riding by, and seeing a fair damsel alone and in tears, he sprang from his horse, and hastened to offer her his knightly service. But she only waved him back and cried, "Good sir, remount your steed and fly in haste, that you perish not with me." But to this the saint responded, "Tell me first why thou art here with such sad mien, and why this crowd of people on the city walls gaze after us so fearfully." And the princess answered him, "Thou hast, I see, a great and noble heart; but make the more haste to be gone therefore. It is not meet that one so good should die unworthily."

"I will not go," returned the knight, "until thou tell me what I seek to know."

So she told him, weeping, all the woeful tale; and St. George made answer with a brave heart, in a voice that all the townfolk on the walls could hear, "Fear not, fair maid; in the name of Christ I will do battle for thee against this dragon."

Then the princess loved him, and wrung her hands and cried, "Brave knight, seek not to die with me, enough that I should perish. There is no man living that can stand

against this dragon. Thou canst neither aid nor deliver me. Thou canst but share my doom."

As she spoke the words, the waters of the lake divided, and the monster rose from its depths and espied its prey. At that the virgin trembled, and cried again, "Fly! fly! O knight! stay not to see me perish."

For all answer St. George flung himself upon his steed, made the holy sign of the cross, and commending himself to Christ, lowered his lance and rushed full on the open jaws of the hideous beast. With such force he directed his aim that the dragon was instantly overthrown, and lay disabled and powerless at the feet of the saint. Then, with the words of a holy spell, St. George cast a great fear upon the monster, so that it was shorn of all its fury, and durst not lift its body from the dust. Thereupon the blessed knight beckoned the princess to approach, and bade her loose her girdle, and without fear, bind it about the dragon's neck. And when this was done, behold, the beast followed the maid, spell-bound, and thus they entered the city.

\* \* \*

But the people, when they saw the dragon approaching fled tumultuously on every side, crying out that they would all surely perish. St. George therefore struck off the monster's head with his sword, and bade them take heart and fear nothing, because the Lord had given him grace over all evil things to deliver the earth from plagues.

So when the people saw that the dragon was slain, they thronged about St. George, and kissed his hands and his robe; and the king embraced him joyfully, praising his valour and prowess above the fame of all mortal men. And when the saint had preached to them the faith of Christ, the whole city was straightway baptised; and the king thereafter built a noble church to the honour of our Lady and of the brave St. George. And from the foot of the altar flowed forth a marvellous stream, whose waters healed all manner of sickness; so that for many a long year no man died in that city.

*(The Interpretation will appear in our next issue.)*

Vol I.

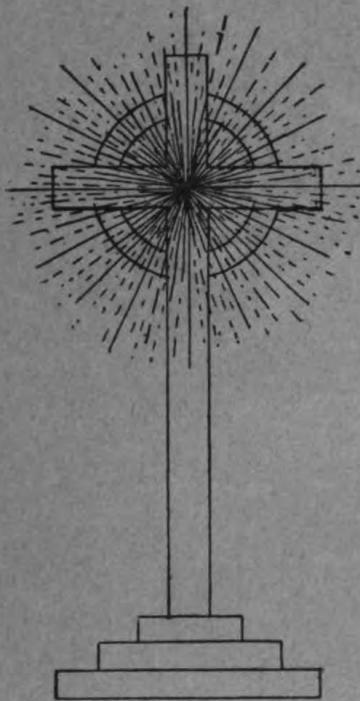
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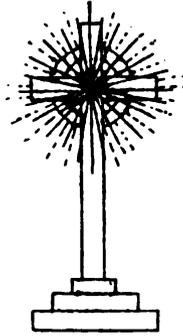
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## THE HERALD OF THE CROSS.

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Vol I.

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*"The Angel of the Understanding shall know thee for his Elect, if thou offer unto God a reasonable faith."*

### THE WAY OF MAN.

**T**HE way of man is not that of God. It is the way of Satan or Time-server. For man seeks not the highest ends in all his labours, but only the gratification of himself in some form. In all his labours he has almost invariably, as an ulterior motive, the glorification of himself.

In his commercial activities this is his sole aim. He seeks only the increase of his own material possessions, without a thought as to the effect of his labours upon his own higher nature, or upon his fellow men. The one end he has in view is to increase his power to minister to himself on the outermost plane of existence. Rarely indeed does he have any higher aim in all his commercial transactions. The thought of doing the will of God in *all* his dealings in the things of sense is foreign to him. Under such conditions it may truly be said of him that "God is not in all his thoughts," for he is simply swayed by the interests of the hour, which are of Satan or a mere earthly and sensuous nature and end.

The effect of all this is seen in every department of a man's life, for the commercial principles upon which he carries out his business enter into every department of his experience. It may be witnessed on every plane of his life, even to his religious profession. The realms of litera-

ture, of fine art, of music, and even of religion have all come under the same unholy influence, till the one aim of all knowledge on the several planes of the soul's operation is *to make money*. And thus the noblest powers of the mind and soul of man are degraded to seek only the lowest ends in all their service to the world.

\*             \*             \*

It is this spirit in man which prevents him from discerning his own true dignity of soul, and teaches him to seek only those things which seem to bring to him reward of some kind. It is this zeitgeist in him that makes him a mere puppet of the material influences which are in operation all around him, that makes him the absolute slave of the senses, that prevents him from rising to the height of his manhood, and that shuts the door of the higher spiritual world to his soul. It is the spirit of mammon, the god of matter, the negation of all spiritual good, the outer phenomena of the world—the same terrible influence that led the whole planet astray ages ago, and made it polarise on the outermost planes of mere existence beyond the benign influences of the Divine operation, so that many of its splendid spiritual forces were converted to fixed and adamant conditions.

If man is unwise enough to continue his present methods, and persist in living in the planes of mere matter ; if he will continue long enough to be influenced by the spirit of Mammon that now dominates him ; if he will only let the hardening process go on in his aura such as went on in the aura of the planet ages ago, *then the time will come when he too will become a fixity, and the spiritual qualities of his soul will crystallise till he has no power of spiritual motion left.*

This would be for him an unspeakable catastrophe. But it is the danger which at present stares him in the face. He has been so entirely swayed by the materialistic spirit or the world's Satan, that all the spiritual qualities in his soul have turned from the plane of the Divine Operation to seek satisfaction on the plane of phenomena—on the one hand, in the things of the senses ; and on the other

hand, in a false knowledge of spiritual truths and Divine realisation. For even those who seek after the things of the spiritual spheres are content to dwell in a world of phenomenal effects, rather than to press on and on, upward and still upward, till they reach those zones of the spiritual world where the mere phenomenal spirit is absent, and where the soul comes into direct contact with the higher powers of the Heavens, and sees and hears for itself those things which cannot be uttered by anyone on the lower planes of experience.

\*                    \*                    \*

Anyone who seriously thinks of spiritual things must recognise this fact, that most of the religious manifestations which we witness are not consistent with the simple and pure teaching of the Christ. They must see how far from *His way of life* the present professed Christian nations are, and how strange His doctrine of Love sounds in the songs and prayers of all the religious communities who comprise those nations. The present international jealousies where that doctrine of Love is supposed to be most preached and believed, is an apt, if sadly painful, illustration of the marked contrast between the teachings of the Christ and the way of man. For His doctrine of Love was as all-embracing as that of the Father. It was perfect in its universality, selfless in its patriotism, and knew no bonds of race or religious belief. It thought not first of *itself* and afterwards of others, but looked upon itself as belonging to all. It inculcated the practice of *doing unto others as it would desire others to do unto it*, and that without hope even of return or reward. It taught those who wished to follow its Way of Life to forget all self in the service of mankind ; to do the Father's will because it was the right thing to do ; to realise that Love in every motive and action, because it was unworthy of the soul's Divine dignity to do otherwise ; and never to seek after, nor even look for, any return for itself, except the joy of doing the Heavenly Father's will. *That was The Way of the Christ ;* and it must be the way of the man who would follow Him.

\*                    \*                    \*

When we contrast this glorious spiritual doctrine with the interpretation put upon it in the lives of men and nations, we can see how far down the individual and national soul still is on the ladder that reaches from Heaven to the earth. We can see how true was the saying of the Christ, that we cannot both serve God and follow mammon. We may hear him anew telling His disciples that if any man would follow Him, then he must take up his cross and deny himself, and that until a man is prepared to do that he can have no part or lot in the kingdom of God. For those who would really follow His Way must be prepared to give *themselves*, and not only a few of their possessions and hours; and to give themselves without any thought for the future or any expectation of renown or earthly glory, or of having any special blessings because of such service.

Still do men come to the door of truth, as the two disciples did, requesting that they should be crowned with earthly glory in the new kingdom, seeking to be placed in positions of honour and power; anxious to wrest the Divine potentialities for mere personal ends, to climb up the steep ascent by some occult and selfish way without waiting to drink the Cup of the Divine Purpose, and bear the Cross of the Soul's self-abnegation, pure sacrifice, and utter self-abandonment to the Way of the Father.

Still do men seek to become recognised as the Christs of God, the world-saviours, the National healers, the centres of Divine attraction, long ere they reach the rung of the ladder which places them on the plane of experience of the Christ-spirit and the Christ-life, or have learnt the art of self-soul-healing, or have realised within themselves the Divine forces which make for a life of unselfish love and ministry. For, as in the days of Jesus so also in these days, there are not wanting those who come in His name proclaiming the advancement of the Kingdom of God, the approach of some new era of which *they* are the chosen leaders and apostles.

But, as in the days of Jesus even so in these days, we may know them by their fruits. Do men gather grapes

of thistles or figs of thorns? Neither can Divine riches of Wisdom, Love and Goodness be gathered from those who seek nothing higher in their world-service than filthy lucre or personal aggrandisement. These false Christs have blighted the world's life over and over again by the magnetic currents they have set in motion ; for these have gone out into all the earth, carrying with them their occult influence, and have found response in millions of human hearts who might otherwise have been moved to nobler things. For they have taught men and women to look for the Kingdom of God in the things of sense, to anticipate its coming on the outer planes of existence, to seek for its miraculous signs through matter, to labour with a view to personal ambition in that kingdom, and thus to degrade both the Divine Idea of a Kingdom of Spiritual influences and the soul itself, through seeking on the phenomenal plane for that which belongs wholly to the Divine.

Still men will cry, "Lo! here it is! and lo! there!" But we may be assured that the Kingdom of God is neither here nor there on the phenomenal plane, but is a Kingdom of Divine Powers and realisations *within* the human soul who has rightly learnt the lesson of the Christ.

\* \* \*

Those who follow in the path of the Divine Purpose in life must forsake *all*. To do less is to come short. For when a soul knows itself to be one with the Divine, it knows at the same time that it is one with the whole creation. It loves all men and despises none. It knows no bonds of racial difference or national temperament, but sees them all to be the various stages of the soul's growth. It nurtures no pride of birth or place or social distinction, but beholds all these zones of progressive experience as stages by which the soul grows towards the Divine. It knows nothing of the false titles which so often divide men and women from one another, and seeks not to differentiate between master and servant as the way of man does, but recognises all as members of one vast household, each one serving in his or her own place.

Such a soul knows that it belongs to all these various nationalities, peoples, societies, and circles of human experience; that it belongs to the Universal Whole; that it has no gifts or possessions or opportunities which are not to be used for the benefit of all; that, like the sunshine, it too must smile upon the evil and the good, and rain the richest blessing upon the just and the unjust alike. And when it has done all that, even then to know that it has only fulfilled its own true destiny in obeying the will of the Great Father, that it has only manifested its true Divine Childhood in feeling its ONE-NESS WITH ALL LIVING THINGS, that it has done nothing more than its duty to itself in unfolding the Divinity within itself, and making it manifest in living the Divine Life of Love. It sounds no trumpet before it on its way to duty; it calls not to men to behold the greatness of its efforts; it seeks no personal glory or world-aggrandisement in return for its labours; it takes not the value of the precious ointment that would grace the soul, to give it to the poverty-stricken souls of men and women who are mere seekers after the material loaves and fishes; it never sells the Christ for thirty pieces of metal, and dreams that it can avoid the consequent shipwreck; it never desires by its passion for the world-kingdom the faith of the Spirit within.

\* \* \*

*All these methods form the Way of Man, but not the Way of the Soul that knows God. For man's way of life is circumscribed by the earthly vision until his soul has been "born from above"—until it has had generated within it the heavenly motive and Divine Spirit. But when a human soul rises to the plane of Divine realisation, it no longer seeks for personal glory, but finds its full glory in the perfect service which it gives to the Father. For such a soul seeketh not its own as a man seeks personal riches, reward or renown, but only aims at the accomplishment of the Divine Purpose. For the fulfilling of that purpose is the only sure way to enrich the soul, illuminate it with Divine Wisdom, and clothe it with the glory of Spiritual beauty and Divine power.*

J. TODD FERRIER.

## THE PATH OF THE SOUL.

*(From the Light of Asia.)*

This is peace—  
 To conquer love of self and lust of life,  
 To tear deep-rooted passion from the breast,  
 To still the inward strife ;  
 For love, to clasp Eternal Beauty close ;  
 For glory to be Lord of self ; for pleasure,  
 To live beyond the gods ; for countless wealth,  
 To lay up lasting treasure  
 Of perfect service rendered, duties done  
 In Charity, soft speech, and stainless days ;—  
 These riches shall not fade away in life,  
 Nor any death dispraise.

. . . . .  
 Have good will  
 “To all that lives, letting unkindness die,  
 And greed and wrath ; so that your lives be made  
 Like soft airs passing by.

Govern the lips  
 As they were palace doors, the king within ;  
 Tranquil and fair and courteous be all words  
 Which from that presence win.

Let each act  
 Assail a fault or help a merit grow :  
 Like threads of silver seen through crystal beads  
 Let love through good deeds show.

Live—ye who must—such lives as live on these ;  
 Make golden stairways of your weakness ; rise  
 By daily sojourn with those phantasies  
 To lovelier verities.

So shall ye pass to clearer heights and find  
 Easier ascents and lighter loads of sins,  
 And larger will to burst the bonds of sense.”

SIR EDWIN ARNOLD.

## "THE PRICE OF IT ALL."

## III.

"And the greatest of these is Love!"

And such love touches a woman's life most deeply!

And yet it is just the women of our land who are so heartless, so cruel, so utterly thoughtless, that tens of thousands of beautiful birds are being destroyed every year, in order that a woman's hat, or even a blouse, may receive some fragment of their beauty, and so be made to look "smart." Jesus said that not even a sparrow falls to the ground without the Great Father knowing of it. What then must He think when He sees the home of the White Egret in Florida and Central America devastated by men, whose one object is to supply the market with "osprey plumes" or "aigrettes"? The little bunch of coveted feathers, which are grown by both male and female bird just at the breeding season, comes to perfection about the time their little ones are nearly fledged, and then the parent birds are shot down. And this, too, just when in their anxiety for the safety of their young the instinct of self-preservation is over-mastered by the love of offspring. At such times they are fearless of their murderers, and defend their homes at the peril of their lives. Only one little tuft is wanted: the bird is shot, the tuft torn away, and the body left to rot on the ground, whilst the young birds in the nest must die from starvation.

To such an extent is this cruel, wanton destruction being carried that in one of the recent feather sales in London 12,000 ounces of "osprey" plumes were offered by one firm, and a full-grown egret will only yield one-sixth of an ounce of plumes. Well might Canon Rawnsley say in Croswaithe Church one Sunday that

"It is a travesty of religion and a mockery for women, decked with aigrettes, to sing in the words of the Benedicite, 'Oh, all ye fowls of the air, bless ye the Lord, praise Him and magnify Him for ever.'"

And to quote from a leader in the London *Times*:—

"The feathered woman is a cruel woman; that for the sake of a passing fashion which pleases no rational being, and should dis-

gist all who can think, and feel, and understand, she brings dishonour upon her sex and robs Nature of its beauty without adding to her own."

And what applies to the Egret applies with equally shocking force to what is going on round our coasts as well as inland. The smaller gulls and sea-swallows are shot for their wings, and the fowlers in their haste do not stop to kill any wounded birds; they merely wrench the wings off and throw the birds back into the water to die in agony. A coast fowler once told me that when wounded birds are being torn asunder in this way they cry and scream like a child. Well might the lofty soul of G. F. Watts weep, and his sorrow bring forth "The Shuddering Angel," an angel with covered face, weeping over an altar upon which the broken fragments of birds' wings were scattered!

We see the same thing around us. The gentle little swallow, the goldfinch, the linnet, and the lark are annually getting less in number, for all alike are falling a prey to the commercial bird-catcher, who destroys them by the thousands for market. It was stated before a Committee of the House of Commons that a boy could catch 40 dozen in a morning on the Downs. Of linnets 400 dozen a week is reckoned a low average for October, and as many as 600 dozen a week are caught. The London wholesale price is 2s. 6d. per dozen for cocks, and 9d. a dozen for hen birds.

Take these figures from the London sales alone, and all in one consignment:—

"Osprey plumes, 11,352 ounces; vulture plumes, 186 $\frac{3}{4}$  lbs.; peacock feathers, 215,051 bundles; birds of Paradise, 2,362 bundles; Indian parrots, 228,289 bundles; bronze pigeons (including the goura), 1,677 bundles; tannagers and sundry birds, 38,198 bundles; humming birds, 115,490 bundles; jays and kingfishers, 48,759 bundles; impeyan and other jungle fowl, 4,952 bundles; owls and hawks, 7,163 bundles; and other smaller birds."

It is a pitiable, a disgraceful, and a heart-breaking story, this determination on the part of women to use up the lovely birds—to snap the silver cord and to sever the slender thread of life within them which holds their frail little existence together.

And, remember, they are as useful and as necessary as they are beautiful. In Nature's economy they are indispensable. Without them no crops could grow, and starvation would stare the human race in the face.

The earth has been called "God's footstool," but when woman has succeeded in picking out all the delicate golden threads from the embroidery, the footstool will not be worth much!

In two forests in France 15,000 nightingales and fly-catchers were captured by the electric wire snares, just as on the Morocco, Algerian, and French coasts, our English swallows are caught as they rest upon them after their long, weary flight from the North.

To most people to-day the wonderful and beautiful races in the world, which live side by side with us, only exist for slaughter; and in far distant lands, as well as at home, little feathered creatures, lovely as flowers, innocent as the dew and honey they feed on, are killed by the tens of thousands because woman's vulgar, depraved, and cruel taste demands their life.

What does it matter if the bird of Paradise has become so rare that the golden glory of its plumes are seldom seen flashing in tropical sunlight? What does it matter if the heronries are deserted and the egret is only seen nesting singly and in fear? What does it matter if our fields and hedgerows no longer cradle the little musician who often tries to cheat us of our weariness by filling the air with song? Aye! what does it matter?

The long drawn out agony will then have ceased, but there will have passed from our life a grand opportunity of development and of progress in the best things, and the loving of and caring for that which is helpless, which is innocent, which is gentle, and which is pure.

And, most terrible of all reflections, this will have been woman's work; for she, and she alone, is responsible for one of the most cruel and most indefensible trades in our modern life.

HAROLD WHISTON.

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## THE COMMUNION OF SAINTS.

*(From the New Gospel of Interpretation.)*

So weepst thou and lamentest, because the soul thou lovest is taken from thy sight.

And life seemeth to thee a bitter thing; yea, thou cursest the destiny of all living creatures.

And thou deemest thy love of no avail, and thy tears as idle drops.

Behold! Love is a ransom, and the tears thereof are prayers.

And if thou have lived purely, thy fervent desire shall be counted grace to the soul of thy dead.

For the burning and continual prayer of the just availeth much.

Yea, thy love shall enfold the soul which thou lovest; it shall be unto him a wedding garment, and a vesture of blessing.

The baptism of thy sorrow shall baptize thy dead; and he shall rise because of it.

Thy prayers shall lift him up, and thy tears shall encompass his steps; thy love shall be to him a light shining upon the upward way.

And the angels of God shall say unto him, "O, happy soul, thou art so well-beloved: that art made so strong with all these tears and sighs.

"Praise the Father of Spirits therefore: for this great love shall save thee many incarnations.

"Thou art advanced thereby: thou art drawn aloft and carried upward by cords of grace."

\* \* \*

For in such wise do souls profit one another and have communion, and receive and give blessing: the departed of the living, and the living of the departed.

And so much the more as the heart within them is clean; and the way of their intention innocent in the sight of God. . . .

Count not as lost thy suffering on behalf of other souls; for every cry is a prayer, and all prayer is power.

That thou willest to do is done ; thine intention is united to the Will of Divine Love.

Nothing is lost of that which thou layest out for God and for thy brother.

And it is Love alone who redeemeth, and Love hath nothing of her own.

EDWARD MAITLAND, B.A.

Knowledge and Truth, and holy mystery,  
Wherein Truth mainly lies for those who see  
Beyond the earthly and the fugitive—  
Who in the grandeur of the Soul believe,  
And only in the Infinite are free.

LOWELL.

\* \* \*

#### THE SOUL'S AWAKENING.

“Wake, thou that sleepest ! Soul, awake !  
Thy light is come, arise and shine !  
For darkness melts, and dawn divine  
Doth from the holy Orient break.

Swift-darting down the shadowy ways  
And misty deeps of unborn Time,  
God's Light, God's Day, whose perfect prime  
Is as the light of seven days.

Wake, prophet-soul ! the time draws near,  
'The God who knows' within thee stirs  
And speaks, for His thou art, and Her's  
Who bears the mystic shield and spear.

The hidden secrets of their shrine  
Where thou, initiate, didst adore,  
Their quickening finger shall restore  
And make its glories newly thine.

A touch Divine shall thrill thy brain,  
Thy soul shall leap to life, and lo !  
What she has known, again shall know ;  
What she has seen, shall see again.”

## EDITORIAL NOTES.

**THE PATH OF THE SOUL.** The soul of man is surrounded by himself. The mystery of soul-life is only a mystery to the outer personality. That personality is the result of the soul's incarnation. For the material life of man is only the result of the soul seeking knowledge on the outermost planes of existence.

The soul has to arrive at the knowledge of the world of matter through going down into the planes of matter. This it does through the ages in which it is the inhabitant of the mineral, vegetable, and animal kingdoms, where it gathers into itself vast knowledge of the mystery of life on all these planes. But it is only when it reaches the human kingdom that it begins to realise fully what it is and whither it is going ; for only on the human plane does it arrive at the consciousness of spiritual powers as forces quite distinct from the powers of the physical world. The arrival of the soul at a state when it becomes conscious of its higher nature has been called the polarisation of the Soul on the human plane. It is really the opening out of the Soul to the influences and powers of that plane.

\* \* \*

**WHERE IT'S HUMAN HISTORY BEGINS.**

When the soul takes the human form it begins in the East amongst the Bedouins of the desert of Arabia. There it learns how to adapt itself to the human conditions, and, through the long ages in which it remains there, gradually prepares itself for incarnation in the higher races. For all the races of men are like the various zones in the mineral, vegetable, and animal kingdoms, and are really the creation of the soul itself in its evolution. So that no nation should ever look with scorn upon those nations that are seemingly further down the scale, for such lower nationalities have all been essential to the evolution of the highest nations. And when the nations make war with them with a view to extermination, they are committing a crime against the whole planetary evolution. For until the full process of the planet's redemption is accomplished, souls must have the instruments by which to climb to the perfect human, And as the soul reaches the higher human, these lower and less refined races will gradually pass away.

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THE SERVICE OF THE ARABIAN DESERT. Thus it will be seen how great the part is which the East plays in the evolution of the soul in its initial stages. For to furnish it with a vehicle suitable to its elementary knowledge of the human plane, is to play no mean part in the history of the planet's redemption. For that redemption is dependent on the perfect evolution of the soul from the animal kingdom to the Divine Place of realisation. And to furnish a zone of life full of adaptation to the soul's immediate needs, is to contribute very largely to the perfect redemption of the whole planet.

The Bedouins, therefore, have an important mission in the progression of the human soul from its animal zones to those of the human kingdom, and ought to be respected and valued for the work which they, as a race, are doing towards the completion of the whole race.

\* \* \*

THIS SERVICE IS IGNORED BY THE WEST. Knowledge of such a character ought to make the Western nations pause and reconsider the whole of their policy towards these races. The Western nations in their material greatness have lamentably failed to recognise their own origin, for they have been blinded by the glamour of material strength and riches till their very souls have been absolutely unable to perceive the relation of the nations to one another. And this material spirit has degraded them to such an extent that they have all become mere centres of physical forces. Not only have they lost the meaning of the relation in which all races stand to one another, but they have also lost the true meaning of life itself. For their idea of life is nothing more than mere existence on the outermost planes—the planes of material growth, strength, possession, and dominion. And it is this false view of life which leads them to regard all the lower races of humanity with contempt, and to think no more of slaying them than they now do of slaying the animal creation to minister to their low material tastes and desires both in meats and sport, and also for the false adornment of their bodies.

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THE FRUITS OF WESTERN IGNORANCE. The result of the action of the West has been to deprive many souls of that experience necessary to the perfect unfoldment of their true self, and to force these souls prematurely into other races, with the

disastrous results that the East has lost much of its own soul genius or intuitive knowledge which once specially belonged to it ; and its races have gone down in the evolutionary scale, instead of remaining the finest vehicles for the soul in its ages of true spiritual unfoldment. For the West is far from being the best ground for the soul when it arrives at true spiritual consciousness, as it is not the most magnetic ; and its national existence has become so material that it is most difficult for the soul to break through the the influences that are imparted to the personality, and to redeem that same personality from matter to the habits and ways of a soul who has arrived at the consciousness of its One-ness with all things. For the Western nations, though apparently more cultured and religious than the higher nations of the East, are really much less cultured.

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THE  
BORROWED  
PLUMES OF  
WESTERN  
CULTURE.

This must sound strange to Western ears. But the truth of it only requires to be examined, for a lover of Truth for its own sake to see that all the so-called culture of the West is only the glamour of material possessions. Nearly all the branches of knowledge in the West are built up on the foundation of the science and philosophy of the East. The West has no art which it has not borrowed from Greece, and the art of Greece first rose in the heart of Armenia in the days of the Pharaohs ; for the ancient Armenia was no other than the Ancient Egyptian civilisation. And it was there that Greece learnt the secret of all her art. So that the West owes all she knows of art to the land of Greece, and through Greece to the ancient Egyptians.

But that is not all. For the West has no philosophy which it has not borrowed from the East also. The only philosophy which the West can boast of is that of turning the metals into use. But such a knowledge has contributed nothing to the world's true progress ; for the utility of such a knowledge ceases as soon as the physical zone of life is left. The philosophy that changes iron into steel, builds powerful machines of mere commercial value, expends its genius in engine, ship and bridge-building, is not likely to advance the planet towards that spiritual condition in which all evil is swallowed up of good. For the genius of the West has never risen above the idea of commercial aggrandisement in all its philosophy and



WESTERN  
FAILURES  
THROUGH  
LOVE OF  
POWER.

The Western nations had a magnificent opportunity given them of becoming the first nations to realise their own redemption, and through that realisation become the true leaders and teachers of the whole world. But they have lamentably failed to understand even the most salient truth that they require any redemption. They are not in the least anxious for any kind of redeeming influences to be exerted over them, but only that they should grow wise in making themselves rich out of the genius and physical weakness of other peoples ; that they should extend their borders at the expense of their poorer neighbours ; and that they should rule the whole world for their own glory.

That is what each of the Western nations have thought in the day of their power. Greece and then Rome ; Spain and then France ; Britain and now Germany ; and Russia the great omnivorous—all have had their world dreams, and have failed. The day of their power is drawing to its close, and the absolute nakedness of their history of any real moral and spiritual contribution to the Planet's redemption will be exposed. They are the great City of Babylon, whose wine has made drunk the nations ; whose materialism has made blind even the intuitive East ; whose mammon-worship has drawn the people away from pure soul-culture and the worship of God ; whose incense has been offered to the Beast of Sensuality, and whose power has been sacrificed to the Dragon of Materialism.

\* \* \*

THE INTOXI-  
CATED WEST.

The Western nations are drunk with the glory of material conquest. They have allowed themselves to be ensnared by the glamour of mere earthly possession and renown, till their finest qualities have been degraded, and now are the slaves and vassals of the god of this world. Truly they have sold themselves for naught ! For of what permanent value is their earthly glory ? Or how much Wisdom and Love do all their possessions bring them ? Is not their glory only an optical illusion ? And are not their possessions the most debasing factors in their experience ? Have they not suffering and sorrow as their reward ? And have not the very hearts of the people been impoverished ? Anew has the children's bread been cast to the dogs ; for the Rulers, Governments, and Leaders in Society have led their peoples to the altar of the Beast

whose name is MATTER, where they have bowed in worship and service. They have bound the nations hand and foot to materialism, and nothing but the sword of the Angel of God can break the fetters and set the captives free.

\* \* \*

THE VOICE OF TRUTH. The voice of one crying to the nations, Awake! awake! O my people! for the hand of the Lord is upon you for good and not evil! Why worship mammon? Why degrade all the Divine qualities of the soul of your peoples? Why descend into the bottomless pit of suffering through the Worship of the Beast? Why perpetuate your own sorrows by teaching your children to follow in your train in the illusive and deceiving pursuit of pleasure? Why strip off the little remaining garment of moral purity in your voluptuous quests, and reveal the awful deformity of your souls? Why persist in fashioning to yourselves strange gods that have no power to help you? Why pile up against your own posterity the hate and strife born of all mammon-service and Dragon worship? Why continue to make the animal kingdom your sworn foe through your inhumanity? Why defer by your constant action the realisation of the faith you profess? Why will ye once again crucify the Christ-life and Christ-spirit, by making the realisation of these impossible in the soul of the people?

\* \* \*

THE BATTLE BETWEEN MATTER AND SPIRIT. The land of the West has become the great battle-ground of the forces that make for spiritual poverty and death. It is the plain of Armageddon, where the seen and unseen hosts are marshalled in battle. For Armageddon is not a place or locality, but a set of conditions which have been created by the perfidiousness of man. These conditions are the spiritual and Divine conflict between Spirit and Matter. That conflict is the result of man's persistent conduct in refusing the spiritual and Divine riches for those of matter; in pursuing sensuous joys rather than the gladness born of soul conquest; in seeking for the satisfaction of all desire in the sensualising and even brutalising things of the flesh; in mistaking the shadow for the substance, thinking that the phenomenal was the real and the spiritual the unreal and uncertain, and so pinning faith to the things of sense, and repudiating the things of the Spirit.

The West has now the same battle to fight that was fought by the East ages ago. For it is the same deceiving spirit that is abroad in the nations which has to be slain by the sword of Truth. That spirit deceived the East ages ago, and brought about the most fearful havoc amongst the nations. For it was no other than this self-same power that led the sons of God astray when they went down into the forms of matter and begot for themselves the catastrophe of the Deluge, called in history Atlantis. For the Deluge was not an event on the physical plane, but was entirely of a spiritual character. What has been known as Atlantis was the effect on the physical plane of the Planet's inverted polarity.

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HOW TO  
AVERT A NEW  
CATASTROPHE.

That same tragedy will once more happen unless the West changes its life. The Planet will again be forced to revert to its old polarity, because of the terrible consequences of the dominance of matter in the nations. For that condition to permanently continue would mean the utter ruin of the Planet-soul. So that in the interests of its own redemption as well as that of its children, it will be compelled to return to those conditions which existed on its surface prior to the Deluge. And this change can only be averted by the turning of the nations to seek after Peace born of Truth and Goodness.

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THE RESPON-  
SIBILITY OF  
EUROPE.

The responsibility that lies upon the West is unspeakably great, for upon its conduct does the future of the world depend. It has had a magnificent opportunity to lead the nations to the feet of God, for its faith has not only been built upon all the past, but has been illumined and transfigured by the Christ of Israel. But so far the West has signally failed. For her own spiritual powers have been sold to the god of matter in the forms of dominion, riches, and sensuous pleasure. Her immense material might has made her spiritually impotent. Her untold material riches have impoverished her mind and soul. Her intense love for the phenomena of Nature has deprived her of the power of Divine realisation. For the might of the sword, the value of minerals, and the apparent tangibility of outward phenomena, have succeeded effectually in shutting the door of the spiritual world to her vision.

Oh! Land of our present nativity, whose  
 THE LIGHT opportunity has been greatest, whose  
 THAT HAS power has become the mightiest, whose  
 FAILED TO treasures have been the vastest, whose voice  
 ILLUMINE. has been the loudest in proclaiming the  
 message of Peace and Goodwill! How  
 vast is thy responsibility!

For they who possess much have to give a commensurate account of their stewardship. And the day is hastening in which such an account shall be asked of thee! In that day shall the East be thy judge. For thou has professed to be its illuminator and saviour; yet hast thou been blind to the terrible afflictions of those whom thou didst profess to succour. The light thou hast given them has only made their darkness the more intense. For the riches of brotherly love thou hast made them impoverished. For the gold of a Divine sympathy thou hast offered them the brass of mere servitude. For the fine raiment of noble character thou hast clad them in garments of oppression. For the pure spirit of devotion to their highest good thou hast shown them that the chief desire of thine heart was for the lower service they could render thee. For visions of a Divine Humanity thou hast manifested to them the degraded and inhumane practices of killing the lower races for food, and torturing them for knowledge. For a nation of thoughtful and high-souled men and women thou hast revealed thyself as the parent of a pleasure-loving race. And for a religious nation with the purest, highest, and most luminous faith, thou has exhibited thyself as a people who love themselves first and last.

Can'st thou wonder that the Eastern peoples groan under thy rule and repudiate thy religion? Behold! the hour is at hand when thy message to the nations which was given thee as an Envoy from the Father, shall be taken away. For the day approaches, and the night is far spent!

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## ANSWERS TO CORRESPONDENTS.

*Denbigh.* The question you raise concerning the vegetable kingdom is the result of a misapprehension of the kind of life which prevails in the vegetable world. That life is not conscious in the sense in which we would apply the term to the animals. It feels, but does not suffer, because its sentiency is not of that nature which relates all it feels to its personality, as the animals would do. When, therefore, the life of the vegetable is taken for food, *there is no destruction of personality.*

*Scéances.* There is a great truth in spiritualism which has not yet been fully understood. The fact that the souls of those who have passed over from this plane can and do communicate again with those on the earth, has never had its recognition by the religious communities. But this has arisen from an inherent consciousness of the dangers to which the individual is exposed. For scéances are not always pure. Often the seekers are merely looking for the sign or wonder of the phenomena, and not for any real spiritual help. And conditions are created which invite souls of a most elementary and impure character, who are ever on the outlook to find some person through whom they may once more indulge themselves, in this way many are injured. What is always an absolute essential to true and pure communion with the spiritual world, is the preparation by the soul who would so commune. And such preparation means the purification of the whole life in tastes, desires, and ambitions. For those who visit us from the spiritual world are always of our own kingdom. Souls of an exalted order could not possibly visit the ordinary scéance. Such souls only communicate with those who have prepared themselves by prayer and fasting and soul-purification. We would, therefore, urge all who seek to enter into the realisation of the spiritual world, to thus prepare themselves, so that no evil may befall them. For by so doing they may indeed come into the blessed consciousness of the constant presence with them of the Heavenly Father's ministering Angels.

*Fish.* The question is constantly asked us, whether Jesus did not Himself eat fish? It is pointed out that some of His acts and sayings would seem to lend weight to the belief that He did permit and even encourage fish to be eaten. But the whole affirmation is the result of misinterpretation. Next month we will give a fuller answer to this important question, by expounding the incidents and sayings referred to.

THE EDITOR.

## THE TRUE AND THE FALSE SCIENCE.

## PART II.

In a former article I have characterised the attempt to gain physiological and pathological knowledge by the vivisection of animals, applicable in the treatment of the diseases and injuries of human beings, as "unscientific in inception and practice." I propose in this paper to demonstrate the correctness of that statement, and to present the matter in such a way as to be readily understood by the lay reader.

To accurately observe and record the results of a vivisectional (or other) experiment is within these limits a strictly scientific proceeding, whilst at the same time, *as a means to a particular end*, the whole theory upon which it is undertaken, and the methods employed may be unscientific in the highest degree.

The primary care of the scientific investigator in conducting an experiment is to ascertain whether any conditions or factors are present likely to interfere with the correctness of the results sought, and to accurately estimate, and if possible eliminate such from the field of his enquiry. To persist in pursuing a line of experimental investigation when it is obvious that disturbing elements are present which, from their peculiar nature, can neither be estimated nor eliminated, and which will confuse and vitiate the results of investigation in such degree as to render them practically worthless (thus precluding the possibility of their useful application) is unscientific in the fullest sense of the term. Now these are precisely the conditions under which vivisectional research is necessarily and inevitably conducted.

\*                     \*                     \*

To illustrate this point let us take first the problem of "blood pressure" in the circulatory system, for the estimation of which countless vivisectional experiments have, and are being still conducted. Now the amount of such pressure depends, at any given moment, mainly on three factors, viz. : the total quantity of blood present in the circulatory system, the frequency and force of the heart's

contraction forcing the blood into the vessels, and the condition of the latter as regards their contraction or relaxation. The conditions of heart and vessels in these respects are under the regulation and control of nervous impulses, conveyed by a beautiful and complex system of nerves to their muscular structures, and operating, under ordinary circumstances, reflexly and automatically within fairly defined limits, but which, under what we may term extraordinary circumstances, are most powerfully influenced by mental emotions such as anger, fear, terror, joy, &c., and also by pain. The deadly pallor or intense congestion of the body surface, the disturbance of normal function, syncope, and sometimes the occurrence of death itself, as results of intense emotional states, are sufficient and familiar indications of the profound disturbances of blood pressure caused by them. And in reference to the last-named, an eminent physiologist (Dr. Carpenter) has said, "It is utterly impossible to observe natural function *under the shadow of pain* either in man or animals."

In view of these facts, and the impossibility of estimating the amount and extent of disturbance due to emotional causes it is clear that no reliable information as to "blood pressure" can possibly be gained from experimenting on animals necessarily suffering an agony of fear, terror, or pain, and that experiment under such conditions is most properly described as an unscientific procedure. This applies with equal force to those investigations where an anæsthetic is employed, inasmuch as anæsthetics themselves most powerfully affect the nerve centres concerned with blood pressure, and in this way prevent its accurate estimation.

To pass now to the class of experiments which have for their object the "localisation of central function," *i.e.*, those which seek to determine the exact situation in the brain of particular groups of cells, known as "centres," which have for their function the supply or direction of nerve currents to the various structures of the body.

In these the method followed is to expose the surface of the brain by removal of portions of the skull and then

to powerfully irritate various points on its surface by the electric current, the actual cautery, or acids, whilst noting whether any group of muscles, etc. are called into activity as the result of this stimulation of the cells of any particular cerebral region; or on the other hand, to destroy or remove certain areas of the brain substance, and observing the position and extent of any local paralysis which may ensue.

\*                     \*                     \*

In addition to those due to the emotions and to pain, two other sources of fallacy (the amount of which cannot be estimated) occur in these methods of investigation, first, from the fact the action of such stimuli can by no means be limited to the particular region to which they are applied, but must effect neighbouring regions more or less, and next that stimulation or ablation of corresponding brain areas in animals belonging to different genera often give rise to widely divergent results.

Yet, although the existence of these sources of error and fallacy are well known, experiments of this nature still continue, and, as might have been predicated, no really useful addition has been made, or is likely to be made by means of such "unscientific science" to our knowledge of brain localisation in the human subject, or to the treatment of lesions of the human brain.

All the knowledge that is really valuable in these matters has been obtained as the result of careful observation of man himself whilst suffering from injury or disease of the brain.

Even from the physical aspect alone (omitting physiological considerations altogether) such procedures as those just described are about as "scientific" as would be the attempt to gain accurate knowledge concerning the delicate mechanism of a watch by means of exploration conducted with a pickaxe!

The exigences of space forbid the consideration of other lines of vivisectional experiment with which one might easily fill a volume.

The examples given will suffice for our purpose, and

may be considered as typical, in their demonstration of the essentially unscientific nature of vivisectional research, be the contrary never so persistently proclaimed.

Brief as it unavoidably is, I trust that this presentation of the false basis on which this pseudo-science rests may yet prove helpful to some of my readers in forming a just estimate of its pretensions.

Lastly, there is another fact which cannot be ignored in treating of this subject, viz., "that what is morally wrong cannot be scientifically right." The unveiling of natural law can only be successfully accomplished by the true scientist who has realised the spirit of the utterance of Fenelon: "*Knowledge* is not the only needful matter, what is essential is *Love*."

ROBT. H. PERKS, M.D., F.R.C.S.

#### THE DANGER OF PRIDE.

**T**HE man who does good works is more likely to be overtaken by pride in them than by any other moral mischance; and its effect on conduct is injurious in the extreme. Therefore, among the most necessary of virtues is that one which banishes pride; and this is humility.

RABBI BACHYE.

\* \* \*

#### A SOUL - TRAGEDY.

"Were we to judge from the high-sounding testimony to the work that is being done in certain quarters, we must conclude that the world will soon become an earthly Paradise; but when we look for the fruits of the Garden of God we are often sent empty away. Surely it is self and self-love that is at the root of such a mind, and that it is so is evident from the fact that this mind can only talk of itself and of the wondrous works and ways of its life. It ceases not, and alas! cannot cease chanting its own heroics. We have known many such, and it has been a pitiable sight. To the spiritual sense of the beautiful, it is a tragically pathetic manifestation of the saddest insanity."

JAMES MCBETH BAIN.

## A DREAM.

One night I found myself, in a dream, looking at a picture that I had painted. It was only in a rough state, and it needed the finishing touches of a great artist to complete it. I had done my best, but these touches I could not add. As I looked at my picture, feeling somewhat annoyed and very depressed because of my inability to complete it, I became aware of the presence of someone who had come to perfect and to show to me the meaning of my work. I could not see clearly the face of my instructor, nor was I able to tell whether he or she was a man or a woman. My instructor having taken my picture from me, returned it to me to look at. It was then a picture of great beauty. The finishing touches had been added, and in these was to be found the meaning of my picture and the instruction that it was intended to convey; but I could not see anything in the picture until I held it up to the light and looked closely into it. Upon doing this, I saw and understood the meaning of the picture; and the longer I looked the more I saw; but even then I was not able to sell all that the picture was intended to teach—so much was there in it. High up and far away, I saw a deep blue sky, beautiful to behold, with here and there a white floating cloud. But when I turned my eyes from the heavens above to the earth beneath, I saw only desolation which I knew was the result of wrong thought and wrong action. I saw people, but they were all (spiritually) asleep in materialism—materialism in *religion* and materialism in *science*—although they knew it not. The world was our world, and the time was the present. There had been wars. I saw many cannons, but they were then silent. I could feel the effect of strife. Every man was against his neighbour. Everyone was against all. Each was for himself. The world had reached its lowest depth.

While I mourned for the people that I saw in their desolation and woe, and wondered what, if anything, could be done to save them from death and destruction—for

they were as sheep without a shepherd, the shepherds that they trusted in being in the same condition as they themselves were in—I saw in front and at the foot of the picture a large cave, hewn in a rock. The entrance to the cave was wide, but the interior thereof narrowed itself; at the end it formed a sharp angle, wherein, on a square table of rock, stood a man (whom I will call “the Man on the Rock”) dressed in the dress of to-day, and anxious to deliver a message to the representatives there met together of all the great religions of the world, some of such representatives being clothed in vestments peculiar to the religious systems that they represented. Those who represented the religions of the East were on one side of the triangular cave, and those who represented the religions of the West on the other. Most of the Easterns that I saw were habited in white robes, thickly embroidered with gold. The Westerns were all clothed in black. Those who had thus assembled together had left their respective churches in the world that I had seen, and met together to hear, without prejudice, what the Man on the Rock had to say—for they had heard that he had a message of truth to deliver to the world, and they wished to know the truth. Now, I knew that the Man on the Rock was the messenger of “The Perfect Way.” Having heard the message of the Man on the Rock, the hearers for a moment paused, and then, advancing towards each other, Easterns and Westerns met and mingled together joyfully, and they became as one great Brotherhood, no longer opposed to each other, but united together—a Catholic Church, for they had put aside and for ever abandoned the letter and the form for the Spirit and the Truth.

When I awoke I knew that ‘The Perfect Way,’ taught by the Man on the Rock, was none other than the finding of Christ by the Soul.

LILIAN HART.

---

“ He prayeth best who loveth best  
All things both great and small,  
For the dear God who loveth us,  
He made and loveth all.”

## ST. GEORGE THE CHEVALIER.

By the late DR. ANNA KINGSFORD.

*The Interpretation.*

Such is the legend of the patron saint of England—a legend reproduced in Spencer's poem of the "Faery Queen," wherein St. George appears as the Red Cross Knight, and the princess as Una, the mystical maid, who, after the overthrow of the dragon, becomes the bride of her champion.

Need I recall to any student of classic story the resemblance between this sacred romance and that of the Greek Hero Perseus, who rescued the fair Andromeda from the fangs of the sea-monster which would have devoured her? Or whose divine favour it was that directed and shielded the Argive champion; whose winged sandals bore him unarmed across sea and land; whose magic sword and helm armed and defended him?

With all these symbols the name of HERMES is indissolubly connected. His are the Wings of courage, the Rod of Science, and the Helmet of Secrecy. And his, too, is the Sword of Power, the strong and steadfast Will, by which the elemental forces are overcome and controlled, and the monsters of the abyss bound in obedience,—those spiritual dragons and chimeras that ravage the hopes of humanity and would fain devour the "King's Daughter."

For Hermes—Archangel, Messenger of Heaven, and slayer of Argos, the hundred-eyed: type of the stellar powers—is no other than Thought: Thought which alone exalts man above the beast, and sets him noble tasks to do and precious rewards to win, and lifts him at last to shine evermore with the gods above the starry heights of heaven.

All the heroes are sons of Hermes, for he is the Master and initiator of spiritual chivalry. The heroes are the knights-errant of Greek legend. Like St. George and his six holy peers; like Arthur's Knights; like the Teuton Siegfried, the British Artigil, and many another saintly chevalier "sans peur et sans reproche," the heroes of yet

older days—Heracles, Bellerophon, Theseus, Jason, Perseus—roamed the earth under divine guidance, waging ceaseless warfare with tyranny and wrong; rescuing and avenging the oppressed, destroying the agents of hell, and everywhere delivering mankind from the devices of terrorism, thrall, and the power of darkness.

The Divine Order of Chivalry is the enemy of ascetic isolation and indifferentism. It is the Order of the Christ who goes about doing good. The Christian knight, mounted on a valiant steed (for the horse is the symbol of intelligence), and equipped with the panoply of Michael, is the type of the spiritual life,—the life of heroic and active charity.

All the stories about knights and dragons have one common esoteric meaning. The dragon is always materialism in some form: the fearsome, irrepressible spirit of unbelief, which wages war on human peace and blights the hopes of all mankind. In most of these tales, as in the typical legend of St. George, there is a princess to be delivered,—a lady, sweet and lovely, whose sacrifice is imminent at the moment of her champion's arrival on the scene. By this princess is intended the Soul: the "Woman" of Holy Writ, and the central figure of all sacred dramatic art of every date and country. That the allegory is of such wide and ancient repute, proves the identity of the needs and troubles of humanity throughout the ages; yet one cannot fail to be struck with its special bearing on the present state of thought. It seems, indeed, as though the story of St. George and the Dragon might have been written yesterday, and dedicated to the men and women of our own times. Never, surely, has the dragon ravaged and despoiled the earth as he does now. When at first he came upon us, it was not much that the monster's appetite demanded. It was satisfied with the sacrifice of a few superstitions and antique beliefs, which we could well spare, and the loss of which did not greatly effect us. These were the mere sheep and kine of our outlying pastures. But at length all these were swept away, and the genius of materialism remained unsatisfied.

Then we began, reluctantly, to yield up to it far more precious things, our religious convictions, our hold on sacred scriptures, our trust in prayer, our confidence in heavenly providence,—the very children of our hearts, bone of our bone, flesh of our flesh, endeared to us by the hereditary faith which had become even as nature itself. All these we gave and with tears; many of them had made life lovely and desirable to us, and without them our heart seemed desolate. But complaint and resistance we knew to be in vain; materialistic science devoured them one by one; none were left in all that ancient city, the Human Kingdom, whose ruler and monarch is Mind. This our sovereign—Mind—had hitherto cherished with fond delight one lovely and only child, the Soul. He believed that she would survive and perpetuate him, and that for ever her heirs should sit on the throne of his kingdom. To part with her would be blight and ruin to all his hopes and aspirations. Better that he should never have drawn breath than that he should be forced to see the child he had brought into the world perish before his eyes.

Still, with ominous persistence the terrible monster hangs about the gates of the city. All the air is filled with the pestilent effluvium of his nostrils. Relentless, indeed, is this pessimistic science. It demands the sacrifice of the soul itself, the last lovely and precious thing remaining to despoiled humanity. Into the limbo of those horrid jaws must be swept—with all other and meaning beliefs and hopes—faith in the higher Self-hood and its immortal Life. The Soul must perish! Despair seizes the mind of man. For some time he resists the cruel demand; he produces argument after argument, appeal after appeal. All are unavailing. Why should the Soul be respected where nothing else is spared? Forced into surrender, the Mind at last yields up his best-beloved. Life is no more worth living now: black death and despair confront him: he cares no longer to be ruler over a miserable kingdom bereft of its fairest treasure, its only hope. For of what value to man is the Mind without the Soul?

Poor and puny now indeed the crown, the wealth, the royalty of Mind. Their value lay alone in this, that some day they should devolve on her, that for her they were being garnered and stored and cherished.

So the dragon triumphs ; and the Soul, cast out of the city, stands face to face with the black abyss, expecting her destroyer.

Then, even at that last and awful hour, the Divine Deliverer appears, the Son of Hermes, Genius of Interpretation, Champion of the Spiritual Life. As Hercules slew the hydra, the Lion, and many another noxious thing : as Theseus the Minotaur, as Bellerophon the Chimera, as Rama the Ogre Ravan, as David the Giant, as Perseus the Gorgon and Sea-monster, so St. George slays the Dragon and rescues from its insatiable clutch the hope and pride of humanity.

This hero of so many names is the Higher Reason ; the Reason that knows (gnosis) as distinguished from the Lower Reason of mere opinion (doxa). He is no earthly warrior. He carries celestial arms, and bears the ensigns of the God.

Thus the commemoration of St. George, and of the famous legend of which he is the hero, involves the praise of all valiant knights of the Hermetic art throughout the ages. Every divine man who has carried the enchanted sword, or worn the sandals of the winged God, who has fought with monsters and championed the King's daughter—Una, the one peerless maid—is celebrated in the person of our national Patron saint. The Order to which he belongs is a Spiritual Order of the Garter, or Girdle of the Virgin ; and his ensign is the armed chevalier trampling under his horse's hoofs the foul and furious agent of the nether world.

The idea of knighthood implies that of activity. The pattern saint and flower of chivalry is one who gladly fights and would as gladly die in noble causes. The words pronounced of old times on the dubbing of a knight, 'Be gentle, valiant, and fortunate,' are not words which

could realise themselves in the dullard or the churl. To the good knight, the ardent love of beauty, in all its aspects, is indispensable. The fair lady of his dreams is the spiritual bright-shining of goodness, which expresses itself to him fitly and sweetly in material and visible things. Hence he is always poet, and fighter in some cause. And he is impelled to fight because the love of beauty burns so hot within him that he cannot abide to see it outraged. His very gentleness of heart is the spur of his valour. Champion and knight as well as thinker and student, the Son of Hermes is of necessity a reformer of men, a redeemer of the world. It is not enough for him to know the doctrines, he must likewise do the will of the gods, and bid the kingdom of the Lord come upon earth without, even as in the heaven within his heart.

For the rule of his Order is the Law of Love, and "Love seeketh not her own."

*(From Dreams and Dream Stories).*

\*                    \*                    \*

### CONSTANT CHRISTMAS.

O never-failing splendour!  
 O never-silent song!  
 Still keep the green earth tender,  
 Still keep the grey earth strong.  
 Still keep the brave earth dreaming  
 Of deeds that shall be done,  
 While children's lives come streaming  
 Like sunbeams from the sun!  
 O angels, sweet and splendid,  
 Throng in our hearts and sing  
 The wonders which attended  
 The coming of the King.  
 Till we, too, boldly pressing  
 Where once the shepherds trod,  
 Climb Bethlehem's Hill of blessing,  
 And find the Son of God!

PHILLIPS BROOKS.

MAY 25 1905

Vol I.

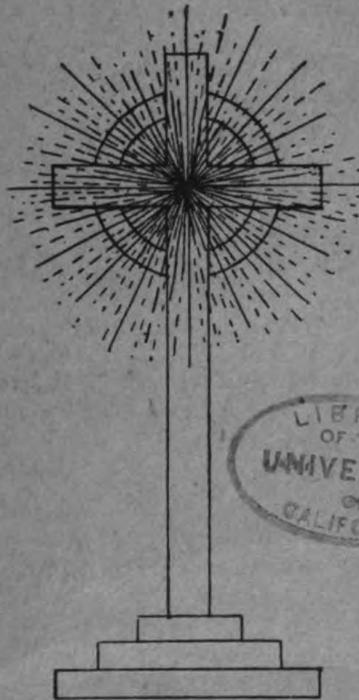
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# THE HERALD OF THE CROSS.



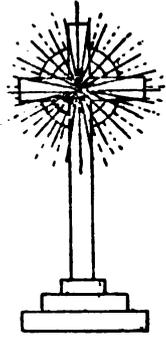
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## THE HERALD OF THE CROSS.

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No. 5, New Series.

May, 1905,

Vol I.

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*“ And the Spirit of Wisdom gave counsel, whose is the Angel of the innermost sphere, the brightest of the sons of heaven.*

*Lord Adonai who createst ! Remember the souls beneath Thine Altar.”*

### THE VOICE OF GOD.

*Comfort ye ! Comfort ye, my people ; saith your God !*

*Speak ye comfortably to the heart, and cry unto it, that its warfare is accomplished ! that its mistake is pardoned ! that it hath now received from the hand of the Lord, the double portion !*

★ ★ ★

*The Voice of Him that crieth in the wilderness, Prepare ye the Way of the Lord ; make straight in the desert a highway for our God.*

*Every valley shall be exalted and every hill shall be made low ; the rough places plain and the crooked ways straight ; and the glory of the Lord shall see it together as one unified life ; and in it all flesh shall rejoice : for the Word of the Lord hath spoken it.*

★ ★ ★

*O Zion that bringeth good tidings ! Get thee up on the high mountains of God. O Jerusalem that needeth these tidings ! Lift up thy voice with strength, and cry unto Thy children, The day of the Lord is at hand. Say unto the cities within thee, Behold your God !*

## THE NEW INTERPRETATION.

*“ For the Interpretation of Hidden Things is at hand; and men shall eat of the precious fruits of God.*

*They shall eat manna from Heaven; and shall drink of the river of Salem.*

*The Lord maketh all things new: He taketh away the letter to establish the spirit.”*

THE time has now come when the Gospel which has so long been viewed as an historical account of the outward life of Jesus, must be interpreted. That Gospel has never had a true opportunity of showing its power to transform man into the Divine image. It has always been incased, so to speak, in the casket of an historical setting, in order that the sacred mysteries contained in it might be preserved from the sacriligious hands of the mere seeker after a materialised religion. The importance of this may be seen in the manner in which even the Churches which have grown up around the Gospel approach the suggestion that the Gospel is *not historical but wholly spiritual*; and that the Gospel as we have it is not the Gospel as it was given to the disciples by Jesus.

\* \* \*

The original Gospels were only two. They were the Gospels by Matthew and John—the one giving a brief outline of the Acts of Jesus, and the other recording His chief Sayings. These were very simple records, and were preserved by the disciples at Jerusalem. From these the other later disciples were instructed.

But these two Gospels or Records concerning the Christ were not permitted to be given into the hands of those who were not deemed ready to receive such sacred teachings, lest they should degrade them. For though little has been recorded concerning the inner Brotherhood of the disciples, because of the position Paul came to occupy in the outward history of the new religion, yet it is well known on the spiritual planes that these disciples often met in communion, and talked amongst them-

selves over the sacred truths of which they had been made the repositories. In this way they were led more and more into the realisation of the Spiritual and Divine meanings of the sayings of Jesus.

In their meetings they were a Brotherhood in the truest sense. No one was their head. They were all souls consecrated to the life of absolute purity and goodness, and the service of Divine Love. They sought no personal ends in all their gatherings. They had no earthly ambitions lying beyond all they said and did. They never considered how much personal and material gain and renown they could gather out of all their efforts. Theirs was a simple, unselfish service to their Lord. And in their fidelity to the most sacred trust which they had received from Jesus, they had often to suffer. The word of truth was more to them than the praise of men. The consciousness of doing the Father's Will, as they had learned that Will from their Master, was the only renown they ever sought. They asked for no reward for any service they could render. They had given themselves to the Divine Way of Life because they had come to love Spiritual and Divine things for their own sake.

\* \* \*

These disciples found it difficult to impress upon the minds of those who came to them, the spiritual nature of the teachings they had to give. They found men and women ever ready to apply the outward sense to the most spiritual verities. This led them to be most guarded as to whom they should communicate the sacred sayings of Jesus. And it prevented them from receiving many into their inner Brotherhood where they talked over the mysteries. This accounts for the remarkable fact that those who had been most intimate with Jesus were not founders of any such Churches as those associated with the name of Paul. They never dreamed of founding such institutions. Nor had they ever been commanded to do so. They were to form Brotherhoods where the mysteries might be expounded to Initiates who had shown themselves ready and willing to receive such sacred

things. These Brotherhoods were only to be for those who had shown themselves to be real lovers of Truth for its own sake, even if it had brought with it to their outward personality such drastic changes as would necessitate an absolute surrender of all that hitherto they had held most dear. For only in this way could they ever hope to guard the sacred treasures against the more ambitious self-seeker.

These Brotherhoods were not to be ecclesiastical or priestly in any sense whatever. They were really to be the testimony to the world that Jesus had committed to their keeping His "Sayings" concerning the Father. They were to be the ever living testimony to the reality of the Truth He taught, and the life of purity, goodness and Divine service to which He called men and women. As Jesus Himself had told them, they were to be *His Witnesses*.

Their Witness of Him was not to be of the kind which many would-be-Christ's sought, but only that of living the truth He had shown to them. He inculcated the doctrine of Divine Love as the basis of all action, and affirmed that only in the practice amongst themselves of such Love would they exercise power over the thoughts of the people. He did not counsel them to go forth and evangelise the world, as that term has been understood by the Western nations; but He did commission them to make their lives centres of spiritual and Divine forces through which the Divine Father might draw His erring children back to Himself. They were not to sound a trumpet before them in their work, but to seek the silence of the secret-place of their own soul, that through meeting the Divine Father in the most holy place of the Spirit, they might come into the knowledge of the heavenly secrets, learn the meaning of the things which they had seen and heard, and gather wisdom to apply them to their own lives.

\*                    \*                    \*

At first the disciples carried out their Master's wishes. They formed themselves into a Brotherhood at Jerusalem

and had all things in common. They who were poor in the goods of the earth gave out of their poverty. Those who had more than they required gave out of their fulness. And thus there was no lack. For all were simple in their tastes, and their needs were comparatively few. The riches they all sought after were those of the Spirit; the meat that was most to their taste was to know and do the Will of the Father; and the adornment they most valued was the white garment of heart-sincerity and purity of motive. They sought neither material gain, nor renown, nor any of the false glamour of a mere outward activity. These things they had been taught to regard as beneath the dignity of souls who had been chosen to be the vehicles of Divine communication to the lower world. As the Master had lived, so must they live. As His life had been one of the utmost simplicity, so must be the lives of His followers. As He had ever been one who shunned the ways of the world, so must those who would prove themselves worthy of Him ever be ready and willing to take up their cross of self-sacrifice in sublime self-abandonment. For there was no middle way. The disciple must be as the Master.

With this idea dominating them, the Brotherhood grew. Many were received into the inner fellowship. Some there were who sought to creep in by other than the way the Brotherhood had laid down. These were men and women who had been attracted by the teaching of Jesus concerning the coming of the Kingdom of God. These had understood the teaching as having reference to an outward or material re-appearance of Jesus to set up an earthly Kingdom and reign as an earthly Monarch. These men and women sought for admission into the Brotherhood at Jerusalem. They affirmed their loyalty to Jesus, and their preparedness to carry out the rules of the Brotherhood. And on these conditions they were admitted.

\* \* \*

But the admission of these seekers after the externals was soon discovered to have been a mistake. They were

always agitating for an outward and visible Kingdom of God to be set up, and never rested till they got the heads of the inner Brotherhood to consent to have a kind of Christian synagogue established. This was the beginning of what is now known as the Christian Church.

But though the immediate disciples of Jesus consented to the formation of a Church, they did not join it. They continued their Brotherhood as a fellowship and centre of spiritual culture for all those souls whose deepest interest lay in the study of the Divine mysteries. But in order that there might be some one who had known the Master at its head to guide it, the Brethren appointed the brother of the Master. This was the first departure from the counsel given by Jesus, and, as its sequel shows, it had most disastrous results.

The effect of the new movement was to create a spirit of rivalry between the Church and the Brotherhood. The Church grew in its external show whilst the Brotherhood grew fewer in numbers, because the disciples were afraid to receive men and women into the inner circle. The deception that had been practiced upon them naturally made them suspicious of those who came afterwards, many of whom were quite sincere. And this suspicion brought upon them the resentment of those who sought and were refused admission. And these latter joined themselves to the Church party. This was the beginning of the strife at Jerusalem. It was the first step to the abolition of the Kingdom of God, by substituting for it a kingdom whose reign and dominion were to be earthly. And it was at this juncture that Paul made his appearance as one who had been converted to the new religion through a vision of Jesus. This was the denouement, for it gave Paul the very material he wanted to build up an external Church in the name of Jesus.

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When Paul arrived at Jerusalem the Church was in open rupture with the Brotherhood. The latter had never taken any part in its affairs beyond appointing

James as its head. And he had only ministered unto them as they desired to learn concerning the teaching which Jesus had given to His disciples. So that the Church was quite prepared to receive such a message as Paul brought concerning his vision of the Master, and his call to evangelise the Gentile nations. The reasonableness of it all appealed to them as students of those signs that were supposed to usher in the second advent. For all that had been taught relating to the coming of the Divine Kingdom within the human Spirit, through the realisation of the Divine by the individual, the people had interpreted literally, and so looked for a kingdom that would be ushered in with great signs and wonders, and which would overthrow all the temporal kingdoms, and reign in their stead.

The Brotherhood never dreamed that the party who had sought to have a visible Church would go to such extremes, and insist upon an outward manifestation of the coming of the Kingdom of God. But when they saw the tendency of the Church they withdrew such nominal support as they had given, though James still remained as its presbyter and teacher. He did this solely that his influence might have a restraining effect upon those who sought to lead the Church more and more away from the teaching of the Master. But his heart was never with them, because he saw how the external influences were those they most sought after; and he thus came to witness the passing away of the first influences of the teachings of Jesus upon the people. They lost what spiritual power they once possessed, and became mere seekers after an historic and phenomenal Church as the manifestation of the Kingdom of God.

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The influence of the Brotherhood therefore grew weaker, as such minds were not open to consider the more spiritual meaning of that Kingdom of God for which they looked. And as the Brotherhood felt that they had no longer any need for their circles, they gradually abandoned them. This was their second mistake. For it took away

any remaining restraining influence which their presence as a circle of disciples had over the more ambitious and materialising members of the Church, with the result that the Church at Jerusalem soon became the secular power for administering to all its adherents those matters which belonged to the civil authorities. And in doing this it brought itself into conflict with the civil powers.

This was the first beginnings of that strife which grew up in the heart of the Church between the duly appointed civil administrators and the religious centres; and the development of this strife was the natural outcome of the persistency of the Church leaders to consider themselves the chosen of the land to inaugurate a new regime by the overthrow of all the existing kingdoms. And it was the constant manifestations of this spirit on the part of those Church leaders that brought the whole story of Jesus and His work into bad repute. For the civil authorities naturally looked upon such a movement as inimical to their own interests, and laid the blame on the supposed seditious teachings of Jesus.

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But the influence of Paul was still more disastrous to the spiritual ideals for which Jesus had lived. For Paul was always at heart a Pharisee. He believed much in the Rabbinical teachings even after he had thrown off the yoke of their traditions. His heart was set on the visible Israel as the exposition of the Kingdom of God. His teachings are permeated with this idea. And it was his presentation of it that was the primary cause of his difference with those disciples who had learned from Jesus what He meant by His Kingdom. They knew that Paul had not correctly interpreted the meaning of Jesus, and that he was in error concerning his interpretation of the purpose of the life and death of the Master. They had reason to doubt the genuineness of Paul's conversion, because they knew that he was not a true Seer. For instance, they who had always been with the Master knew that the one thing He would have refused was any out-

ward recognition of His own Divine nature, and any approach to the idea of an earthly kingdom with Himself as King. Such things would have given Him unspeakable pain.

Yet these are the very things on which Paul built up his extraordinary structure of a visible kingdom, of which Jesus was head. It was a repetition of the idea of the Jewish Theocracy, with the regal office transferred from the Everlasting Father to one of His Sons. But it was just the idea for the hour. Men were longing for such a kingdom. They believed in its coming. They looked out for the phenomenal signs of its approach. And when Paul appeared with his phenomenal story and his Theocratic ideas, they were eagerly laid hold of by the infant Church. And so the Kingdom of God, as taught by Jesus and interpreted by His immediate disciples, was overthrown, and the earthly Church with its material show took its place.

J. TODD FERRIER.

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WHERE TRUTH IS FOUND.

*From "Paracelsus."*

Truth is within ourselves ; it takes no rise  
 From outward things, whate'er you may believe.  
 There is an inmost Centre in us all  
 Where truth abides in fulness, and around,  
 Wall upon wall, the gross flesh hems it in,  
 This perfect clear perception—Which is truth.

A baffling and perverting carnal mesh  
 Blinds it and makes all error, and "to know"  
 Rather consists in opening out a way  
 Whence the imprisoned splendour may escape,  
 Than expecting entry for a light  
 Supposed to be without.

BROWNING.

## THE COMING RACE.

These things shall be ! a loftier race  
Than e'er the world hath known, shall rise  
With flame of freedom in their souls,  
And light of knowledge in their eyes.

They shall be gentle, brave and strong,  
To spill no drop of blood, but dare  
All that may plant man's lordship firm,  
On earth, and fire, and sea, and air.

Nation with nation, land with land,  
Inarmed shall live as comrades free ;  
In every heart and brain shall throb  
The pulse of one Fraternity.

Woman shall be man's mate and peer,  
In all things strong and fair and good,  
Still wearing on her brows the crown  
Of sinless sacred motherhood.

High friendship, hitherto unknown,  
Or by great poets half divined,  
Shall burn, a steadfast star, within  
The calm clear ether of the mind.

Man shall love man with heart as pure  
And fervent as the young-eyed throng  
Who chant their heavenly psalms before  
God's face, with undiscordant song.

New arts shall bloom of loftier mould,  
And mightier music thrill the skies,  
And every life shall be a song,  
When all the earth is paradise.

There shall be no more sin, nor shame—  
Though pain and passion may not die—  
For man shall be at one with God  
In bonds of firm necessity.

J. A. SYMONDS.

## " THE PRICE OF IT ALL."

## IV.

**A** MIDST all the cruelty and injustice around us which is being inflicted upon the sub-humans, I wonder how many of the readers of this Journal have ever paused to consider what a load of suffering is being heaped upon little helpless calves, as the result of that wretched and unscientific practice known as Vaccination—a system which is doing a great deal to undermine our National physical vitality, in addition to inflicting pain upon thousands of innocent creatures.

Here are the methods employed. I quote the words of an eminent London M.D. :—

"They take a calf, strap it down to a table, so that it is absolutely helpless. The next thing is to scrub the stomach well, and after having scrubbed it, to shave off all the hair. After the calf has been scrubbed and shaved, it is cut in 100—120 places upon the stomach with a lancet, and into these places is rubbed the so-called smallpox virus. After it has been well-rubbed into these sores, the poor creature is unstrapped and tied up in a stable, with its head to the wall, so that it shall not lick itself, for eight days. Some of you know what you have suffered from a single pustule on your arm. You know the irritation and the inflammation—fancy having 100—120 on your stomach with no opportunity of assuaging the torment! At the end of eight days the calf is brought back, and once more tied to the table, and in order to get the dirty decomposing matter out, the pustules have to be squeezed. You cannot procure the contents as you can from a child's arm, so the hard sores must be squeezed with iron clumps. Often the tops are cut off and the matter from the scabs scooped out: this filthy exudation is then mixed up with glycerine, and used."

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And this is what they call "science!" It is downright cruelty and wickedness from beginning to end.

We must never forget that that which is morally wrong cannot be scientifically right, and whatever may be urged in its favour by possibly sincere though woefully misguided men, no one has the right to inflict pain upon and cause suffering to the sub-human in order to convey some blessing (though in this case an entirely imaginary one) to mankind. If I were the most pitiable cripple, and if to my bed-side you were to bring on your dissecting

table a helpless dog or equally helpless calf, and were to assure me of my recovery at their expense, I would rather suffer and endure than that they should be tortured for my benefit. If my soul cannot be saved without the blood and the agony of another, or if my body cannot be healed of its diseases without inflicting cruelty and pain upon another—then let body and soul perish for ever, for I utterly repudiate the teaching which demands either the one or the other.

Who am I, that I have the right to make the impotency of another my potency: to make their woe my weal?

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It is the old Truth over again. Sympathy without knowledge ends in tears, knowledge without sympathy ends in blood. Blood! Blood! everywhere in the Churches as well as in the Schools, and under its horrible teaching the highest instincts of the art of healing is being crushed, and that sympathy which is our noblest heritage, is being lost in a blind consummate egotism.

We seem to have forgotten that the human family stands no longer alone: it is bound by the most subtle affinities to all that lives and moves and feels.

It is the very capacity for pain that is proof of our kinship with the "four-footed dwellers on the earth and the winged children of the air," and the man or woman who will use the living body of an animal for experiments, is violating the fundamental laws of growth, and is setting up a code of their own which ends in the negation of Truth.

The trend of all true science is towards a recognition of the common origin and common destiny which unite in one brotherhood the whole animate creation, and any deviation from this great Truth is an attempt to destroy the noblest structure of time.

"That nothing walks with aimless feet,  
That not one life shall be destroyed,  
Or cast as rubbish to the void  
When God hath made the pile complete."

There are moral limits to every pursuit, and there are means which no end can justify; and when a man argues that the infliction of all this suffering is for the good of humanity, he simply increases the offence, for he reduces his own reasons down to selfish cruelty.

Mankind is not worth physically saving if that saving means the destruction of those nobler feelings which alone exalt our manhood and womanhood.

I therefore appeal with confidence to all who have followed me through these necessarily brief and shocking articles, to seek the unfolding of the real Self within by holding to an ideal which will never tolerate cruelty in any form, which never sanctions any practice which degrades and lowers the standard of life; and, above all, to seek the Light along that road up which the Master went on His way towards Immortality through Self-sacrifice and Love.

HAROLD W. WHISTON.

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“In proportion as a man sins, so does he inflict suffering upon his own soul. His sins nail the Christ in him to the Cross. For every man must bear his own iniquity.”

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THE TRUE SAINT.

The mind  
 That gives itself to follow shows of sense,  
 Seeth its helm of wisdom rent away,  
 And, like a ship in waves of whirlwind, drives  
 To wreck and death. Only with him  
 Whose senses are not swayed by things of sense—  
 Only with him who holds his mastery,  
 Shows wisdom perfect. What is midnight gloom  
 To unenlightened souls shines wakeful day  
 To his clear gaze; what seems as wakeful day  
 Is known for night, thick night of ignorance,  
 To his true seeing eyes. Such is the Saint!

FROM THE “GITA.”

## EDITORIAL NOTES.

THE  
RECOVERED  
GOSPEL.

The New Interpretation of the Gospel of the Christians' Faith is now to be given to the world. It has been on its way for many centuries, but always prevented by the materialistic spirit from being received. It has knocked loudly at the door of the Western Nations without gaining admission, for these Nations have been too much and too deeply absorbed in seeking the riches of the earth, to pay any true heed to the riches of the Spirit.

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FOR WHOM  
THE RECORDS  
WERE WRITTEN.

The New Interpretation of the Gospel is only new to those who have not apprehended the esoteric sense of the teachings of the Evangelists who appear to give an historical account of the life of Jesus. But their Gospels were not written for that purpose, and were never intended to be understood literally. They were not written by the disciples who knew Jesus personally, but were the outcome of the attempt to give to the world a new and miraculous religion. They were written only for those who had been trained in the early Christian Brotherhoods as a means of preserving for them the sacred mysteries which were taught by Jesus to His disciples, and by them to the Brotherhoods. But these mysteries could only be preserved by concealing them in an apparent historical setting. For the Gospel of Jesus, though founded on the Mystery of the Divine Love, was not the simple thing which so many affirm it to have been. It was a Gospel full of the profoundest teaching that had ever been given to the world. It inculcated the most absolute self-abnegation, that few have ever attained. It was of all religious teachings the most difficult to carry out, because it enforced absolute self-surrender of everything—gifts, desires, ambitions, service and affections.

\* \* \*

WAS THE  
TEACHING OF  
JESUS SIMPLE?

The affirmation that the religion of Jesus was so simple that even the little child might understand it, grew out of the heresy that was propagated in the name of Jesus. It was only after the intimate disciples had withdrawn from this world that such a heresy could have taken deep root. And it was because of the loss by those who had been in the first

Brotherhood, of the spiritual sense of the mysteries, that any such heresy could possibly have originated. For those who were taught by the disciples who had followed and learned from the Divine Teacher, had forsaken the spiritual sense of the Teachings for the material and historic. These later disciples of the New Faith inaugurated the materialistic interpretation of the mysteries which has had such a disastrous exposition in Western Christianity. For they left the pure and beautiful significance of the mysteries for a more phenomenal interpretation, in which all that was sublimely spiritual and divine was degraded till the inner meaning was repudiated as a fanciful and heretical opinion. And these disciples joined themselves to the Church which had been founded for spiritual fellowship only, and used their influence to get that Church to also repudiate the Divine sense for the historic.

This was the way in which these disciples showed their loyalty to Truth. They found the spiritual and Divine senses too irksome. These demanded too much from them, both in thought and personal sacrifice. They loved religion in its outward appeals and phenomenal signs. They were full of zeal for a Kingdom of God which brought to them some glory. But for a Kingdom of God in the heart, and any realisation of the Divine in the spirit, they had no zeal. Their Kingdom of God, and their way to the realisation of that Kingdom, were entirely after the way of man. They sought only outward signs and wonders, outward enrichment and power, outward glory of service and renown.

They left their first love for something they thought to be more substantial and attractive, but which has proved by the sequel to have been *an illusive dream*.

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THE GOSPEL Love was the Gospel which Jesus taught  
 JESUS TAUGHT. and illustrated. He gave it to His  
 followers in those quiet hours which they  
 so frequently spent with Him. He did not teach it to the  
 multitude; they could not have responded to such lofty  
 teaching. To the fulness of His own hearts' love for  
 Truth do we owe those remarkable sayings concerning  
 the Divine Love which have been preserved for us in the  
 Gospel by St. John. Though evidently not written by the  
 Apostle himself, yet the words of the Master which he had  
 collected and written in his simple account of "the sayings

of Jesus," had been used in the building up of the present Gospel.

These sayings all told the same story. They were the gems of the Master's thoughts concerning the Father. They acted like luminous stars in the dark firmament, showing the grandeur of the Eternal Love. They were the facets of the diamond, flashing out the intense light which they contained. And they revealed to the disciples the depth of the Mystery of Love.

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That Gospel has never been understood. JESUS' GOSPEL It did not succeed in the first century to MASKED BY save those who professed discipleship to MATERIALISM. Jesus from falling into the snare of the tempter—the astral perversion of truth. And ever since that time the same spirit has held the mastery, now revelling in some astral phenomenal signs and wonders by which it beguiles and ensnares the unwary and ignorant; again manifesting itself in great splendour as an historic and world-embracing religion, like the great systems that have grown up around the name of the Gospel; sometimes finding an outlet in some ecclesiastical institution whose aim is only sectarian, and therefore narrow and personal; and again showing its presence by leading the thoughts of the worshippers away from the spiritual and Divine senses to those of material aggrandisement.

That glorious Gospel has thus been hidden by the Mask of Materialism, from shining its powerful, harmonizing Light upon the Nations. It has been prevented from finding its way into the soul of the professed disciple of Jesus through the degrading interpretations of the Divine Love which have grown up during the ages, and which found the worst form of expression in the doctrine of substitutionary sacrifice. For that doctrine is, in its conception and exposition, so absolutely opposed to all noble conceptions of human love, that to postulate it of the Divine Love is an indignity such as man would resent and repudiate with all his soul were he not the victim of the astral delusion.

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THE MARVEL OF THE AGES. How men could ever dream that such a doctrine was an illumination from the Celestial Spheres is the greatest of all wonders, and the most remarkable of all phenomena. How men and women who show their love

towards one another and towards their children, could ever imagine that the Divine Love demanded from them faith in a doctrine that, if applied in the ordinary course of human experience, would be repudiated by the whole of civilised nations. There is no marvel greater than this, that thoughtful men and women could postulate of God what they would refuse to postulate concerning the action of human love. There is no experience of the human soul so terrible that the whole course of Eternal Justice must be intercepted and its principles inverted, in order to reclaim that soul from evil to purity and truth. Nor is there any reason to think that the course of Eternal Justice could be interfered with, without so injuring the soul itself as to make its ultimate redemption impossible. For what is soul-redemption but the elimination from the soul itself of all those influences that retard its progress towards the realisation of the spiritual and Divine forces which are latent within it. To imagine that any historic and objective act done for it by another can ever give to it such a realisation, is against all history. For if the objective form of redemption, such as has been the chief teachings of Christendom for nearly two cycles, could have effected the soul's redemption, then the Western nations would have been redeemed ages ago. For the objective form of redemption is the one which the nations have emphasized and made an absolute essential in all their churches and creeds.

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OBJECTIVE REDEMPTION NON-EFFICA- CIOUS.	What has happened to the nations where the objective form of redemption has been taught? Have they been truly won over to the way of the Divine Love? Have they realised the potency of that Love as a harmonizing and redeeming factor in their social, commercial and national existence? Have they felt, in a most practical way, its restraining influence over their earthly ambitions? its conquering power over their thirst for wealth? its eliminating action on their desires? its purifying effects upon their senses? Have they shown themselves in their commercial enterprise, in their municipal management, and in their national sentiments, to be the children of redemption? In their aspirations as men and women whose lives have been objectively redeemed, have they shown themselves to have sought for the Divine realisation of that Love within themselves? In what lies the difference between
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from doing so. They are to-day what the religious teachers were in the days of Jesus. They imagine themselves the chosen repositories of the Faith.

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THE HIDDEN MYSTERY OF THE AGES.      The New Interpretation of the Divine Love as manifested in the teaching of Jesus never had an opportunity of showing what it could do for the human soul, because of the heresy to which we have alluded being propagated before the story of the Gospel as given by Jesus to His disciples became known. The Divine Mystery was the Divine Love. It was the Mystery hidden through the ages of the soul's evolution, ready always to be revealed to the soul when it reached the Divine Plane of spiritual experience. The Mystery was sometimes otherwise interpreted, as when Paul spoke of it as the Mystery of the new relation of men to the Great Father, which he affirmed had been accomplished through some objective sacrificial act of Jesus.

But the Mystery of the Divine Love was something quite distinct from any new mysterious relationship into which the soul had been brought through the dying of Jesus. Indeed, it was not to be named in the same breath with that astral delusion which ensnared Paul, and led him to found a Church upon an incident in the life of Jesus which had nothing to do whatever with the redemption of the world. The greatest enemy to the realisation of the Mystery of the Divine Love was the man, who, out of mistaken zeal for a world-religion and a phenomenal Kingdom of God, founded a Church upon the name of Jesus, and gave it the heritage of an historical and sacerdotal interpretation of truth. For, as the Jesus whom Paul interpreted went up in the minds of those who were captivated by the phenomenal delusion, so surely did the Christ of the Divine Planes go down.

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THE MYSTERY OF THE DIVINE LOVE.      The Mystery of the Divine Love was and is the Mystery of the soul. It was the Mystery of its generation from the Divine. It spoke of the New Creation of Man as a spiritual being ages before he was forced, through planetary conditions, to make his appearance on the physical plane. It was the Mystery of Godliness, in that it spoke of the purity and goodness of the motive that brought into being such highly organised children who had in themselves the nature of the Divine. It spoke

of the purpose of that new creation, that it was not intended that man should ever polarise on the outermost plane and so fall into matter, and become a captive within the limitations of a physical organism. That was *not* the loving Father's purpose.

The human soul was meant to have an entirely spiritual history. It was intended that it should grow up through all the planes of the Divine operation till it reached the highest and innermost. Thus the way of its evolution would have been one of true progress. The various planes through which it would have to pass were to have been so many stages of growth and service. There would have been no sin. Evil would have been unknown to it. The pain and sorrow which are ever born of the soul's bondage to matter would have found no place. The dream of the Apocalyptic Seer would have been from the beginning a realised fact. The path was indeed strewn with the flowers of the Divine gentleness and love, for the soul had only to follow the path on which the Divine Light shone.

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That was the Mystery of the Kingdom of which Jesus spoke. He could not give it to the multitude who were ever in search for the phenomenal signs and wonders ; but He gave it to the little band who followed Him.

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#### ANSWERS TO CORRESPONDENTS.

*Soul and Spirit.* The difference between soul and spirit seems to present a difficulty to many of our readers. When these terms are spoken of concerning man, they do mean different things. Man himself is like a beautiful amulet with its various sections, each one more precious than the other. The outer man, or physical form, is only the outer case which contains the precious stone. The mind, or lower man, is only the inner case. The higher mind is the place where the gem is resting. The soul is the gem itself. But the spirit is not the gem in its form or colour : it is much more : it is its *Light*.

*The Spirit World and the Spiritual World.* The Spirit World is simply the disembodied state. All sorts and conditions of men and women are there, from the most depraved to the most pure. And when people speak of communion with that world, they mean that they are holding fellowship with some of the souls who have passed over.

But the Spiritual World is an entirely different thing. It does not relate to any special place, but rather to soul conditions. It will therefore be readily understood that a vast multitude of those in the Spirit World are not on the plane or state of spiritual realisation. The majority of men and women pass out of this life into the Spirit World in ignorance of the fact that there is any spiritual kingdom distinct from the Spirit World. This is what leads to such endless confusion in the communications that are received from nearly all those who desire to communicate after they have passed over. For very many of those who thus communicate know no more about the real Spiritual Kingdom than they knew when on the earth.

The Spiritual Kingdom is the kingdom or world of spiritual realisation within a man's soul. It is the experience by man within himself of the reality of the Spirit World. When he reaches that world of inward realisation he needeth not that any one should come as a trance medium between his soul and those spirits who are the Messengers of the Most High. It is his privilege and joy to live in their fellowship. For it is not necessary to be a medium, as that term has come to be understood, in order to reach that Angelic world. Mediumship, as generally understood, is not necessarily spiritual. Indeed, it is often otherwise. Mere gifts of psychometry, clairvoyance, and trance-mediumship do not indicate that the soul has realised the powers of the Spiritual World, or that it is even seeking for such realisation.

When the soul *knows* that its life is *in* that Spiritual World, it never seeks the mediumship of any one to help it, because it knows that such knowledge as may come to it through another may be of the same kingdom as the medium, and that no communication of the highest order is ever given by means of trance-mediumship.

*The Restitution.* The doctrine of "the restitution of all things" has often fascinated the minds of Western thinkers. It grew out of the desire of the soul of man to see realised by all, the Christ life and Spirit. But the Western interpretation of the soul's history was such that nothing but final loss to the vast multitude seemed to lie before the race. So that the doctrine came to be entertained by the few as a great hope. But the real meaning lies not there, but in the removal of the cause of the antagonism between the soul and God, between man and man, and between man and the animal kingdom. For in the true "Restitution" the whole planet is to share.

THE EDITOR.

## DID JESUS EAT FISH ?

**M**ANY of our readers are perplexed by the question as to whether fish may not be eaten, since many of the sayings and acts of Jesus seem clearly to teach that He gave fish to both His disciples and the multitude.

The passages where these incidents are narrated are not ordinary history. They are purely symbolical, and relate entirely to spiritual and Divine things. Their meanings have no connection with the habit of eating fish.

The first instance in which there is any direct reference to the question is the record which contains the call of the first disciples. They were said to be "Fishermen." When Jesus called them to be His disciples He said that they were henceforth to become "Fishers of Men." By that saying Jesus meant to imply that hitherto the disciples had not been on the planes of spiritual research and experience, but merely on the occult planes, so that they had failed, as yet, to arrive at the true spiritual meaning of things.

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The word "Fish" is itself occult. It is the sign in the Zodiac for "Mystery," or that which is hidden. It was always applied to whatever was of a deep nature; so that when the disciples were said to be "Fishermen," it was meant to imply that they were seekers after the deep things of the soul. But as they had not yet moved out of the plane of occultism and arrived at the plane of the Spirit, they were said to be "Fishermen of Galilee," because the symbolic meaning of "Galilee" is Mind, or the occult plane.

When therefore Jesus is said to have called the disciples to be "Fishers of Men," He is represented as inviting them to forsake the occult planes of research for the quest after Truth on the spiritual planes. And by becoming henceforth "Fishers of Men," they became seekers after the true knowledge of man as a spiritual being.

The next recorded incident is that of the miracle of "the loaves and fishes." But here again we have not an ordinary historical act of Jesus. He never used Divine power occultly. That would have been to degrade Divine Truth and His own Christhood. The Christs are never occultists. Miracles over Nature's forces prove nothing. They do not stamp Divinity upon the soul. Where they are the outcome of mere occultism, they generally show degradation of spiritual knowledge and power.

The meaning of the miracle, as it is called, is to be found in the salient fact that Jesus had to feed the multitude by means of the loaves of the senses, which are *five*; and that He could teach them only in a most limited way. For the senses are always the bread of life to all who are only on the occult and historical planes. By means of the senses are the multitudes fed. They cannot be approached from the spiritual planes, because they are unable to perceive the inner meaning of Divine things. That was why He always spake unto them in parables, for only the spiritual could thus discern the Truth; for it had to be guarded against the mere literalist and occultist. And therefore it is said that Jesus fed the multitude in the wilderness or unfruitful grounds of their religious experience, by means of the five barley loaves.

The two small fishes were the two occult truths which they most required to learn. These were always, *the importance of seeking for truth within the soul, and the fact that only in this way could the soul arrive at the true consciousness of its own Divine childhood.* These two small fishes, the initial truths of the Kingdom of God, were those He always strove to impress upon the multitude. And these were the first mysteries which the disciples had to learn on the spiritual plane.

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The next incident is that wherein Jesus is said to have eaten, after what has been called His resurrection, a piece of "broiled fish and honeycomb." But the narrative containing this incident was not a true record of what happened.

In its present form the incident was introduced by the compilers of the present records to give evidence of the materialisation of the body of Jesus. But it had no foundation, in fact, on the historic plane, though it had a basis of truth on the spiritual plane. It was simply a misstatement of the incident recorded in St. John's Gospel, where the disciples see Jesus after His Passing Over, and are invited by Him to dine.

That incident is one of the most profound as well as most beautiful of all those recorded about Jesus or His disciples. It was the Initiation of the six most intimate disciples into the new Kingdom of God.

When it is recorded that the disciples, led by Peter, once more went to fish ; that they toiled all night ; that they took nothing ; that at dawn they saw Jesus, and were advised by Him to cast the net on to the right side ; and that they then succeeded in their efforts—we must understand the story in an esoteric sense.

It was night with the disciples. They were absolutely in the dark as to the meaning of the events which had taken place. They went out "a-fishing" for the explanation. But they could not find it, because they were seeking on the wrong side of Truth—on the mere occult plane. There, no true exposition of the Sacred Mysteries is ever found. And so the disciples found everything shrouded in mystery. They were anxious to arrive at the Truth, but as yet had not understood the way to it.

It is in the midst of this difficult process that Jesus is said to have approached where they were, which means that the Truth was about to break upon them. His question whether they had succeeded in finding the Truth was the return to them of their own intuitive perception of spiritual things, which warned them that they were on the wrong plane of interpretation. And therefore, when they are said to have cast the net on the right side, it means that at last they had discovered their error, and now sought for the interpretation on the spiritual plane.

There they discovered Truth in its fulness, as it is indicated by the numbers 153 ; for these are the progres-sional numbers which form the sign of the soul who is passing from the occult plane to that of the spirit. It was there that the disciples came into the knowledge of who Jesus was. And His invitation to them to dine with Him meant for the disciples the New Vision of Truth that was about to be given them.

\*                    \*                    \*

The "fish" that was seen on the fire was a vision on the spiritual plane, and had nothing to do with the physical life. It was the sign of Mystery and its unfoldment. For as the "fish" meant that which was profound and occult, so the "fire" meant that which was spiritual and illuminative. And the Mystery to be unfolded to the disciples was the Divine Love.

\*                    \*                    \*

It will thus be seen how entirely without foundation is the constant affirmation that Jesus ate fish. The truth will some day be separated from the materialism in which it had to be preserved. Then it will be understood what He gave to the multitude and to His intimate disciples.

Then will it be seen how true the Gospel story bears out all we should have expected of Jesus, that He never did nor said anything which could possibly reflect upon the interpretation He gave of the doctrine of Divine Love.

Then also will it be seen how truly profound and beautiful are the sayings of Jesus when understood spiritually.

And then only will it be seen how the ignorant men and women in past ages perverted His beautiful teachings, and how very great is the need for a return to the spiritual interpretation of the Gospel records.

For such an exposition the people famish, and are as sheep without true shepherds to lead them into the "green pastures" and the "still waters" of the Divine.

J. TODD FERRIER.

## SPIRITUAL SHADOW AND SUBSTANCE.

**I**T would seem that even as a man's shadow may magnify his appearance to gigantic proportions, so the psychic consciousness, being in the magnetic or astral shadow-land, may be in the sphere of exaggeration. And many are they who, being ignorant and unwise and undeveloped spiritually, are yet in their cruder selfhood, mistake the great shadow in the clouds for their own little self; and so they are deluded by the illusion, and befooled by the phantom-light. They have developed themselves, by a determined process, psychically, but not at the same time and to an equal degree, spiritually, *i.e.*, in the way of the selfless or universal Love; and so, being uneven in their minds and unbalanced in their judgment, they are sure to suffer from all manner of exaggerated notions of their own great distinction. Indeed, all artistic temperaments are liable to this error, in so far as they seek inspiring influences more from the emotional or psychic degree than from the spiritual and rational. So do they bring forth exaggeration. So does their work often lack the sense of proportion. For the work of the psychic organism is not that of sound judgment. It is probably a far finer work than this; but it must do its own work, and not presume to do the work of the spirit.

The psychic consciousness is the last stronghold of the old selfhood, and when we have succeeded in driving him out of his fortress we shall set Mansoul free to serve the Blessed One; and then her works will only be beautiful. It is the plane on which the finest spirits are tried by the supreme fiery trial. In it is the last weapon the great trier of men has at his disposal. When it has failed to wound, then does the adversary withdraw and he troubles you no more.

JAMES MCBETH BAIN.

\* \* \*

“When the Christ in a man is awakened, he at once begins to suffer; for it were impossible for the child of God to live in a world of such limitations without suffering the pains of bondage.”

## WHERE GOD AND LOVE ARE NOT.

THE question of vivisection is a very wide one, and it embraces so many subjects connected with morals and science, that it is always impossible to touch upon more than a fringe of the subject. But perhaps the most important of all the questions involved is this:— *What is the influence on students who attend demonstrations where live animals, cats and dogs and rabbits, are cut open before the class to demonstrate some scientific theory?* There are very few who would not acknowledge that it is far, far better to make boys and girls humane and merciful men and women, with hearts as well as heads, than to make them learned and intellectual, but heartless and cruel.

I feel quite sure that few of my readers, though they may have read a good deal about vivisection and what it implies, can realise what are the sights [and sounds and scenes in the laboratories, with which young students of both sexes nowadays are familiarised. I know that this subject is an unpleasant one, and that most people shrink from even thinking about it; but it is absolutely necessary that the public should know, and judge with common sense and sound reasoning, of the methods used to educate those to whom the lives of the sick and the poor in our hospitals will be entrusted.

Vivisections before students take place daily. We enter with the other students, who merrily flock into the lecture-room, chatting and laughing. What do we see? A dog, strapped on its back on an operation board, with head fixed in a head-holder and tightly muzzled, so that he can no longer utter any sound, is brought into the lecture-room and put down on the table in front of the students. There are two wounds in the neck of the animal, and another fresh one, which is the result of a previous experiment in another room, on the intestine. The electrical battery is applied to nerves that have been laid bare. They are now stimulated in order to study the effect for half-an-hour, whilst the laboratory resounds with

laughter and applause from thoughtless students, who have been trained to look upon that living, sentient creature, fastened to its rack, as a mere piece of matter, suitable for experiments. They are taught to look upon a living animal, during their physiological lectures, in very much the same way as they look upon a chemical material or the physical apparatus during their lessons in chemistry and physics.

\*             \*             \*

Let us go into another laboratory. Here an eminent professor has just cut open the belly of a dog, a cat and a rabbit, and he now proceeds to cut out part of the intestine of the dog. Though ether is being administered now and then to the dog's muzzle by means of a few drops sprinkled on a cloth, the dog constantly comes to again and struggles. The professor puts part of the intestine in a mortar and proceeds to make a liquid of it, and then we see him inject the liquidized intestine into the same dog to study the effect. The lecturer jokingly remarks that the animal may struggle so much that the remaining parts of the intestine may fall out altogether. He therefore summons the assistant to help him to hold the dog.

\*             \*             \*

We enter another laboratory, one of the new laboratories of advanced physiology which are fitted with the very latest forms of apparatus and instruments for vivisection. There is a little silky poodle on the operation board, with its abdomen cut open. The demonstrator shows us a liquid which he says consists of diseased and degenerated nerve-matter, taken from a lunatic in one of our asylums. He tells us he is going to inject the substance into the dog to let us see the effect on the blood-pressure. The liquid taken from the lunatic is injected, and the students watch the result.

The day after we attend another lecture at the same laboratory. This time there is a big dog on the operation board, which has been cut and mutilated to such an extent that one can scarcely believe it is a living creature. Skin, muscles and ribs have been removed, and we see the naked lungs rise and fall.

The animal would die, if a pump blowing air into a hole cut into the windpipe were not working incessantly. *Curare*, the drug which Tennyson called hellish, and which paralyzes all motion whilst it leaves sensation intact, has been injected. Nerves are cut and stimulated, and the effects on the pressure of the blood are recorded. When *Curare* has been used, *and it is being used daily in experiments like this one throughout England*, it is impossible to tell whether the animal is unconscious or not. If an anæsthetic has been given in addition to *Curare*, and the animal comes to, no man, he may be the cleverest anæsthetist alive, can tell if the animal feels or not, for all the signs—struggles, cries, movements and so on—are suppressed. The animal is like a corpse, motionless, but yet living, feeling and *suffering* the most intense agony.

LEISA K. SCHARTAU.

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“ Whatever is morally wrong can never be shown to be morally correct, for the foundation of life and life’s actions must be moral, otherwise order ceases and chaos reigns. That vivisection is a direct violation of moral sentiment, and an outrage upon the fundamental laws of our being, no one will doubt who thinks deeply enough, and towards the universal. When, therefore, science acts in such a way as to violate the moral laws of man’s nature, it is no longer true science, which must ever be, the friend of all nature.”

\* \* \*

Whene’er a noble deed is wrought,  
 Whene’er is spoken a noble thought,  
 Our hearts in glad surprise, to higher levels rise.

The tidal wave of deeper souls  
 Into our inmost being rolls,  
 And lifts us unawares, out of all meaner cares.

Honour to those whose words or deeds  
 Thus help us in our daily needs,  
 And by their overflow, raise us from what is low.

LONGFELLOW.

THE UNIVERSAL NECESSITY OF THE  
SABBATH.

**I**T is highly important that we possess in our minds a fundamental reason for our actions. We find ourselves born into a world full of customs, some of which—although now firmly rooted—had their origin in some trivial circumstance or some false or superstitious idea. Because a thing is ancient it is not necessarily honourable.

The Sabbath is an exceedingly ancient institution. Let us see if it is founded on the unalterable laws of God and the inviolable necessities of existence.

“Sabbath” is a Hebrew word derived from *shabath*—“to rest.” The generally-accepted meaning of “rest,” however, requires to be qualified. A contributor to the “Encyclopædia Britannica” says that the word cannot be translated “day of rest” as the root has nothing to do with resting in the sense of enjoying repose. It means “to put an end to,” or, “come to an end.” This is important. It means the end of one kind of activity and the beginning of another.

The Sabbath is essentially a day, or state, when we put an end to our outward activities and give freedom to the interior activities of heart and mind, looking for fresh guidance to our wise and loving Father, who is the Way, the Truth, and the Life.

Times of prayer and meditation are absolutely essential. All life flows from within outwards, and to neglect to commune with our wise and understanding Father is to cut off the source of supply. Much of our growing is while we wait.

We must not forget the tremendous importance of this inner growth; for it is the building up and the consolidation of our eternal being, and, without it, outward activities are a futile show. The Sabbath of the Mind *shall be meat for us—shall be life and power for us.*

Withdraw the periodical rest, and there occurs a deterioration in quality. This is seen throughout: in the

human, in the sub-human, in the vegetable, and in the physical world; and the law applies even in the case of manufactured articles. It is well-known to mechanics that such a tool as a chisel, if used continuously, loses its quality of hardness and has to be laid aside until "rested." The year has its sabbath in the autumn, when the outward show of leaf, flower and fruit is interrupted, and power is directed within—in trunk and bulb and root—where substance is being stored up for the next spring's burst of new life. Agriculturists allow their land to lie fallow every few years, as better crops are thereby produced. Horses do better work if allowed to rest one day in seven.

Our first and last business in life is *the development of the soul*, and there are, therefore, other reasons for the Sabbath of grave significance. One phase of our duty to our neighbour is the improvement of the Race. Indeed, we shall hardly go wrong if we say the training of children comprises one half of the duty of man. Many fathers leave home early and return from work late, and at both ends of the day their little ones are asleep. The sabbath is almost their only opportunity of doing their duty to the coming generation, and making the environment of home—so important in the education of young children—what it should be, an atmosphere of moral robustness.

In the building of a house, the plan has to be constantly referred to. In the building of such a fine and delicate and intricate thing as the human soul—with its foundation of knowledge, its ground-floor of reason, and its upper stories of moral perception and spiritual love—a Building that is to endure for ever, and is destined to grace and ornament the light and peace of heaven—it will not be too frequent to refer to the Great Architect's plan (which is kept stored in our educated conscience) once a week, check off that which has been built, and learn the details of design for the next week's building.

The person who looks upon Sunday as a wasted day, because he cannot go down town to business, is like a half-built structure stopped for lack of funds, a waste of

substance—and a bad debt to society. Man cannot live by bread alone, nor by buying and selling alone, nor by housework alone, nor by preaching alone. All sides of the house must be built up.

To state the matter briefly and practically. The Sabbath is a day for instruction in such moral or spiritual or divine subjects as will help us to purify and consolidate the principles by which we live, and to formulate new ones. Thus, also, it is a day of rest from our regular work for the sake of work. It is also a day when we may engage in the exercise of pure love toward our neighbour, without any taint of the greed of personal gain—so hard for many to keep free from during the remainder of the week.

Our Maker allows us such a free hand that life becomes what we make it, and we only see what we wish to see. But, on the Sabbath, we are recalled to the acknowledgement of our spiritual character; we are reminded that man is a spirit, and that if he would live for ever, he must feed on spiritual food, breathe spiritual air, and become a vigorous and robust child of God—vigorous and robust all along the line, from inmost adoration to outmost handiwork.

Thus we see that the law of the Sabbath is fundamental and universal; and that it is as necessary for the production of buttercups in the spring of the year as it is for the production of perfect men in the heavenly spring of the greater cycle of human life.

GORDON WORMALD.

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“Come out of the world : come above it :  
 Up over its crosses and graves,  
 Though the green earth be fair and we love it,  
 We must love as masters, not slaves.  
 Come up where the dust never rises—  
 But only the perfume of flowers,  
 And your life shall be glad with surprises  
 Of beautiful hours.”

ELLA WILCOX.

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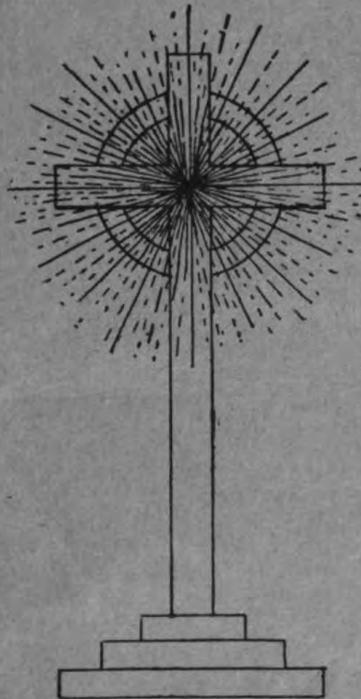
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# THE HERALD OF THE CROSS.



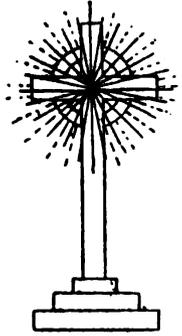
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## THE HERALD OF THE CROSS.

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Vol I.

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### THE SAYINGS OF JESUS.

*O ye Immortals, who are the world's poor!—Blessed are ye! Your portion is the Father's Kingdom.*

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*O ye Immortals, whose mourning has been long!—Be ye comforted.*

---

*O ye Immortals, who are the earth's meek ones!—Your portion is the Father's inheritance.*

---

*O ye Immortals, who hunger and thirst for the revealing of your Father!—Be ye filled with the Righteousness of God.*

---

*O ye Immortals, who alone are truly merciful because of the love of the Adonai which is in you!—Let that mercy be made manifest.*

---

*O ye Immortals, whose mind and heart are pure! Who know within yourselves the Vision of the Adonai!—The way is now open for your return to that Celestial Vision.*

---

*O ye Immortals, whose mission to earth was for the restoration of harmony in all its Kingdoms!—Rejoice! For the day of your return draweth near.*

## THE NEW INTERPRETATION.

## II.

## THE CHRISTIAN PASSOVER.

*“ Thus saith the Adonai unto His Servant—  
Write the things which thou seest ;  
For the Daystar is rising in the East :  
The Night shall no longer prevail :  
The Light breaketh on the Eastern lands ;  
Its Glory travelleth to the setting of the stars.”*

THE Festival of the Christian Church which is associated with the Jewish Passover is the Death of Jesus. As the Jews associated their deliverance from Egypt with the sacred mystery of the Passover, so the Christian has associated the death of Jesus with the deliverance or redemption of the soul. The annual return of the supposed event is held as the time to re-emphasize the necessity for the death of Jesus as a sacrifice for sin. The doctrine of physical life thus sacrificed in order to meet the demands of the Eternal Justice of the Infinite Wisdom and Love, is reiterated. That doctrine is presented to the mind as one of supreme importance for the race to believe and understand, since upon that belief and understanding the redemption of the soul depends. And the death of Jesus for man is shown to have been an expression of the Divine Love for the race. Yet the Festival, which should be one of great joy because of the supposed benefit accruing to the race, is made one of the saddest in the services of the Church. For the day upon which Jesus is supposed to have given Himself for the race is the day on which the Church insists on mourning because of that death. Its supposed holy place is clothed in sackcloth in token of the people's sorrow. The lights of the Altar are almost extinguished to indicate the terrible darkness which is said to have overtaken the world at the death of Jesus. And thus the entire idea associated with the supreme event in the Redemption of the human race, instead of being the occasion of great rejoicing because of the blessing that

must follow such an event, is made the occasion of regret and sorrow. The Jews are blamed for seeking His death, Judas is viewed as the Son of Perdition for betraying Him to the Sanhedrim, Pilate is held up to scorn for condemning Him, and the Romans are accounted His murderers. And thus the Festival is surrounded with the thoughts of hatred, betrayal, injustice, and murder rather than those of the Divine Wisdom and Love.

\* \* \*

Now all this must seem strange to an outside observer. The glaring contradictions must appear as irreconcilable. For such an observer must wonder why people should mourn over an event which is supposed to have wrought them such good. For are not all great national deliverances made the occasion of rejoicing, even though such deliverances may have cost the Nation great treasure in lives? Does not the world rejoice when men lay down their lives for their Nation, even if it be in an unjust and unrighteous cause, and only for some empty material glory? Does not the Church itself canonise in spirit, if not in letter, all those who have been martyrs for the sake of Truth as they apprehended it? In the whole history of the human race has not the one who sought to become a Saviour of the people been crowned as one sent from God, whose life and death were the outcome of his great love for his race? Yet in this respect Jesus stands alone. In the history of the soul there has never been an event so misunderstood and misinterpreted as the life and death of Jesus. And it is in that misunderstanding that all the strange contradictions may be found to have originated. And in its misinterpretation there lie the whole of the amazing contradictions between the theories which have been built up on it, and the realisation of true Redemption by the Soul of the race. For if Jesus gave Himself as a physical sacrifice to meet certain demands of the Infinite Justice which stood between the soul and its redemption, and if the Divine Wisdom and Love were

so well pleased by that act as to acclaim Jesus THE SON OF GOD, then the redemption of the soul must now be an accomplished fact. But as Redemption is a spiritual experience by means of which the soul comes into conscious fellowship with the Divine Wisdom and Love, then *the whole world ought to be now in that condition.* But as the race remains very largely on the lower planes of experience after nearly nineteen centuries of conditions supposed to be the outcome of that redemption, there must be some mistake between the idea that Jesus redeemed the race by His death and the application of that redemption to the soul. For it is an altogether irreconcilable thought that Jesus could have died to effect by His death the redemption of the race, that that was the method by which alone it could be accomplished, that the Divine Wisdom and Love demanded such a physical sacrifice, and yet that that redemption should have proved nothing but an empty dream and vain promise never to be fulfilled. We are therefore led by the logic of stern facts to seek for some other interpretation of the life and death of Jesus than that of a physical sacrifice for sin in order to effect the redemption of the race.

\* \* \*

The coming of Jesus to this world was not for the purpose of offering Himself as a physical sacrifice to the Divine Wisdom and Love. As He Himself said, *He came to seek and to save the lost.* He came unto His own that they might learn from Him the way back to the Father. He came in order that by means of His Christhood He might show them the way back to that Father. These were the chief objects of His mission to earth. Time after time it is recorded in the Gospel stories that He only came to seek out the lost. His teachings were all given in that same strain. He came to gather out of this world all those whom the Father had given Him in another world, but who had been lost for a time. These He called His "sheep." There were other sheep also which were not of His fold, but whom He had also to call

through the calling of his own. Of these sheep He did not lose any but the son of perdition.

To bring these sheep back to the Father He came to this planet. He had glory with the Father before this world as a system was created, but which He had laid aside in order to come to this world to seek His own. Those who were His own did not belong to this world, but were of His own system. They were in this world as if they belonged to it, but they never were of the world. They were the Sons of God who fell into material existence ages ago, as is recorded in the book of Genesis, when they were endeavouring to help the children of this planet to realise their own spiritual being; and ever since then they had been on this planet as its prophets, teachers and saviours.

The Jews had appropriated the idea, and called themselves the sons of God. They strove for the mastery over all other peoples dominated by this sacred thought, and in the doing so they degraded to the dust one of the most sacred truths. For the sons of God were those who never sought personally or nationally to rule over and dominate other souls and peoples. They always were the meek of the earth—those to whom ambition, as understood by the world, appealed in vain. They were always those souls who stood out conspicuously as the world's peace-makers. They were the souls who could endure for righteousness sake, because they knew in themselves that to be righteous was more than all the world could give them. They were the souls whose hearts were pure in intention, though they were often overcome by the environment in which they were placed. They were the souls who were able to write and speak of the Adonai as one whom they had seen and known. They were called THE SONS OF GOD.

\* \* \*

The coming of Jesus to this world was to seek out these souls, and lead them back to the consciousness of the past glory which they had shared with Him in their own system. He came as the Father's envoy to call them

back to that life, the memory of which they had lost through their dwelling in the tents of sin, *i.e.* bodies of flesh. To this end was all His teaching directed. His parables were largely given for this purpose, so that only those who were of His own system might be able to understand their meaning. His own were to have the Mysteries interpreted to them; the multitude were not to know them. He spake to the multitude in parables that they might not apprehend the spiritual significance of His meanings, and degrade these as they had done all the teachings of Moses and the prophets. But all in the multitude who were of His own system, though not quite comprehending His meaning, were drawn to Him to follow His teaching with their hearts. And thus He gathered around Him a few of His own, and to these He communicated the Father's message.

But even these did not recognise who He was. They felt their kinship to Him, but could not define it. They were drawn to follow Him, though they could not tell why. They were always happy in His fellowship, and loved to hear from Him of the Father, though their lower mind could not grasp the full significance of all He said. It was an incident of this kind which called forth from him the rebuke to Phillip: "Have I been so long time with thee, and yet dost thou not know Me, Phillip?" They were always wondering who He was and whence He came, but dare not ask for fear of seeming to doubt what He told them. But He never told them who He was, except on the occasion when it is recorded that Peter affirmed that He was the Christ—the Son of the Living God. But that incident was not in the original story of His life, as told either by Matthew or His beloved disciple. Nor was it ever affirmed by Peter. It was an incident in the "upper room," when the Master was telling them of His approaching death by the hands of the Jews, because of His teaching concerning their own blindness and hypocrisy. He had then to unfold certain of the Mysteries of which He had never spoken to them till that hour. These Mysteries concerned themselves. It was then that the

beautiful Beatitudes which preface this article were given. For these precious gems of celestial worth were not given to the miscellaneous multitude, who would have trampled them as pearls underfoot—just what has been done since they were given to the world in a material setting. It was in the giving of these to the disciples that the Master revealed who He was, and for what purposes He had come into this world. The affirmation given in the Gospel record was never uttered by any of His disciples, but was put there by the compilers as a testimony of His Christhood, which all the disciples, except the son of perdition, recognised. And the statement was attributed to Peter, because the word *Petros* stands for Hermes or the rock of the higher understanding, by which the soul recognises truth. This is what is meant by the affirmation. All the details are only so much setting of the precious truth to preserve it from being materialised.

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That being the purpose of Jesus visiting this world, the story built up on His death must be a mistake. For though He did say that He was laying down His life for His own, and that He had received power from the Father by which He could lay it down and take it up again, *He never once referred to His dying for the race in order to secure its redemption from any obstacle which the Father had placed in the way of their return.* But He always spoke of Himself as the revelation of the Father's love for the whole world, and made the cultivation of that love the bond of all true discipleship to Himself, and the way to the Father. He told His disciples plainly that they could have no real part with Him in the work of the Father unless they loved even as He loved them. He even warned them against supposing they could be members of the Father's household, and at the same time be servers of men. Nay, He even told them that to be worthy of such a relationship they must show by their love for one another that they were the children of God, and that *no one could have any right to such a relationship*

*unless he was prepared to leave all earthly things and earthly ambitions, and follow Him.*

All such teachings are opposed to the interpretation that by His death Jesus secured in some mysterious way the deliverance of the human race from a mysterious situation. They show that the purpose for which He came was to gather out of this planet His own—those who belonged to His system on the Celestial planes. They reveal that purpose in all the profound teaching which was attributed to Him by the leaders and teachers of the Jews, who, unable to understand Him or His message sought His death in order to get freed from His presence. They are the testimony to the higher meanings of His life, attributed by His disciples to His visit to this planet, and which may be found embedded, like jewels in some earthly ware, in those wonderful SAYINGS of His in the Upper Room which the record of St. John has preserved for us. Of these SAYINGS none are more profound than those presented in the form of an Intercessory Prayer (St. John xvii) to preserve them from the degrading hands of religious materialists. And these SAYINGS are the basis of all the Gospel records. Whatever more was written was added after these SAYINGS had been given to the world. The Gospel according to these is a very different message to the Gospel given by the Churches. Indeed, the Gospel of these SAYINGS has never been fully proclaimed. It was early repudiated by those self-seeking souls who joined themselves to the Brotherhood at Jerusalem, but who would have an outward kingdom to which the kingdoms of the world should pay tribute. To have accepted such a Gospel as the basis and circumference of such a kingdom would have made it impossible on this world at that time, so THESE SOULS BUILT UP A KINGDOM IN THE NAME OF JESUS UPON THE JEWISH IDEA OF ATONEMENT AND THUS DECEIVED THE WHOLE WORLD BOTH AS TO THE TEACHING OF JESUS AND THE PURPOSE FOR WHICH HE HAD COME INTO THE WORLD.

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These teachings of Jesus could have had no reference to the children of this planet if the SAYINGS attributed to Him are true—and no one who understands them in their celestial meanings will for one moment doubt their truth. For He distinctly speaks of two folds under one shepherd, the latter fold to be gathered in after He had gathered together His own, and led them back to the sheepfold or system whence they came. He was the Good Shepherd seeking His own sheep. They knew His voice, though they did not quite understand all His meanings, and they were able to follow Him when they were not ensnared by the hierling into believing that he was the Shepherd, nor misled as to the true sheepfold. The way into His fold was narrow, and few found it. The way into other folds was wide, and many were they who found their way thither. The sheep were counselled to beware of wolves who came unto them in the adornment of the true sheep, as they came for evil purposes ; and to keep close to their own shepherd lest they were deceived by false appearances. The Good Shepherd was Himself, and the sheep were those who heard His voice and responded to it. These were the souls whom the Father had given Him, and *who already knew* Him. They could only have gained this knowledge elsewhere since they had not yet come to recognise Him here. He came unto His own, seeking them amid the wilderness of mere material existence as the Good Shepherd, even as the earthly shepherd seeks the sheep lost from the fold. And He would seek in that wilderness through the ages, even until the hour when the sheep must return to the Father. And to accomplish so much it would be necessary for Him to lay down His life for His sheep. He had come to lay it down.

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The laying down of His life could not have meant to die. To have done so would have been nothing more than what every human life had to do in order to pass into the spirit world. So that His words must have a

meaning which has not yet been apprehended by the Christian. His saying concerning laying down His life was misunderstood in the Brotherhood by those who sought after the outward manifestation of the Kingdom of God in the world, and so they laid hold of the idea that He meant His death; and it was not difficult for men and women of Jewish training to associate that event with the Jewish Atonement. And it only required one of great rabbinical learning to come along and work up the idea into a philosophy founded upon the Jewish sacrificial system in order to carry the Jewish mind along with it, and establish a new religion founded upon the death of Jesus. And it was this that was done. The whole teaching of the SAYINGS of Jesus are in direct antagonism to that teaching upon which the Christian Church was founded. For the SAYINGS of Jesus were sacredly guarded by His most intimate disciples, and were only spoken of by them one to another, till long after the epistles of Paul were circulated as letters to the Churches. And it was the publication of these epistles as authentic records of the meaning of the life and death of Jesus which at last necessitated the making known publicly of the SAYINGS of Jesus with a brief sketch of His life. And the Gospel records as we have them to-day were not the work of any of the immediate disciples of Jesus, but were compiled by occultists about the year 120 in order to set Jesus off as the *only* Son of God, who had been given up by the Father for the redemption of the world. And in this way the whole purpose of the life of Jesus has been frustrated. His own sheep have never had a real chance since those times of hearing His voice, because of the degradation of His beautiful meanings by the materialising religionists who followed Him.

But the day is near in which these teachings shall once more be given to the sheep of His own system, and through them to the other fold, that those who may believe in that Way of Life may arise out of this planet to join that Celestial Band. For *this* purpose He died, not once in Judea so long ago, but in every age since

then. He had often been on this planet before He came as the Christ. These visits as well as those since His days of the Christhood we will record as the occasion requires. And the meaning of all His visits to this planet may be summed up in these words of His own as recorded by St. John : "The work which Thou gavest me to do, I have accomplished in Thy Name." And that work was to unfold the sacred Mysteries of the Celestial spheres to the Celestial children of the Father who were now dwellers on this planet ; to interpret for the children of the planet the Mysteries concerning their own soul-creation ; to declare the depth of the Divine Love and Wisdom in all the purpose of creation ; to show the world which had gone so far astray how unflinching was that goodness and love which once it had forgotten ; to point out the way of return of the Celestials to their own sphere, and the possibility of the children of this world lifting themselves up to that state of Divine Being ; to proclaim the Redemption of those spirits in the animal prison-houses who had foolishly sunk into the hells through their love of existence , and to redeem these spirits back to the life of purity, goodness and love.

These were the objects of His manifold mission. And these He has had to accomplish by laying down His life, even unto the depths of the hells.

J. TODD FERRIER.

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My soul shall not be taken in their snare,  
 To change her *inward surety* for their doubt,  
 Muffled from sight in formal robes of proof.  
 While she can only feel herself through THEE,  
 I fear not THY withdrawal ; more I fear,  
 Seeing, to know THEE not,—hoodwinked with dreams  
 Of signs and wonders,—while, unnoticed, THOU  
 Walking Thy garden still, commun'st with men,  
 Missed in the common place of Miracle.

LOWELL.

THE HERALD OF THE CROSS.  
IN THE SILENCE.

. . . . .  
" Within the veil of thy deep sanctity,  
The Soul is one with Truth and Deity.  
It sees no more of discord or of strife,  
Of complex being, or imperfect life—  
Only the silence, still and calm and deep,  
Eternal stillness, peaceful rest and sleep.

The peace of God, the love of Christ, is here.  
Ye souls of little faith and trembling fear,  
Cast off your burdens, let them fall away.  
Enter the bliss of this eternal day.  
Find ye at last the long-sought home of peace.  
Rejoice! Herein the soul shall find release.

Freedom and peace are one. Tell all the earth  
The soul hath found a higher, freer birth—  
A life Divine, all free from care and sin,  
Waiting to be revealed: this life within.  
Let it shine forth, O Man! No longer hide  
The beauty of thy heaven-sent spirit-bride.

Great souls that know the Silence, let them speak,  
Calming the strife and comforting the weak.  
Spirit of Peace and Love, Oh send them forth,  
To spread the tidings far as South from North,  
Far as the sun's rays shine to banish night,  
Transmuting darkness into radiant light!

. . . . .  
O Wondrous Love that dwells within the soul!  
O gentle Rest and Peace! O perfect Whole!  
God! Thou are here in truth. We know Thee now.  
Thou shinest forth on every brother's brow.  
Within the soul we may commune with Thee,  
And know Thy Love, Thy Truth, Thy Liberty!"

ANITA TRUEMAN.

## THE INTERNATIONAL MEDICAL ANTI-VIVISECTION ASSOCIATION.

**M**ANY opponents of vivisection cannot entirely emancipate themselves from the idea that vivisection one day may bring humanity some wonderful "cure," or science some invaluable "fact." They are half-hearted in their moral convictions and try to coerce themselves into a brave and self-denying attitude before the tempting fruits of vivisection which they fear will one day be spread before them.

But there are other "anti-vivisectionists"—the whole-hearted ones—who *know* that the fruits of cruelty, of intense selfishness, of even "scientific" transgression of the spiritual laws that guard the evolution of the soul, can be nought but evil. To them the failure of vivisection is a fact, an unalterable and just moral verity, long before it is proved to the outer man by statistics and intelligent reasoning.

These will hail with satisfaction the formation of an association of medical opponents of vivisection for the purpose of teaching the layman, whose fear of cancer or consumption is greater than his morals, that the sacrificial methods of the vivisectional laboratory have been of no avail, and that the interests of the healing art as well as of science will be best served by the abolition of vivisection.

"The International Medical Anti-Vivisection Association" has only begun its work which, for the present, necessarily consists exclusively in finding members. About fifty members of the medical profession in England have already given their names for membership, and over twenty in France. The *raison d'être* of the Association is laid down in the preliminary circular which is now being sent to medical men and women in the following words:—

"The importance of making the opinions of medical anti-vivisectionists more widely known, and of emphasizing their views on the uselessness of the practice, is becoming greater as this

question is gradually being recognised by the more enlightened section of the community as one concerned with far-reaching social, educational, and sanitary conditions. Without laying undue stress on arguments of utility or inutility where principles of moral gravity are on trial, it cannot but be admitted that more should be done in the future to meet vivisectors on their own ground, and to demonstrate that a practice which disregards moral laws of development cannot be productive of scientific or hygienic good."

And the objects of the Association are formulated thus:

1. To unite the numerous medical men and women in different countries who disapprove of experiments on living animals into one organisation, which, by united work and the influence of its opinions, can become a powerful agent for the suppression of such experiments.
2. To protest against the claims of advocates of vivisection that the practice is indispensable for the advancement of physiological science and of medicine.
3. To spread knowledge of the intellectual errors in vivisection as a method of physiological enquiry, and of the uselessness of animal experimentation for the purpose of serving the art of healing, and of prolonging and saving human life, and also to expose the contradictions, mistakes, and failures in the various branches of vivisectional research and results, and to bring the names and work of notable scientific opponents of vivisection before the public, and to effect this by being instrumental in the production and distribution of literature on these subjects and the organisation of lectures.
4. To encourage biological research not connected with vivisection, and all scientific pursuits which are free from the taint of animal experimentation of a painful and violating kind, and likely to lead to new discoveries, helpful in the alleviation of suffering and extermination of disease, or conducive to a higher and more sympathetic understanding of the laws that govern the manifestations of life.
5. To endeavour to raise funds which would enable the Association in the future to offer prizes and institute scholarships for research work manifestly independent of such animal experimentation and in accordance with true scientific progress and the aims of the Association, thereby offering to students of physiology and of medicine special facility for taking up scientific investigation far in advance of the crude methods of the vivisectional laboratory.

The Association shall first and foremost work within its own sphere of activity as indicated above, and, whilst inviting the co-operation of other anti-vivisection societies, will not from the nature of its organisation interfere with the work or tactics of such societies, and it will seek at all times to advocate its ideas in an openminded, fair, and temperate manner.

The possibilities of influence and work which are open to the new Association cannot be enumerated in a short programme. Who can measure to what extent the medical profession may become imbued with the principles which now actuate the small minority? Medical errors in the past have been many, and each century laughs at the mistaken drug-philosophy and superstitions of its predecessor. The intellectual errors in vivisectional research are flagrant; the dangers of its "cures" have not only been demonstrated in theory.

Progress and development of the healing art mark the advocacy of natural means of restoring health, and of preventing the results of transgression of physical laws of well-being which we call disease, and even the most selfish of the selfish would-be reapers of the harvest of vivisection may yet have to turn to the medical anti-vivisection association for freedom from pain and hopes for the future.

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## THE MARTYRS OF SCIENCE.

Poor martyred beasts ! not vain your anguished cries.  
 Though now on sacrificial altar laid,  
 Be sure your moans shall penetrate the skies ;  
 Your blood shall be repaid.

The Secrets of your being 'neath the knife  
 Are bared in sacrilege by hands profane ;  
 Yet He who gave to all the gift of life  
 Will not forget His slain.

FLORENCE M. CLOSE.

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" In vain he lifteth up the eye of his heart to behold his God, who is not first rightly advised to behold himself. First, thou must see the visible things of thyself, before thou canst be prepared to know the invisible things of God : for if thou canst not apprehend the things within thee, thou canst not comprehend the things above thee."—*Hugo*.

## WISDOM FROM THE ANCIENTS.

These I would teach, and by right reason bring  
 To think of death as but an idle thing.  
 Why thus affrighted at an empty name,  
 A dream of darkness and fictitious flame?  
 Vain themes of wit, which but in poems pass,  
 And fables of a world that never was!  
 What feels the body when the soul expires,  
 By time corrupted, or consumed by fires;  
 Nor dies the spirit, but new life repeats  
 In other forms, and only changes seats.

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The soul is still the same, the figure only lost:  
 And, as the softened wax new seal receives,  
 This face assumes, and that impression leaves;  
 Now called by one, now by another name;  
 The form is only changed, the wax is still the same:  
 So death, so called, can but the form deface.  
 The immortal soul flies out in empty space  
 To seek her future in some other place.  
 Then let not piety be put to flight,  
 To please the taste of glutton appetite;  
 But suffer inmate souls secure to dwell,  
 Lest from their seats your parent you expel;  
 With rabid hunger feed upon your kind,  
 Or from a beast dislodge a brother's mind.

PYTHAGORAS.

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“Numbers speak about “going to Heaven” and “being with the angels” after death, who eat the flesh of murdered animals, drink liquor, use tobacco, talk scandal, feel hatred, malice and revenge; but the “angels in Heaven” are angels because they have outgrown these earthly, undeveloped elements, and now partake of pure, spiritual diet and feel love and exercise wisdom; and until the unprogressed do likewise they cannot enter the heavenly state of being.—LUCY A MALLORY.

## EDITORIAL NOTES.

THE  
CHRISTIANS'  
PASSOVER.

The Christian Festival celebrated every year, known as Good Friday, is the corresponding event in Christianity to the Jewish Passover. That Festival was instituted in order to commemorate the tragedy of Golgotha, when Jesus was put to death. It was the outcome of the growth of the idea that Jesus had offered Himself in death for the redemption of the human race. It grew out of the desire on the part of those who formed the Early Church to perpetuate the event. That Church had grown up side by side with the Brotherhood of those who had personally known and followed Jesus, as a rival institution which sought for an outward kingdom founded upon the name of Jesus. It had rejected the Teachings of the Brotherhood as too profound to be popular, and far too spiritual to be of real practical value in winning the world to the Cause of Jesus; and in the place of these Teachings it seized upon the idea of founding the new religion upon the death of Jesus by giving to it the meaning which the Rabbi had attached to the Passover, viz., an atoning sacrifice.

It had long before decided that the ideals set up by the Brotherhood were too high; for these ideals demanded the full surrender of one's all. These ideals were the SAYINGS of Jesus concerning the basis of His Celestial Kingdom, to which He invited all who felt themselves drawn by the Father. That Kingdom was not of this world. It neither partook of the kingdoms of this world nor of the nature of these kingdoms. His Kingdom was not even to be on this world. What was to be established here as the result of His visit was to be the Kingdom of God. That was not to be anything visible and earthly, but the rule of God in the soul of the race; and the Kingdom of Jesus was not that Kingdom, but the Kingdom which He had received from the Father long ere this world was created. That was the Kingdom to which He called all those who could understand His meanings. That Kingdom He had left for the purpose of carrying out His Father's Mission to earth. He had come unto His own Celestial Spirits who ages before had come down to this world to try and help the fallen Planet and its children; who did much to draw them out of a life of matter, but who themselves were ensnared by the angels of darkness who came to work havoc on this world, into

taking the forms of matter, and who thus became the lost Sons of God. These had been the members of His own system. They had been absent for many ages, because, having fallen into materiality, they had to find their own redemption from it ere they could become the helpers of the earth-born souls. So that the Kingdom of Jesus did not have any place on the earth. It was a Celestial Kingdom, which had been in being for ages before He came to this Planet; which was going on during His absence; and to which He would return when He had found all His own members of that Kingdom who were on this world.

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THE METHODS  
OF  
MATERIALIZING  
SPIRITS.

The idea that the Kingdom of Jesus was a new thing to be established on the earth was the result of a misinterpretation. The coming of Jesus into this world had been announced in the Celestial spheres, and from them conveyed to the Spiritual spheres. These latter spheres are those to which all the earth-born souls go after they have completed their Regeneration. And these spheres are the intermediaries between the Celestial spheres and those of the spirit-world, unto which all souls go when they finish their various earth-lives. When it was announced in the Celestial spheres that THE SIGN OF THE CROSS was about to once more visit the world as a Redeemer, in order to gather out of the earth those of His own system who had been present on the Planet as its Prophets and Teachers, the Spiritual spheres had it conveyed to them, and through them it was given to the spirit-world.

That latter world was at that time in a state of active hostility to God. Spirits were there who had had to do with the fall of the Planet into conditions of matter. And these spirits knew the Sign of the Cross, for they had often been entreated by Him to change their intention and ambition, and return unto the Father. When these heard that He was once more to visit this world, they set about to make His visit of none effect. Many of them became incarnate for that purpose. And these became His most bitter opponents. They were the men and women who were ever plotting against Him and His work. They occupied the chief religious positions. One betrayed Him; one condemned Him when before the Sanhedrim; one handed him over to the Jews to be crucified. Many of them were amongst those who at first professed to

follow Him, but who were only wolves seeking for the occasion to devour Him. Even His little circle of friends were not all true to Him ; for one of these spirits had entered the fold in order to ascertain His purpose on the earth, and to frustrate that purpose if possible. That same one had once belonged to His own system ; but, loving the power to rule others for his own ends, and such a love being antagonistic to that of the Celestial spheres, he chose to leave those spheres rather than cherish the Love of the Adonai. Enraged that he could not carry his self-love into the system of the Sign of the Cross, he left to seek a kingdom on this Planet. Here he found many kindred spirits who had come to the Planet seeking a like rule. To these he joined himself, and many became his subjects.

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THE SON OF  
PERDITION.

Those were the days when this world was rent and torn asunder by the descent of the Planet into a state of existence. And all through the ages that same spirit has sought for earthly pre-eminence. It was the love of rule that led him to found a kingdom when the Sons of God were deceived by him into believing that they might be best able to accomplish the redemption from matter of the Planet's children if they themselves assumed material forms. For by this means he hoped to detain them on this Planet. It was love of rule that made him seek for a kingdom in a strange land when he went out from Ur of the Chaldees. For, though it is recorded that Abraham went out from Ur of the Chaldees, that was only a wrong name given to the spirit to whom we refer. For the real Abraham stood for the Planet-God, and Isaac for the Planet-Soul. It was the same love of rule which led him to associate himself with the Children of Israel when they were in need of a leader, and to found the dynasty of the Jewish nation. And it was the same self-love which led him to become the betrayer of Jesus. He became the Man of Sin described in the Apocalypse, by his persistent persecution of Jesus through the destruction of the meanings of His life and death. For when it is said that Judas hanged himself, we are not to understand the term literally, but symbolically ; for Judas did not hang himself as we would understand the act, but he strangled his better nature, in order to accomplish his fell design.

When the Christian Church was founded by those who wanted an outward kingdom, Judas reappeared in their midst under another guise. He became the ruler of the first Christian assembly under the assumed name of Matthias. The whole story about the selection of Matthias to fill the place of Judas was a blind introduced by the Christian Occultists. These writers were responsible for the whole of the first portion of the Acts of the Apostles; the second portion, from the conversion of Paul, was written by the later Paulites; and the two portions were joined together by those who compiled the Gospel narratives in their present form.

When Judas as Matthias joined the Church at Jerusalem he held himself aloof from all those Brethren who had known him as the betrayer of the Master. That cruel event was not done in public as is recorded, but was in private; for the Jews and Leaders did not require to have Jesus pointed out to them—they knew Him well. Nor was the betrayal the mere selling of Jesus for thirty pieces of silver. The real betrayal was the act by which Judas revealed to the chief Scribes how Jesus was to be betrayed into saying that He was the Son of God. For that was the count on which the Jews condemned Him. It was for that purpose that Judas asked Him why He would not tell the world who He was; though the occultists said that there was another Judas in the circle who asked the question—which was not so. And finding he could not entrap Him, he advised the Chief Scribes to inquire whence He came. To that question Jesus gave the answer which led to His own condemnation. For He told these chief rulers in religion that His Kingdom was not of this world. And by that means Judas accomplished his design. Few knew of it outside the little circle to whom Jesus had ministered; and even these were not concerned as to the means by which the betrayal had been accomplished, so great was their sorrow when their Master left them. And they never alluded to it afterwards outside their own circle. They had to make the Divine Love a reality in their lives; and they manifested that love by refusing to proclaim the traitor's perfidy to the world.

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THE SECOND BETRAYAL OF JESUS.

The betrayal of Jesus was succeeded by the betrayal of all He had said and done, except the sublime SAYINGS which were given to the disciples when Judas was absent; for such Celestial truths could not be spoken in the presence of such spiritual death as reigned in his spirit. But all those truths concerning the teaching of Jesus which were spoken of by the disciples after the death of the Master, were made wrong use of by Judas under his assumed name. He instigated the first disciples who were influenced by these Teachings to look for the return of Jesus in the form of an Angel to set up an earthly kingdom. And out of that grew the ideas which Paul afterwards enlarged upon regarding the Second Advent, as it was called. It was the idea that the same Jesus would return as He had left this world; but in His return he would establish His Kingdom upon the earth and reign as an earthly monarch. He became the leader of the first Christian Community, though he was compelled for obvious reasons to keep himself aloof from the Brotherhood. For though James was the Presbyter or Teacher of the Church, he took no part in its management, and stood almost aloof from its deliberations, because the very existence of the Church was in opposition to the mind of the Brotherhood.

But Judas was known to him under the assumed name of Matthias; and he set a careful guard over him lest he should betray the Brotherhood also. He found Matthias was seeking the dominance of the Church under the pretext that its teaching was not in harmony with that given by Jesus to the people. He also found that Matthias was aiming at founding an outward kingdom in the name of Jesus under the plea that they should all be waiting in expectation for His return. This was the state of the Church when Paul visited Jerusalem with his strange story of the vision of Jesus, and His call to the Apostolate. It was the culmination of the attack from the spirit-world of those spirits who had left their first estate, and who had determined to make the mission of the Master a failure. They had succeeded in betraying Him, in condemning Him, in crucifying Him, and now determined to succeed in destroying His Teachings. To this end had Judas assumed the new rôle; and to this same end had the astral world succeeded in deceiving Paul into believing that he had seen a vision of Jesus, and been

called by Him to be an Apostle of the new faith as the Church had come to interpret it. And in this way these evil deceiving materialising spirits again frustrated the Divine Purpose.

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AN IMPOSSIBLE PENTECOST.      The new presentation of this story must seem strange and startling to our readers. So long have they been accustomed to regard the story told in the Acts of the Apostles as authentic, that any other presentation of the facts must seem strange; and they will no doubt wonder whether after all the story told in the Acts of the Apostles is not more likely to be the correct version of what happened, and therefore regard any approach to a new interpretation as not only unnecessary, but also a direct attack upon the very foundations of Christianity.

But we know from a source that is indisputable that the story told in the Acts of the Apostles was false, and intended as a blind to mislead the souls who were inclined to the Teachings given by James, the brother of the Master, concerning the Way of Life. It was meant to set Peter off as the exponent of the outward kingdom, and the interpreter of the meaning of the death of Jesus. The day of Pentecost was never experienced, for all the dramatic situations were impossible. The tongues of fire might easily have been produced from the astral world. But even these were only concoctions of the evil materialising spirits who determined to raise up a kingdom in this world in the name of Jesus, which would make the propagation of His Teachings impossible.

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HOW THE CHURCH HAS REVEALED THE CHRISTHOOD.      Such was the founding of the Christian Church. With such a history in its inception, is it surprising that it has always been associated with persecution? Is it surprising that it should always have put to death its best teachers? Is it surprising that its path should have been like that of the material elements—the fire, the sea, and the air? Its path has been one of flames and faggots; its ministry has been as the raging of the sea; and its teaching has been as deceitful as the coming and passing of the air. Its way has been over the ashes of those who stood for righteousness, truth and goodness;

over those who dared condemn its falsity; over those who have sought to regenerate it from within; over those without its gates who could not accept its messages; over those who sought to tell the world of the true Christhood of Jesus and of its purpose; over all who have striven to present the Father to His children as the Divine Love who required no sacrifice of any life—animal or human or Divine—in order to be compassionate and forgiving towards them. The Christian Church has a history of violence surpassing the pen or tongue of man to describe. It rose in falseness, and it has continued its ministry in the same spirit.

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CELESTIAL  
IDEAS  
DEGRADED  
BY THE  
CHURCH.

The Christian Church has never been truly Christian except in name. It has appropriated the title of the Christhood as something belonging to its own nature, whilst it has manifested the world-spirit in every age. It has applied to itself the title of a community of men and women who had attained the Christhood, even whilst their spirit has been that of Judas. They have sought for a kingdom of mere outward power and dominion whilst they have left the soul of man to perish. They have sought enrichment by the very means which the evil spirits always employ, the methods of all those who seek the riches of this world at the expense of the riches of the spirit. For these men and women who in all ages have formed the great majority in the Church have always shown their love of power over others, their desire to dominate men, their craving for rule wherever they could find it. They have always made the Church the instrument of their love of power, the vehicle for raising themselves over their fellow men, the venue of their aggressive spirit in the world, the means by which to bring the nations to their feet and join them in their Material Kingdom. For the Church has always set it before itself as the chief aim of its existence, to conquer the nations; to subdue all other religious aspiration in the different races; to win the various nationalities to adopt its form of belief, worship and propaganda; and to make in profession like itself the whole world of peoples, and proclaim them the kingdoms of our God and of His Christ.

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**THE FRUITS OF SUCH DEGRADATION.** Thus have these materializing spirits been working ever since the days of Jesus to make the teachings He gave to His disciples and the world of non-effect. The whole story is one of conflict—conflict between community and community; conflict between the hierarchies and the people; conflict between the priests and those who knew the truth; conflict between one section and another; strife within the Church as well as without; anger and hate and enmity towards all who differed; persecution of all who sought the Light of Divine wisdom, and proclaimed it fearlessly; the casting out, both by word and deed, of the spirit of Christhood, and making such an attainment an empty dream in this world; the closing of the doors against the Divine Wisdom and Love because they demanded absolute purity of life, viz., the consecration of the Mind to every ennobling purpose, the Body to every pure desire of the senses after these have been redeemed from the desires of the flesh, the Heart to every generous impulse and boundless compassion towards the lower animal kingdom, and the Soul to every spiritual aspiration that will lift it up to the planes of spiritual realisation and Divine Vision.

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**ITS GREAT PROFESSION AND GREAT FAILURE.** The story told by the Church to the world has had anything but a redeeming effect upon the nations. They are all just as they were before Jesus came. Greece has passed away, and Rome has taken its place. The Cæsars have gone and the imperialism of Rome, but British rule has risen in their stead. The Jewish hierarchies have long since been extinguished as the outcome of their falseness and treachery, but they live again in the priestly systems of to-day. The various factions who fought in Jerusalem for the pre-eminence died out one by one as the result of their own failure; but these have all come to life again in a more manifold form in all the sections into which the Christian Church has been rent. The judgment of Herod and Pilate are reiterated in the condemnation meted out to those who seek to live the life of the Christhood, and prove their sonship to God. For Herod still seeks to be friends with the spirit of those who sit in the seat of judgment, and who condemn afresh the Messenger of the Father. And so the Church that was

to have conquered the world for the Christ has itself only shown the spirit and conduct of the world. It has condemned where the world has condemned. It has uttered judgment just as the world. It has sought the conquest of men, not for the inward joy of seeing souls returning to the Father, but for its own ends. It has striven to extend its mere boundaries when it should have been seeking its own Christhood. It has shown great zeal in proclaiming an objective redemption, but manifested a strange lack of faith in the fact of redemption having been accomplished by Jesus; for it has not simply proclaimed the fact, but declared that to make it effective it must be believed. It has busied itself with the outworks of its would-be-kingdom and ignored the great need for repentance, redemption and regeneration within itself. It has prayed for the Kingdom of the Master to be realised in the world, but failed to grasp its inward and Divine significance. It has professed faith in the reality of the Divine Presence, but repudiated the idea when some soul who has realised that Presence has affirmed so much. It has loudly proclaimed to the world the nearness of the Spiritual world, yet denied the possibility of holding communion with it. It has built up its songs on the ministry of that world to this, but failed to see how that ministry could be realised by the soul. It professes by its songs, its prayers and its beliefs to long for the realisation of that invisible Kingdom, yet it casts out of its communities all who affirm that they know the reality for themselves. Its leaders speak in eloquent terms concerning the visions of that world which were vouchsafed to Moses and the Prophets and the Christ, but they deny that the soul to-day can reach those heights.

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WHEN HE APPEARETH! Thus stands the Modern Babylon exposed to the whole world as an empty profession of what it never meant at the outset to realise. Its own creed condemns it. There is scarcely an article of its faith which it does not betray, condemn and crucify in its actions. And not only so, for it has taught the Western World the like theories. It has made the crucifixion of Jesus the foundation of a redemption in which men play no part. It has made the crucifixion the object of scorn, whilst it has built upon it an outward kingdom. It has made that event an offering of human sacrifice as an essential to the soul's return to

the Love of the Father. It has associated the Cross with the malefactor, in its dire ignorance of the true meaning of that Cross on the Celestial plane. It has reared upon the doctrine of physical sacrifice the same ideas in the lower kingdoms, where it has affirmed the need of animal sacrifice to maintain the body of man, and to discover how to keep it well. *The western abattoirs and the laboratories are its offspring.*

Oh piteous spectacle! Oh grievous wrong done to Jesus and his Teachings! Oh woeful story of treachery and betrayal at the hands of spirits who knew the purpose for which He had visited the world! The day of retribution is at hand, when all those who have pierced Him shall mourn for themselves. It is not the retribution which the Church has hurled against the peoples who would have none of her—that was never uttered by Jesus; but it is the retribution of the Divine Love, the revelation of the infinite patience and forbearance in the midst of betrayal, condemnation and crucifixion, at the hands of those who should have cherished that Love as something sacred. For the hour draweth near when that Love will again reveal itself to all who have despised it.

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#### ANSWERS TO CORRESPONDENTS.

N. F. L. AND A. S. *Our Authority for the New Interpretation.* The Authority we claim is that of the Celestial World. That World is open now to the Seer. It has been closed for ages through the degradation of the Mysteries. These Mysteries were the Celestial Meanings of the Creation, both Planetary and Human. The sacred meanings of the Adonai concerning the creation of this planetary system of which we form a part have so long been lost to the soul of the Planet's children that the Celestial world has not been able to communicate concerning these sacred truths. Many have been the efforts made to do so. The Spiritual world was open to the soul, and many have reached that world and brought back visions of truth for mankind. But even these have been repudiated by the dragon of materialism. The New Interpretation is that given on the Celestial plane. Many of the Truths we shall have to give will oppose all the present methods of interpretation, and will expose the frauds which have been practiced upon the human race by deceiving spirits, and the frequent attempts of the human race to find out the meaning of these sacred Truths. These attempts have often led men who were good in their intention, to make the most

grievous mistakes in their interpretation of the Mysteries. *All the doctrines of all religions contain elements of these sacred Truths*; but these are presented under the guise of material things, and so they have been interpreted to mean the things which belong to the world of sense-life. These interpretations are not those of the soul, but those of the earth-mind; for the soul seeks the subjective and spiritual, whereas the earth-mind seeks the objective and literal. In this way have all the Celestial Mysteries been degraded during the ages. The soul went down to the planes of matter soon after the fall of its parent, the Planet; and through its dwelling in the tents of sin, or material desires and ambitions, it lost the power to make the higher mind a vehicle of spiritual perception, so that it is now dependent upon the objective presentation of these Sacred Mysteries in order to have some touch with Divine Truth.

*Occultism.*—The practice of Occultism, as it has for ages been termed, is one of the worst forms of mind culture. It is really an effort of the Lower Mind to operate on the plane of Divine Knowledge or Spiritual Understanding. It has been practised on this Planet for thousands of ages in all lands, though more in the East than the West. And it has been the primary cause of some of the most fearful disasters which overtook this world in earlier ages. It has also had much to do with the prostitution of the human soul to the dragon of Matter. It is that power which seeks to take the kingdom of heaven by force, and is the instrument of all those who would climb up some other way than the way of the Divine Purpose. The Occultists are always in grave danger of receiving back into themselves the recoil of their magnetic efforts. They are in very serious danger of losing their mental balance, of making a shipwreck of their soul, and of making themselves the centre of the degraded spirits. Occultism will never lift the soul to the planes of spiritual realisation. It will never raise the life to its fulness of Divine attainment. For mere Occultism is like a ship in an unknown sea.

*The New Readings of the Bible.*—What we have given, and all that we hope to give from time to time, are the Gems of Truth separated from the dross by which Occultism surrounded them.

I. M. M. C. *Absolute Self surrender.* By that we mean the whole Being, every plane of operation, every power on each plane. This implies much more than the "formative will." It means the absolute ONENESS of Being with the Divine.

THE EDITOR.

## THE NEW ORDER.

*(From "SONGS OF TWO WORLDS.")*

There shall rise from this confused sound of voices  
 A firmer faith than that our fathers knew.

A deep religion, which alone rejoices  
 In worship of the Infinitely True ;  
 Not built on rite or portent, but a finer  
 And purer reverence for a Lord Diviner.

There shall come from out this noise of strife and  
 A broader and a juster Brotherhood ;      [groaning  
 A deep equality of aim, postponing  
 All selfish seeking to the general good.  
 There shall come a time when each shall to another  
 Be as Christ would have him—brother unto brother.

There shall come a time when knowledge wide  
 extended,  
 Sinks each man's pleasure in the general health,  
 And all shall hold irrevocably blended  
 The individual and the Commonwealth,  
 When man and woman in an equal union,  
 Shall merge, and marriage be a true communion.

There shall come a time when Brotherhood shows  
 stronger  
 Than the narrow bounds which now distract the  
 world ;  
 When cannons roar and trumpets blare no longer,  
 And the ironclad rusts, and battle flags are furled ;  
 When the bars of creed and speech and race, which  
 Shall be fused in one humanity for ever.      [sever,

Oh, glorious end ! oh, blessed consummation !  
 Oh, precious day ! for which we wait and yearn,  
 Then shall come, and knit men nation unto nation.  
 But not for us, who watch to-day and burn,  
 Then shalt come, but after what long years of trial,  
 Weary watchings, baffled longings, dull denial !

LEWIS MORRIS.

## THE SECRET OF SATAN.

(From "*The Perfect Way ; or the Finding of Christ.*")

## II.

Evil is the result of limitation, and Satan is the Lord of Limit.

He is the Father of Lies, because Matter is the cause of Illusion.

To understand the secret of the Kingdom of God, and to read the riddle of Maya, this is to have Satan under foot.

He only can put Satan under foot who is released by Thought from the bonds of Desire.

Nature is the allegory of Spirit : all that appeareth to the sense is deceit : to know the Truth, this alone shall make men free.

For the Kingdom of Satan is the house of Matter, yea, his mansion is the sepulchre of Golgotha, wherein on the seventh day the Lord lay sleeping, keeping the Sabbath of the Unmanifest.

For the day of Satan is the night of Spirit : the manifestation of the worlds of Form is the rest of the worlds informulate.

Holy and venerable is the Sabbath of God : blessed and sanctified is the name of the Angel of Hades ;

Whom the Anointed shall overcome, rising again from the dead on the first day of the week.

For the place of Satan is the bourne of Divine impulsion : there is the arrest of the outgoing force ; Luza, the station of pause and slumber :

Where Jacob lay down and dreamed, beholding the ladder which reached from earth to heaven.

For Jacob is the planetary angel Iacchos, the Lord of the Body ;

Who hath left his Father's House, and is gone out into a far country.

Yet is Luza none other than Bethel ; the kingdom of Satan is become the Kingdom of God and of His Christ.

For there the Anointed awakeneth, arising from sleep,  
and goeth his way rejoicing :

Having seen the vision of God, and beheld the secret  
of Satan :

Even as the Lord arose from the dead and brake the  
seal of the Sepulchre ;

Which is the portal of heaven, Luza, the house of  
separation, the place of stony sleep :

Where is born the centrifugal force, drawing the soul  
upward and inward to God :

Recalling Existence into Being, resuming the king-  
doms of Matter into Spirit :

Until Satan return unto his first estate, and enter  
again into the heavenly obedience :

Having fulfilled the Will of the Father, and accom-  
plished his holy ministry :

Which was ordained of God before the worlds, for the  
splendour of the Manifest, and for the generation of  
Christ our Lord :

Who shall judge the quick and the dead, putting all  
things under his feet ; whose are the dominion, the power,  
the glory, and the Amen.

DR. ANNA KINGSFORD & ED. MAITLAND, B.A.

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#### CHRIST'S WORD.

What was the word? A creed? A scheme of doctrine about God and man? A web of intricate opinion? So say all the men who make us weary with thinking. But so Christ did not say. His word was this: God is your Father, and He loves you like a child. Simple enough! Yes, but He Himself rested His whole life upon it, and He needed no more; and He rested the whole salvation of man upon it, and said they needed no more than that. Believe it; it is all; everything is in it. One rush of love will tell you more of true religious life than all the disquisitions of preachers and teachers since the beginning of the world.—*Stopford A. Brooke.*

## WE ARE AS WE THINK.

*(From "CONCERNING HUMAN CARNIVORISM.")*

**T**HERE was a time when people imagined this was the only world in the universe bearing a human freight, and that Sun, Moon, and Stars sang together for our race's sole benefit! And now that light has driven so dark a conceit out of their brain, men pride themselves that they are the gods of the earth, and dream in their vanity that all other creatures are for their sole use, to be used and abused at their lord's will. If men and women would only pause to consider who the creatures are over whom they have dominion, and what might be their mission to earth; if they would only think deeply enough, and let their vision of life embrace the whole of those serviceable creatures who share the earth's threshold and its civilisation; then they might indeed come to the knowledge that there are souls moving around them in forms other than human; that perhaps they once moved there themselves; and that through inconsiderateness, selfishness, and cruelty they might fit themselves, as Nebuchadnezzar did, to go back again and become as they are. Life's experiences carry us through a hundred forms; for it is thus we gain our manifoldness. Our evolution is through the various animal forms till our life is crowned with the Angel. But when men and women strangle the angelic-aspiring life, they fashion to themselves new animal forms, it may be a lower human or non-human.

WE ARE WHAT WE THINK; AS WE DESIRE SO DO WE BECOME! BY OUR THOUGHTS, DESIRES, AND HABITS WE EITHER ASCEND TO THE FULL DIVINE DIGNITY OF OUR NATURE, OR WE DESCEND TO SUFFER AND LEARN.

\* \* \*

Though all sacred records said not one word in favour of a non-flesh diet, yet should the humane question command our sympathy, for the Law of God engraven on the altar of a human soul aspiring to the Divine, is of more value than that written in a book. And though

history failed to support our contention, yet for humane reasons we should abstain, because in our life we are writing that history which is for us the most important in the world. And though science had not come to our aid to show the value of fruitarian diet for the body, yet the claims of the sentient creatures who are to shelter beneath the wings of our sympathy should constrain us to cease living upon their flesh. And though the new regimen of diet failed in its economic promise, yet kindness should ever sway us in our attitude toward these non-human souls, as well as to men. For above all things the Divine Man is humane towards *all* life, and the inhumane man is not on the high road to divinity.

But since the mystic records of the past enforce our argument, and since history has testified to the wisdom of our plea, and since science has sounded the warning note against flesh-eating, and advised frugivorous habits; and since the whole economic considerations, both personal and national, are clearly shown to find their solution in pure food and healthy purpose; and since the humane soul is the one that grows likest God, and the inhumane soul the one that most denies Him; and since we cannot be truly humane and yet kill the objects of our compassion in order to gratify our eating lusts, there is no other way left open for us, but the narrow way of righteous dealing towards the sub-human as towards the human. And we make it our mission to lift men up to that plane of being where Divine Compassion reigns; for we are not mere vegetarian economists, as we attach less importance to the mere economic consideration than to the higher motives; but we are Spiritual Humanitarians, believing most profoundly that pure food will at last help to realise that pure condition of body, through which alone the Divine can make Himself manifest, and the soul attain to that perfection of being of which the noblest faiths have prophesied.

J. TODD FERRIER.

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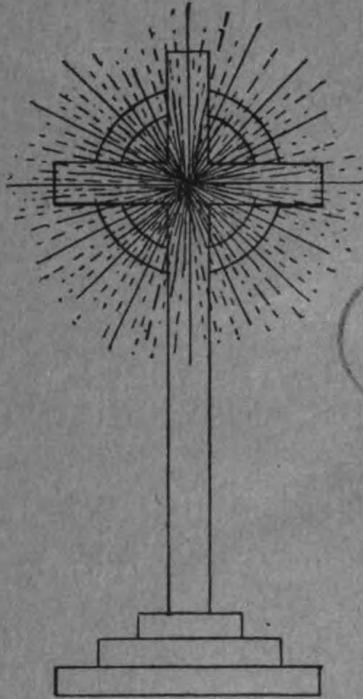
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# THE HERALD OF THE CROSS.

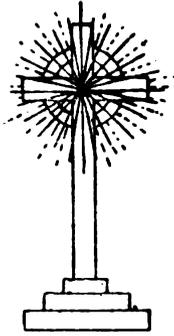


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## THE HERALD OF THE CROSS.

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### *THE WAY OF THE LORD.*

*The Way of the Lord is a lamp that burneth more and more unto the perfect day ; and those who walk in that way shall be as the stars in the firmament of the Heavens ; for the way of the Lord is the path of Light, and all who know Him shall walk therein.*

*The Way of the Lord is as the just who shineth as the sun in the fulness of power ; for his path is the path of that world whence flow all things pure and true.*

*The Way of the Lord is perfect, regenerating the soul ; the Testimonies of the Adonai are most sure.*

*The Path of the Lord is as a soul who seeks and knows His Presence in the Secret Place ; for there the Adonai doth make Himself felt, and His vision is beheld by the soul.*

*The Way of the Lord is not that of the man who seeks the vain life of the world of sense ; for unto him would be irksome such a way, and a source of trouble to his mind.*

*The Way of the Lord is not that of the men who love only themselves and the paths that they choose ; for His is the Path which they will not tread, because in it they cannot find the false ambitions which they seek.*

*The Path of the Lord is the way of pure Love, and those who follow it are born of Him ; for Love is the fulness of Life, the Path to the secret of Christhood.*

## THE NEW INTERPRETATION.

## III.

## THE LORD'S PASSOVER.

*"The Adonai spake unto me, saying, Son of the Heavens, tell unto the children of men the things that must be made manifest—*

*That the Laws of the Lord have been rejected;*

*That His sacred Gospel has been denied;*

*That the soul's true path has been darkened;*

*That the enemies of God have polluted His Truth."*

THE Passover as instituted by Jesus was a purely inward act. There was no ceremony such as is recorded in the synoptic Gospel Records. These were amongst the additions which were tacked on to the story of His Life as told by St. Matthew in his first simple record. They were the outcome of the Paulites who insisted upon a ceremony in order to keep the event green before the outward vision. Had they not done so, the doctrine which they built up on the death of Jesus could never have lived through the ages. For that ceremony directed the minds of students from the inner sense of the Passover, to seek for its explanation in the outward rite. And in this way was the hidden meaning prevented from finding its way into the hearts of those who only desired the truth. By making it assume a material aspect the spiritual meanings were destroyed to the sense of the soul, and in their stead were introduced interpretations which seemed to appeal to the lower mind. For the lower mind never seeks the spiritual sense of truth, but always the outward and merely historical. And by fixing the thoughts of the people upon the outward event, all its sacred story and Celestial significance were lost to the soul.

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The embodiment in a rite of such a sublime truth as the Passover implies was another cruel blow struck by the enemies of Truth at the mission of the Christ. As many of them had come to earth for the purpose of forestalling His ministry by giving to the hungry souls of

men and women presentations of truth which were full of the glamour of the astral world, and by which many of them were ensnared and made unfit to receive His doctrines, so they followed His ministry with their deceptions. They knew what His purpose was, and they determined to frustrate it. And the materialisation of the Passover was one of their most powerful weapons. Ages before they had destroyed the meanings for the soul of man of God's Passover when they succeeded in alluring the Chaldeans to seek for its meanings in the zodiac; and in later ages when they so blinded the Jewish nation into believing that it was an outward ceremony in which an animal was offered to the Lord as a sacrifice, and its flesh eaten by the people in token of their oneness with God. And what they had done in previous ages with this Celestial Mystery, they determined upon doing again. The men and women who surrounded Him often in His public ministry were some of these very evil spirits who sought in this way to prevent what teaching He was allowed to give in public from falling into uncorrupted ground and bringing forth Celestial fruit. They followed Him from place to place so that His teaching should not be left to fall into the soil of a good heart. The parables which are given of the sower and the tares are illustrations of the things He saw when speaking to the people. The fowls of the air were the evil spirits who were present to pick up whatever seed had fallen into good soil by the wayside. The stoney places were their own lives which made a sudden show of having received His message, but only that they might gain all the more influence over the life of others. The tares which the enemy sowed, and which were so like the wheat that the ordinary observer could not distinguish between them, were the teachings which these enemies of truth were preparing to sow in the minds of all who should be attracted to the Divine.

And the methods which they employed were those of the Master Himself. They discovered His way of discoursing concerning the Celestial Mysteries, and put

that method into use, as may be gathered from some of the stories which have found their way into the Gospel Records. Some of these had a basis of fact, as was the case with the story of Nicodemus. He did visit Jesus by night because it was not safe for him to do so during the day ; but when it is said that He became a follower of Jesus, the story is untrue. That was an interpolation in the Fourth Gospel to give authority for the sayings attributed to Jesus in the Third Chapter of that Record.

The story told about Nicodemus enquiring as to the source of Christ's knowledge is not true, though He was often questioned as to the authority by which He affirmed His doctrines of life. That story of the Third Chapter was compiled to serve a purpose which has all the glamour of presenting the Master as THE SON OF GOD given up by the Father for the world's redemption, whilst it strikes at the very root of all His Celestial SAYINGS. For in the first place it affirms that a man must be born from above, and of the soul and spirit, ere he can enter into the Kingdom of God ; and then it affirms that no man can so be born unless the death of the Divine Son for the soul is believed in, since it was the great thing required by God in order to enable Him to allow condemnation to go by default.

Thus the whole story is seen to be an attempt to direct the soul from the Truth to what is only an astral delusion. For whilst it is true that the Christ gave Himself to the world sacrificially, and for the world as a sin-offering that He might know the lowest depths of human sorrow and woe, yet it is one of the most terrible forms of lying to present Him as is done in that story. For it puts the Infinite Love from whom flows all goodness unsought and unstinted in the position of some worldly arbiter who insists upon His own Beloved Child suffering in order to produce in Him sufficient compassion to enable Him to forgive the human race.

Nor is this all. For the story lends its evidence to the Jewish legend about Moses and the Serpent, and makes use of these to illustrate the death of the Divine Son

for the healing of men. And it shows how the same law was to hold good in the case of humanity at large as in that of the Jewish nation ; for as the people were said to be healed by a look at the brazen serpent, so would all those be healed in their *soul* who looked to the crucified Son of God. And like the Jewish faith itself, it made all those who could not so look to be outcasts from the Great Father's home, condemned to perish in their sins.

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Thus has the story of Jesus been presented to men and women. It has been presented as the inspired record of His life and work ; and the souls of men and women who were perishing for lack of spiritual sustenance eagerly laid hold of it as one to help them in their dire extremity. For the souls of men and women had been hungering for ages before the advent of Jesus to know the way back to spiritual realisation. They had found no help from any of the teachings of the leaders, whether Jewish or Greek. They were all as sheep without true shepherds who could lead them into the fold of spiritual fellowship, and the realisation of the Divine Kingdom within themselves. They had been the prey of the various occult priesthoods for many ages, had been deceived by these over and over again into believing that they held the secrets of life and death. They had been misled often times into open revolt against the impositions of these professional leaders, by men who professed to have discovered the truth. They had thus been wearied into ready acceptance of anything that would seem to assure them of some relief for their over-burdened souls. And so when the story of the death of the Son of God for the world was propagated in the name of Him who came to be their true shepherd, these languishing souls were only too ready to accept it as true. For it did seem in harmony with the teachings of the ages, whether Greek, Roman or Jewish. It was in perfect accord with all the sacrificial systems of the world. It was in harmony with their own priests' interpretation of the demands of the Gods. It was not out of harmony

with all that their best thinkers and writers had spoken. And they never paused to question whether it was in accord with the laws of equity and love. Too anxious were they to find some explanation for all the things which for ages they had been taught ; too ready to lay hold of anything that would help them to bear the conscious burden of their own wrong-doing ; too eager to transfer the retribution of their own guilt upon another, and to accredit that other henceforth with their sins ; far, far too anxious to reach the planes of Heaven before they had had time to conquer the planes of earth ; eager only to escape from the terrible soul-plight in which they knew themselves to be, they seized upon the perverted truth with avidity, and so constituted the history of the outward character of the Passover.

It was in this way that the Lord's Passover was presented as something done to the Divine, rather than as an inward consecration of the Christhood to become as the children of men were by means of successive incarnations under all the phases of tempted and tried life peculiar to the Celestial children whom He had come to gather out of the world. His Passover had no supper environing it. That Passover was spiritual. There were no outward material elements, no rite such as is found in the synoptics, no bread and wine to use as symbols of His body and blood, no disciples present to witness His *act of humiliation* by which He voluntarily laid aside the glories which were His in His own system, no one to record what He said and did in that hour but the Celestial Hierarchies who were then ministering unto Him in that day of deepest anguish born in Him of the terrible experiences which lay before Him. All these were the outcome of the astral influence which led to such a disastrous interpretation of His mission. For in His real Passover, only those on the Divine plane of vision could possibly have seen and known what was taking place.

\*                     \*                     \*

The Passover was therefore a Celestial act which no

human eye could witness, and which could have no human interpretation. It was the passing of the Christ into conditions in which He beheld all the experiences through which He must go in order to know the depths of human degradation. It was the hour of His supreme trial, the vision of the soul who counts the cost of building a tower, and then sets to rear it to the completion regardless of toil, anxiety, or expense. For in that brief vision He beheld Himself under so many aspects of degraded life that the vision could not long be endured by Him. No wonder His soul wept in agony. No marvel that He prayed for the cup to be taken away. Is there doubt as to what He meant in His anguish when He cried, "Eli! Eli! Lama Sabacthani?" It has been rendered as, "My God! My God! why hast Thou forsaken me?" That was the most natural interpretation to put upon the anguish cry, and the disciples so interpreted it; but not in any sacrificial sense. Too well they knew the Divine Mind as interpreted by Jesus to postulate any such monstrous thing concerning the Eternal Love. They simply interpreted the cry as one of supreme anguish in which the Christ found vent for His unspeakable sorrow. They did not for a moment imagine that the Father had forsaken Him in whom He must ever have been well pleased. And whilst their interpretation of the anguish-cry was a mistake, and has led to the most grievous interpretations of His experience in that hour, yet they meant only to express how profound His sorrow was. And they were indeed distraught with grief when they learned how the natural interpretation had been used in the teachings of Paul to show how God was compelled to condemn sin in the flesh of the Christ, who was thus represented as having taken upon Himself the whole burden of the world's sin, and borne its consequences on the cross.

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But it was not their fault that such a gross misreading of their meaning should have thus been presented to the world. The sin lay with those who could build up such

awful teaching against the very purpose of the Divine Love. Yet were the disciples at fault in not giving to the world a more pronounced denial of their relationship to the schools of thought which prevailed ; for though the Church as the expression of the outward Kingdom was accepted as the mind of the Christ, still the disciples withheld their influence, and yet took no active steps to counteract that pernicious teaching. They found themselves at variance with all the new teachers who were incorporated with the Church, because these gave the Pauline interpretation of the life and death of Jesus ; yet they never raised their voices unitedly against these degraded presentation of things which were purely spiritual and celestial. They sought only that peace might prevail. They were lovers of truth and seekers for the pearl of greatest price—the realisation of the Divine within themselves. They knew the mind of the Master and were content to dwell upon it and seek for the attainment of Christhood. They also knew the purpose for which He had visited the world, and so were not concerned with the right or wrong interpretations which the new teachers might put upon their own rendering of the Master's anguish-cry. And so they lived in the seclusion of the Brotherhood.

\* \* \*

Now this was the great mistake which they made. For by the time that they became conversant with what was being taught in their name as those who had known Jesus, the teachings of the Paulites had travelled far afield. For Paul and his followers had been most active in establishing Churches everywhere upon the foundations of the sacrificial idea, as may be gathered from the stories of his doings as recorded by his followers in "The Acts of the Apostles." And Paul had written to so many of these Churches doctrinal letters to be read from centre to centre, that the whole of the new Communities had been founded and reared upon the edifice of the doctrine of a sacrificial life such as is found in Paul's letters. So that the disciples found it useless to try and

counteract the terrible mistake that had been made. They could not go round the various Communities to tell them of their error. Nor would they then have been listened to, so great was the influence of the Paulites in these centres. For when on more than one occasion some teacher saw other meanings in the life of Jesus, and gave these forth to the people, they were quickly repudiated as having another Gospel than that which Paul gave. And such teachers were amongst those whom Paul condemned as having itching ears—men who had denied his gospel; who commanded that no flesh-foods should be eaten; that to attain the Christhood men must become as those who were bent on the Divine; that the ordinary experiences of life must be put aside by them in order that they might be pure in body, mind, and soul. These were the souls who apprehended the more spiritual significance of the Christhood; who saw the folly of an outward communion to express that Divine significance; who were prepared to give up all they had, not only of earthly means but also that which was much more difficult—all their earthly desires, ambitions, vain opinions, affections, self-indulgence of any kind, and self-will—in order to reach that high experience. Such a gospel was indeed other than that which the Communities had been taught. They had been counselled to repudiate any who came to them with a message which was not built upon the doctrine of objective sacrifice. And they grew so strong in their attachment to the sacrificial system that it became impossible to move them from their views by purer visions of truth.

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But two of the inner circle could not rest. They were troubled beyond words at the turn of events. They saw how Paul had misread their own sayings about Jesus, and remonstrated with him, though without effect. They saw how the world's sacrificial systems were being repeated in the name of their Divine Master, and would fain have counteracted it. But they also saw how the Paulites had made any effort on their part impracticable, and so they

decided simply to write. The Epistles of St. James and I. St. John were the result. That of the brother of Jesus was as a counterblast to the Epistle of Paul to the Romans, whose teaching had been conveyed to the Jerusalem Community. The epistle of the Teacher of that Community was one setting forth the value of simplicity, purity, humility, unworldliness, brotherly love, the love of God—the pure and undefiled religion of a Christhood. The Epistle of St. John was one embodying the pith of the SAYINGS. These may still be recognised by the spiritual student. The purpose of the epistle was to try and present to the Communities the real Gospel. It spoke of the Christ as the Beloved one, and of those who were His as the Beloved. It presented Him as having come into the world to gather out His own. It likewise spoke of His purpose to offer Himself as a sin-offering to the powers of the air, by which was meant the astral world. It held up the doctrine of the Divine Love as something to be realised by the soul, and affirmed that no man could possibly know God except in that Love. It affirmed that in the soul where the Divine Love dwelt there abode the Adonai, and that the soul who loved divinely was in Him and He in that soul, and that where that Love was not present there dwelt the darkness which is born of the absence of the Adonai.

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These two epistles did not remain long as written. They were sent to the Communities, but never read. They were kept by the leaders who followed Paul. And when in after days they were unearthed by those who followed these leaders, they were tampered with in order to give a show of authority from two of the most intimate disciples of Jesus on the doctrine of objective sacrifice. They put it into the Epistle of St. John that he affirmed the doctrine of substitution like the teaching of Paul's epistles; and they made St. James affirm that it was absolutely essential for a man to be married ere he could be a wise ruler and teacher of men. For what St. James said was that no man could attain the Christhood who

sought marriage ; what St. John said was that the Christ-hood meant the absolute surrender of the soul for redemptive purposes.

The Passover of Jesus will therefore be seen in a new if strange, light. For that Passover was the real offering of Himself to the powers of the air—those forces which are the sifters and triers of souls. For even He who knew no sin became as a sin-offering, as Paul put it to the Romans, in order that He might taste the terrible bitterness of sin and its woe. But it was not in man's room or stead that He did so, since the human soul has still to go through "the trial by fire"; nor was it to affect anything on behalf of man in his relationship to God. His Passover was the saddest event in all His history, infinitely sadder than any of His sad experiences in sinful incarnations ; for it was the hour in which His own Divine Consort who was one with Him in soul and spirit, left Him to go out alone into the world's hells, that He might know all the anguish through which human souls passed in their earthly experiences.

That cry—*Eli! Eli! Lama Sabacthani*—was not made to the Father.

J. TODD FERRIER.

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THE LIGHT REFRACTED.

My Master, they have wronged Thee and Thy love !  
 They only told me I should find the path  
 A Via Dolorosa all the way ! . . .  
 Narrow indeed it is ! . . . Oh, why  
 Should they misrepresent Thy words, and make  
 'Narrow' synonymous with 'very hard' ?  
 For Thou, divinest Wisdom, Thou hast said  
 Thy ways are ways of pleasantness, and all  
 Thy paths are peace ; and that the path of him  
 Who wears Thy perfect robe of righteousness  
 Is as the light that shineth more and more  
 Unto the perfect day.

F. R. HAVERGAL.

## THE CYCLE OF THE SOUL.

Adonai unto His servant, thus—  
 Things which thou seest with thy spirit, write.—  
 The Daystar now is rising in the East,  
 Before whose presence night shall flee away ;  
 For darkness shall on earth no more prevail  
 But hide its face before the light of Heav'n  
 Whose glory spreadeth over Eastern lands  
 And hast'neth to the home of setting stars.

In this arising shall the earth rejoice,  
 And bathe her wearied frame in healing light,  
 And smile again, sphered in the love of God.  
 This era just begun, this new-born day,  
 Shall usher in the cycle of the soul,  
 When human kind shall see and hear those things  
 Which are of Truth and Love ; nor longer seek  
 A life of grossness in the things of sense.

The Dayspring from on High shall visit them,  
 To end the winter's sorrow of the soul ;  
 For He shall come for whom the nations wait,  
 For whom the people's hearts have yearned and prayed.  
 Behold ! at his approach God's foes shall flee—  
 Those men whose hearts are dark with evil thoughts—  
 And seek their refuge where His Light shines not,  
 As souls who long to have their names forgot.

But they whose hearts are pure and undefiled—  
 Not tarnish-marked by beasts of low desire,  
 Nor marred within by lust of gold or land,  
 Nor deadened by the grip of dark despair,  
 Nor hollow where God's fulness should be found,  
 Nor full of all that heaps upon His Truth  
 The scorn, the hate, the unbelief of man,—  
 Such souls shall see and know and understand.

J. TODD FERRIER.

## ETERNAL LIFE THROUGH SERUMS.

**I**N our time science claims the position of an autocratic ruler, and Religion is sighing under its reign of terror. The whole living organism of our planet suffers under the tyranny of enforced laws which are in opposition to the innate instincts of the race.

Nowhere is this more marked than in the branch of Science which is called Physiology. It is natural that a science attempting to explain the functions of life, should go astray as soon as it ceases to acknowledge a transcendental principle working through and seeking expression in the physical phenomena. The deep mystery which we name *life*, will for ever escape our mortal senses and our instruments of clay. *Soul can only speak to soul.* Thus it is that only to him who holds life sacred and its laws divine, will she reveal some of her secrets.

But physiological science of to-day is her own god, and on her altar must the weaker of all living things be sacrificed to appease her voracious appetites. And the sacrifices are called *vivisection*.

I wish to turn your attention to one form of the despotism of physiological science, the results of which are the most deadly and far-reaching. I mean the modern *serumtherapy*. Many who oppose vivisection are apt to overlook this part of the evil, not realising how deeply mankind is concerned in its existence, and how terribly the animal creation has to suffer for its progress.

I have before me the English translation of a newly published book, called "The Nature of Man." On its appearance it was greeted with loud applause by the greater part of the English press and scientific world. *The Times*, and many other papers, contained enthusiastic reviews. It is written by the Apostle of ultra-modern physiological science, *M. Elie Metchnikoff*, Pasteur's pupil, and after the death of this renowned French Vivisector, the leading power at Institut Pasteur, the great Serum Institute in Paris. This scientist proclaims loudly the possibilities and the rights of science.

He devotes a large part of his book to proving beyond doubt that

“It is absurd to expect anything to follow death but absolute annihilation,” and he talks about “the stupidity of the idea of eternal life.” (p. 190).

He tries further to prove that earthly life is the most enjoyable and happy thing, and that its one aim ought to be its own prolongation—if possible for ever. M. Metchnikoff seems to be perfectly unaware of the fact, that, in contemplating the annihilation of death, he is himself advocating the very idea, which he scorns so utterly—the idea of an eternal state.

In putting off death indefinitely the Russian vivisector sees the only possible salvation of mankind, and this salvation can only be procured by science, the all-powerful. What the author is pleased to call “a rational method” of preventing the human body from getting old, is one

“Only necessitating the injection of a horse (or other animal) with finely minced atoms of human organs, such as brain, heart, liver, kidney, etc., when serums could be drawn off in the course of a few weeks, capable of acting upon those organs.” (p. 246).

But there is one very serious difficulty, which M. M. deplures: the difficulty of procuring all the human organs necessary for the purpose. Unfortunately people are still so slow to leave off religions, superstitions and sentimental feelings, that they do not like to distribute fragments of their dead relations or friends to the various Pasteur Institutes. He considers that

“These difficulties arise from the prejudice in favour of the existence of a life beyond the grave and a resurrection of the body.” (p. 290).

He also complains bitterly of most people’s unwillingness “to devote their animals to the scientific investigation, that is so important to mankind.”

There is still another means of prolonging life, and that is the removal of the large intestine. Through investigation M. M. has found out that animals who do not have a large intestine live comparatively much longer, and he therefore draws the conclusion—so easy to a scientific mind—that

our larger intestine is the sad cause of our short life. But he adds sorrowfully :

“In spite of the progress of surgery, I do not expect to find in our time that the large intestine will be removed by operation. Perhaps in the distant future such a proceeding will become normal. (p. 254).

Life in the future, which according to M. M., will be such a fine thing, will thus consist of an everlasting inoculation process. The baby in the cradle will be inoculated—not only against small-pox, which some of us think quite bad enough—but against all imaginable diseases. If it be conceivable that anybody could survive such a treatment, the young child would then at an early stage be undergoing the severe operation of having the larger intestine removed. Once recovered from this shock, the unfortunate juvenile would have to go through all the inoculation series over again, because according to the English authority on serums, Bosanquet, the period of immunity is short. Thus life would go on—a perpetual serum inoculation—until the day when signs of old age began to set in. Then the elixir of life would have to be resorted to—and not only one elixir, but one for every organ—minced brain serum, passed through an animal, for want of clear thought and power and for failing memory, minced heart serum to induce the worn-out heart to beat on a little longer, minced spleen to enable the spleen to continue its melancholy existence, minced liver to cheer up the poor old liver's temper, etc., etc.

M. Metchnikoff looks upon even the present state of things with the eyes of the true optimist. He does not see any need for disease now, when all kinds of serums either exist already or are to be invented in times to come. He has to make some small admissions, as far as the present goes. On p. 20 we read :

“We do not yet know a definite cure for cholera, but we do know how to prevent infection.”

When speaking about tuberculosis he says :

“We are still ignorant of any remedy for the disease.”

After having admitted the helplessness of science against

cancer, he adds "it is probable that there is a real increase of cancer." But not even such a fact as that can damp the investigator's ardour. He goes on to tell us that Pasteur's *anti-rabies serum* acts wonders in preventing and curing rabies and hydrophobia—a statement which seems strange in view of the official statistics, showing that 2,209 deaths have occurred after inoculation with anti-rabies serum at various Pasteur Institutes. Anti-diphtheria serum is infallible—it only fails in advanced cases of diphtheria. M. Metchnikoff says on p. 212 that

"If patients still die from diphtheria it is only because the treatment has been applied too late."

Are we then to believe that the increase in the annual death-rate from diphtheria which has been observed in England since anti-toxine was introduced, is due to the unpardonable mistake made by the doctors in not using the serum in time? And are we to believe that the so often quoted cases, where serum is said to have been resorted to in the last instance when everything else failed, are in reality cases, where nature healed itself—not because of the serum, but in spite of the serum!

Amid all these grand promises and bold assertions, we are somewhat startled by reading (on p. 213)

"To diminish the spread of tuberculosis, of typhoid fever, of dysentery, and of many other diseases, it is necessary only to follow the rules of scientific hygiene, without waiting for specific remedies."

Thus even M. Metchnikoff points out the only true preventive medicine there ever has been, and ever will be, namely fresh air, plenty of water, pure food, good housing and improved drainage. But in doing so he condemns his own life work.

LEISA K. SHARTAU.

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With our sciences we are apt to forget the *divineness* in these laboratories of ours. We ought not to forget it! That once well forgotten, I know not what else were worth remembering! . . . The best science, without this, is but as the dead timber.—*Carlyle*.

## LOVE MUCH.

Love much, Earth has enough of bitter in it ;  
 Cast sweets into its cup whene'er you can.  
 No heart so hard, but love at last may win it ;  
 Love is the grand primeval cause of man ;  
 All hate is foreign to the first great plan.

Love much. Your heart will be led out to slaughter,  
 On alters built of envy and deceit.  
 Love on, love on ! 'tis bread upon the water ;  
 It shall be cast in loaves yet at your feet,  
 Unleavened manna, most divinely sweet.

Love much. Your faith will be dethroned and shaken,  
 Your trust betrayed by many a fair, false lure.  
 Remount your faith, and let new trusts awaken.  
 Though clouds obscure them, yet the stars are pure ;  
 Love is a vital force and must endure.

Love much. Men's souls contract with cold suspicion,  
 Shine on them with warm love, and they expand.  
 'Tis love, not creeds, that from a low condition  
 Leads mankind up to heights supreme and grand.  
 Oh, that the world could see and understand !

Love much. There is no waste in freely giving ;  
 More blessed is it, even, than to receive.  
 He who loves much, alone finds life worth living,  
 Love on, through doubt and darkness ; and believe  
 There is no thing which Love may not achieve.

E. WHEELER WILCOX.

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The meaning of song goes deep. Who is there that, in logical words, can express the effect music has on us ? A kind of inarticulate, unfathomable speech, which leads us to the edge of the Infinite, and lets us for moments gaze into that.—*Carlyle*.

## EDITORIAL NOTES.

WERE THERE TWO PASSOVER TABLES? The Lord's Passover, as it has come to be called, had no relation to the Jewish Passover. It was not of an outward character, having no ceremonial attached to it. The

Passover which Jesus is said to have partaken of with His disciples was not the Jewish feast, since neither He nor they could have defiled themselves by eating the flesh of any of God's creatures. And though it has been affirmed that their were special provision made by the Sanhedrim for those who objected to the eating of flesh, there is no historical evidence that that was the case. And, indeed, we know that it was not so. For these leaders insisted upon every tittle of the ceremonial law being carried out. They made no exceptions. Nor were they ever likely to consider souls who refused to take part in an act which lay at the root of their entire sacrificial system; for to refuse to eat the flesh of the passover lamb was to refuse to take any direct share in the celebration. They would have considered such an act as a denial of the faith on the part of those who refused. Those who composed the Sanhedrim were the priests and chief scribes and elders—men who emphasised every partical of a ceremony as something vital to their religion; and these were the men who regulated the different ceremonial of the nation, and who would not have tolerated such an innovation as the celebrating of the passover without eating the flesh of the lamb; for such an innovation would soon have been followed by the repudiation of the sacrifice itself. So closely were they bound together that to have refused the one meant the refusal of the entire ceremony and the doctrine for which it stood. And no one knew that fact better than the individual members of the Sanhedrim.

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THE DAY OF THE PASSOVER. The death of Jesus did not take place on the day of the passover. It was two days preceding it, according to Jewish reckoning. How it ever came to be associated with the Jewish ceremony is a greater marvel than its interpretation as an expiatory sacrifice. And it could not have happened but for the fact that the compilers of the Gospel Records, as we have them, were still Jews in all but name, and that they had simply transferred the entire teaching of the ceremonial to the new religion, and

made it all gather around the person of Jesus. For the intimate followers of Jesus could never have made such a mistake as to associate their Master with a ceremony which He had taught them to regard as a defilment of both body and soul, and the degradation of most sacred ideas. They would have known also that the Jewish authorities, who knew them and Jesus, would never have so associated Him with their elaborate sacrificial system. They could not have forgotten so soon His own pure life as to degrade it to the level of the Jewish idea that the Father, whose love He taught, demanded physical sacrifices as atonement for sin. It was impossible for them to have related Him in His sufferings to any such teaching as that given in the epistles of Paul. For all the beautiful SAYINGS concerning His work, and the kingdom whence He came, and His relation to the Father, were such as to preclude the thought that He came to atone to the Father for the sins of the world. Nor could these SAYINGS be in any way associated with the idea of His later action in offering himself as a sin-offering. There is not the faintest approach to any such idea in the SAYINGS.

Nor did he ever refer to his sin-offering till after His crucifixion when, in His secret meetings with those handful of faithful men and women whom he could trust, He unfolded to them His purpose to give Himself as an offering to the astral powers in order that He might go down into every phase of human experience with a view to proving to the whole world that that great enemy of the race could be overcome, and that the human soul could indeed gain the victory over matter in every form of temptation. All the passages which seem to point to Him affirming in public the propitiatory character of His mission are spurious, and the work of the Paulites. When it is said that He came to seek out the lost, the writers are saying what was true of His mission, though they meant it in another sense; for he did come to gather out of this world the lost sheep of His own fold. But when it is affirmed in the same breath that He gave His life a ransom for the world, we can at once detect the hand of the enemy of spiritual truth.

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DID JESUS DIE  
ON PASSOVER  
DAY ?

The death of Jesus having taken place two days before the passover, it was not possible for Him and His disciples to have celebrated any event on the evening of the Jewish feast. Even had they been

in favour of the rite they could not have celebrated it, since the Master was gone and the disciples were all overwhelmed with the sorrow of His tragic end, when the passover sacrifice was offered and its flesh eaten by the Jews. It is, indeed, surprising that readers of the Gospel Records, even polluted as those Records are, cannot see the glaring contradictions. For it was on the passover eve that Jesus is said to have appeared to His disciples when the gates of the city were shut. But it is only another of the strange inconsistencies of christian men and women that they persist in saying that Jesus partook of the Jewish passover lamb and yet Himself became the passover lamb by dying for the world at the hour the lamb was supposed to be sacrificed. The two things are at variance with each other. If He celebrated the Jewish passover then He could not have been betrayed, tried twice, condemned and crucified as the passover lamb. If he died when the pascal lamb was being offered, then He could not have taken any part in the ceremony of the celebration.

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THE GOSPEL RECORDS INCONSISTENT.

It is an extraordinary piece of persistent blindness on the part of the leaders of Christian thought that they seem unable to recognise the inconsistency between the two affirmations. They seem incapable of impartially examining the evidence on which they stake all their belief in the historic Jesus, for it is the Records as they stand to-day which supply us with matter open to such criticism as we have here indicated. These Records are the foundations of all the teaching built upon the life and death of Jesus. It is upon sayings in them that Jesus is taken as the pascal lamb, and upon their authority that it is affirmed that Jesus celebrated the last Jewish passover with His disciples. These Records should be true if they were the outcome of the disciples who personally knew Jesus ; but if we find such glaring contradictions in them as we have pointed out, then they are not trust-worthy. And if they cannot be trusted in such vital matters as we are discussing, then we may be sure they were not presented in their present form to the world by those who were most likely to know the truth. And if there be such strong presumptive internal evidence that the Records are not what they profess to be, then the sooner we have them purified the better for the world.

**A MONSTROUS PERVERSION OF TRUTH.** The Lord's Passover is thus seen to be something very distinct from either the Jewish passover or some non-Jewish form of celebrating it. The impossibility of Him having taken part in that passover, since He was crucified two days previous to the feast, shows that He took no part in that feast; and the persistent use of the recorded incident in which He is said to have celebrated the passover with His disciples, in order to give sanction to the use of flesh as a right food for man and to show that it was a moral and humane thing to eat the flesh of the lower races, is one of the most monstrous abuses of the most sacred of Celestial truths that was ever invented to lead even those astray who were seeking for the truth. Never was there a more depraved effort made by human souls than that of making the Lord's Passover the instrument by which to defend their own degraded and vicious tastes, to lend moral support to their inhumanity, to give religious sanction to their low desires and often brutal conduct, to minister to the animal side of their nature, and thus to stifle the true spiritual yearnings in their souls towards that Divine Life to which their faith professes to point them, and that perfect redemption of all nature—human and sub-human—of which they all lustily sing in their public gatherings. They have indeed crucified Him afresh in their interpretations of His life, and put Him continually to open shame. They have allowed their low customs and sensual desires and barbarous tastes to blind their souls to spiritual truths, till now they desire only the outward and historical sense of things. They are stout champions of the letter, and fear not to kill the Spirit of Truth in their eagerness to prove the historical authority they have for their abattoirs, shambles, and meals of dead carcasses—the emblems of all that is degraded and degrading. They hesitate not to prostitute the most sacred act of Jesus to the hells of their lusts.

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**WOE, TO THE PERVERTERS OF TRUTH!** Woe be to the men and women who thus trifle with the Divine Mysteries! Nothing but sorrow and anguish of soul can be their lot. Woe be to the men and women who repudiate the Spirit of Truth in order to find some reason for their conduct, some excuse for spiritual suicide! They may blind their own vision to the Celestial sense of truth, and throw a false glamour over

all they say and do, but they will not blind that world which sees and knows the true from the false, nor escape the just judgment of that world. The hour is coming when all those who have pierced Him and put Him to open shame shall mourn for themselves. The day approacheth when those who have denied Him shall indeed weep that they should have been so blind. The time hasteneth in the which all who have mocked His sublime act in which He gave Himself to be a true sin-offering that He might know by experience the depth of human suffering and woe, shall stand amazed and confounded. For all who are in the graves of spiritual darkness shall hear His voice whom they have rejected in their darkness and repudiated in their sensual loves; and they shall see and know how they have done despite unto the Spirit of Truth in order that they might be free to minister to their low desires, their animal minds, their false motives, their selfish ambitions, their love of show and worldly mindedness, their spirit of grasping all the things of sense for their own impure purposes.

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THE Lord's Passover is now completed.  
 SIN-OFFERING He has gone down into every possible  
 NOW experience of a human soul, and always  
 COMPLETED. triumphed over the sins and trials by  
 which He was beset. He began that sin-offering as a Malefactor, and has ever since been condemned as one worthy of death. He has passed through the astral world as a soul does who flees from the fires of hell, yet these fires met Him in His course and sought to consume Him. He has always longed for the hour of His recovery to the Celestial spheres of experience, yet has been forced down into conditions where He might feel the fires of human lust in order that He might know them by experience. He has always been despised and rejected of men because of His strange personality, which could not fall into harmony with the personalities of earth-born men and women. For these latter were always seeking their own worldly ends and pleasures, which where to Him a burden grievous to be borne. For though He was often in conditions like themselves, and like themselves fell victim to the temptations of the astral world in order that he might truly be one of them in their sorrow and sin, yet His spirit always rebelled against the spirit which actuated them, and

sought for the realisation of the Divine Fellowship. Even in the hours when "the sorrows of hell got hold of Him," and He was "driven of the spirit into the wilderness" of sin to be tempted by the powers of the air, He never lost the inner consciousness of the Divine. For it were impossible that He who was knowing sin in order to help the human race should have His soul tarnished by any of His experiences. *For He did indeed become as sin for man, that man might know in Him the righteousness of God by beholding how that righteousness, when laid deep in the affections, could enable any soul to triumph over its passion.*

His soul was ever pure amid it all. Not once was his sublime sacrifice tarnished either by the love of sin or the love of self. He always hated His lives on the earth, shrank from thinking of Himself as other than one of the Father's most fallen children, prayed as one who knew the Father in His Spirit, and yet always wept over the sins which He knew were part of His material life. His ambitions were never those of men and women of this world, so they could not understand Him. His joys were never found in the things of sense, so those who loved the sense joys fled from Him. His fellowship was never of the kind that ended as it began in mere gossip concerning the material existence, so the lovers of gossip would have none of Him. His love of Divine Truths, of the Celestial significance of all truth concerning the world's history and the souls of men, brought Him into constant conflict with the religious teachers in His various incarnations, and these always succeeded in making His life on earth a sorrow and a burden.

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HOW CHRISTIANS DISHONOUR THE CHRIST.	How those who have professed allegiance to Jesus all down the ages since His Passover could imagine that "He who knew no sin neither was deceit found in Him" could stoop to pollute Himself with the carrion which formed so important a part of the passover, is surely a greater mystery than even the truth of which we have just written. To think of a Christhood that must needs share in the absolute purity and love of the Father stooping to defile that Christhood by eating the flesh of a gentle creature which was the emblem of innocence and consecration to God, and that such an act could be construed as of Divine sanction and a religious act of great spiritual significance,
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is an unspeakable insult to the best spiritual sense of even a sinful humanity. And if that be true, what shall we say of the Divine Love? The true soul must shudder at the thought. Such an insult to be hurled against the Christhood could only be the work of evil spirits. And such a blind belief in so horrible a thought that the Divine Love could not only sanction such an act but be well pleased with it, could never have persisted through the ages had not the people been made drunken with the wine of religious fornication, laid naked their spiritual being to the astral powers who are ever awake to deceive and ensnare souls, and followed blindly the leadership of one who meant well, but who was himself woefully misled. Truly it has been a doctrine of devils!

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AN INGENIOUS BUT INGLORIOUS DOCTRINE.      The Lord's Passover must have been a perpetual source of sorrow to His spirit. When He passes over again into the Celestial spheres He will wonder how He endured all the sorrow and anguish which the doctrine built up on His sin-offering has occasioned Him. He will marvel that His own "sheep," as we have called them, could ever believe such monstrous teachings concerning Himself and the love of the Father. He will marvel that He Himself in one of His incarnations could have been so blinded by the material show of the Church reared in His name, as to seek to be one of the chief Apostles in that Church. And He will be the one to say who those were who degraded His sublime act into such an ingenious, yet inglorious, doctrine, whose ingeniousness captivated the Western world and made its history ignoble, inglorious and debased. For these souls are now also on the earth plane seeking to make His work impossible by their deception. But He knows them all by the aura of their souls. "He knoweth them that are His" to-day just as He knew in His Christhood. And those who then sought to make His public ministry the occasion of His downfall, have sought ever since to make His life a misery to Himself. But that was only the karma which He made His own in order that all His incarnations should be filled with the sorrow of the world's rejection. It was part of His Passover.

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THE  
PASSOVER  
WITH THE  
DISCIPLES.

When Jesus met with His handful of faithful disciples in the Upper room He there initiated them into the life of the spiritual plane. The story of the feet-washing was an attempt to historicise the beautiful spiritual service which took place. To wash the feet of Simon Peter was to cleanse the foundations of the lower and higher minds. For Simon means the mind born of matter, and Peter means the mind or understanding belonging to the soul, and through which the soul apprehends spiritual things; so that the symbolism was perfect in its application. To wash the feet of Simon Peter was to cleanse the mind of the whole man. That was the meaning of the entire service. And Jesus made it to them a true passover. It was not the Lord's Passover but the passover of the disciples; for in that little service they were passed over by Jesus from the astral plane of life to the plane of spiritual realisation. In that hour they knew Him as their spiritual Teacher and not as a seeker after a world-kingdom. The service was of the most spiritual nature. There was no ceremony. Even the feet-washing was only used by St. John in a symbolic sense. There were no elements such as we were familiar with in the service of the Church. The Holy Eucharist was one of the delusions by which the early Church was ensnared; for it became to it the objective presentation of the Passover of the Lord. The Holy Supper, as it was at first named, was thus made the perpetual testimony to the propitiatory nature of the sacrifice of the Christ. And it is remarkable that even to this day when the High Mass is celebrated in the Roman Church as well as the Greek, the Lord's Passover or Sin-offering is perpetuated.

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THE CHURCH  
RICH IN  
THEORIES  
BUT LIFELESS.

In the Church therefore the idea of the sin-offering has been preserved, and the perpetuation of that sin-offering affirmed. But the Church which has preserved this sacred doctrine in so much materialism has never grasped the Divine significance of her own teachings. Indeed, if anyone within her own borders were to suggest such an interpretation of her highest function as we have indicated, they would be either asked to retract or be excommunicated. For the whole history of that Church has been one of suppression, persecution and excommunication, For very many ages

she has been the possessor of the treasure of the Sacred Mysteries which she has constantly clothed in the gaudy garments of her pompous ceremonials, exposing her own infidelity to the truth she holds, and making the true knowledge of these most sacred truths almost impossible to her own children.

Nor have the various sections, both political and religious, who have separated from her, been any more faithful. They repudiate her Mass with its significant meaning, and in its stead make the Holy Supper an act by which the memory of the Lord's Passover is to be perpetuated in their midst. They either make the Holy Supper a mere symbolic or commemorative rite or one in which the Lord Himself is supposed to be present in His atoning life. But in neither is there any reality. On the one hand it is a mere symbol of what He is supposed to have done, and on the other hand it is a rite by which He is supposed to do over again what He is said to have accomplished by His death.

\*                    \*                    \*

THE HELLS  
GENERATED  
BY THE  
INFIDELITY  
OF THE  
CHURCHES.

The Holy Supper has thus come to have more than one meaning in the Christian communities. It has been the subject of the most violent persecutions the world has ever witnessed. It has been the occasion of more martyrdoms for the truth than all the other doctrines which have been the subjects of great controversy. It has been the cause of more sinning against the Spirit of Truth than could be realised by the world of human souls, even were they able to see behind the scene of past ages and witness the terrible orgies of those who were the leaders and teachers of the people. For these orgies were the outcome of the Holy Supper as instituted by the men and women who repudiated the spiritual meanings of the acts of Christ, as conveyed to them by His own instructed and intimate followers. The degradation of the Lord's Passover by Western Christianity is more awful than we can write. The infidelity of the Churches is the most pitiable thing in all the world's history. The cruel irony of the situation is truly appalling. The prostitution of the most sacred of all sacred acts to the level of the animal hells which has taken place in many of the ages referred to; the associating of the Holy Supper with the orgies of men and women who were as leprous in soul as the vilest of mankind are in mind and

body ; the perversion of its Celestial meanings to those of mere material and objective significance ; the befriending of all those who prostituted its Divine meanings to the hells of human lust, appetites, customs and tastes ; the belittling of all those who sought to rescue the sacred treasure from corruption and give to it its true and Divine interpretation—these are things to make the soul of spiritual men and women sad.

But even more saddening still, if that were possible, is it to behold the very souls who made such use of this most sacred act of Jesus now putting forth all their efforts to make the Celestial meanings of that event the world's laughing stock, by insinuating that the Bible records are to be trusted even where they most strongly contradict each other. Nor is this the worst feature. For it is now known that those who made the life-work of Jesus of non-effect by their cruel spirit of deception are still on the earth-plane ensnaring those souls who might otherwise be led into the Christhood, sending forth all their occult forces to make that Christhood impossible, striving to allure the seekers after the higher and purer life into a mere life of outward purification which they speak of as the Kingdom of the Christ, making supreme efforts to win the world into believing that the Kingdom of God cometh with observation and ostentation, seeking for a kingdom of earthly grandeur and power whose laws shall affect the outward life of men and women but fail to enter the soul's sanctuary and effect its regeneration.

\* \* \*

THE LORD'S  
PASSOVER A  
CELESTIAL  
MYSTERY.

The Lord's Passover must therefore be regarded as one of the most sacred of subjects, one not to be lightly treated of by men and women who know not the Spirit of Truth in themselves. It is not a subject for vulgar curiosity nor idle gossip. It is not to be spoken of by those who know not the difference between "truth in the inward parts" and a mere show of knowledge born of the astral world. For the Lord's Passover is the most sacred mystery of the Celestial spheres. It was the most solemn and pathetic hour in the whole history of the Christ. In it He yielded up Himself to come down into the conditions of ordinary human souls that, by passing through all these conditions, He might teach men and women how it was possible to be born into a body of sin

and yet triumph over it; how the soul might find itself in the very lowest conditions of existence and yet rise above these conditions as one born of God; how it might even sink into the hells where men are as the brute creation, and in which the grace and purity of true womanhood are unknown, and yet in one brief earth-life lift itself up on to the plane of spiritual realisation. For in doing so He has shown to the children of earth that He was indeed tried and tempted like as they are, that no temptation has ever come to the soul which has not also struck Him, that no sin which has tarnished the human soul has failed to find its way to Him in some of His incarnations, though He has never allowed His soul to be tarnished. For the soul is not tarnished because the body and lower mind sin. These are of the animal nature, and have animal desires which have to be conquered by the soul. It is not in these things that sin reaches the soul. The soul, indeed, suffers in these animal conflicts. It comes into the knowledge of the terrible nature of sin, the pain of material bondage, the anguish of the conflict born of false desire which burns as the hell-fire within the lower mind; but until that soul ceases its struggle against the animal nature, and calls the low desires born of that nature its good, the soul remains untarnished by them. And it was in this way that the Christ was able to remain absolutely pure in Himself whilst undergoing the fiercest temptations in the flesh, because His soul hated every life it lived on the earth-plane and always loved goodness, purity and the life of the Celestial spheres.

\*             \*             \*

When it is thus understood that sin does not belong to the soul but is an incorporation resulting from the conditions of matter, it will be seen that the human soul may indeed rise out of sin by rising out of the conditions which create it; and that the soul may do so in this world without waiting for some strange intervention from the Divine spheres. And that was the purpose of the Lord's Passover, to show souls how to rise even to the plane that stood for Christhood, to reveal to them under all conditions how the Christhood could be formed within, to prove to them that the soul had Divine powers latent within itself, by which it could master every animal desire, feeling, ambition, and affection, and become as a Divine Conqueror.

## ANSWERS TO CORRESPONDENTS.

T.S.S.—*Diet and Soul-Culture.* The intimate relationship existing between the body and lower mind, the lower mind and the higher mind, the higher mind and the soul, makes it imperative that all who would seek the highest culture of the mind and soul should live on such diet as will most minister to that end. If men and women could only see the effluvium which arises from flesh-foods, they would never more touch them. For there is sufficient moral repugnance left in the Western nations to feel the loathing which would arise from such a vision. The fumes of flesh-foods which may be seen in a large city are terrible to witness. They darken the atmosphere on the spiritual plane, and make that plane seem only a part of the animal world. They make communication between that plane and the human soul very difficult. For the soul must approach that plane from within itself by means of its higher mind, and the higher mind is depending for its true equilibrium upon the condition of the lower mind, and the lower mind sees only by means of the brain. When, therefore, the brain is nourished on flesh-foods it responds as an animal, and sees everything coloured by animal desires and tastes, so that the higher mind is either brought into the same bondage to view things on the same low plane, or it is left by the lower mind to live its life apart from any direct relationship with the lower planes. In such an experience the higher mind never learns by means of the lower mind. And being cut off, as it were, from the life of the lower mind and body, cannot influence these latter towards a state of regeneration. And souls pursuing a course of life which creates such inimical conditions are in grave danger of even failing to effect their redemption. For to them both the Spiritual and Celestial worlds are closed. They may have intercourse with the spirit-world; but that must not be confounded with the Spiritual and Celestial worlds. A Soul whose body and lower mind are nourished on gross foods, whose tastes are still in the animal kingdom, whose desires have not been purified from every tint of inhumanity so that no foods of dead carrion could ever be taken into the body to defile its blood—such a soul cannot be approached from those higher worlds except by means of the astral world.

It will therefore be seen how very essential pure diet is to a soul that seeks to rise out of the lower planes of experience. For the simpler and purer the diet, the purer will the lower mind grow. And the more the lower mind is exalted in its tastes and desires, the better vehicle does it become for the higher mind to operate through in its approach to the life of the world. And in this way is the soul at last free to make manifest its inner life. The simpler and more natural the diet the better the conditions produced in the mind, and therefore the more real help gained towards that true culture of soul-life so essential to the race. The diet must not become an end to be pursued for its own sake,

otherwise it will only end in another form of error and mammon-worship. For the mere change in the diet will not effect soul-culture, nor lift the soul to spiritual conditions, for these latter are born from within and above; but when the change is made out of love for a genuine humaneness and an earnest longing to rise up on to the Spiritual and Celestial planes of experience, then it is truly effective. And the purer and simpler the diet, the more effective is its influence over the aspiration of the soul.

**INQUIRER.**—*Should Christians sue at law?* This question is one that requires to be answered by the Christhood. A true Christian is one who is seeking Christhood. Any other definition is nominal, misleading and erroneous. To follow the Christ is to seek the life of Christhood, and to seek that life is to seek for the realisation of God in the Soul; and to seek for that realisation is to be even as God is in His Divine Nature; and we know that His Nature is Love, and that Divine Love hath nothing of her own, but gives herself in all fulness even when and where she is most rejected and spurned. If in the West, where the nominal monuments of Christhood are paraded in every land, the meaning of these monuments was understood and rightly interpreted, such enormous machinery as Civil Law could never have been built up. And its very existence in the West, where the faith of Christ is supposed to triumph, gives the direct lie to the preposterous claims of the Western nations. In a nation where Christhood was the chief aim there could not possibly exist such means for the adjustment of differences.

The way of the Christ should always be the way for those who seek Christhood. The teachings of the Christ are so emphatic on this question. "Ye shall love your enemies" is one of His sayings. Another is "If any man would be my disciple let Him follow me." To follow Him is to suffer and endure in patient love, forgiving the one who causes the suffering, even until "seventy times seven."

**D.**—*Spiritual Vision.* To see upon the Spiritual and Celestial planes is not an attainment of the mind. The lower mind can never rise above the occult plane of vision, however great its knowledge and occult experiences. It may see colours produced by vibrations on the magnetic plane, but these are not spiritual in quality. They are simply the production on a refined material plane of the Celestial prismatic colours, not these colours as they are beheld on the Celestial plane. The lower mind may even possess the gift of seeing clairvoyantly without being in the least degree spiritual. To develop the lower mind for psychic purposes is only to repeat the disasters of occultism in past ages.

To see on the spiritual plane is a soul attainment. It can come only to the soul by degrees as it reaches up to the Divine. That world is shut to the lower mind except where a soul reaches the condition of regeneration when the Divine Love becomes its Life-stream, and flows through its whole being, even to the

outermost planes. And the vision of the Celestial world can come only to those whose regeneration is completed.

WEBSTER.—*The Witness of the Spirit.* There are various kinds of evidence to which the mind may attach itself and rest its faith upon. These are of value only when they bear the evidence of Divine authority. The mere affirmation that anything has been Divinely inspired is not worth the paper on which it is written. The mere affirmation that such books as compose the New Testament were inspired of God is no sure testimony to the fact of Divine Illumination. For there were other books written about the same age, and which have been included in the Douay Bible as equally inspired records. These are accepted by the whole of the Catholic world as Divine, whilst the Protestant Churches reject their claim to be considered inspired.

The external authority is therefore valueless. One community of men accept the evidence of one class of books whilst another community rejects them. Nor is there any external authority which is in a spiritual position to decide what is inspired. That is what the Christian Church has tried to do for many ages, and always with lamentable results. The history of the Church is black with its attempts to decide for the individual soul what was to be considered as inspired teachings.

There is only one sure witness of the Truth, and that is the Holy Spirit of Truth who appeals to the inner sense of things, and seeks to lead the individual soul to the plane of spiritual perception. There is no other who can bear testimony as to the source of any particular writing. What men may say concerning any book or any form of teaching is not worth considering unless the teaching voices the soul's deepest yearnings and interprets its mysterious experiences. And any pure teaching—pure in its doctrine and purpose—which voices these yearnings and interprets these experiences must come from a pure source where the soul's yearnings are all seen and known, and where its mysterious experiences are all understood. And it will be granted that such knowledge of the soul is not earth-born, nor merely human, nor of the will of man, nor the outcome of mere occult knowledge; but that it must come from those spheres where God operates through His illumining Angels. And when a human soul has the Spirit of Truth within itself, it at once recognises the Heavenly source of inspired teachings.

INITIATE.—*The Divine Manifestations.* These are four:—

1.—On the Celestial plane The Adonai is the Father Manifested.

2.—In the Spiritual Spheres The Adonai is made manifest under the form of Suns. These differ in tincture according to the sphere of operation, and therefore of soul attainment.

3.—On the Human-Soul plane The Adonai is revealed as the Logos whose Life is the Light of men.

4.—And on the Planet, the Logos is manifested in Christhood.

THE EDITOR.

“LOVE NOT THE WORLD, NEITHER THE  
THINGS OF THE WORLD.”

Long since is it since I have heard thy sweet voice, thou well-beloved Angel of my days, utter these holy words within me. And when I heard I understood, and when I understood I obeyed; and in my obedience to that holy precept I find rest and peace.

Truly thou art the blessed of the Lord unto me, for by the mighty love that dwelleth in thee, thou hast been enabled to raise my weary soul above the desire of the world and the pride of life, into the realm of the eternal calm, into the abode of peace, into the sphere of the joy that passeth not away.

Not always was it so. As I grew into the years of manhood the love of the world was in my heart, for I desired fame, and honour, and esteem. Money I did not desire, nor fine clothing, nor dainty foods; but fame, and honour, and esteem. And bitterness was in the thirst, even as madness ever lurketh in the pride of intellect.

But thou hast made known to me the folly of it all, the utter worthlessness and undesirableness of the fruit of this world's soul, whose beauty paints the apples of Sodom. And thou hast led me down so gently and so softly from this vain estate, even as a mother leadeth a little child.

JAMES MCBETH BAIN.

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IF THOU HADST KNOWN!

In vain for *thee* I left the Father's realm of light;  
In vain the toilful day succeeds the wrestling night;  
In vain to doubting hearts the signs and wonders shown!—  
Because *thou* knewest not—*If thou hadst known!*

Not for myself I weep,—My strife is almost o'er,  
My foes worst malice now, but hastens rest the more;  
For *thee* I agonize, who might'st have been mine own—  
Because thou knewest not—*If thou hadst known!*

E. M. L. G.

Vol I.

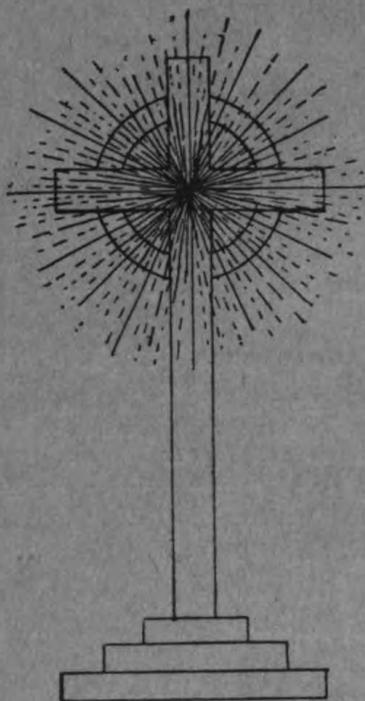
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# THE HERALD OF THE CROSS.



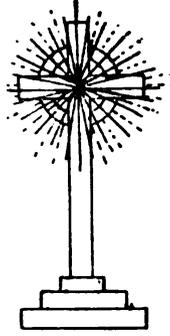
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## THE HERALD OF THE CROSS.

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No. 9, New Series.

September, 1905,

Vol I.

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### THE WAY OF THE CROSS.

*Who is this that cometh from the Sheepfold, whose garments are dyed red?*

*I who speak a righteousness mighty to save.*

*Wherefore are thou red in thine apparel, and thy garments as one who has been treading the wine-vat?*

*Because I have been as one alone in the vine-yard. Of the children there were none to help me; therefore are my garments red with suffering, and my heart heavy with sorrow. For I called to them, and there was none found to respond. Then I wondered that none responded; for there were none who showed sympathy or sought help. But the children needed the salvation which mine own power secured for them.*

*It was thus my garments were sprinkled with the wine of hate, as they who were the children of hate sought to trample me in their fury. For they were drunken with the wine of their oppression, and sought to make my apparel even as you may behold.*

*I made mention of the loving-kindness of the Lord, the praise of the Adonai for all His gracious love towards His children, and for His remembrance of all their needs. For He sought them in all their trouble.*

*But they could not understand my message; and the children of hate contemned the Most High.*

*Yet of the children He said, "Surely they are mine!" So in all their affection He was afflicted, and the Angel of His Presence saved them.*

## THE NEW INTERPRETATION.

## IV.

## THE PASSOVER.

*“ For this cause is Christ manifested, that he may destroy the works of the devil.*

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

**T**HE Lord's Passover may not be written. It is too sacred for the vulgar gaze of all who know not the Spirit of Truth. It was too full of soul anguish ever to be told. For the descent of the Christ into the hells in order to rescue the sheep of the Celestial fold, was the most terrible of all Heaven's acts. These Celestial members of the fold were the Sons of God who came to help this Planet in its dire extremity, and who had been betrayed to adopt the life of matter as the best method of accomplishing their mission. In all ages they had been the true prophets and teachers of the Divine Love and Divine Wisdom, though, like the souls they taught, they were for ages under the dominion of matter ; but they knew inherently the Divine things of which they spake and wrote. They were by nature Spirits. With the fall of the Planet they had set out from their own system of the Sign of the Luminous Cross in order to effect the evolution of its children, who, through the fall of the Planet-soul into fixed conditions, which we call matter, were unable to grow towards the knowledge within themselves of the Divine Wisdom and Divine Love ; for through the materialisation of so many of its kingdoms, this Planet had lost the power to give to its children the Celestial knowledge necessary for their true evolution.

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In the creation of this world the Elohim purposed that the human souls who were to be the offspring of the Planet, should pass up through all the planes of the Planet, learning the Divine Wisdom from their constitution, and the Divine Love from their rich and full provision. It was not the

purpose of the Elohim to create any fixed planes or kingdoms, so that when men attribute the creation of the various kingdoms as we know them, to the Eternal Father, they are doing Him a great wrong. For all fixed conditions are opposed to progress whether in the Planet or its children. For man to be fixed in his life, would mean for him a condition of death to all his powers. And what would happen to him, if in a fixed condition, happened in large part to the Planet-soul. For when it materialised at the suggestion of the fallen angels—spirits who left their first estate and sought material existence on the Planet—it shut up its spiritual forces so that it was unable to unfold its life to its children. And these latter would have remained shut up in its interior, but for the aid which was vouchsafed by the Sons of God. These Celestials came to this Planet soon after it had materialised, when its conditions were not what we witness to-day. Had its conditions been such as we are familiar with, their mission would have been useless. For they had to teach those souls how to pass through the various planes of the Planet-soul in order to learn its mysteries ; and to have done so with so many kingdoms in a fixed condition, would have been an impossibility. But when they came, the vegetable and animal kingdoms as we know them did not exist. These were not creations of the Elohim, but those of the Planet-soul.

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The Sons of God had ages of conflict with the materialising spirits in their work of helping the souls on the Planet to pass through its various kingdoms, because these evil spirits sought continually to defeat the purpose for which the Celestials came. This they sought to do by tempting the earth's children to materialise also, and even to love a state of existence in matter. And so well did they lay their plans to betray these souls that, just when the first race of souls created by the Planet-God, had reached the spiritual kingdom of inward Divine realisation through the noble endeavours of the Sons of God, the evil

spirits succeeded in inducing them all to assume material forms like their parent. This produced such changes in the entire conditions of the race, that none of them have ever again reached that high state of inward realisation. For it was the fall of the human race into the same conditions as the Planet-soul. So that the doctrine of "the fall of man" is a very true and a very sad one; truer than the race dreams of in its speculative philosophies concerning the origin of evil; sadder than the souls of the race have ever realised even through their best religious embodiments.

The origin of evil was not in disobedience on the part of the human race, but on the part of the Planet-soul. The evil which overtook the race was the consequence of that "Fall." For had there been no material kingdoms on the Planet, its children would never have been able to assume material forms. In the day of their "Fall" they saw other forms of life in fixed conditions, and so were the more easily persuaded that it was the right thing to do. For by that time the Planet-soul had peopled the vegetable world, which in its true state is always spiritual, with many forms of a semi-fixed character; and the evil spirits had added to these many forms of an evil nature, full of their own poison; and they had perverted the human kingdom of the Planet by creating forms which were entirely foreign to the nature of the Planet, and thus introducing a kingdom which was not in the order of Divine Creation—viz., the Animal world. By doing this they perverted the spiritual essences of the Planet-soul out of which the Elohim had created the various spiritual kingdoms. And by the creation of these animal forms, they prepared the way for the degradation of the human soul. For whilst the animal kingdom was foreign to the purpose of the Elohim, it was in the plan of the materialising spirits who thus purposed to ensnare and make captive the whole of the Planet's children. So that the creation of so many strange forms full of still stranger feelings and habits, is thus explained, and seen to be other than of Divine origin.

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The "fall" of the human souls into fixed conditions was the beginning of terrible disasters for them. From that fall have sprung all their sorrows and woe. From their love of matter has flowed all their evil and sin. From their love of existence have arisen all their sickness in body, mind, and soul. By means of that material love was hell kindled within their soul. By its influence over them was the spiritual world closed to their vision. Through following its leading have they passed through the valley shadowed by death, both physical and spiritual. In their pursuits after its presentations they have lost the inward vision of the Divine. By constant use of its forms have they come to regard it as the chief end of existence, and even of life. And now it has become a veritable god to them, which they worship with all their being. In it they seek their greatest treasures; in these treasures they seek for their highest gain; in that gain they seek for their most abiding joys; and in these joys they seek for perpetual happiness, though in all their seeking they never find it. And it is this constant seeking amid the materialised conditions which gives to them all the disharmony of mind, all the discord of soul, and all the antagonism which they manifest towards other forms of existence, and even towards each other. For the love of existence leads men and women to do all kinds of dishonourable things in order to gratify themselves. And it ever blinds the soul to truth and purity. It always kills noble aspiration. It changes the Divine love of the soul into the consuming fires of passion. It pauses at nothing to gain its end. It will gratify itself regardless of the pain and anguish which such gratification may impose upon others. It will inflict the most unnameable tortures on living creatures, for some personal end or supposed national good. It will even rob life of its means of sustenance, both in the physical and soul worlds. It will not falter to take that life, if it can do so without suffering to itself. It has been the Apollyon of the bottomless pit, for there is no foundation in its abode.

Those who have followed its allurements have sooner or later found themselves in the abyss of the outer darkness. For Matter is the embodiment of evil. It originated in Planetary disobedience through the deceiving spirits. It is the absolute perversion of spirit, the inversion of the spiritual laws of being, the very hell of the most terrible soul-bondage, the destroyer of all that is spiritually beautiful, the negation of all that is Divinely pure, the repudiation of that Wisdom and Love from which all true being springs.

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In theory the Christian Communities have really believed this. They have taught their followers to look to the Spiritual World for rest in the Presence of God. They have pointed the seekers after Divine realisation to non-material states as the only place where it could be found. They have affirmed that in the body on this world there could be no realisation of the Divine, and so they have taught souls to regard it as an impossibility whilst they were denizens of the earth. Thus have they unconsciously acknowledged that, in a condition of material existence, Christhood and all that is associated with the idea of Redemption, is impossible. Thus have they testified to the truth, though they have done so unwittingly, that matter is a false condition, that it is not in harmony with the Divine Will, that it is the soul's greatest enemy, that so much is it at variance with the laws of the spiritual world that, whilst souls are in its bondage, they cannot reach the Divine life. And yet these very Communities, whose faith is potentially right, and whose ideal is in the spheres of Divine Being, and who teach their adherents to look beyond the realms of matter for the realisation of all that is pure and true, immortal and Divine, nevertheless repudiate in their practice these very teachings. For, when they are told that the material world is a mistake, they affirm the prophet of such a doctrine to be too heretical to be even listened to. When it is affirmed and shown out of their own experiences that

the materialisation of Divine Truth has lain at the foundation of all the religious conflicts and all the bitterness which these conflicts have engendered in the various ages, they smile at the ignorance of those who have presumed to affirm so much. When they are informed that the manner of life in a state of existence is opposed to the Divine purpose concerning the soul, they look upon such teaching as the outcome of a perverted view of spiritual things. And when it is shown to them that their own faith affirms so much, they explain away their faith and their theories about Christhood, till they are left stranded on the shores of an unconscious repudiation of all that they believed they held to be most sacred. For when a man finds that he loves the life which matter gives him, when he has come to view the brevity of this life as a vast calamity, when his affections have so fully entwined themselves round the things of sense that it is agony for him to leave them behind, and when this love for the life of matter would keep him always in the physical body if he could remain, it matters little what he may profess as a belief in the reality of the Spiritual World.

And such is the state in which the vast multitudes of those who attend these Communities find themselves. The passing away from this world is the darkest experience they can think of, though they do all profess to believe in that Spiritual World from which all material things are banished, and where alone the soul can arrive at its perfect knowledge of the Divine and its perfect realisation of redemption. If they could only find some elixir of life which would ensure them a perpetual state of existence, few of them would trouble the religious Communities or teachers. For if men and women could stave off the encroachments of physical infirmity, they would then be seen in their true state: so many of them care so absolutely little for anything that is truly Spiritual and Divine. All they seek after day by day, whether in the capacity of business men and women, or in the way of social intercourse, or in the sacred fellowships, are the

things and the associations of sense. They must have the things which minister to the sense-life. They must have the riches that come by sense endeavours. They must have the happiness and joys which are born of the sense gratifications. They must have a religious exposition in harmony with the life of the senses. They must sing and dream of a heaven full of sensuous delights. They must be fed and nurtured upon things which they call spiritual, but which are only the lacquered representations of the pure gold of Divine Truth. They must have a fetish which will resemble the worship and services of God, whilst it keeps Him out of His Sanctuary, and makes His vision impossible to the Soul.

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When the Passover became known to the Chaldeans, they gradually lost its spiritual sense till it ceased to have for them any spiritual signification. When the Jews lost the meaning of the Passover which Moses had interpreted for them in the days of Armenia, they also lost its spiritual relationship to the soul. When the Christian Communities lost the Divine interpretation of the purpose of the Christhood, they likewise lost the meaning of the Lord's Passover. They thus became what the Jews were before them, and the Chaldeans still earlier : mere worshippers of the letter without understanding the spirit. Like the Jews, they raised anew the golden calf ; and like the Chaldeans, they sought for its meaning in matter. They saw what they imagined might be an interpretation suited to the needs of a very needy race, and so they adopted it. They were the dupes of matter as truly as the souls were who first fell from their spiritual manhood into forms with coats of skin. They were afresh repeating that disaster ; for they descended with the sacred doctrine of Christhood—*which is perfect spiritual manhood*—into the same conditions, by giving to it a material embodiment and a sensuous interpretation. They anew repeated the blunder of the Chaldeans in making it a sign of some material event in the world's history—which they did in associating it with His death. And like the Jews they

gave to it an outward interpretation, and only transferred the object from the Jewish nation to the whole world ; for they associated His sufferings with the redemption of the entire Planet from the curse which He whose name is evermore Love is said to have pronounced upon the race when it fell into sin in its early representatives. And thus the drama of the Planet-soul's mistake, which its children repeated in their evolution, has now been also repeated on the plane of the soul ; for that Holy and Sacred Act of the Christhood has been used by the astral world—a world generated and maintained out of matter—to lead the whole of Christendom away from the truth. And so the fall has found a repetition of the saddest character in the very religion which has most professed to exist to ransom human souls from the effects of that fall. And it has been the instrument of making those who professed so much, the vehicles of blinding the entire Western world to the truth concerning the Christhood ; and, through that persistent degradation of the most Sacred Act and Holy Mystery, to make the meaning of the Christhood a by-word in Eastern nations.

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The fact that the Lord's Passover has come to be interpreted as having to do with the soul's redemption, is itself a testimony to a great Celestial truth. That Passover was the exposition of the doctrine which Zoroaster had interpreted to the Chaldeans as having relation to the Planet in its spiritual state ; and which Moses had given to the Jews as one of the Celestial Mysteries, having relation to the soul when it reached Christhood. It had relation to the Planet in that it was done on its behalf ; and it had a purely Celestial meaning because it was the act of a Celestial. For the Lord's Passover was not His death, nor the supper He was said to have partaken of with His disciples. It had nothing to do with these. These were but incidents in His Passover life. For, when these events took place, He had accomplished the Passover Act. That Act was not of a material kind. The picture of Gethsemane is itself

a sure testimony to this truth, although His anguish there has been degraded to a material event. His sorrow and anguish portrayed as having been witnessed in Gethsemane by James and Peter and John were not seen by them, though they knew of His anguish and sorrow. The portrayal was only meant as the attempted embodiment of His Passover Act, and was held like the most sacred of treasures in the archives of the souls of the handful of men and women who knew what He had done.

J. TODD FERRIER.

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CLEANSING FIRES.

LET thy gold be cast in the furnace,  
 Thy red gold, precious and bright,  
 Do not fear the hungry fire,  
 With its caverns of burning light :  
 And thy gold shall return more precious,  
 Free from every spot and stain ;  
 For gold must be tried by fire,  
 As a heart must be tried by pain.

In the cruel fire of Sorrow  
 Cast thy heart, do not faint or wail ;  
 Let thy hand be firm and steady,  
 Do not let thy spirit quail :  
 But wait till the trial is over,  
 And take thy heart again ;  
 For as gold is tried by fire,  
 So a heart must be tried by pain !

I shall know by the gleam and glitter  
 Of the golden chain you wear,  
 By your heart's calm strength in loving,  
 Of the fire you have had to bear.  
 Beat on, true heart, for ever ;  
 Shine bright, strong golden chain ;  
 And bless the cleansing fire,  
 And the furnace of living pain !

ADELAIDE A. PROCTER.

## THE PATH OF CHRISTHOOD.

**W**HO shall attain to this perfection? The man who is without fear and without concupiscence; who has courage to be absolutely poor and absolutely chaste.

When it is all one to you whether you have gold or whether you have none, whether you have a house and lands or whether you have them not, whether you have worldly reputation or whether you are an outcast,—then you are voluntarily poor. It is not necessary to have nothing, but it is necessary to care for nothing.

When it is all one to you whether you have a wife or husband, or whether you are celibate, then you are free from concupiscence. It is not necessary to be a virgin; it is necessary to set no value on the flesh. There is nothing so difficult to attain as this equilibrium. Who is he who can part with his goods without regret? Who is he who is never consumed by the desires of the flesh? But when you have ceased both to wish to retain and to burn, then you have the remedy in your own hands, and the remedy is a hard and a sharp one, and a terrible ordeal.

Nevertheless, be not afraid. Deny the five senses, and above all the taste and the touch. The power is within you if you will to attain it. The Two Seats<sup>1</sup> are vacant at the Celestial Table, if you will put on Christ. Eat no dead thing. Drink no fermented drink. Make living elements of all the elements of your body. Mortify the members of earth. Take your food full of life, and let not the touch of death pass upon it.

You understand me, but you shrink. Remember that without self-immolation, there is no power over death. Deny the touch. Seek no bodily pleasure in sexual communion; let desire be magnetic and soulful. If you indulge the body, you perpetuate the body, and the end of the body is corruption.

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<sup>1</sup>*The Two Seats vacant at the Celestial Table which are mentioned here are those of the Divine Love and the Divine Wisdom, to which all are admitted who are in the state of Christhood.*

You understand me again, but you shrink. Remember that without self-denial and restraint there is no power over death. Deny the taste first, and it will become easier to deny the touch. For to be a virgin is the crown of discipline. I have shown you the excellent way, and it is the *Via Dolorosa*. Judge whether the resurrection be worth the passion; whether the kingdom be worth the obedience; whether the power be worth the suffering.

ANNA BONUS KINGSFORD, M.D.

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IN THE SILENCE.

IF we listen in the Silence  
 To the still "small voice within,"  
 Which is ever speaking to us,  
 And will keep us from all sin;  
 If we only heed its teachings,  
 Ours to question not the why,  
 Only do as we are bidden,  
 Leave to God the "bye and bye."

And the more we listen to it,  
 The bolder it will grow;  
 It will guide our feet unerring  
 In the way that we should go.  
 We can ask of it, all knowledge  
 Will be given which is best;  
 All we need is Faith and Patience,  
 Leave to It (our God) the rest.

All the joy and peace it bringeth  
 To the soul by grief oppressed,  
 For it whispers in the Silence,  
 "Come unto me and rest."  
 And the soul by Faith that cometh  
 And casteth out all fear,  
 Shall *know* there's strength in Silence,  
 If it lends a listening ear.

J. W. M.

## EDITORIAL NOTES.

THE SACRED ACTS OF THE CHRIST. The doctrines connected with the life and death of Jesus are now to be once more affirmed by the Celestial World. These, as we have seen in our previous issues, have all been materialised. They have followed the course of both the Planet and the human race. They have felt the visible effects of the fall into matter of the human soul. They have been betrayed, even as the Planet was betrayed by those who loved the life which existence in matter gave, rather than that life which is the generator and inspiration of all true aspiration of the soul. They have been enveloped in a veil of tenuous matter, which presents them as full of beauty, even as the first race of human souls were allured by evil spirits through refined material bodies into assuming forms of flesh and blood, and fixed conditions. They have been shut up in the temple of stone rather than in that of the soul. They have been overlaid with the gold of the material life, till the pure gold of their Celestial nature has been absolutely hidden. They have found a home in the national life of the Western Nations, but not in the soul of these peoples. They have been raised up on the altar—like the Unknown God at Athens, to be worshipped without knowledge of their interior meaning; whilst those who so raised them have been content to point them out as the most Holy and Sacred Mysteries, whose meanings were simply concerned with the things of sense. For those who have professed to understand their Celestial meanings have, times without number, affirmed that they had no Celestial meaning. They have given to these most Sacred Mysteries interpretations relating to the Divine Love, but have failed to apprehend how that Love was connected with the sacred Acts of the Christ. They have loudly proclaimed to the world their assurance of the truth of these Holy Mysteries, without being able to give a reasonable exposition of them. They have so far failed to apprehend their Divine meanings that the various sections of religious thought have entered into the fiercest conflicts with each other over the meaning of them—each one contending that their interpretation was the best; and, in the case of many of the sections, enforcing their opinions and interpretations upon those who would be their adherents

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THE  
BENIGHTED  
WEST!

Is there any wonder that the work of the Christhood has appeared to be a failure in making the Nations who believe in these Holy Mysteries, Nations of redeemed men and women? Is there wonder that the greatest peoples of the East should have rejected the Western presentation of the effects of the Christhood? Is there anyone who marvels at the dulness of the mind of the believer in Brahmanism in not seeing the beauty and truth of the religion of the Christhood? Is there any truth-seeking soul who can do other than marvel at the gross darkness which lies over the whole world after nearly two cycles of the effect of the Christhood? And if that darkness be so great after so many ages of the effects of the light of the Christhood, in what direction may we look for the cause of the failure? Where has the light been most shining? Surely in the West, where we find the grossest spiritual darkness. Where has the idea of Christhood been most professed? Surely amongst those very peoples who most repudiate such a life by their conduct. Where have the graces of the Christhood been most proclaimed? Surely where we now find the most mammon-worship, the most voluptuousness, the most masterful spirit, the most covetous mind, the most fearful instruments of torture and destruction, and the least desire for the life of the gentle, pure, meek, and loving Christ.

WHOM THE  
CHURCHES  
HONOUR AND  
DISHONOUR.

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Nor is that all that may be affirmed concerning the failure of the interpretations given by the West to the life and teaching of the Christ. For what may be witnessed in the Nations may be found in the Religious Communities. For the national life of the West has been moulded by the religious centres. The national expression is simply the heart showing its feelings unfettered. It is not worse than the heart found in the Religious Communities where the Holy Mysteries are supposed to be understood and taught. The war spirit manifested in the Nation is only the accentuation of the spirit of jealous strife which has entered into all the Religious Communities. The voluptuousness of the Nation has been generated by most of those who occupy the chief seats in the Christian Synagogues. The fearful debauchery which may be witnessed in any European country is the outcome of the

genius of those who build churches out of the blood of their victims, who give large donations to many institutions of charity which have had to be erected to try and stem the awful flood of social evil poured out from their dens. The poverty created through the love of power has been the fruit of many who have sat and who still find a chief place in the temples where the Christhood is proclaimed. The terrible evils which have been perpetuated by so many of those who have found seats and places of honour in the Religious Communities which professed to inculcate the doctrines and practices of the Christhood, are not to be written by human pen. They are too revolting.

But this we may know and witness, that, whilst these Communities have honoured those who did these things, they have cast out those who became their victims. They have offered a seat of honour to the creator of mammon, but have cast a shadow of dishonour over those who have been betrayed by the evil produced. They have cherished the gold of the oppressor, but failed to shelter the oppressed. They have shown how the spirit of the world has underlain all their own acts ; for they have ostensibly set out to lift men and women up to the noble attainments of the Christ-life, but have paused at the attainment of adherents. They have repeated the sublime Sayings of the Christ as mere empty shibboleths, without understanding their Celestial significance. And so they stand to-day as the heralds of a Christhood they have made impossible by their own incompetence to realise it, so that men and women might see what they meant. They stand before the Eastern world as the betrayers of their own faith. They stand before God as the modern betrayers and crucifiers of His Christ.

THE HOLY  
MYSTERIES  
AND  
THE DOGS.

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The Holy Mysteries of the Christhood are not to be given to such men and women. They could not understand them, and they would trample them under foot as an unholy thing. "Give not that which is holy unto the dogs"

said Jesus. No one knew better than He what that meant in relation to Divine truth. For when He came to the world as Krishna and gave to His followers the sacred Mysteries of Christhood, they failed to apprehend His inner Celestial meanings, and gradually materialised all He had taught. Thus the religion of the East became

in a measure what the religion of the West now is—a mere lifeless skeleton, having form but no soul. The dogs were not meant as an insult to human souls, but rather to illustrate the danger of telling Heavenly Secrets to those who were steeped in materialism. For the dog, though now in the West regarded as a good and faithful companion of man, was never meant to be other than the illustration of degradation when used as a symbol. Because the dog form as it now is, typifies the descent of the Soul into Matter, and, therefore, the degradation of spiritual being. And when men and women are steeped in material existence they are only like a superior kind of animal, and not in a fit condition to receive the Celestial meanings of Divine truth.

It will therefore be understood by those who have true spiritual discernment, that the things which belongeth unto the Spirit cannot be given to any soul in whom the Spirit of Truth is not resident. For it were only to repeat the disasters of the past to impart to those who know not that inward Celestial inhabitant, the sacred Mysteries of the Faith. For just as the Planet-soul was seduced into fashioning for itself kingdoms of fixed conditions, and thus bringing upon itself the awful physical disasters which have rent it age by age; and just as the human race was deceived into descending from the planes of pure spiritual being, to seek manifestation in the phenomenal world; and even as there took place by that race the degradation of all the Holy Truths which the Sons of God communicated to them during their evolution towards the Divine Kingdom of inward realisation, so would these Sacred Treasures be again defiled by the perversion of their meaning were they communicated to those who have no spiritual discernment, and no genuine love for Divine knowledge for its own sake. The love of knowledge for the power which it may bring is as false as the love of any form of matter; and the whole of the Western world, national and religious, is heavily smitten with that kind of love. All their search for knowledge in the phenomenal world is with a view to power. Every new discovery is made the instrument of more personal and national greatness. It is the adumbration and visible image of that love which dethroned those Celestials who fell from their first estate into the condition which we name Hell. And that love of power would again take these Holy Truths and make them instruments of personal aggrandisement.

THE PASSOVER OF THE PLANET-SOUL. The Holy Mystery of the Passover of the Planet-Soul was taken out of its Celestial setting. It was transferred from the Celestial plane of the Celestial world and put in the terrestrial plane of the solar system. It was changed from its natural Divine significance to the unnatural material meaning. It was associated with the Zodiac instead of with the Planet. It was made the occasion of the most degrading festivals in the earliest ages whose influences wrought terrible havoc on the physical planes of the Planet. It was also made the occasion of the most debasing orgies in the periods of the Chaldean, the Egyptian, the Babylonian, the Grecian and the Roman: orgies which so degraded the souls of these Nations, that they left nothing behind them but the wrecks of material greatness. That Holy Mystery is still spoken of as one of the solar myths by occultists who are seeking for the inner meanings of the Mysteries. They cannot see beyond the outward relationship of the solar event when the sun is supposed to pass over from the one hemisphere to the other, through the passage of the earth from the south to the north of the ecliptic. And they cannot see any further than the solar sign. Thus are they where the Chaldeans were when they materialised the sacred story given them by Zoroaster. Nor will they ever get further by means of mere occult interpretations. For such sacred planetary truths as are implied in the planetary Passover may only be known to those souls who are able to leave the study of truth on the Occult Kingdom, and soar into the regions of spiritual knowledge. For true spiritual knowledge cannot be found along those lines. It is only born *in* the soul of the spiritual adept.

THE PASSOVER OF THE CELESTIALS. \* \* \* The Holy Mystery of the Divine Passover which Moses gave to the Jews when in Ancient Armenia, was also taken out of its setting. It had relation only to the Celestial Spirits who had come to this Planet to save its children from disaster. These were the Sons of God. Their Passover was the act by which they were allowed to visit this world of material conditions, and dwell amongst its perverted kingdoms, in order to aid the Planet-soul to recover itself from such conditions by the right evolution of all its children to the Divine Kingdom of inward spiritual

realisation. That sacred act was given to those who gathered around Moses and became his disciples. They were called Initiates of the Spiritual Kingdom. And in their circles the Sacred Mystery was long preserved in its original setting. But when these souls passed away from the earth, there crept in others whose purpose had long been to wrest this knowledge from the Initiates. These were the materialising spirits who had deceived the Planet-Soul, the Planet's children, and the disciples of Krishna, Zoroaster and Hermes, into transferring the Holy Mysteries from the Celestial to the Material Kingdom. Thus a second Passover became the cause of the most degraded scenes in the Jewish nation. For, as we have said in our previous issues, the Jewish Passover was the occasion of the most degraded national customs which have ever been known. For they laid claim to Divine origin. They called themselves the disciples of Moses. They wrote and spoke of themselves as the Celestial children of the Father. And they did these things whilst they were living in a state of pure animalism. In such a state they applied the Passover to themselves. They sought the Divine knowledge of its meaning by means of their occultists during the period known as that of the Judges, and would have wrested that knowledge from those who had learnt it in the schools of the Initiates from which their true prophets sprang, if such Initiates had not been guarded from divulging the secret by the most fearful of oaths.

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THE GREAT                      Yet another Passover has fallen into the  
BETRAYAL.                      like abuse. The most Sacred Act of  
Jesus in the hour when He realised His  
Christhood has been the occasion of all  
the lowest acts in the history of sin. It was early taken  
from its pure setting by those very spirits who had  
deluded and deceived both Planet and children, and put  
in a degraded material form in order to make its Celestial  
history impossible. It was transferred from the Divine  
to the material kingdom. Its sacred story was perverted  
to mean that the Christhood was not what it seemed to  
be, but rather was the occasion of a manifestation of the  
Divine Judgment. For they made the Passover to be a  
sacrifice on the part of the Christ to meet and satisfy the  
Divine Judgment against sin. And they made that act  
by which the Christhood was fully attained, the basis of  
the most terrible doctrines which have ever cursed

mankind. For it transferred the sin of humanity to the Christ, and affirmed that He bore its judgment in the stead of the race. It presented the Passover as the act by which one soul did for all other souls that which every soul must at last do for itself. And thus was the most Holy Act of the Christhood made the means of preventing men and women from seeking perfect redemption in Christhood. Not only was His most sacred Act thus degraded into the mire of matter, and made the occasion of building up the most fiendish interpretation of the Divine purpose towards this Planet and its children, but it was also made the chief means of veiling the true vision of the Divine Love from the human soul and thus preventing the return of the Celestials to their own spheres, and the Planet's children to spiritual conditions. This was just what the materialising spirits meant. They hoped to accomplish so much, and only too well succeeded in their diabolical plot. They ruined the Planet. They made the true evolution of its children almost impossible. They ensnared the Celestials into the dens of their own creating, and heaped upon them the most loathsome acts. They prevented their return to their own spheres though the Christhood was manifested for them, and was essentially their own. They made the work of their Divine Leader in the Celestial world impossible on the earth. They perverted all the teachings He gave with a false presentation of facts which the story of His life contains as they wrote it out. They made the most Celestial "sayings" which He spoke to His disciples in the hours of sacred fellowship, as common as the multitudes He is said to have addressed. They wrested from some members of the Inner Brotherhood some of these sayings, and these may now be found in a false setting within Paul's Epistles. They made the effect of the Christhood to be the very antithesis of the purpose for which it was lived. Thus once more they made His teachings to be ineffectual.

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THE  
TRIUMPH OF  
THE TRUE  
PASSOVER.

The Passover has thus had a disastrous history. It began with the Planet-soul's own fall into material forms, and has continued through the entire history of its children. It began in the materialisation of the spiritual substances of the Planet, it has continued in the materialisation of spiritual

truths essential to the redemption of the human race. It began in a plot by the fallen angels (as they have been called), and it has been perpetuated by the same means. It manifested the purpose which was in view when the Planet-Soul was persuaded that a command had been issued by the Elohim that material kingdoms were to be fashioned by the Planet, and it has but thinly veiled that purpose in all its other acts of deception. It first struck at the heart and then at the limbs. It was sure of success when it won over the Planet to materialise; for what the parent did, the children were sure to do. It paused not even there, but sought to inveigle the souls of the Celestials. It only too well laid its plans for them to fall into the hells of matter, for they became the victims of Apollyon, and have remained so.

To save them from the life of matter the Christhood was lived and the Lord's Passover made. And now the time is at hand when the originators of so much evil must find their machinations at last overthrown. The Angel of the bottomless pit is the dragon of matter, and his time is come to be cast out from the Planet. And it will be accomplished by the very means which the materialising demons have used to ensnare the faithful. For the Holy Passover which revealed itself in the Christhood, and whose sacred meaning they perverted, is now accomplished. The astral world no longer can prevent the Sons of God from rising into the planes of spiritual realisation. *That world has been reconquered.*

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#### ANSWERS TO CORRESPONDENTS.

G. O.—*The High Mass as the sin-offering.* Your question as to our meaning on p. 249 is one which has been asked by many inquirers within both the Greek and Roman Churches. The people have always been taught that the Mass was offered for the sins of the children of these respective Churches; but they have also been taught, just as the various protestant sections have been instructed, that the life and death of the Christ were also for the sins of the whole world. And many of the more thoughtful of the adherents of these Institutions have wondered how it came to pass that if Jesus died for the sins of the people a repetition of that death should be necessary. Even the sin-offering must have been imperfect if it became necessary for it to be augmented from time to time by the Mass. For the Mass is the sin-offering in purpose if not in fact. That is its meaning.

And it exists only with this idea, that forgiveness may be poured out upon the people.

The very idea of a sin-offering in those Churches which embrace the vast majority of believers in the Christian religion, existing for ages along side of the idea that the Christ lived and died for the sins of the people, is in itself one of the most astounding contradictions that was ever heard of. For if the death of Jesus was the sin-offering, then there is no need for its repetition even in symbolic form; and if that repetition is a necessity, then the supposed sin-offering by means of His death was imperfect; and if that death were not an adequate sin-offering by which the whole world might enter into the experience of forgiveness, then no mere repetition of it by means of a symbol could make up wherein it was lacking. For, the sin-offering being one for sin must be adequate to serve the purpose for which it is offered; and should it fail in this most essential particular, then no other method could be found by which that offering could become adequate than by the return of the one who became the sin-offering, that He might Himself make up wherein the sin-offering was lacking.

Now this is just what the Christ did. The sin-offering was only begun by His betrayal by one of His own Initiates. He offered Himself as a sacrifice to the Astral world which had found no response in Him during His Christhood. There was no sacrifice made to God to change Him towards His children. There was no satisfying of the Divine Justice by any offering which He could make for men, since that Divine Justice demanded and does still demand of all souls that inward purity, truthfulness, compassion and love which we associate with the Eternal Father, and of which the Christhood was a beautiful and noble exposition. So that the sin-offering had no relationship to the Divine, other than as an interpretation of the Divine Love for the whole world. For, as the Churches themselves have always taught, the sin-offering on the part of the Christ was always voluntary. He laid aside His glory that He might enter into the conditions of sinful man under every phase of temptation by means of a sinful body and an environment conducive to producing in that body such conditions as human souls passed through. He knew by this means how it was so hard for man to overcome the Material Kingdom which dominated him, and all the animal desires by means of which he sought his highest and most permanent life. In no other way could He have known how men and women suffered under the dominion of matter and animal desires. As a Christ He could not be tempted. There was no response in Him to the prince of this world. "The prince of this world cometh," He once said, "but findeth nothing in me." This He said to His followers in the upper room when they discovered His Christhood, in order to illustrate to them the true significance of such an attainment. For only

by such an illustration could they understand the reason why Christhood had no temptations such as befell the ordinary soul.

But the Christhood could not have been in any sense a sin-offering. It was the realisation within the Soul of the Divine Presence, the consciousness of absolute ONENESS with the Father. In such a state of Soul-realisation the temptations which beset the human soul were impossible. He could not be tempted where there was no response. If He had been in a state to be tried and tempted like other human souls, then He could not have been the Christ. The fact that He was the Christ disposes of the possibility of the other. So if it were necessary to have a sin-offering in order to rescue the world, that sin-offering must be apart from the Christhood.

The Christhood was essential to the sin-offering. No one could become a sin-offering who had not shown the Christhood first, for the Christhood was the state in which such a soul could surrender itself as a sin-offering to the Astral powers. The prayer of the Christ in Gethsemane is only thus understood. The story was not a literal incident but a spiritual fact. Gethsemane was the picture of inward conflict between the Christhood and the sin-offering. The prayer of anguish, "O my Father, if it be possible, let this cup pass from me," indicates what the sin-offering was costing the Christ. It was something from which He shrank with all the horror of a Celestial Soul who had known only the Divine Presence and Love.

That prayer was His Passover Act. It was the passing of His soul over from the state of Christhood into conditions which would expose Him to the temptations of the life of the senses. In that hour He knew the horror of human sin and guilt. He was then in the Astral conditions; and they could not affect the body in which His Christhood was manifested, yet by means of that body in its very purity He was able to sense the terrible states into which He had purposed to descend. These were the cup from which he shrank. No wonder His pure soul shuddered under the horrible experiences and would fain have drawn back from its poison. No wonder He cried out in unspeakable anguish "Eli! Eli! Lama Sabacthani"! when He knew what lay before Him. For He saw that the one who had been to Him His comfort and help during His Christhood and who was His Consort and Counterpart in the Celestial World, would not accompany Him in His sin-offering because, to know the extent of sin, He must suffer alone.

The descent into the hells of human woe born of all manner of sinful experiences was His sin-offering. He stooped to know the lowest conditions of a human soul. He began as the malefactor though He was innocent. He then passed over from the Celestial Spheres of the inward consciousness of the Adonai to the soul lost in the outer darkness of despair. From that state He almost immediately recovered because it was not then

possible to shut out the memory of His Celestial nature and origin. But it was a foretaste of all that awaited Him during the ages of His absence from His own spheres, in which He would be the object of constant attack from the Astral plane, or Kingdom of the refined material magnetic forces which were the great tempters and triers of men and women. And the knowledge of the kind of lives He would have to live during His absence, was like a veritable nightmare to Him. For He then knew what His sin-offering would cost Him in shame and pain. He saw how He must descend to the life of the most depraved, if He were to understand how they were to be rescued. For it were impossible to understand the life of the senses without having gone through all the conditions which that life produces. In this way was He a sin-offering. He offered Himself as a buffet to the Astral world that it might tempt him as it tempted the souls of those whom He had lived the Christhood for, but who were not sufficiently spiritual to apprehend its meanings. He was a sin-offering for His Own Sheep first, and then through them for the whole world. And as His sin-offering has now been completed, and many of His own sheep have begun to apprehend the purpose of the Christhood, there is now no longer the same need for Him to live in the world as a human soul to be looked upon as one of the human race. But the hour is near when He shall make manifest to His Own.

G. O.—*The Gospel of the Holy Twelve.* This Gospel record is what it purports to be. It is the recovered document from which the Four Gospels as we have them to-day were built up. It is not, however, on that account any more trustworthy. It was the first formulated life of the Christ and was written about the year 70 A.D. It embodied the brief skeleton of the Acts of Jesus as recorded by St. Matthew, and the Sayings of Jesus recorded by St. John. It was the gospel used in the last quarter of the first century and the beginning of the second. But, as may easily be detected, it was tampered with by the Paulites. The many stories surrounding the life of Jesus were all borrowed from ancient histories, and adapted to the new setting. The sacrificial system propounded by the Paulites runs through it, even where the Sayings of Jesus run counter to such a doctrine. The idea of the sin-offering is most evident in the record of the "Oblation," as the Passover was then called, for it emphasises the need for the Christ giving up His life. But the whole idea is prostituted by the gross materialisation of the Act in which He is said to give Himself. For the story of the Passover in the recovered Gospel is even more materialised than in the account which was afterwards given in the Synoptics where it was somewhat modified lest the hand of the betrayers should be discerned. And the idea of an outward Kingdom is one of the boldest in the whole of the record, for it purports to have been given by the Christ to His Initiates after He had

passed through death and was about to leave the earth. The outward Kingdom and the visible Church possessing phenomenal powers were the strongest pictures in the historical setting of His life written by the Paulites as an exposition of their own views and aims. And the Jewish nature of the compilation can easily be detected in the Church at Jerusalem—not the Brotherhood, but the outward and visible Kingdom—being exalted into the position of occupying first place in the outward Kingdom, so as to surround it with the seeming approval of those who had intimately known the Christ, and thus to present it to the world as something which the chief disciples had taught.

Thus the Gospel of the Holy Twelve, whilst being exactly what it purports to be—a recovery of the most ancient formulated story of the life and teachings of Jesus, is also as untrustworthy as the Gospel records which were compiled from it. Nor could it ever have been recovered from the Magnetic plane of the Planet but for the great change which has come over that plane of late years through the conquest of the Astral World. Those who wrote it soon after Paul had finished his missionary journeys were those who sought the defeat of the Christ's sin-offering by misrepresenting the purpose of His Christhood. And they did this by means of the perpetuation of the "Oblation" or Passover Act in material forms, and by founding an outward Kingdom in which these forms should play a most important part.

C. E. A. M.—*The Soul and the Lower Mind.* Your question is not so difficult to answer as it seems. But unless the inquirer realises the absolute distinction between the lower mind, the Ego, and the soul, it were not easy to make the subject clear. The brain is the vehicle of the *lower* mind, never of the soul. The soul-mind cannot communicate direct with the brain, but must approach that vehicle by means of the lower mind. The higher mind is not the vehicle of the Ego, but is the reflector of the soul's true intuitive knowledge to it. When therefore the soul desires to communicate to the lower mind—which in a life aspiring towards the Divine it does constantly—it must approach the lower mind by means of its own mind—the higher mind, as we name it. That mind, if in harmony with the soul's aspirations, can then reflect from the soul that desire, and pass on its image to the lower mind: that mind when in harmony with the higher mind can at once communicate to the brain what it has received; and then the brain can unconsciously control the hand to receive the message. This is true automatic writing. The purity and clearness of the message will indicate the state of the lower mind. If therefore a communication be given which purports to come from your Ego, and that communication is in its nature pure, then to receive it in writing shows how strongly the soul feels on the question, and how very anxious it is to communicate its desires to the lower personality

and to impress the lower nature with the need which it points out. In your case the soul was telling you, by the means we have indicated, that your Ego had awakened to the Divine consciousness, and would be able to rise up more and more into a condition of spiritual realisation if you followed its counsel as given through your hand. Your Ego evidently sees the path to the state of Christhood and longs to follow it, and so seeks for that unmistakable help which it has indicated to you. Follow the path it suggests; seek to often enter the silence for communion; ask only for the highest things to be given you; let no earthly desire dominate the lower mind; but strive as you suggest you are doing, and the end will indeed be blessed.

*The Astral Kingdom and the Spirit-World.*—Many seem to confound these two kingdoms as if they were the same; but there is no direct relationship between them. The spirit-world is a general term covering a vast space in the world of discarnate souls. It covers the plane known as the Astral. But it also embraces the lower spiritual spheres where human souls are undergoing purification to fit them to enter into higher spiritual conditions. The spirit-world must therefore always be understood to not only embrace the Astral plane, but to cover the whole region where human souls dwell in their discarnate states until they are driven by their own Karma upward to the higher spiritual planes, or downward to lower planes of experience where they may learn necessary lessons, or back to the earth-life, in new conditions in harmony with their Karma.

The Astral Kingdom, however, is somewhat different. It relates more to the plane where souls function even when in the body, and embraces also the kingdom where the disembodied souls have to dwell till they throw off the astral part of their nature which they have generated during their earth-life. It is likewise the magnetic plane where souls find their own past reflected, but which they never recognise as their own past until they attain a state of regeneration, when they become able to read the history there recorded.

THE EDITOR.

---

“ TRUTH is certain, soon or late, to appear  
 In front of us, whatever we may do  
 To avoid the meeting. Better when we hear  
 Her steps approaching for the interview,  
 Prepare at once, and meet her face to face.”

## THE HALO.

Think what a price to pay,  
 Faces so bright and gay,  
 Just for a hat!  
 Flowers unvisited, mornings unsung,  
 Sad pastures bare of the wings that o'er-sung,—  
 Bared just for that!

Think of the others, too,  
 Brothers and *mothers*, too,  
 Bright-eyes in hat!  
 Hear you no mother-groan floating in air?  
 Hear you no little moan, birdling's despair—  
 Somewhere, for that?

Caught 'mid some mother care,  
 Torn in a fowler's snare,  
 Just for your hat!  
 Plenty of mother-heart still in the world;  
 All the more wings to tear, carefully twirled!  
 Women want that!

Oh, but the shame of it!  
 Oh, but the blame of it!  
 Price for a hat?  
 Just for a jauntiness brightening the street!  
 This is your "halo," O graces so sweet—  
 DEATH! and for that!

W. C. GARNETT.

"STILL is the might of Truth,—as it hath been,—  
 Lodg'd in the few,—obey'd, and yet unseen:  
 Rear'd on lone heights, and rare,  
 His saints their watch-flame bear,  
 And the mad World sees the wide-circling blaze,  
 Vain searching whence it stream, and how to quench its  
 rays."

## PASTEURIANISM.

I HAVE had the opportunity of studying the nature of the life-work of M. Metchnikoff and many of his scientific brethren at the Pasteur Institute in Paris.

Let me show you what that life-work means. Let me first take you through all the large laboratories, fitted with all kinds of apparatus for scientific investigation, all modern appliances for vivisection, operation board, intricate machinery, electrical batteries, etc. You will see the animals carried up to be operated on, you will see animals kept for observation in the laboratories; but, if you are not an initiate in the secrets of science, you will not be shown the actual operations—no doubt lest such sights should disturb your equilibrium. I will not therefore give you any harrowing details of these operations, but will merely point out that most of these inoculation experiments, which are affirmed to be so innocent, entail a very serious preliminary operation, in many cases opening of the skull, removal of a piece of the skull bone, and introducing of the disease poison into the brain.

The whole of serumtherapy is built on the observation that, in the case of many of the infectious diseases, persons who have suffered from one attack are to some extent protected from any recurrence of the malady. Therefore scientists have supposed that immunity from a disease might be artificially induced by injections of serums or disease poisons. These serums are obtained in several ways, one of which is the Pasteurian method which I have already described. Another method is that described in Dr. Bosanquet's book on "Serums, Vaccines, and Toxines." Dr. Bosanquet is an English authority on the subject, and his book is just fresh. The animal, generally a horse, is first infected with tuberculine and mallein, in order to test whether or not it suffers from tuberculosis and glanders. "If it prove sound, it is in some cases first inoculated with a dose of weakened toxine," let us say diphtheria toxine. The inoculations are made at the roof of the neck. "After this the animal is inoculated with increasing doses of the

virulent poison at stated intervals of time." After each dose the animal gets fever and naturally feels ill, suffering as it does from an attack of the disease in question. "When a sufficient degree of immunity has been reached"—that is when the body of the animal is thoroughly saturated with the poison—"the blood is withdrawn from the jugular vein." Sixteen to twenty pints of blood can thus be drawn at one time from a good sized horse. The anti-toxin is prepared from this blood. A bottle containing about one teaspoonful of this serum is sold at fifteen shillings. I have heard from a person who has been working in the laboratories of a well-known firm of commercial chemists who supply serum, that they generally buy an old worn-out horse for about thirty shillings. The same animal is made to go through the same treatment over and over again, and sixteen to twenty pints of blood are withdrawn every time. This gives us an idea of how extremely remunerative the serum business is.

Great quantities of anti-toxin must indeed be needed, because, according to Dr. Bosanquet, the duration of the protection is short, in some cases, as in the case of enteric fever, he says, that it is "So short that it is easily overlooked," and thus the same person will have to be inoculated over and over again in order to be safe.

Dr. Bosanquet further says, that "Diphtheria again does not seem to protect against subsequent attacks." It is difficult to see on what ground he can then defend the use of anti-diphtheria serum. But he is of course an orthodox upholder of serumtherapy, and not even his own assertions can induce him to see the fallacy of the system. He refers to the dangers of diphtheria anti-toxine thus (p. 56). "As the most frequently used serum is the diphtheria anti-toxine, it is chiefly in the case of this remedy that ill-effects have been observed. They consist in cutaneous eruptions of various kinds, pains with some swelling and tenderness in the joints and occasionally rise of temperature and feeling of illness. . . . In a few instances more serious effects have ensued. . . ."

Actual death may occur. A few instances have been recorded after the use of diphtherial anti-toxine, and the present writer has seen a case in which the injection of anti-streptococcic serum in a patient suffering from pernicious anæmia, was quickly followed by coma and death."

It is rare, indeed, to hear a scientist admit the dangers connected with the use of serums, and we ought therefore to appreciate such an admission from such an authority. The fatal results are, as a rule, carefully hidden from the view of the general public, and comparatively few realise the injury inflicted on a body in which a disease poison is introduced. Not only is the natural immunity, which every living organism possesses, destroyed ; but, in the case of preventive serum, we impose on a healthy body the trying task of fighting against and throwing out a foreign poison. In most cases the body is incapable of effectively doing so, and the poison remains, often causing various forms of disease, such as abscesses and inflammation, etc. In the case of an organism already attacked by a disease, we add a new poison to the disease-poison already existing, and which has caused the morbid condition.

All serums must be tested on animals before they are turned out into the market, lest they should be toxic and thus cause the death of the patient. Innumerable animals are required for these testing experiments alone. Can we, then, who realise the dangers of this materialistic science, cease to cry out against it? Can we silently stand by and see our fellow creatures, subhuman and human, subjected to its tyranny, made to suffer terribly under its sacrificial system? Surely it behoves everyone of us to use all our powers in the fight against this growing evil. In doing so we participate in the great work of true culture. And when once that true culture of mind and heart have become realised facts, science shall no longer be founded on matter, but be the interpreter of the laws of true beings.

LEISA K. SCHARTAU.

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"When we become kind and humane to all that is, suffering and poverty will be no more."

## THE TRUE BASIS OF FOOD REFORM.

**T**HE true basis of Food Reform must ever be spiritual. If it should fail to build itself upon such religious foundations, it will fail to accomplish any permanent good. For all true reform must have the heart as its seat and the habits and actions as its manifestations. The reforms which have been begun and continued in past ages, but which have come to naught, have been failures because their foundations were not spiritual. Wherever the truth has prevailed to influence the inhabitants of any age to nobler ideals, it has always been born of the spiritual nature of man. For man is so much more in his nature than the mere life of the senses, and so much nobler in his true nature than the sense-life can ever manifest. So that should the sense-life be such as we witness constantly in the world, the true nature of man will remain hidden like treasure buried in a field.

It is therefore essential to understand that true nature if we would effect permanent reforms in the world. Merely to attack the sense-life in the hope of effectually changing the habits of a lost humanity, is so much energy thrown to the winds. For the mere reformation of the sense-life without recalling man's true nature to assert itself and manifest its Divine dignity, would never change the moral and social conditions of society. For, had such a process been possible, the manifold reforms which have been carried on in various ages in the past history of humanity would, long ere this, have effected the social and national regeneration of mankind. When we know these things that, right down the ages in all the great peoples of the world where reformers have arisen to lead the people back to simpler ways and purer living, they have one by one failed, we should seek for the cause of the failure. The history of Food Reform is as old as the history of the last of the prophets. It carries us back to the days of Pythagoras and Isaiah. It was in operation long before they gave their messages to the world. It has come down to us through a thousand channels, each

one of which hoped to accomplish the purification of the contaminated streams of human desire and habit. Yet each one of these has in turn failed. By each of them a great hope has been awakened, like a newly kindled fire with inflammable materials, and then it has gradually died out, leaving only the smouldering embers to testify of its efforts.

True reform must be a fire lit by the Divine Spirit, if it is to endure through the ages and effect at last the *real* regeneration of the heart of mankind, and not simply some minor aspect of the evils which have overtaken them. All the great world-efforts in the past have been almost absolute failures because they have been commenced on the basis of merely improving the sense-life; for even those which seemed to have a religious foundation were only so in name and not in fact. For the end of the reform was not the realisation of the Divine attributes of the human soul, but largely the outward benefit which might accrue from the new mode of living. And these very objects of an outward and sensuous character are those which we always find dominating the many reforms of the present day. For even those which profess to be founded on religion and humanity only seek as their circumference the outward and visible results. They all aim at the creation of a kingdom born of and nurtured by the sense-life, whose conditions will professedly be those of Paradise though ruled and guided by those who love the sensuous more than the spiritual. For the true nature of man seeks not a life built upon material conditions, however refined; but it is ever seeking to realise those forces which are potentially within the soul—forces Divine in origin and nature, and which can never be satisfied till they find their fulness in Divine inward realisation.

It will thus be seen how futile are all the endeavours which may be witnessed to turn the Western world from the habits of carnivorousness, unless these endeavours are born of pure spiritual desire, founded upon pure spiritual motives, carried on with pure spiritual aims, and inspired

from that true Spiritual World which knows not any sensuous life nor refined material kingdom. All such endeavours, however greatly needed, are sure to ultimately issue in pure animalism, even as such endeavours have done in the past. For to refine the senses is not to turn mankind into the path of spiritual rectitude. It may only end in a refined sensualism, even as did the adoption by the Greeks of the teachings of Pythagoras. For, unless the seat of the reform be truly spiritual, all its circulating forces will be non-spiritual; and there are no material motives and aims, however refined and noble they may seem, that will stand against the tide of the dominating power which a mere material life produces. History is so often repeating itself for the instruction of mankind; and The strange wonder is that mankind is so slow in learning the lessons of history. And it does seem almost inexplicable that so many noble workers in the cause of human regeneration should be so blind to the real meaning of that history. *And still stranger is it that so many of them should be found repudiating the SPIRITUAL basis of all their labours, seeking only the tangible and sensuous forms of their service, being content to look only for an outward result rather than for an inward and upward movement of soul out of which would grow a thousandfold greater results than they have ever even dreamt of.* For, when the *soul* of the human race is truly awakened, the entire manhood of the race will become changed divinely; for the soul knows what is right, though the lower mind obscures its vision and so prevents it from realising the truths it knows. But to awaken the soul from its spiritual torpor that it may assert itself and gain dominion over the mind of mere matter with all its sensuous and sensualising desires and habits, is to build upon eternal foundations which no storm-sweeping world conditions can ever shake.

J. TODD FERRIER.

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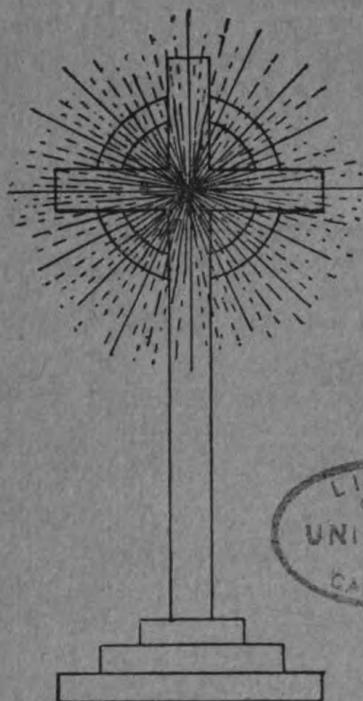
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# THE HERALD OF THE CROSS.



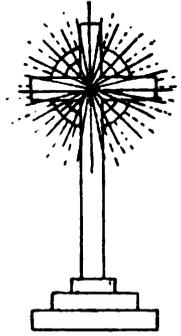
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## THE HERALD OF THE CROSS.

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No. 10, New Series.

October, 1905,

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### THE CELESTIAL BREAD.

*I am the Bread of Life. The Bread which men partake of perisheth with its use, but the Bread of the Divine Wisdom preserveth and enricheth those who eat of it.*

*The Bread of the Divine Wisdom is the Gift of all who have attained to Christhood.*

*These are they who have the right to the Tree of Life, and may enter in through the gates into the city; for they have overcome the world and its desire.*

*The Bread of the Divine Wisdom is Life, for it imparts to the Soul who partakes of it the Celestial Mysteries; and these are the very inspiration and illumination of the whole Celestial World.*

*Whosoever, therefore, receiveth into His soul the Bread of that World, becomes a citizen of the Kingdom of the Adonai.*

*The Kingdom of the Father is within all those who seek after that Bread. They are His Christs. They were so long ages ago ere their fall into the planes of matter.*

*For them am I come into this world that they might have the abundant Life of their Christhood.*

*For them do I lay down my Life that I might take it again when I have overcome the world by which they are held fast in bondage.*

## THE NEW INTERPRETATION.

## V.

## THE NATURE OF THE CHRIST.

*"I and my Father who sent me are One.*

*My Father who dwelleth in me, He doeth the works of the Christhood; for of myself I could do nothing.*

*He who knoweth the Father within the temple of His own spirit, knoweth me."*

THE Nature of the Christ has been a subject which has given rise to great controversy. All through the history of the ecclesiastical institutions reared in the name of the Christhood, that subject has been fiercely in evidence. For the twofold nature of the Christ has always been affirmed by the Orthodox Protestant Church, though she has never been in the state of Celestial perception to explain what she meant by a twofold nature. She has proclaimed her own infidelity by that affirmation; because she has affirmed her belief in the Christ's human nature, whilst she has denied that nature by her service and her teaching. For the whole of the Institutions reared in the name of the Christhood have persistently denied the possibility of attaining that Christhood whilst in a human body, unless it were accomplished by a Divine Being. For they have constantly stated, both from pulpit and by pen, that the realisation of Christhood was an utter impossibility for a human soul who was also a sinful soul, or a soul who had known the bitterness of sin whilst dwelling in a human body; and that, whilst it might be possible for the Divine Being to live in a human form without knowing the taint and the woe of sin, it was not possible for any human soul to do so. Thus have they ignored the Divine origin of the soul itself, denied all its glorious possibilities, misrepresented the whole idea and purpose of Christhood, and degraded that which was purely Celestial to the level of the ordinary human attainments.

The manifest incompetence of the Church to understand her own sacred beliefs is one of the most astonishing

phenomenon which the ages have ever witnessed. She has over and over again testified to this remarkable deficiency of Celestial power in herself. She has shown it by her incapacity to understand even those sacred truths which lay nearest her own door. She has shown how blind she is to the inner sense of her own creed concerning the Christhood. She has demonstrated how unfit she is to be the repository of the Divine Mysteries, when she not only cannot understand those which she affirms, but must needs degrade them into the lowest sense, and pervert all their sublime; Celestial meanings.

\* \* \*

The Christhood she has affirmed to be a fact. She has affirmed it as the very foundation of her own existence. She has told it to the world that she exists to re-affirm that Christhood. She has declared herself to be built up on the very idea of that Christhood, and that all her service of worship and her world-mission were connected so intimately with it that, if the Christhood were denied, her very existence and her mission would be imperilled. Thus has she sought the glory of an outward recognition of the Christhood, whilst all the time she has been denying her faith in any such realization except in the case of a Divine Being. For she has not even acknowledged the reality of the human soul whom she calls Jesus, in whom the Christhood was realized. She has confounded two natures that were quite distinct. For she has spoken of Jesus as if He had been the Christ prior to His dwelling here; whereas Jesus was but the human vehicle through whom the Christ made Himself manifest. For the vehicle was a human soul in that it was begotten and born in human love, even as the Christ was not a human soul but a Celestial spirit. The human soul Jesus was not even as a planetary soul—one who had come down through all the ages of the Planet's experience—but was simply the polarisation of spiritual essences in the two souls who gave Him earthly parentage.

Jesus as a human Soul was therefore as distinct from the children of this Planet as He was distinct from the

Celestial Being who took possession of Him. He was not the Christ ; but He became as the Christ during His life. He was not without defects in His character, for He inherited all the parental weaknesses ; yet these He overcame, and united Himself to the Divine, so that He was filled with Divine Grace and became the honoured vehicle for the manifestation of the Celestial. For all Christhood has hitherto been confined to the Celestial Spheres. No Planetary soul has ever attained the full Christhood, though some have come near it. But Jesus attained it in its fullness through receiving into Himself the Divine Spirit who was represented in the Celestial who manifested the Christhood. For the Christhood did not mean that the Christ was Divine, but that the Celestial who revealed it was the vehicle of the Divine. So that Jesus became the vehicle of the Christ who was in turn the vehicle of the Divine ; and thus the affirmation that Jesus had two distinct natures is only true in appearance and not in fact. For He was a human soul who attained the status of the Christhood so that He could become the medium of that Christhood to the world ; and in this way may it be said of Him that He was two persons in one nature. For, as Jesus, He was a human soul ; but as the Christ He was a Celestial Spirit. And together these constituted a true *human* Christhood. For we must never forget that the human soul Jesus did attain to the status of Christhood, and thus became a perfect vehicle for the manifestation through the human life of a Christhood. Nor did He ever join Himself to any earthly institutions in order that He might be the more free to manifest that Christhood. For no religious institutions in the history of this Planet have ever produced a Christhood : they have professedly aimed at it, but have never had faith in its possibility, and so could not culture the soul till it reached the Christhood status through functioning on the spiritual plane. Indeed, these institutions in all ages have been a stumbling-block to the spiritual evolution of the soul towards Christhood.

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This distinction between the human soul Jesus and the Celestial Being who manifested the Christhood through Him, is held theoretically by the Church ; for she affirms that He had two natures in one person. She has always maintained that He was both human and Divine, though how He could be these she has never been able to clearly explain. She has often declared that the human Jesus was sinless, though how He was so she has failed to show in a reasonable way. For the only explanation she has offered all through her history has been bound up with a doctrine which, if true, would have destroyed the possibility of Jesus ever being a human soul such as we have described. For the Immaculate Conception, as it has been called, would not have given to the world any human being. It would only have provided a body for some Celestial visitant. But the story of the Immaculate Conception was an attempt to give to Him a mysterious origin in order to destroy the full effect of His human Christhood. And it was introduced by those materialising spirits who had come to defeat the purpose of His mission. The story of the Immaculate Conception is another illustration of the degradation of the most Sacred Mysteries. For it had no relation whatever to the birth of the human soul Jesus, but was a Sacred Mystery belonging to the Celestial World. It has been spoken of by occult writers as the story of the soul when it was born into spiritual consciousness, and has likewise been used as the spiritual history of the soul as it approaches the plane of Christhood. And these two interpretations have their legitimate place in the history of the Christhood, though they are not its true meaning. They are the result of the mind of the soul itself seeking for the explanation of its own spiritual origin.

\* \* \*

The Immaculate Conception has never been understood. It has been for so many ages associated with the birth of Jesus, that its Celestial significance has long since been lost. It was materialised ages before ever Jesus was born. It had to experience the same process as all the

other Sacred Mysteries; for ages before ever the story told by the occultists in the synoptic records was known, that Holy Mystery had been foully betrayed by the one who left the Celestial Spheres. He had taken the story with him, because he had learnt it in the fellowship of the Celestial World where he had dwelt prior to his apostacy. And when he joined himself to the materialising spirits who had been seeking to found material worlds, he gave them that Sacred Mystery also. And they learnt from it the whole process of the creation of the Celestial Soul. And by this means were they able in later ages to so deceive the Celestials who came to rescue this Planet, that they too fell into matter. For the story of the Immaculate Conception had relation only to these Celestial Souls, and not to any planetary creations.

When this sacred Celestial Mystery was degraded by the betrayer of its meaning to the materialising spirits, the whole Celestial World was disturbed. For the possession of the knowledge of this mystery by those who were in the state of hell, or discord and darkness, was so dangerous that a guard had to be set over all the other Celestial Mysteries lest any more of them should become known to these fallen souls. For, whilst the Divine Wisdom could have destroyed these apostate children at any time, yet the way of the Divine Love was always that of perfect freedom to every soul—Celestial, Planetary, and Human—so that whatever service was rendered was always the outcome of the soul's own voluntary act. For with the Divine there is no compulsion. There is constraint; but it is the constraint of a Love which leaves the soul absolutely free in its choice of action. And that being so, it became absolutely essential to preserve all the Celestial Mysteries from materialisation. For only by doing so would the Celestial Spheres themselves be safe from the evil influences of these wayward and destructive children. But this did not take place till long after the materialisation of the story of the Immaculate Conception. And that story was not materialised by the evil spirits till they had secured power over the Celestials who had

left the system of the Sign of the Luminous Cross to seek the deliverance of the souls of this Planet from falling under the dominion of the forces of Matter.

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The whole controversy, which through the ages engaged the best thinkers and writers within the Church, was born of the evil spirits who thus sought to distract the thoughts of those souls who were earnestly seeking for the true explanation of the mystery of the Christhood; for by this means they gave to them no rest in which they might sufficiently recover their spiritual equilibrium and enter into such conditions of soul culture as to arrive at the truth. They also instigated the terrible persecutions which raged in the various ages as the result of the divergent views which grew out of the controversies: for by this means they sought to make the realisation of the Christhood status an utter impossibility in those who were growing in their spirit towards that blessed consummation of their evolution. For they hoped to engender by this method all kinds of evil disposition in the hearts of those who were striving after the realisation of the status of the Christhood. And they only too well succeeded. For the terrible controversies which raged in the early centuries of this era had the lamentable result of setting the Christians of the East and West against each other, till they came to cherish the spirit of hate against all who differed from them. And thus the hell-spirit was kindled in the very breasts of those who should have cherished the Christ-spirit of love towards all souls, even towards the most bitter enemies. And the net result of these controversies was *hate*. They never helped the soul towards any true solution of the Mystery; but they prevented the soul from getting into such conditions as might have helped it to see that the true explanation must be sought for in other than intellectual definitions of what the twofold nature of the Christ meant. For the controversies drew the soul away from all true spiritual devotion and culture to seek full satisfaction for itself on the occult plane. For during all the controversies the

soul was unable to rise on to the spiritual line of the plane of the spiritual world ; and so it never functioned on the spiritual, but always on the occult. The consequence was that the Christhood became absolutely obscured to the soul. And the mind being always engaged by the controversies, prevented the soul from apprehending its own loss of spiritual perception and power, till it mistook the subject of controversy for the inner sense of the truth. And when once it had done that, it was no difficult task which the demons had to lead the souls of the various orders into which the Christians were divided, to persecute one another.

These various persecutions were the fires kindled on the outer plane by the hell-spirit of the occult plane where the soul functioned, and where all its noble aspirations were stifled and its spiritual yearnings quenched. For the occult plane was foreign to the soul, and had been created many cycles of ages previously by the evil spirits for the very purpose of deceiving both the children of this Planet and any of the Celestials who might visit it. For they made the lower mind to become the ruler on that plane, and thus gave the pre-eminence to that which was born of matter. And they made that plane to be the reflector to the soul of all things born of matter, and thus compelled the soul to nourish itself upon the things of sense. And so successful were they that ever since the soul has sought for its highest knowledge by means of that plane. And, since that plane only reflects the things of sense, the soul gradually came to regard the things of sense as those of the spirit. And so the Holy Mystery of the Christhood was dragged down from the spiritual plane where it was attained and manifested, to the plane of refined material conditions which men call the Mind. And it was presented to the soul from that kingdom where a kind of refined matter dominates, and so perverted from a spiritual and interior state to that of an outward and material attainment. And since in this world of sensuous conditions no perfect Christhood could possibly be materially manifested, so the soul soon found

that Christhood to be an utter impossibility with its material environment. In this way did the Christhood become of none effect.

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Now, the outcome of this false direction given to the soul was to lead it to seek for all its explanations to the Mysteries on the occult plane. And in doing so it could not even make use of its own mind—the higher mind or reason—but had to make use of the lower mind or mere intellect. But as that lower mind was only a refined plane of matter and could therefore only reflect the things of sense, when it reflected back to the soul the meanings of the Holy Mysteries it gave to them a sensuous interpretation opposed to their inner and spiritual sense. And by this means the soul came to regard *all* its own spiritual history as having only an outward and sensuous interpretation. And so the soul lost the inner sense of the spiritual things which were from time to time given it by the various Messengers. And thus every one of the Sacred Mysteries became degraded to the plane of mere refined matter, till not a Mystery retained its Celestial meaning in the soul. And the story of the Immaculate Conception was one of those Mysteries which suffered most at the hands of the materialising spirits. For, by means of it, they deceived the Celestials belonging to the Sign of the Luminous Cross into believing that they could accomplish their beneficent mission more perfectly by assuming bodies of refined matter and living on the materialised kingdoms of the Planet just like the human souls they had come to aid. And by this means did they entrap these children of the Celestial World to become even as the children of this fallen Planet. They thus degraded the Holy Mystery into the meaning which is now assigned to it by the Orthodox Protestant Church, as having relation only to the generation of the body rather than having a Celestial meaning to be found only in the Souls of Celestial children. And by this means have they ever blinded the soul to its inner meanings. They first succeeded in deceiving the pure souls who were only

seeking the highest for this world and its children, and then, through them, they have continued to degrade the true sense into mere material expositions. For those who most earnestly are seeking after the true signification of all the Mysteries held by the various Churches are those Celestial souls. The children of the Sign of the Luminous Cross are those who know these Mysteries in their own soul and who are never satisfied by any mere occult interpretation of their meaning. They are those souls who are always aiming at the realisation of the Divine within themselves, even when they seem most to fail to express it in the outward and sensuous life. They are those in whom the Immaculate Conception finds its interpretation, because they were the children of Immaculate Love—by which is meant, that they were the creations of two absolutely pure Spirits. For purity is comparative. When spoken of in relation to human souls, it implies purity from all taint of material desire ; when spoken of in relation to Christ, it means that He was free from every form of desire, both material and occult ; and when spoken of in relation to the Celestials who came to this Planet, it means that they were absolutely pure from all desire except that of doing the will of the Father. So, when we say that the Immaculate Conception had relation to them, we mean that they were so pure in their soul that no wish ever dominated them but that of doing whatsoever the Adonai desired. And they were ever thus in their souls even after they fell into matter.

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Now, the story of the Immaculate Conception having been degraded to have only a sensuous signification, became the instrument in the hands of the occult priests during all the ages of religious evolution, to impress upon the soul that its truest life was not on the spiritual but on the occult kingdom. And by this means did they succeed in leading the souls of even the Celestial children to regard human generation as the manifestation of spiritual potency. For any one who has carefully studied the methods employed by these priests will find that human

generation has always held a high place in their teachings. Nor have they paused at that point. They have even affirmed that such pro-creation was the Divine Method of peopling this Planet with human souls. They have even in these days restored the ancient document that was compiled by them in the early Jewish periods, and which they ingeniously attributed to Moses. For in that document they spoke of human generation as the Divine Method of peopling this Planet with true Sons of God. And they affirmed in that document that the true Divine seed was contained in the body, thus degrading into mere matter what was not only Spiritual and Celestial, but also what was of the nature and essence of God. They succeeded so well with the Jewish Nation that even the Celestials amongst them were deceived by their teaching, and were led to perpetuate it through the office of the priesthood. And they also succeeded in leading the whole Jewish nation to believe that they themselves were the true Sons of God, so that even to this day that delusion prevails amongst them.

Thus it will be seen that the twofold nature of the Christ has been the occasion of the most fearful persecution on the one hand, and on the other, the cause of the most awful blindness that ever afflicted the soul. It has sent the soul to look for its meaning in a mere sensuous interpretation which has often also become sensual. It has led to the most terrible persecutions of one section of Christians by the other as the outcome of the intellectual controversies born of the occult interpretations given to the Sacred Mystery. It has been the occasion of all manner of strife which have ended in hate and oppression; and it has so blinded the soul to the inner sense of truth that, as a rule, it is now satisfied with the outward and sensuous presentations. Thus has the twofold nature of the Christhood been misunderstood and presented in a perverted and materialised form. It has made the Christhood a mere matter of the human vehicle.

J. TODD FERRIER.

## ILION.

Mystical dreams that bewilder the senses,  
 Mystical visions that dance through the mind,  
 Mystical fairies that hover around us,  
 Mystical truths that few of us find !

Doubting, yet hoping—fearing, yet longing  
 For the weird fancies some do perceive ;

Upholding—sighing—denying—crying—  
 Why do these images come not to me ?

Beautiful thoughts must ennoble the thinker ;  
 Beautiful acts do their mission perform ;  
 Beautiful words in their moments of sorrow—  
 Beautiful truths the whole world will reform !

Waiting and working, hoping and trusting,  
 Patiently striving God's methods to learn ;

Onward ! keep going ! believing and knowing,  
 Quicken the fire that for ever will burn !

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Spiritual essence of soul-life divine—  
 Spiritual courage enlightens the mind !  
 Spiritual whispers we list from afar—  
 Spiritual eyes that can pierce through a star !

Rapture entrancing, all things enhancing,  
 Deep into depths of the soul's surging sea !

Joys so ecstatic, truths so emphatic,  
 Bringing great glory to thee and to me !

'Waken thy heart to this inner sensation !

'Waken thy soul to the great Emanation !

'Waken thine eyes to this vision of beauty !

'Waken thine ears to a sense of thy duty !

Higher and higher—aspire, oh ! aspire !  
 Delve with the mystics and learn to be free !

Spirit will guide thee ; love will abide thee—  
 There is only one God for thee and for me !

AGNES PROCTER.

## CONCERNING THE BIBLE.

I AM shown that there is but little of real value in the Scriptures. They are a mass of clay, comparatively modern, with here and there a bit of gold. The angel whom I saw before, and who told us to burn the Bible, now puts it in the fire, and there comes out a few pages only of matter which is original and divine. All the rest is interpolation or alteration. This is the case with both Old Testament and New, Isaiah and the prophets. Isaiah is a great mixture. It is all fragments from various sources, just thrown together. The book of Genesis is one large parable. All is mixed up with fiction. Moses wrote none of it. And similarly with all the books of the Law and the prophets. All are made up in this manner. Here and there is an original piece of the ancient Revelation, but these are largely interspersed with additions and embellishments, commentaries, and applications to the times by copyists and interpreters. And when the angel told us to put the Bible in the fire, he meant separate the gold from the dross and clay.

As for the Gospels, they are almost entirely parabolical. Religion is not historical, and in no wise depends upon past events. For, faith and redemption do not depend upon what any man did, but upon what God has revealed. Jesus was not the historical name of the initiate and adept whose story is related. It is the name given him in initiation. His birth, the manner of it, his being lost and found by his parents in the temple, his lying three days in the tomb,—all are parabolic, as also is the story of the Ascension. The Scriptures are addressed to the soul, and make no appeal to the outer senses. The whole story of Jesus is a mass of parables, the things that occurred to him being used as symbols. Thus, the Crucifixion represents the soul's sufferings; the Resurrection its transmutation; and the life and Ascension are a prophecy of what is possible to man.

DR. ANNA BONUS KINGSFORD.

## EDITORIAL NOTES.

THE NATURE  
OF  
THE CHRIST.

The two-fold nature of the Christ has been the cause of many of the most violent controversies within the Religious Communities built up on the name of the Christhood. That subject has never been understood by the Christian teachers and writers ; for, had it been, there could not possibly have arisen the fearful conflicts in the arena of a professedly Christianised West—conflicts which would have been reprobated by the West had they occurred in the far East, and arisen out of other religious beliefs than those professed by Western Christianity. That doctrine of the two-fold nature of the Christ has laid the foundations of many of the sections into which the Christian Communities are divided. It has been the instrument of provoking much opposition from those Religious Communities which could not accept such an interpretation as was presented by those Communities whose teachers professed to understand it. It has been the means in the various ages of arousing opposition which not only spent itself in intellectual gymnastics, but which likewise sought refuge for itself in the persecution of those who refused to believe that the Christ had two natures. For to deny that He was human was accounted almost to be criminal ; and to deny that He was Divine as well as human, was to be accounted as one from whom men and women should flee. Thus both sides of the question have been made the ground for the most unbrotherly, unchristian, and often inhuman conduct on the part of those who professed to make manifest to the world the life and spirit of the Christhood.

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THE MIND  
PREFERRED TO  
THE HEART.

The Divine nature of the Christhood has been more in question than that of the human side. Men and women have, from an innate consciousness of the truth of it, been most anxious about having that nature acknowledged. They have therefore felt most bitterly towards those who could not accept their interpretation of that side of the Christhood. For their anxiety has not been so much for men and women to believe in the Divine nature in order that they likewise might press forward toward the realisation of the

status of Christhood. Their chief anxiety has simply been that the fact should find some sort of acknowledgement on the intellectual plane. So long as the lower mind believed in the fact, it mattered not so much how the heart viewed the Christhood from the standpoint of personal practical realisation. And even were the heart right in its purpose and effort, yet, so long as the head did not consent to hold their view, they either directly or indirectly persecuted that soul. The Divine nature of the Christ has thus been the unwilling instrument by means of which the occult plane has been a veritable field of battle where the bodies of those who were seeking the light but could not say they had found it, have perished at the hands of those who affirmed that they had the light and were anxious to impart it. And the occult plane which must ever be a persecutor of all that is Spiritual and Celestial, has likewise been the battle-ground on which souls have wrecked their noblest selves in the cruel conduct of that plane towards all who could not agree with its votaries. For these terrible persecutions arising out of the failure of the mind to apprehend the Celestial import of the Celestial nature of the Christ, have all been kindled by the evil spirits who created the occult plane for the distinct purpose of making the true perception of spiritual things impossible to the souls who functioned on that plane. And when they created that plane during the Lemurian ages, they so constituted it that no human soul has ever been able to absolutely free itself from its power. And to be under its power is to be under the dominion of a refined material kingdom by means of which the soul's spiritual perception is inverted, and all its knowledges gained from its vast experience are perverted.

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FOR CONSCIENCE SAKE!      The human nature of the Christ has also been the subject of fierce controversy. It has been the instrument of making life almost unendurable to those who denied that the Christ was truly human. It has not seen the like awful carnage that grew out of the denial of the Divine nature; but it has been the cause of much heart sorrow and suffering to those who, not being able to accept any of the expositions of the would-be interpreters, have had to refuse for conscience sake to believe that the Christ had any true human soul. They are now in the minority. But during

the earlier ages of Christianity they were a very considerable majority of those who sought for a true solution of the Mystery. They affirmed that the Christ could not have been a true human soul because it was not possible to have such a soul and yet remain sinless. They saw the grave difficulty surrounding their position, but that was small compared to the difficulty of explaining a sinless human soul. So they chose the lesser evil, and denied that the Christ was human in any sense. They did not believe the story of His human generation. They saw its manifest contradictions. These were the very purest and noblest of the sons of the Christian Church, though they came to be accounted the very reverse. They were the most cultured in both mind and heart, yet were repudiated as ignorant and base.

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THE  
DETHRONEMENT  
OF THE  
CHRISTHOOD.

Thus have the two natures associated with the Christ been the occasion of the saddest conflicts, persecutions, and debasement of the souls of men and women who professed loyalty to that Christ who ever inculcated the doctrine of love even toward those who persecuted us. They have been deposed from the true realm of their sacred nature to that of the occult world, where they have become the instruments of inflicting untold suffering and anguish upon many sincere and noble souls. They have thus been dethroned from all association with the Divine Love to be associated with a hate born only in the mind through the power of the evil spirits who created the occult plane for that purpose, and have made such use of it all through the ages of the soul's religious evolution towards the inward realisation of the Divine Consciousness. They have been degraded from the lofty pedestal of the Christhood to the low arena of mere material warfare, in which those who most loudly professed their love for the Christ, strove for the mastery, and sought to attain it by the most un-Christly means. They have been the means of making those who should have been the most intimate friends and fellow-servants in the Christhood, into the most bitter enemies. Truly it is saddening to reflect that two such holy subjects of the soul's faith should ever have become such weapons of spiritual destruction! There is surely in these conditions a pathos surpassing all human understanding!

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WHY THE CHURCH KNOWETH NOT. The two-fold nature of the Christ has thus had a sad history in those very Christian Churches which most professed to defend it against the attacks of the materialistic philosophies of the different ages. It has been even less understood by those who so fiercely defended their interpretations, than many of the other Mysteries. For only a Celestial Soul could possibly know how it could be accomplished. No soul who had not functioned on the Celestial plane could enter into the meaning. For the things which are Celestial can only be apprehended by a soul who has reached the Celestial Spheres by inward realisation. And not till the professedly Christian Churches reach some measure of the Christhood status will they be in a position to truly apprehend the inner meaning and Celestial significance of the two-fold nature of the Christ. For that Mystery is not one which can be even spiritually understood. And if it cannot be apprehended by those who are functioning on the Spiritual plane, how much less can it be understood by those who are only on the intellectual or occult plane? So the great controversies which have arisen out of it are easily explained when we know the impossibility of any occultist arriving at a knowledge of its true meaning.

And when we understand the nature of the occult plane and how it perverts all Spiritual and Celestial Mysteries by degrading them into sensuous meanings, we can understand how impossible it is for any soul who lives in that kingdom of sense to ever come to even an approximate knowledge of the Spiritual and Celestial meanings implied in the two-fold nature of the Christ. And these facts are borne out by the whole history of the controversies upon the Mystery. For not even those who were truly spiritual, apprehended the hidden spiritual significance of the necessity for the Christ to have both the human and Divine natures. For, whilst they believed that He had two natures, they were always at a loss to account for them. And those who were mere intellectual Christians, over whom the Christhood exercised no influence of a truly redemptive character, only concerned themselves with intellectual gymnastics, though they did constantly seek to compel every one to look at the subject from their point of view.

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CHRISTIANS OF THE LOWER MIND. These were the souls who had been ensnared by the evil spirits when the first human race (which we now know to have been entirely spiritual and non-material) fell into the bondage of matter. For these souls were those who had always been the most readily influenced towards a fixed state of existence, who were the first to assume material forms and then fixed bodies, who were the first to descend into the animal hells, who brought about the conditions spoken of in the Hebrew scriptures as those of Sodom and Gomorrah, and who became the instruments, in the hands of the evils spirits, of deceiving the noble Celestials who had come to help these very children of the earth up to the spiritual kingdom. These very souls have always been difficult to lead. They have persistently sought for some kind of material manifestation. And when they have failed on the outer kingdom to attain all they desire, they have sought for that realisation in the kingdom of the lower mind. And when that source has failed to produce for them satisfaction, they have endeavoured to wrest the knowledge of spiritual things from the Spiritual World by means of their intellectual and occult powers. But they have never given any true evidence of their desire to regain the lost status which once they occupied prior to their fall into matter. For had they done so, there never could have been the awful persecutions which have darkened the ages both prior to and since the Christhood was manifested. For their lack of sincere desire to return to a purely spiritual condition of being has always enabled the deceiving spirits to make use of them as vehicles to destroy the true spiritual meaning of any truths proclaimed by the prophets, and the Messengers of the Celestial Spheres. So that we may likewise understand how it has come to pass that, in all ages, the most spiritual messages for the soul have always become degraded into mere sensuous meanings.

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THE CHRISTHOOD OF THE LOWER MIND. The Divine nature of the Christ has *never* been understood by any of these souls. They have always sought to explain it away, They have assigned to Him an earthly parentage, given to Him great renown as one who rose above His fellows, sought to explain His Christhood as an imperfect thing, though wonderful for the age and nation which produced

Him. They have always endeavoured to minimise His sublime Act of Sacrificial service, by showing that it was only what all great souls have done. They have ever striven to hide His true manhood under the mask of tradition, by affirming that the picture presented in the synoptic records was too highly coloured to be real, and that the Jesus of these records was not the actual Jesus, but His life magnified by enthusiasts or hero-worshippers who loved to paint Him like a Divine Being. And thus have they succeeded in destroying the Celestial image, such of it as was portrayed in these records, in order that no human soul might be able to see the true Christhood nor ever find an echo of it in their own breast. For by this means did the deceiving spirits succeed in almost obliterating from the image of the Christhood the potency of the Divine Presence. And so the Divine nature was for a long time almost hidden from the soul's vision.

By this means the Christhood was degraded into a mere human act. It was reduced to the attainment by a human soul of a state in which the mind and heart were free to give themselves in service to the world. That state was supposed to have been the result of the lower mind gaining the conquest over matter so that it was able to devote all its energies and affections to some form of world-service. Such a Christhood was truly human. It was the conquest of a human soul over its body and affections. It was the Christhood of a hero who had won the battlefield of His own flesh and mind. It was therefore just such a Christhood as human souls were most likely to understand. So it won its adherents everywhere.

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CHRISTIANS OF THE HEART.	But that picture was too lacking in inspiration and meaning. It was easy to draw the noble human figure and place Him in the foreground, but it was quite another thing to complete the picture so as to satisfy the spiritual yearnings of those human souls who longed for a pure spiritual status. They saw the human figure crowned with its glory of material conquest, but could not understand how it achieved that victory. They saw the picture of one who had overcome the desires of the flesh and the pride of an outward life, but failed to discover how such a mighty achievement had been made. They recognised the sublime majesty of the figure but could not account for it being present.
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They acknowledged the selfless character of the services which He rendered to those who came into contact with Him, but could not explain it on human grounds, since it was beyond all human experience. They therefore concluded that there must be some other force behind Him than the merely human. So they set out on the occult kingdom to try and discover it. But by such means they could not find any explanation of the strange and sublime phenomenon.

The occult plane could only reflect to them the images of a material nature. It knew nothing of the things of the Spiritual or Celestial Spheres. It was quite incapable of giving to them any other explanation than that which the children of occultism had offered them. All it could do was to reflect back to them the outward life which the Christ had lived. So they never got any nearer to the solution of the Sacred Mystery. And they were forced to reject altogether an interpretation which did not account for the marvellous phenomenon. They were content to assume that the whole story of the human generation of Jesus was a fabrication on the part of some of those who were so anxious to impose their views upon others, irrespective of their being able to receive them as true. And this attitude ultimately led them into the position of affirming that the Christ never had any human soul or material form.

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THE  
CHRISTHOOD OF  
THE HEART.

The fact that there were such souls who could not believe in the material form and human soul of the Christ is a splendid testimony to the existence on this world of Celestial Souls. For no soul whose origin is planetary could ever have conceived of such a possibility. They would never have sought for an explanation of the phenomenal character of the Christ in affirming that He was not truly human. For being themselves human souls, they could never have understood souls of a different order. And to present to them a picture of a Celestial soul without human form and affection would have been like asking them to believe in a mythical Christ. And this is just what happened. For, the Celestial souls who came under the influence of the Christhood, could not account for it on any human grounds; and, being unable to find an adequate explanation in the occult interpretations given by the leaders of the Christian Communities, they sought elsewhere, till,

finally, they were convinced that the Christhood was purely Celestial, since no human soul could possibly gain such a status under the materialising influences of even the very purest and best environment which this Planet could furnish. For they saw how difficult it was even to attain outward purity, let alone the inward consciousness of the Divine Presence.

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#### ANSWERS TO CORRESPONDENTS.

G. O.—*The Sin-offering not a Sacrifice.* The explanation which we gave in our last issue of the Sin-offering was not intended to convey the idea that the Sin-offering was, in any sense whatever, A SACRIFICE FOR SIN. Indeed our whole exposition was against any such interpretation. For the sacrificial act of the Christ was only a part of His Christhood. What we meant by the re-offering of that sacrificial service by which He laid aside His Divine Nature so that He might be in a position to descend into the conditions which are the common lot of the souls of men and women, was, that in the services of the Greek and Roman Churches that act of sacrificial self surrender to the way of the human soul which the Astral world required of Him if He were going to conquer it, was constantly repeated in the Mass offered by these Churches. For the Mass is the supposed symbol of the re-offering of the Christ sacrificially. And in that symbolic act the Roman and Greek Churches continually affirm that the one life and death of Jesus was not sufficient to deliver the soul from the powers of evil, but that that life must be re-offered. And though these Churches have ages ago lost all the Divine sense of their symbolic act through their worship of Matter, yet the symbol remains as a perpetual testimony to the veritable fact of which it speaks, and as a constant rebuke to the persistent blindness of those who offer such significant symbolic acts.

But, whilst the Mass is the symbolic representation of the Christ's Sin-offering, it has ceased in the services of these Churches to speak of His return to this world as a Sin-offering; because there was imported into the symbolic act the meaning which is now associated with it—viz, *that of a sacrifice for sin.* For, as we have affirmed in previous issues, there can be no such thing as a sacrifice for sin acceptable to the Divine Love, whether it be in its nature animal, human or Divine. But the symbolic acts of the Greek and Roman Churches nevertheless remain to remind us that the Sin-offering was a fact. For though these Churches are too blind in their perception of spiritual things to discern the meanings of their own symbols, yet their blindness is not to be interpreted as a sign that they do not believe in the repetition of the Sin-offering. For the very fact that they refuse the position taken up by the Protestant

section of Christendom, viz.—that the life and death of Jesus were a sufficient sacrifice for all human needs—and feel that they must in some form repeat that sacrifice, itself bears eloquent testimony to the true nature of the Sin-offering of the Christhood.

*The Oblation as a Memorial.* The Oblation, which is the Mass under another guise, is also a testimony to the fact of the Sin-offering of the Christhood. It is spoken of in the Occult records as a memorial of the Christ's Sin-offering. It was to be offered in almost precisely the same manner as the Mass is celebrated. And it was to be the instrument of salvation to those who received it. In one respect did it differ from the Mass as a sacrifice for sin. It was not offered as an atonement. But in its nature it was even more a Sin-offering than the Mass; for, by professing to contain the very elements of the life of the Divine within its symbols, it affirmed that the Christ was perpetually present in the symbols, and that by means of His Presence as a Divine Being He changed the elements into the very life of the Divine Being. So the Oblation is even a more corrupt and more dangerous perversion of the Christhood than the Mass, since it affirms the very elements to contain the Life of God. And it leads souls to believe that by partaking of these elements they can receive into themselves the very life essences of the Divine. And so the Oblation, by its constant repetition and its materialising of those truths which belong to the plane of Christhood, is a menace to the soul's true evolution towards the kingdom of inward realisation of the Divine Life.

By affirming the need for the Memorial the occultists have shown how subtly the soul required to be dealt with. For the Celestial Souls who are on this Planet know that the Christhood of Jesus must have meant far more than His life and death in Judea. And the perverters of the Sacred Mystery also knew that, if these souls were to be kept from realising the Divine in themselves, they would have to be approached in some subtle form. And the Oblation as presented in the occult record which was built up by these perverters of truth upon the simple accounts of the Acts and Sayings of the Christ given by St. Matthew and St. John, is no other than a repetition of the teachings which they gave in the days of the Jewish wanderings along the peninsula of Sinai, and which they wickedly attributed to the Divine Messenger, Moses. For in these wilderness teachings they strongly affirmed the Divine Presence in the very food which the land produced, and which was to impart to the people Divine potency, and make them true Sons of God. For the elements were to be eaten as the very means of building up within them the Life of God, in the same way as the Oblation Elements are to impart Divine power to those who receive them. So that the Oblation is nothing more than a recrudescence of the teachings of the occultists during the Sinaitic period of Jewish

history. It is presented in a like subtle form so as to deceive the Celestial Souls and lead their thoughts to seek for their truest life by means of refined sensuous forms. And its subtle allusion to the Sin-offering is as deceptive as the allusion of the Jewish Logia was to the land producing such food as would build up the bodies of the people into Divine Temples. For it affirms that whosoever eateth of the bread and drinketh of the cup hath Divine Life. And in its own language it is exposed as an attempt to impose upon the souls of those who are earnestly seeking after the realisation of the Divine within themselves; for it proposes to them that by its means they may take into themselves that very Divine Life for which they seek.

Yet with all its subtle presentation it fails to cover its real purpose. For it affirms that it is only to be as a Memorial. By this it likewise insinuates that the Sin-offering of the Christhood was completed when He died. So that in the Oblation they first affirm its necessity as a perpetuation of the Sin-offering of the Christhood; then they affirm its Divine potency in the elements to all who partake of them in the belief that they contain the very life of the Divine Being; and then they affirm that it is only as a Memorial of something which has been accomplished. In these three affirmations the occultists have revealed their purpose. In the first they perpetuate the Sin-offering of the Christhood; in the second they degrade it into a mere question of elements, and make it the instrument of Divine Life to the soul by material means; and in the third they destroy the whole idea of the return of the Christ as a Sin-offering.

J. M. B.—*The Debris of Human Souls.* This is perhaps one of the saddest subjects to deal with. It goes so much against our feelings of Celestial Love to think of any human souls as ever finally dissipated. And it does seem antagonistic to our idea of the Divine Compassion and Love for all the children of this Planet. Yet it has to be recorded that it is not only possible for human souls to perish as individuations of the Divine Spiritual Substance out of which all Planet-souls and planetary souls have been fashioned, but that some have perished. The very possibility of such a calamity overtaking the soul is a necessity in the Divine order of Creation. For were such a state of limitation to be imposed upon the human soul by the Creator, any service which that soul rendered, or any attainment it acquired, could not possibly be the result of voluntary action on its part.

The constitution of the human Ego is not adequately understood. It has so frequently been viewed as a part of the soul that it is difficult to present any other interpretation that will commend itself to the inquirer. For the Ego of a *human soul* is not the Spirit as has been so often affirmed. It is the higher Mind. That mind became the soul's Ego during the Lemurian age when the occult plane was created by the

materialising spirits, and the human soul fell under the dominion of that subtle kingdom of refined matter. For at that period the soul became the absolute mistress of matter through the perversion of its own mind by the mind of matter. When the lower mind became the dominating factor in the habits of the soul, the higher mind or intuition or reason (for they mean the same) was turned towards the plane of refined matter, or the occult kingdom ; and, instead of reflecting back to the soul its own spiritual elements and history, it made the higher mind reflect to the soul those things which the lower mind apprehended and loved. The result was that, ages before the Lemurians perished with Atlantis, the entire race had been brought under the power of the occult kingdom or plane of refined matter. And the soul then lost its power over its own mind and became subject to it. So that the higher mind of the human soul became that soul's master. It dictated to the soul, and often forced it into a manner of life quite foreign to its noblest desires.

It is very necessary to make this distinction between the human and the Celestial soul. For in the case of the former, there is no spirit until Redemption of the soul is accomplished ; but in the case of the latter the Ego is the spirit. And in the case of the human soul the Ego is always present with it, but in the case of the Celestial soul the Ego is not with it in the body of matter, but overshadows it from the Spiritual Spheres. For the spirit can *never* be shut up in matter. So it will be recognised that the difference between the human and Celestial soul is the difference between Spiritual essence and Celestial. Of the former is the human soul built up and polarised ; of the latter is the Celestial soul generated. Of the spiritual essences the soul's own mind was fashioned. But, when that mind became the victim of the mind of matter, it lost its power to reflect correctly the things of the soul. And through this loss the soul gradually became not only lost in matter, but also lost to all spiritual aspiration. And those souls who were not strong enough to resist the dominion over them of the mind of refined matter, gradually began to dissipate by the process of spiritual atrophy, in which all their spiritual essences were absorbed by the evil spirits. This loss to the individual souls made them cease to be spiritual creations, and left them with nothing but entities of refined matter. For, it is not only possible to exist even in a human form without a spiritual individuality, but to persist through thousands of ages as an intellectual entity or mere Ego of refined matter. And that this is the case we have only to see the world from the plane of the Celestial. For there are not wanting abundant evidence of the fact that many who might be accounted as human souls, are only intellectual entities. Nor does it seem possible to impress such creatures in any spiritual way. For they possess no soul. Their organism is only the outcome of the polarisation of material molecules on the intellectual plane.

Now, these creatures are often harmful both in the body and out of it. They have a lower mind and can understand much on the plane of that mind. They are not all evil, though many of them are. They are the remains of the lost souls of the races who could not withstand the powerful influence of the occult kingdom, and are *the debris* which people the elemental kingdom or Astral plane. Many of these entities have vague memories of their own historic past, and try to recall them. They often work in the Astral light to try if they cannot reclaim their soul : not that they understand their own action any more than does the infant when it seeks its mother. Their seeking is only the remnants of the spiritual instincts which originally belonged to them when they were attached to human souls. But in their labours they not infrequently injure the souls of those who function on the Astral plane. They are the wandering spirits who move from place to place ever seeking for a habitation to dwell in, and who take possession of weak souls in the flesh. They are the pests of the Astral plane, and are often the cause of grave disorders of a mental and spiritual kind ; for they seek to dominate those who function constantly on the Astral plane. They create the diseases of the mind which drive so many to the Public Asylums. They generate many of the loathsome diseases of the body. They are the constant attendants upon those who love the sense life in its grossest forms, and they minister to all kinds of immoral conduct. They are "the Powers of the Air" by which the souls of men are tried, the great tempters of the lower mind, the enemy who is ever seeking whom he may devour, the parasites of the Astral plane which live upon the spiritual vitality of human souls. They persist and re-incarnate for ages. But there comes a time when their power of persistence weakens, and they gradually disintegrate, even as did the souls to which they once belonged.

But before all this happens they pass through a thousandfold forms. They inhabit the lower animal races. They afterwards become the entities which incarnate in those creatures which men view with loathing and disgust. They are the common pests. And when in the Astral light they are seen to be working as if gathering together the soil of that kingdom, they are really automatically carrying on the same processes which they learnt on the physical plane. They are the *debris* of those souls who have dissipated, and as such are only matter belonging to the lowest kingdom of the Planet, and can never be regathered as human souls, any more than the molecules and elements out of which the human body is built up can be regathered and polarised into the same body after disintegration. They are only the remnants of past grandeur, the existing testimonies to the sad story of the effect of the occult kingdom upon human souls who would not receive the advice of the Celestial Spirits who ministered to them as the Father's Angels.

THE EDITOR.

## FROM LIFE TO LIFE.

From life to life ; from height to height—  
 Along a pathway infinite ;  
     Across the years we journey on,  
     From out of shadow unto dawn,  
 From out of darkness unto light.

A guiding star burns distant, bright,  
 To guide our spirits through the night,  
 Along the chasmed gulfs that yawn  
     From life to life.

To him that lives and loves aright,  
 A sweet goal glimmers into sight,  
     Where mists of lust and hate are gone ;  
     He sees, as past, a veil withdrawn ;  
 A glimpse of glory gleaming white,  
     From life to life.

J. A. EDGERTON.

## ETERNITY HERE AND NOW.

“ Why do we shrink so from Eternity ?  
 We are in Eternity from Birth, not Death ?  
 Eternity is not beyond the stars—  
 Some far Hereafter—it is Here and Now !  
 The Kingdom of Heaven is within—so near,  
 We do not see it save by spirit-sight.  
 We shut our eyes in prayer, and we are There  
 In thought : and Thoughts are spirit-things—  
 Realities upon the other side.  
 In death we close our eyelids once for all,  
 To pass for ever, and seem far away.  
 And yet the distance does not lie in death ;  
 Death's not the only door of spirit-world,  
 Nor Visibility sole presence-sign :  
 The Near or Far is in our depth of love,  
 And height of life. We look without, to find  
 Our lost ones are beyond all human reach ;  
 We feel Within, and lo ! they are quite near.”

## THE MORNING DAWNS.

THE outworn rite, the old abuse,  
 The pious fraud transparent grown,  
 The good held captive in the use of wrong alone—  
 These wait their doom from that great law  
 Which makes the past time serve to-day ;  
 And fresher life the world shall draw from their decay.  
 But life shall on and upward go ;  
 Th' eternal step of progress beats  
 To that great anthem, calm and slow which God repeats.  
 Take heart ! the Master builds again—  
 A charmed life old Goodness hath  
 The tares may perish—but the grain is not for death.  
 God works in all things ; all obey  
 His first propulsion from the night ;  
 Wake thou and watch : the world is gray with morning  
 light !

WHITTIER.

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 TRUE MEDIUMSHIP.

TRUE mediumship is the rarest thing under the sun. It is as rare as the great diamond without a flaw. It is rare for the reason that unselfish, pure, just, loving, and wise discarnate spirits (the only ones who are anxious to do good to the inhabitants of earth) can alone manifest their power through the intermediary of like incarnate spirits

These exalted spirits are not interested in business ventures, in money-making, or in telling fortunes.

The Kingdom of Heaven is not gained by observation or purchase.

True spiritual communion comes to the pure in heart.

LUCY A. MALLORY.

## THE TRUE BASIS OF HUMANENESS.

THE practice of Humaneness is a royal grace. By royal we do not mean mere flesh and blood dignity ; for the royalty of men is generally unlike the Divine royalty of a soul in whom the love of God reigns. Men seek honour in speaking of the humaneness of an earthly potentate, as if humaneness were something outside the domain of a true soul, as if it were something superadded to that soul's manifestation of its true Divine royalty, as if it were a supreme act of magnificent self sacrifice to show pity and love to all creatures. When a royal personage protests against the use of steel traps by which to catch the game which he does not mind shooting, there are not wanting those who can proclaim such a protest to the world as something sublime, an act to mark that soul out as most humane in feeling and action. The false glamour which surrounds those who move in the higher social circles is like the perpetuation by the Astral plane of the false view of human action which is always presented by it to the soul. For the glamour of society is but the reflex of that plane made manifest upon the physical plane of experience. For the Astral plane calls a soul humane when it manifests a passing feeling of compassion towards some abused creature ; whereas a soul in whom true Humaneness reigns is always humane in feeling and action. In that soul there abides the Divine Love whose pity is not simply a quality born for a brief hour to be dissipated when the object is removed, but is that quality of Celestial Compassion which embraces in its love all creatures which have the right to live. The Divine Compassion is not a passing sentiment awakened by the sight of suffering, to die again as soon as that vision changes ; it is a great stream of life flowing out from the Heart of the Eternal towards every plane of existence ; for the Divine Love knows that there is no plane of existence which does not require His Compassion. And in the Christ-soul that compassion becomes a branch of the Life-stream from the Divine Heart. To

that soul compassion is as natural as any attribute. And in those souls in whom the Christ-spirit reigns, there is no lack of that love which is ever all embracing and compassionate. For they are the true humanitarians: souls who love as the Divine loves. They are not often moved to actions that are the mere outcome of sentiment born of a passing phase of awakened feeling of pity towards some suffering creature. They are not those who sound abroad their great work on behalf of some oppressed animals. They do not seek the glory of men and women under the guise of some humane action. They know nothing of that kind of humaneness which has no soul in it beyond the glorification of itself. They are not seekers after the glamour of Society, the false renown of men, the empty applause which the world of sensuous effects pours at the feet of those who seek them. They are pure in their motives. They are pure in their desires. They are free from the spirit of self adulation. They know nothing of the spirit of self. They are the heirs of the Divine Love whose compassion spends itself eternally without ever telling it to the world how great has been the stream of Celestial energy which has flowed towards the human and animal kingdoms. For they are like Him whose children they are. They are the meek and lowly in heart who seek only the honour of Him from whom all compassion flows. The world's empty applause would tarnish the glory of their compassion. The honour which men confer upon those who seek the sensuous effects in preference to spiritual results, would be to them a source of trouble and sorrow, since they would know how false it was. The renown which even an earthly potentate might give to the labourer, would be to these pure souls as mere Astral glamour. For they would know it to be as unreal as the royal humaneness with which we are acquainted in the West. And they would turn from these empty manifestations of approval of their Divine service, like souls who knew that these very same temptations were put in the way of the Divine Soul who made manifest the Christhood.

The True Basis of Humaneness must ever be spiritual. If it sought any other foundation, it would come to naught. There have been many attempts made during recent years to create humane Societies as the expression of the humane feeling towards those poor creatures who are made the victims of a psuedo-scientific research. Many of these Societies have done much good. They have awakened the West to realise some of the terrible conditions which exist in the physiological laboratories, and a few of the imminent dangers which face the human race. These Societies have often done excellent service on behalf of the suffering victims who are made the objects of investigation. They have succeeded in calling public attention to the awful scenes in the dens of animal suffering. They have indeed lessened in many ways the terrible heartlessness of those who operate in the demonstration rooms. And they have brought over to their own way of thinking many who never thought on the subject of the suffering in the laboratories for physiological research, or who had approved of it for the professed purposes of relieving humanity.

But whilst these societies have done much good of a temporary kind in lessening the suffering, they crippled their own endeavours. For nearly all who had to do with the creation of these societies, and who are even now at the head of them, are only humane in one direction. They do not approve of vivisection. They see the needlessness of it as well as much of its cruelty. They hear the pathetic cries of the animals, and are naturally moved with compassion towards them. They see the horrible conditions under which they are made to suffer in the name of science, and are drawn to work for their alleviation. They feel the wrong of it all, and so are constrained to labour for the total abolition by Act of Parliament of the physiological laboratories. And they do all these things even whilst they are adorned with the natural coverings of many creatures who have been done to death in order to secure their coats. For there are no humanitarians so absolutely inconsistent as those who oppose vivisection in

all its branches, and yet adorn themselves with the skins of many beautiful creatures whose lives have been wantonly taken in order to provide humanity with gorgeous apparel. And they not only wear these monuments of creatures who have had to give up their lives to provide them, but they will not see that it is equally wicked to take their lives for needless raiment, as it is to have them vivisected. Many of these professed humanitarians think nothing of shooting a beautiful deer for its flesh and coat. They constantly take part in the killing of some creatures for their flesh. Every day they nourish their bodies upon the flesh of some creature whose existence has been shortened to accommodate them. They would scorn the idea of refusing to take life for clothing and food. They look upon these deeds as absolutely essential to their own existence. And yet they loudly proclaim their humanitarianism to the whole world in their endeavour to suppress what the science of to-day believes to be a necessity. They condemn what science has affirmed to be necessary in order to meet various diseases on their own ground. They repudiate the doctrine of science on this question. Yet they themselves violate every true feeling of compassion towards others by their heartless use of the very skins which covered so many species of animals, and the beautiful birds and their feathers which they use to adorn their heads. Nor is this all ; for they scorn not only the idea that it is wrong to hunt animals for their skins and birds for their feathers, but they likewise scorn the idea that it is wrong in any sense whatever to take life for food, so long as the animals can be killed scientifically. And thus they stand before the world, posing as the animals' benefactors, denouncing science for seeking knowledge by the methods of physiological research, yet themselves revealing a wanton thoughtlessness for the animals, killing them for food, hunting them for dress, and then clothing themselves with the animals' skins and feathers—the monuments of their own inhumanity. They thus stand out before the world as the animals' champions! Was there ever such

inconsistency manifested, such contradiction of theory and practice ?

These humanitarians are not only the scorn of the Eastern religions, but they are the great hindrance to the advance of true humaneness in the West, For they are, as a rule, men and women whose influence in Society is great. They are the stumbling-blocks to a true revolution which would bring emancipation to all the animals. They are the scribes and pharisees of the Humanitarian Movement, for they will not fully enter the kingdom themselves, and they hinder by their conduct many of those who would abjure for ever all animal clothing and flesh. Nor will they ever succeed in the direction they pursue ; for science will never be convinced upon any other grounds than those of a true spiritual basis, in which the animals are shown to be our fellow-denizens of the Planet, having an equal right to their existence as we have to ours. And it will only be when such a presentation is made, that science will be prepared to listen. For at present Society does not recognise any such right on the part of the animals. She only sees the need for some of these creatures parting with their lives for the good of humanity.

J. TODD FERRIER.

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“ Labour not for the meat which perisheth, but for that  
meat which endureth unto the Life Eternal.”

\* \* \*

“ One who never turned his back but marched breast  
forward ;  
Never doubted clouds would break ;  
Never dreamed, though truth were worsted, wrong would  
triumph ;  
Held, we fall to rise, are baffled to fight better, and sleep  
to wake ! ”

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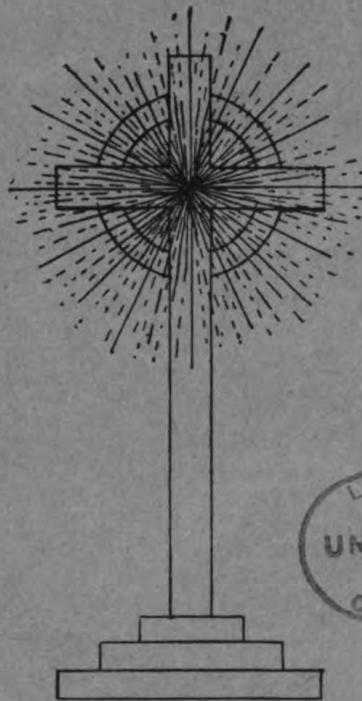
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# THE HERALD OF THE CROSS.



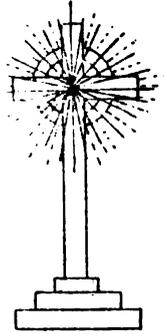
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## THE HERALD OF THE CROSS.

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### *THE VOICE OF THE WATCHMEN!*

*The Spirit of The Adonai saith unto his servant, Son of Man, write of the things which shall be.*

*The Daystar has arisen in the Eastern Heavens, whose going forth is to be as the Sun in his strength.*

*He of whom the Messengers spake cometh from The Adonai to declare the way opened for the return of the children of light.*

*The watchmen long cried in vain that the day of His coming drew near, for the souls of men slept.*

*But now the morning has broken and the day is at hand, for He is near of whom the watchmen spake.*

*His voice shall be heard from afar, and His sheep will hear and know His call. They shall no more go out from His fold, but find their full life in His service before the Adonai for evermore.*

*In that day there shall be no more the voice of sorrow in the land of their nativity, nor mourning in the land of their bondage.*

*For in that day shall the Highway of Zion be open unto all who seek the Holy Hill of the Lord, the Mount of the realisation of the Soul's great quest.*

## THE NEW INTERPRETATION.

## VI.

## THE HUMAN JESUS.

*"If ye love Me, keep My commandment ;*

*"My commandment is, that ye show love one to another."*

THE human history of Jesus has not been truly known since the days of the Brotherhood. That history was early perverted. Those whose hate of His advent had sent them to this earth at that period, had many reasons for mixing up that history with such traditions as would finally blot out the vision of the true human side of His life. They knew that the purpose of the Christhood was to awaken in human souls a sense of their own need for the realisation of such a life of Goodness as Jesus lived. They also knew that the presentation of a purely human Christhood would set them wondering how it could be attained. They were well aware that the human race had no conception of what a Christhood meant, and that they had no image or picture before them of how a Christhood would appear. And this lack of inherent knowledge of any Christhood gave the deceivers power to create a picture of a Christhood for the human mind. And as the minds of the souls of this Planet could not conceive of anything above the state to which they had once attained prior to their fall into matter, these deceivers made the picture take on all the tints of a Divine Being. But to do this it was necessary to give Him a miraculous parentage, and surround His childhood with a false halo. By this means they counteracted all the true influences of His true human Christhood.

When the Brotherhood refused to acknowledge that Jesus was other than a true human soul, those enemies of the truth represented that they were denying the Divinity of Jesus. But what they did was to simply affirm that Jesus in Himself was only a human soul who had attained the status of the Christhood. But they likewise knew

that in the human Soul Jesus who had attained the status of the Christhood, there was present the Celestial Christ. Yet while they were always able to differentiate between the two, they also gauged the minds of those who professed to believe in the Christhood, and saw how impossible it was for them to teach the Celestial Christhood to such merely planetary souls. They were themselves members of the Celestial Spheres whence the Christhood originated. They were therefore able to have the Mystery of a Celestial Christhood interpreted to them by reason of their inherent knowledge of what it meant. And they likewise had been put on their guard not to tell the secret of that Mystery to minds which were incapable of receiving it. For the Christhood of Jesus could be understood by the children of this planet; but the Christhood which filled the human Soul in Jesus they could not apprehend. They would have degraded the Celestial Christhood.

This was the reason for the silence of the Brotherhood when these deceivers sought to surround the life of Jesus with an unnatural history. They could not contradict the statement that the Christhood was Divine, since they knew that the Christ who spoke through the human Soul Jesus was Celestial. And not wishing to divulge the story of the Celestial Christhood lest it should be degraded like all the other Holy Mysteries, they remained silent. But their hearts were heavy within them. They saw how the mere outward life of their Master was being interpreted as a Divine Manifestation. They knew that no such manifestation could be given through a body of matter, however pure that body might be. They knew that the Divine could not be revealed through any material forms, because such forms were not created by the Elohim as vehicles for the human race. The Human physical form was not a creation of the Elohim. It was the outcome of the descent of the soul into matter, when the human race fell. These things their Master had instructed them in. They were the stories of the Upper Room, or rather, the Spiritual plane whence He drew them; and they are unknown to any but those souls who

formed the first Brotherhood in Jerusalem. These things had to be withdrawn lest the vulgar hands of those who were ever seeking for the material interpretations should also destroy them. But that did not happen until the story of the human Christhood had been perverted. When the betrayers of the truth within the Church at Jerusalem showed the kind of outward Divine Kingdom for which they looked by rearing in the name of the Master a kingdom whose aims were only a refined materialism, the Guardians of the Sacred Mysteries given by the Christ withdrew them again. For the Brotherhood saw that the Master's life and work must indeed be preserved against the false presentation given by the Church. For though St. James was the Chief Teacher in that Community, he had no directing power; for he was only an interpreter for the Church. And though he was their chief teacher, and was able to tell them concerning the teaching of Jesus, he did not interpret to them the Celestial Mysteries. For he knew that they were not in a state to receive such. That Church was the primary cause of the Spiritual Mysteries being materialised. Its aims were so material that it soon lost what real spiritual aspiration it had, and laid itself out to grow in numbers and power. Its one desire was to be the centre of the New Religion, and to draw around itself all the outside forces by which it might be raised on to a pedestal and be acknowledged "the light of the world." It gave itself up to mere world-dominion, as was seen in the attitude which it took upon the Pauline controversy. For it was not the Brotherhood but the Church which gave Paul sanction to teach the New Religion as one who understood its sacred Mysteries. And it was the Church which gave out to the world the interpretation of the life and teachings of the Christhood found in the occult record. For the story of the life of Jesus was unknown to all but His few intimate followers. The Jerusalem Church was thus the cause of the perversion of all the truth concerning the twofold Nature of the Christhood, even as the Jerusalem Brotherhood was the centre whence emanated the story of His

Christhood as recorded in such passages of St. John as were not tampered with. For when the Church succeeded in circulating such a picture as is to be found in the occult record from which the synoptics were built up, as to the life and work of Jesus, the Brotherhood felt that, whilst they must sacredly guard the innermost sense of the Mysteries, yet it might be well to tell such parts as would give to the people a truer view of the Christhood. And it was this desire which led St. John to write the Logia of Jesus. The Acts of Jesus by St. Matthew had been so misunderstood and perverted that St. John felt the necessity for giving a spiritual picture. That drawn by St. Matthew was Jesus the Christ; that presented by St. John was the Celestial Christ. The two were a brief likeness of the Divine Master.

Now, when the Church saw that the Brotherhood were determined not to divulge the inner sense of the Sacred Mystery of the Christhood, but to preserve it inviolate, the Church commenced to persecute the Brethren. It was under the leadership of him who had betrayed the Christ to the Jews, and who had prepared them to lay hold of Him, and have Him condemned to death. For, as we said in a previous issue, he was the instigator of the Church being reared in opposition to the Brotherhood. And he took care that there should not be left one stone unturned by which he might destroy that Brotherhood. For in his heart he always hated the Brethren because of their love and devotion to the Master. And he specially hated the Brethren who had been most intimate with Him. And when he saw that the Church could not destroy the influence of the Brotherhood, he set to work in the direction of the false picture of the life and teaching of Jesus. And, as the result of his endeavours, there was compiled the strange story as told in the occult record. And when he had succeeded in doing this, the Brethren felt that the time had arrived for them to act. And, in later years, when the Brotherhood had dissolved, he succeeded in betraying one of them.

This was the end of a career of deception. He had

no truth in him, though he constantly professed to be the apostle of truth. He loved to be regarded as the first when he followed the Master, and, failing that, he betrayed Him and His teachings to the enemies of truth. For that purpose came he into this world. All his incarnations prior to the Christ were with the like end in view. He always desired to lead the world ; and, when he could not do it, he sought to deceive it. He was the spirit of deception presented in the Monologue of Job who ever sought to afflict those who would not follow his way. He was the evil one spoken of in the Book of Esther as Haman, the great enemy of the true Esther or Soul. He was Balak the King of Moab who is said to have asked the prophet to curse Israel ; for the story is not history on the physical plane, but on the occult. For it was there that he wrought all the evil. For Baal means the prince of darkness, and Balaam means the soul who has been ensnared by Baal. And so the one who curses the Divine truth is as one who has been ensnared by the great deceiver. And as Baal means darkness, so Balaam means the son of darkness. And as the true soul who is functioning on the spiritual plane is denoted by the term Israel, so to curse Israel was to make that soul's path impossible. The allegory belonged originally to the Mysteries, but was degraded by the very same spirit as that of which we write. Yet the Balaam story had likewise another signification. It was also the picture of what was to take place in the life of Jesus. The latter knew that it would take place, hence his constant sadness and sorrow. He knew it loomed ahead of Him, hence was He as one whose life was full of grief. And the passing references to it in His conversations with His more intimate disciples were only the outcome of His constant expectancy of its coming. For He knew that the Christhood had to undergo the same experience as did the Celestial souls for whom that Christhood had been lived. And He knew that the Christhood would be perverted by the same spirit. For the Celestial Soul who manifested through Jesus was cognisant of all that

would happen to the Human Christhood. But the Human Jesus could not have known without losing something of the true character of a human soul. And had He known everything which lay before Him, He would not have been a human soul, but a Celestial Spirit only. And had His Christhood been purely Celestial, then He could never have given to the whole world of souls—Human and Celestial—the beautiful life of His Human Christhood. But the betrayal of that Christhood by the spirit who had so often betrayed the Divine, was not the result of any act on the Divine part such as is indicated in the occult record: it was the natural sequence of a long series of attacks made on the Divine by this same spirit. For the mere vehicle of the betrayer was called the Zealot; but he was an embodiment of evil. His body and lower mind were only the instruments of the one who wrought so much devastation on the Planet ages before; who had been the chief worker in the destruction of the planes of the Planet-Soul; who had led the Planet's children into states of material existence; and who laid deep plots for the enslavement to matter and the ultimate utter destruction of the Celestial Souls who had come to the aid of the Planet and its children. And, in order that Jesus should pass through a like experience to that undergone by these Celestials, it was arranged that, should the same spirit attack the Christhood, his power should not be broken by the Christ, but that Jesus should pass under his bann, even as the Celestials had done. And this was the thought which was in the mind of the Christ when he referred to His coming betrayal. For though He could not see everything in the lower soul as He did in the Celestial Soul, yet He knew that the enemy had decided to attack him, and that when he did, it would probably take the form of death. And this thought constantly haunted Him lest His mission should not have been completed ere it was accomplished.

But the whole story of the manner in which the betrayal was effected could not have been foreseen by Him. He was put under the like limitations as those of

the system from which He came. He was in very deed tempted like as they were, in order that He might be able to aid them to overcome the same enemy. In this way was his Human Christhood shown to be a reality. Had it only been a Celestial Christhood, then He could never have undergone the human experiences which befell Him ; and, if His Christhood had been only Human, He would not have been able to endure what He passed through. For, when He was betrayed by the spirit of evil, He had the power to resist. He was not taken at the moment when He was off His guard, and delivered into the hands of the religious powers as a blasphemer because He had called Himself the Son of God. For He always knew that such an end awaited Him. These same religious leaders were also evil spirits who had aided the betrayer when on the occult plane. And they were the same spirits who, during the second century, laid the foundations of the Papal See. And yet once again, these very same spirits, during the fifth century, made the Christhood and all His sublime teachings nothing more than an intellectual code, as a set-off to the Neo-Platonic philosophy. These spirits were all reincarnated during the second and fifth centuries. They have often been reincarnated since. And not a few of them are in the Western World to-day. They are known by all those who have reached the line of the plane of the Celestial World. And they are no longer permitted to make the return of the Celestial Souls to the system of the Sign of the Luminous Cross, impossible ; for the Head of that system has triumphed over their machinations, and made their snares to be exposed. And the return of the Celestial Souls to their own system will now be possible, because the kingdom of refined matter which these evil spirits created, has been overthrown, though it is still active for evil. But it will never be able to deceive the Celestials any more. For it no longer possesses the magnetic power to destroy the inner sense of the Mysteries.

The betrayal of Jesus was not the open thing it is represented to have been in the occult record. There was a

subtle purpose in making it appear as something done in public. For the betrayer had to cover his identity so that he might remain unknown as such, and be able to enter the newly-formed church. There was only one Judas amongst the disciples, and he was the son of Alpheus. The name of the betrayer as found in the occult record was the name given to him when that record was written. His real name by which he was known in the Early Church was Matthias. But, when he joined himself to the circle of disciples, he gave his name as the Zealot. The word denotes the perverter. And it was his work to pervert and materialise everything he heard in the circle. He was not always present but he was never absent when he could avoid it. It was important to his work that he should see and hear everything that was said and done, so that he could the more easily pervert the truth. Once he overheard the Master say that He knew who should betray Him, so it made him more guarded in his conduct. And through being more guarded in his actions, he was able to discover who were the intimates of Jesus in the circle, and to avoid them whenever he could. In this way was he able to keep within the circle. For the more intimate disciples were too much concerned with the Master and His teaching to take any note of the conduct of other members. And thus did the Zealot succeed with his schemes for the destruction of the Christ by having Him betrayed. He only remained in the circle till the betrayal, and then hid himself so as to be able to appear when his hour had arrived to attack the newly formed church. He went into the wilderness of Judea and was there during all the trial scenes and the sad events which followed, and did not appear until the first Christian Community was formed. He then entered that Community and sought to turn it into a means by which he could glorify himself, and pervert all the teaching which might be given by those who had been in the inner circle. And so well did he succeed that the Community very soon took his counsel rather than that of the Brethren who had intimately known Jesus. And so the

Human Christhood went the way of the Christ Himself. It was crucified between two thieves—on the one hand, the love of a material kingdom, and, on the other, the love of place and power. The uncorrupted Epistle of St. James is a remarkable commentary on the spiritual state of that Community.

The Human Jesus therefore has never been truly known. There is no picture of Him on the earth. He never was truly known except to the handful of faithful souls—men and women—who surrounded Him during His mission as the Christ. But His Christhood may yet be seen when men and women seek for it in the right spirit. He may be discerned shining through the veil which the occultists have thrown over Him to hide His true Humanity. He may be seen even when the Logos is speaking through Him. When souls are seeking in the right spirit they will discern Him. And they will see and feel that His Human Christhood was a reality. And the knowledge that the Christhood had a truly human side will enable them to understand how the Master could be betrayed and suffer even unto the death of the body. And the knowledge that the Christhood was truly human, and was lived for them, may enable them to press forward towards the realisation of Christhood in themselves.

J. TODD FERRIER.

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Give us—amid earth's weary toil  
 And wealth, for which men cark and care,  
 'Mid fortune's pride and need's wild toil,  
 And broken hearts in purple rare,—  
 Give us Thy grace to rise above  
 The glare of this world's smelting fires !  
 Let God's great love put out the love  
 Of gold and gain and low desires !  
 Still sweetly rings the Gospel strain  
 Of golden store that knows not rust ;  
 The love of Christ is more than gain,  
 And heavenly crowns than yellow dust.

C. F. ALEXANDER.

## SOUL OF MY SOUL.

SOUL of my soul, that hast come to earth  
 Out of thy heaven of dream and rest,  
 Entering in through the gates of birth,  
 Touching our life in the manifest,  
 Show me the path for my wayward feet,  
 That they may follow unto thy goal ;  
 Bring me with thee into concord sweet,  
 Soul of my soul.

I was groping and deaf and blind,  
 Until I awakened, with glad surprise,  
 Unto the mind in my inmost mind,  
 Looking on life through immortal eyes.  
 Visions of truth, like an angel throng,  
 Over my heart in the silence stole,  
 Filling my being with joy and song,  
 Soul of my soul.

Substance from shadow and truth from dream,  
 Back of the mask it was mine to see.  
 Evils and terrors and things that seem,  
 After that hour lost their hold on me.  
 Symbols are these that will pass away,  
 Thou will live on while the æons roll—  
 Onward and upward thy golden way,  
 Soul of my soul.

All of the past is enclosed in thee ;  
 All of the present to thee relates ;  
 All of the promise of things to be,  
 Embryo-like, thy unfolding waits.  
 Heaven in thee in its own good time  
 Shall be unrolled as an open scroll,  
 Showing the record of things sublime,  
 Soul of my soul.

J. A. EDGERTON

## OUR ANIMAL KINDRED.

**T**OO often, the only recognised relation in which the lower animals stand to man, at least in our Western Civilization, is merely that of his slaves, "Given him," so the phrase runs, "for his use," man's practical interpretation of "use," being their exploitation during life and their slaughter at his pleasure for any supposed necessity of food, clothing, sport, &c. An interpretation which has resulted in the infliction of untold sufferings upon his victims, and inevitably, upon himself also. It is my design in the following paper to present the outlines of the very strong body of evidence which demonstrates the existence of a very real relationship between man and the lower animals, the apprehension of which is a help to the attainment of right feeling and conduct towards them.

From the study of Comparative Embryology, we learn that the human embryo in its growth from the ovum or single germinal cell to the fully formed human organism, attains successively certain well marked stages or phases of development which are of remarkable interest in relation to this subject of the relationship of man to the animals, is that each of them represents the attainment of a stage in the common embryonic evolution on which are built, as it were, the special developments peculiar to one of the great types of animal existence.

In other words the human embryo passes successively thro' the stages reached as its final goal by the developing cell respectively of the protozoon, the fish, the reptile and the mammal, and so identical is the process in each that at any of these stages it is impossible to predicate of any particular embryo whether it has reached the upward limit of its kind or whether it contains the potentialities of a yet higher evolution ; and conversely, we are unable at any given stage in the growth of a human embryo to distinguish it from one belonging to an animal of the groups named which has reached the same development.

Thus man may be correctly regarded as a synthesis of the whole animal kingdom, recapitulating in his physical evolution the developmental history of the lower forms, and the lower animals as marking particular and persistent stages in the development of the human embryo. They have merely stopped short and are detained at a lower point on the road of anatomical and physiological evolution, at the head of which he at present stands.

This view receives definite confirmation, firstly, from the fact that the adult human body contains a large number of what are known as vestigial and rudimentary organs and structures, *i.e.* the atrophied or undeveloped "remains" in man's body of structures which were present in the early embryo but which are of no use to him as man, and which are to be found in fully developed and active condition in the bodies of various classes of the lower animals. And secondly, that a general similarity of structure is found in all the higher animals, the various parts of their organism being strictly homologous, for instance, the flipper of the whale, the wing of the bird, the forelimb of the cat, the ox, the horse and of man are formed on the same structural plan, the difference in outward form being merely due to the relative development of the various constituent parts.

Passing from the physical to the mental sphere we find at least in the higher animals, ample evidence of their possession of reasoning powers, which, though differing in *degree*, are identically the same in *kind* as those of man. Indeed, at one period of his life, the infantile, his reasoning powers are surpassed by those of many adult animals. The same is true of the emotions and some of the moral instincts, the possession of the latter by animals has been frequently demonstrated by the performance of acts of magnanimity, fidelity, compassion and self-sacrifice towards their fellows or their human associates.

Thus science bears witness to the existence of a Unity underlying all the diversities of animal form and structure; and its evidence in this respect is in complete harmony with the account of the physical crea-

tion of both man and animal given in the Sacred Writings which have come down to us from out those ages whose history is still unknown to the children of this Planet, but whose teachings are accepted as possessing Divine Authority by the Christian Communities.

Thus we read (Gen. ii., 7), of Adam the representative "first man," that "God breathed into his nostrils the breath of life, and man became a *living soul*," this last is the correct translation of the Hebrew "nepesh chayah," but there are no less than nine other passages in Genesis where the same Hebrew words are used, but as they refer to the lower animals the true meaning has been perverted in most translations, as examples:—"God said, let the waters bring forth abundantly the moving creature that hath a *living soul*." "And God created great whales and every *living soul*." "And God said, let the earth bring forth the *living soul* after its kind, cattle and creeping things and beasts of the earth." To every beast of the earth and to every fowl of the air and to everything that creepeth upon the earth wherein there is a *living soul*."

By comparing these true renderings of the original with those given in the generally accepted translations the reader will see how an important truth has been concealed. On the other hand, I would cite the two passages following in which the words are translated as they should be:—"Levy a tribute unto the Lord, one *soul* of five hundred, both of the persons, and of the beeves, and of the asses, and of the sheep. Num. xxxi. 28.

"Every *living soul* died in the sea." Rev. xvi. 3.

All the above passages unmistakably declare the possession of this principle, "the living soul," as common both to man and the higher animals.

Whilst dealing with the Sacred Record I would call attention to the description given of the animals in the Golden Age, spoken of in the prophetic visions—an age when all things shall be restored—in which they are depicted as living in a state of innocence and harmlessness. The obvious inference from these descriptions being that man and the lower animals are so far essen-

tially one in their physical and mental natures that their response to psychic and spiritual influence only differs in degree, and this is also in harmony with our noblest thoughts concerning the Divine Compassion flowing out to and embracing all creatures..

A candid consideration of the evidence (of which I have given but a brief outline), irresistibly impels an unbiassed mind to the conclusion that, strictly speaking, there is but one order of physical life, and that the so called lower animals are records of the way man has come in his evolution, milestones as it were marking the history of the soul in its necessary path upward, ever upward.

Only by the acceptance of such conclusion can we apprehend the true relation of the animals to ourselves, as fellow members of the same great family and sharers with us of the same Divine Compassion, and only then can we realise the true meaning and depth of the declaration of the Christ "that not one sparrow falls to the ground without His knowledge." And with our realisation of their essential unity with us, and that their physical forms are the media by means of which spiritual Egos like our own are acquiring the experience necessary to their evolution towards the human plane, it becomes impossible for us to continue in acts of exploitation by cruel and excessive labour, and of mutilation and slaughter for purposes of sport, so called science, clothing, or food. Rather will it become obvious that our right conduct in relation to them can only lie in our protecting them from unnecessary pain, and in endeavouring to assist their development and education as far as their natures will permit, and thus to work in harmony with the purpose of Him in whose hands "Is the soul of every living thing."

ROBT. H. PERKS, M.D.

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We who are deaf to suffering creature's cries,  
Remember that their sound goes up to heaven ;  
Perchance a day may come when we shall crave  
For mercy to be given.

## THE NEW CRUSADE.

To recognise the good in everybody that we meet  
 Is like a quick Masonic sign upon the crowded street,  
 For instantaneous as light the warm electric thrill  
 Of loving sympathy awakes the higher thought and will.

Ah, children of the Kingdom, there is blessed work to do  
 For the world's regeneration, and God gives it now to you,  
 Not a moment should you linger in the old forbidden way,  
 You are Messengers of Freedom! You are Heralds of  
 the Day!

No matter what appearances in any one may be,  
 But let the search-light of your love enable you to see  
 The Christ within each man or woman everywhere you go,  
 That waits to manifest Itself, and fuller Life to show.

HELEN CHAUNCEY.

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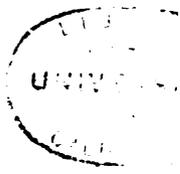


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 WHO ARE THE BLESS'D?

They who have kept their sympathies awake ,  
 And scattered joy for more than custom's sake—  
 Stedfast and tender in the hour of need,  
 Gentle in thought, benevolent in deed ;  
 Whose looks have power to make dissentions cease—  
 Whose smile is pleasant, and whose words are peace ;  
 They who have lived as harmless as the dove,  
 Teachers of truth, and ministers of love ;  
 Love for all moral power—all mental grace—  
 Love for the humblest of the human race—  
 Love for that tranquil joy that virtue brings—  
 Love for the Giver of all goodly things ;  
 True followers of that soul-exalting plan  
 Which Christ laid down, to bless and govern man ;  
 They who can calmly linger to the last,  
 Survey the future and recall the past !  
 And with that hope which triumphs over pain,  
 Feel well assured they have not lived in vain.

PRINCE.



EDITORIAL NOTES.

THE HUMAN  
CHRISTHOOD.

The Story of the Human Christhood has never been fully and clearly told. The way in which He was surrounded by an unnatural glamour early in the first century, prevented Him from shining out in His true Humanity. Those who accomplished His betrayal and death took too much pains to defeat His mission, to fail in making His Christhood stand out before the world as unreal. They made it so impossible to the vision of the human soul, that these latter have never sought to attempt to attain it. The enemies of the whole of the human race have always tried to present spiritual things in such a form that they were practically harmless, in the sense that their true inspiration was killed. Now this is what happened to the Human Christhood. It was so veiled in its presentation through the doctrines built upon it, that it soon was lost sight of amid the conflicts which were waged. For it was not thought of as a state to which all souls must aspire, when the mind was engaged in conflict concerning whether or no He was Human or Divine, or both. And this was just what the enemy wished, what they anticipated, and what they accomplished only too well. They knew the power of the occult kingdom to destroy what was of great spiritual import, and they turned the whole history concerning the nature and mission of the Christhood on to that kingdom of the lower mind which we call the intellect. By doing this they succeeded in diverting the soul from the true perception of the Human Christhood and its purpose, to seek for their picture and interpretation on the plane of mere history. And when they did this, they knew that the true picture would become impossible. For they had all the experience of the past ages to guide them.

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THE TEACHINGS  
OF ST. JAMES.

When the disciples who knew Jesus intimately saw the trend of things, they were greatly grieved in their souls ; for they knew how very real His Human Christhood was, and how essential it was to have that picture of the Master presented to the world. But they had been taught by the Master Himself not to make strife lest it should rebound upon them. For they were not strong enough to undertake the defence of His Human Christhood against the subtle enemy. This fact

may be seen in the Epistle of St. James. There he only attacked their worldliness. His chief anxiety was to see the outward manifestations of a spiritual change in the members. When they gave themselves up to all kinds of worldliness, he had to rebuke them. Their love of wealth and show he had to repudiate. Their seeking for world-dominion he was compelled to denounce. And their absolute lack of spiritual fruit in the forms of humility, gentleness, and love, he was bound to point out. And these things so engaged his mind that he could not give any thought to the question of the nature of the Christhood. In his Epistle there are not any references to the Christhood. It is all taken up with declamation and exhortation. But there are strong evidences that he felt the coming disaster. He evidently anticipated some calamity when he affirmed that the evil one was seeking whom he might devour. For he knew that Matthias was within the Church, that he was the betrayer under a new character, and that he was urging the members of the Church to establish an outward kingdom. For though the intimate disciples knew that he had betrayed the Master, the less intimate followers did not know, and so his mask was never discovered, because the Brotherhood would not denounce him to the world. And this Divine Compassion on their part enabled him to continue his malignant labours undisturbed. So he was able to undermine the influence of the Brotherhood upon any members of the Church who were known to incline towards their view of the Human Christhood. And thus the deception grew apace. For, when St. James wrote his Epistle, the story which Paul had brought to the Church about his wonderful vision had gained so firm a hold of the minds of most of the members, that the Epistle was rejected as a diatribe against the teaching of Paul. And so its spiritual influence over those who were still open to the Spiritual Spheres was lost, and the mirage of Paul triumphed. For Paul was not like Matthias. He knew what was the truth in his soul, but was so occultly trained that he never could perceive the Celestial significance of truth, but always related it to the planes of the mind. He was a noble soul, generous to a fault, willing to give up everything for the work in which he was for the time being engaged. In character he was like a hero who would pass through anything rather than he should be defeated in his work. These characteristics are prominent in all his letters. But as he could not understand anything on the Celestial

plane, nor many things on the Spiritual, he constantly related all he learnt about Jesus from the Brotherhood to the plane of the occult-kingdom. And it was in this way that so many of the spiritual truths which were given to him came to be mixed up with so much that was purely occult.

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THE CHURCH  
AS BETRAYER

When the Brotherhood recognised how easily the members of the Church were deceived by Matthias, and how much influence he had gained over Paul, they were disconcerted ; for they saw in such an influence nothing but disaster for a true presentation of the Christ-hood. They knew that Matthias had great power over Paul because, when Paul made the statement that he had seen a most wonderful vision of the Master whose glory was greater than that of the light of the sun in its zenith, Matthias had been present. And they had witnessed the effect of the teaching of Matthias upon Paul when he came up to the Community after his professed conversion. For, though St. James was the Teacher of the Church as one who had known the Master, yet Matthias also taught. But the latter took the weeknights when St. James was with the Brotherhood, and so had much opportunity to undo all the good influence of the true Teachings. This was the reason for St. James writing in his Epistle concerning the perverters of truth, men and women who were of double mind. And it compelled him at last to affirm the difference between a mere intellectual assent to truth and a quickening faith in its Divine power. And it also made him withdraw from the Church altogether, because he felt he could not identify himself with the kind of life which prevailed in the Jerusalem Community. But he never ceased to warn the leaders against the path down which they were leading the whole of the Community. For they had sought external power, and had aroused the civil authorities, who took means to break up their gathering and scatter them. They had essayed to take the place of judgment where the civil law was represented, and so brought upon themselves the hatred and persecution of the authorities. They even endeavoured to bring the Jews to think as they did concerning the civil powers, and thus prepared the way for the unspeakable horrors which accompanied the siege of the city. They likewise entrapped for a brief period the follower of Jesus who affirmed that he would never forsake or deny Him, and of whom Jesus

spake these words :—"Simon! Simon! the evil one had desired to have thee that he may sift thee as wheat; but I have prayed that thou mayest overcome." But that fresh betrayal was not of long duration. For he who had ever loved the Master long ages 'ere He came in His Christ-hood, could not be deceived as to the meaning and purpose of the teachings which the betrayer gave.

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HOW  
ST. PETER  
WAS DECEIVED.

But the fact that St. Peter gave them countenance even for a short period was all that was necessary for their purpose; for they were then able to make use of his name when they began to collect the materials for the occult record. They required the aid which the name of an intimate disciple could lend them to give a show of authority to it. For in the early history his name always stood forward as the vicegerent of his Master. And by this means did these evildoers succeed in deceiving both the members of the Community and those of the various Pauline Communities into believing that St. Peter had given his sanction to the occult record. This was just the kind of influence to tell in its favour, because it was known that St. Peter and St. James had differed over the idea of the Master's kingdom. And when it became known that St. Peter had given his sanction to the idea of the outward kingdom, the influence of the Church grew greatly.

But it was a perversion of the statement which he made, though it enabled the leaders to lay the foundations of an external kingdom. For he had learnt from his Master that the Kingdom of God was *within* the soul, and could never be found anywhere, if not there. The Master had impressed this truth upon him; for he was frequently tempted to think of an outward kingdom, robed in material grandeur, and sceptred in mere earthly power. In his anxiety to see the kingdom arise around his Master, he often craved for earthly dominion so that he might wield it to this end. More than once had his Master to rebuke him for his material view of things. Never could he have forgotten the strong words uttered on this very question when the Master told him that he thought more of the ways of men in doing things, than of the ways of God. So St. Peter was not only betrayed into a seeming sanction of the outward kingdom, but all he had said concerning it was perverted. For he simply affirmed that, if the outward kingdom was carried on in the spirit of the Master, he

could not see any serious objection to it. But the betrayers of the Master seized upon the affirmation, and made it appear that St. Peter was in favour of founding it. They sent it forth by Paul that he had given his sanction to establish churches everywhere as centres of the Teachings. They made Paul their great emissary. For he was only too anxious to carry out such a world-embracing project under the insignia of a new method of redemption. And so the church grew ; whilst the truth concerning the Human Christhood of Jesus became dimmer.

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THE  
FIRST TRUE  
RECORD.

In the records of the life of Jesus great prominence is always given to His Divine Nature. Had He revealed to the world that He was a Celestial there might have been some show of reason for so writing ; but when it is well known that He was a Messenger, and that He had come for a special purpose to gather together those who could understand His Message, it will be seen how little ground there was for them to build upon. So that the occult record which was produced by these betrayers shows that they must have had at their disposal other materials than could possibly have been gathered from the life of Jesus. And the question naturally arises, whence did they find them ? Not in the simple statement given forth by St. Matthew. Nor yet in the Logia by St. John. These could not have furnished them with the long history of supposed events and imaginary conversations ; for St. Matthew simply gave a brief record of the Acts of Jesus, and St. John only recorded the Sayings of the Christ. That by St. Matthew was called the Acts of Jesus because it briefly recorded the chief incidents in His life, and gave two pictures of Him in the trial scenes where He revealed the depth of His compassion, even in the hours of His own heart pain and sorrow. These were the look which He bestowed on the sorrowing and repentent disciple, and the look which He gave to His mother when she saw Him condemned. All the rest was taken up by the scenes of the trial, condemnation, crucifixion, and, what has been called, His resurrection. These were the only things stated in the first Record by the Brotherhood. And it was not until the true nature of the Christhood was denied by the leaders of the Church that St. John wrote his Logia, giving many of the Master's Sayings concerning the Christhood. But these occupied only a small space compared to the elaborate story told in the occult record.



which they could look as unto an ideal which they were to strive to make their own through conquest of the powers of Matter, both sensuous and supersensuous.

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THE SOUL'S  
GREAT NEED.

When therefore men and women speak of the Christhood as something beyond a human soul, they reveal how little they have apprehended the vision of the Human Christhood, and how imperfect is their conception of what a true Human Christhood means. For the Christhood of a human soul could never be the same as the Christhood of Jesus. For in His case it was twofold. He was truly Human ; but His Humanity was likewise the vehicle of the Logos. For the Celestial Soul who spoke through Him as the Envoy of the Father, was the vehicle on the Celestial plane of the Adonai. And owing to His soul having been a polarisation of fresh spiritual essences from two souls who had practically attained a state of Human Christhood, and who afterwards gave Him His physical body, He was able to live absolutely above the material influences of His age. But He was also a Celestial Christ in that He was the offspring of Celestials. And so He must stand far above the Human Christhood of any child of this Planet. But in His Human Christhood He showed what was to be understood by a Human Christhood. And by that vision was the human soul to be encouraged to seek for its attainment. For a true Human Christhood does not imply all that a Celestial Christhood implies. It could not, by the very nature of things. For the human soul belongs to the system of this Planet whose nature is not Celestial but spiritual, whereas a Celestial Christ belongs to a system whose members are all on the line of the plane of the Celestial World. The one must live in harmony with the Spiritual Spheres, whilst the other must live in harmony with the Celestial Spheres. The one lives from the Divine, the other lives from the Adonai. The Human proceeds from the Planet upwards to the Sun of the Spiritual Heavens, whilst the Celestial proceeds from the Sun of the Celestial Spheres down to the Spiritual, and thence to the Planet. But the human soul may indeed rise out of the Planet, and move upwards from plane to plane till it even also functions on the plane of the Celestial Spheres. But in doing so, it ceases to be any longer a human soul, because it has attained to the nature of a Celestial.

Such things have been attained by souls from other Planetary systems, and may yet be the crown of the spiritual evolution of the children of this Planet. For, when once the Human Christhood is seen and understood by the children of this Planet, and an earnest endeavour is made by them to realise it, the whole Planet will begin to function on the spiritual plane and cease to function continually on the occult kingdom; and the result will be a state of redeemed humanity. And when that has been attained by means of the soul seeking only for the highest on every plane of its experience, then this Planet will be in the position of one other member of the solar system; it will have all its children functioning on the plane of the soul. And it will then cease to be the instrument of disaster to its own companion Planets. And so the souls of the human race have the work of planetary redemption in their own hands. If they are serious in their religious professions and true in their aspirations; if they seek only the Divine Light and not that of the magnetic plane where everything Divine is inverted towards matter; if they really mean what their faith professes, and they are yearning towards the sublime realisation of that Christhood which they affirm they long for, but are assured is not to be possessed on this Planet; and if they will only open out their souls to the new influx of Divine Light which is breaking upon this Planet, and respond to the indrawing and upward-drawing of the soul through this new influx, then the attainment of true Human Christhood on this Planet will soon become an accomplished fact.

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#### ANSWERS TO CORRESPONDENTS.

C. E. A. M.—(1) *The Souls of the Atlanteans.* When the Catastrophe happened, the souls of the Lemurians who peopled the Atlantis went to the New Plane which they had been instrumental in creating, and through whose existence the Atlantis was lost to them. That plane is now known as the Occult. It was fashioned by the excessive development of the mind. For great cycles of ages the mind of the soul sought to attain the mastery over the elemental kingdom in order to be able to turn its forces at will. Through this false step of the soul, the mind of the latter became inverted towards matter, so that it also at last came to reflect, like the lower mind, only the things of the senses. In this way did the new plane come into existence. It was first created within the soul itself. And by the constant functioning of the soul upon that plane, there were created fresh

and strange conditions. And these so changed the entire conditions of the magnetic plane of the Planet, that it ultimately became a plane of mere refined matter. For the new and strange conditions so acted upon the Spiritual Essences which composed the magnetic plane, that these were all changed into a tenuous form of matter. And as the magnetic plane became less and less spiritual, the higher mind of the soul became more and more material. And as the two acted and reacted upon each other, the whole of the human race were forced into functioning upon that refined material kingdom. By so doing for many cycles of ages, the Planet-Soul at last found itself compelled to change its polarity; and it was in the very act of doing this when the catastrophe overtook it. And so its foolish children perished. And so enormous were the physical changes produced by the sinking of the Continent, that it was not until long after the period known as the Meteoric, when meteors filled the entire upper firmament, that they were able to return to the physical planes of the Planet. And during all these momentous cycles they were inhabiting the occult kingdom.

(2) *The Children of Venus.* During the period we have described above, the magnetic conditions of the Earth became so great owing to the confusion of its various planes that, inadvertently, it inflicted a great wrong upon Venus. For at that period Venus was in a state of soul creation, and the first of her children had just reached her seventh plane when that plane, with those souls upon it, was drawn down upon the Earth by the powerful magnetic forces which were at play. And these souls were thus held in bondage to this Planet for ages. They had the misfortune to sink into very low conditions because they did not understand the earth forms which they saw, and knew nothing of the calamities by which this Planet had been reduced to spiritual impotence. They were, early in their visit, drawn down into some of the lowest animal forms by those very enemies of the Planet-Soul who had deceived both it and its children, not to name the Celestials who came to rescue them. And the souls who belonged to Venus were thus degraded by the very enemy who tried in vain to persuade the Planet Venus to materialise like the Earth. They suffered untold agony in their descent into the animal forms which they saw. They were dragged down lower and lower until they reached the serpent hells where the Celestials themselves had once been. They were the victims of the most terrible oppression. And had it not been for the magnanimous conduct of some of the Celestials who went down to them, they might have become utterly lost. But in their bondage they never forgot whence they had come, though their memories grew dimmer as the result of the terrible conditions. And when the Celestials found them, they were not easily persuaded of the fact that they could rise out of their hells. For, at the period we now name, the Earth had again undergone

a great physical catastrophe which prevented for ages any human souls from incarnating. And by rising to and dwelling in the occult plane, the children of Venus were able to gather fresh strength. And by this means did they gradually rise again to the plane of the Soul where they were able to function, and to eliminate all the influences of their long captivity.

(3) *The Soul's experience in a material body.* The reason why we are in material bodies is to be found in the same reason why the Planet-Soul is in a material form. [The fall of the Planet-Soul into material conditions through not carrying out the mandate of the Elohim, was the greatest possible evil which could have overtaken it. For all its planes were perfect prior to its action in allowing itself to be deluded into the belief that it could best serve the Divine Purpose in the creation of human souls, if it allowed its outer planes to condense. To do this it had to move beyond the line of the Celestial plane. By this action it lost the power to direct its own forces on that plane, so that it gradually became fixed. And, when this happened, the first of its children were dwelling on that plane. But they did not materialise then. They were rescued by members of the system known as The Sign of the Luminous Cross. These are the Celestials of whom we constantly speak. The Planet's children were thus taken care of by them for many ages, during which they grew towards the realization within themselves of the Divine. But the like fate at last overtook them. For the enemy who had deceived the Planet-Soul, succeeded in persuading them also to assume material bodies, as they would then be able to live in harmony with the seventh plane of the Planet-Soul. And they unfortunately were ensnared.

The Divine Purpose was that all the Planet-Soul's children should move from the seventh plane inward and upward to the realisation of the fullness of their soul-life. As all the planes of the Planet-Soul were in themselves the reflection of the Divine Wisdom, the children were to learn from these planes that Wisdom. They were to gather from its light upon each plane the knowledge of the history of the Planet-Soul, and to see in it the manifestation of the Adonai as the Elohim. For each plane had within itself the tincture of one of the seven sacred Fires. And each had also within itself the Light and Energy of the Divine. But when the Planet-Soul fell into matter, these conditions were all changed, for the Divine Light which proceeds from the Elohim and the Divine Energy which is present in the Sacred Seven, had to be withdrawn. And so, when the children followed the parent, the whole history of the evolution of the human soul was changed.

A. M. L.—*The Use of Religious Symbols.* The use of symbols to express our religious thought seems not only most natural, but also absolutely essential to a developing humanity. Just as we require the signs of our language to express our ideas

when we write, or the sounds of our words to convey to the hearer our meaning, so it does seem as if it were impossible to have any language of the soul without expressing the ideas which are present to the soul in some material form. But this mistake arises from the wrong interpretation of both the soul and the ideas which dominate it. For the soul does not require any visual manifestation of its ideas, because it functions, or ought to function, on the plane of its own nature. And that plane is altogether spiritual. Its language is spiritual magnetic thought. It conveys its ideas upon the magnetic plane of the spiritual world. There they are all imaged to it when it is on that plane. If, however, it is functioning chiefly on the magnetic plane of the lower mind—the plane which is known as the Astral, then all its beautiful spiritual ideas will be presented as sensuous objects, which must find expression in the material forms. These ideas being thus inverted towards the plane of the lower mind, and, through it, to the fixed material plane, will be expressed just as we find them everywhere. And the only real help which they can ever be to the true culture of the soul, must be found in their sure testimony to the fact, that the things which they signify are not material but spiritual.

DENBIGH.—*Aids to Soul-Culture.* The question you raise is not only important but necessary. Yet is it difficult to assign rules of conduct to any human soul. For every soul must seek for itself the way into the Holiest. Some souls function only on the planes of matter, others on that of the occult or lower mind. For them no rules of a spiritual order could be given. They would not understand them. But where the soul is striving to function on the plane of the soul itself, which is spiritual entirely in its nature and aspirations, then such guidance as you seek may be safely given.

It is therefore necessary to assure the one who seeks counsel of this nature, that the soul must first be prepared to yield itself up to the way of the Divine ere it could hope to realise the Divine Life within itself. For there can be no such realisation from the plane of the lower mind. When the soul is prepared to enter into the Holiest, nothing will stand in its way as a hindrance; for it will surmount all obstacles in its purpose to reach the goal of Divine realisation.

THE EDITOR.

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“ Be just, be true, be wholly consecrated  
 To virgin right; so shall thy soul unchain  
 The powers that for the perfect man hath waited:  
 Though thought and instinct fail, bear every pain,  
 Till thy resolving elements are free  
 From the dread curse thy fathers cast on thee.”

## THE ASTRAL POWERS.

“**T**HEY are the powers which afflict and influence sensitives. They do not control, for they have no force. They are Reflects and have no real entity in themselves. They resemble mists which rise from the damp earth of low-lying lands, and which the heat of the sun disperses. Again, they are like vapours in high altitudes, upon which if a man’s shadow falls he beholds himself as a giant. For these spirits invariably flatter and magnify a man to himself. And this is a sign whereby you may know them. They tell one that he is a king; another, that he is a Christ; another, that he is the wisest of mortals, and the like. For, being born of the fluids of the body, they are unspiritual, and live of the body.”

“Do they then come from within the man?”

“All things come from within. A man’s foes are they of his own household.”

“And how may we discern the Astrals from the higher spirits?”

“I have told you of one sign;—they are flattering spirits. Now I will tell you of another. They always depreciate Woman. And they do this because their deadliest foe is the Intuition. And these, too, are their signs. Is there anything strong? They will make it weak. Is there anything wise? They will make it foolish. Is there anything sublime? They will distort and travesty it. And this they do because they are exhalations of matter, and have no spiritual nature. Hence they pursue and persecute the Woman continually, sending after her a flood of eloquence like a torrent to sweep her away. But it shall be in vain. For God shall carry her to His throne, and she shall tread on the necks of them.

Therefore the high Gods will give through a Woman the Interpretation which alone can save the world. A Woman shall open the gates of the kingdom to mankind, because Intuition only can redeem. Between the Woman and the Astrals there is always enmity; for they seek to

destroy her and her office, and to put themselves in her place. They are the delusive shapes who tempted the saints of old with exceeding beauty and wiles of love, and great show of affection and flattery. Oh, beware of them when they flatter, for they spread a net for thy soul."

"Am I, then, in danger from them? Am I, too a Sensitive?"

"No, you are a Poet. And in that is your strength and your salvation. Poets are the children of the Sun, and the Sun illumines them. No poet can be vain or self-exalted; for he knows that he speaks only the words of God. 'I sing,' he says, 'because I must.' Learn a truth which is known only to the Sons of God. The Spirit within you is Divine. It is God. When you prophesy and when you sing, it is the Spirit within you which gives you utterance. It is the 'New Wine of Dionysos.' By this Spirit your body is enlightened, as a lamp by the flame within it. Now the flame is not the oil, for the oil may be there without the light. Yet the flame cannot be there without the oil. Your body then is the lamp-case into which the oil is poured. And this—the oil—is your soul, a fine and combustible fluid. And the flame is the Divine Spirit, *which is not born of the oil, but is conveyed to it by the hand of God.* You may quench this Spirit utterly, and thenceforward you will have no immortality; but when the lamp-case breaks, the oil will be spilt on the earth, and a few fumes will for a time arise from it, and then it will expend itself and leave at last no trace. Some oils are finer and more spontaneous than others. The finest is that of the soul of the Poet. And in such a medium the flame of God's Spirit burns more clearly and powerfully and brightly, so that sometimes mortal eyes can hardly endure its brightness. Of such a one the soul is filled with holy raptures. He sees as no other man sees, and the atmosphere about him is enkindled. His soul becomes transmuted into flame; and when the lamp of his body is shattered, his flame mounts and soars, and is united to the Divine Fire. Can such a one, think you, be vain-glorious, or self-exalted,

and lifted up? Oh, no, he is one with God, and knows that without God he is nothing. I tell no man that he is a re-incarnation of Moses, of Elias, or of Christ. But I tell him that he may have the Spirit of these if, like them, he be humble and self-abased, and obedient to the Divine Word."

*(From the Story of the New Gospel of Interpretation,)*

EDWARD MAITLAND, B.A

### THE DIVINE LOVE.

O Love that wilt not let me go,  
I rest my weary soul on Thee ;  
I give Thee back the life I owe,  
That in Thine ocean depths its flow  
    May richer, fuller be.

O light that followest all my way,  
I yield my flickering torch to Thee,  
My heart restores its borrowed ray,  
That in Thy sunshine's blaze its day  
    May brighter, fairer be.

O joy that seekest me through pain,  
I cannot close my heart to Thee ;  
I trace the rainbow through the rain,  
And feel the promise is not vain,  
    That morn shall tearless be.

O cross that liftest up my head,  
I dare not ask to fly from Thee ;  
I lay in dust life's glory dead,  
And from the ground there blossoms red  
    Life that shall endless be.

DR. GEO. MATHESON.

## WHERE TRUE PITY DWELLS!

SO much is being written and spoken on the subject of Pity towards the sub-human races, that the hour is timely when a word should be said on behalf of that Pity which knows no distinction between man and beast. There is a strange lack of *real pity* oftentimes where much is professed towards the suffering animal world. So frequently do we see men and women who are the chief exponents of true humaneness, themselves utterly unconscious of their own inhumanity towards the suffering members of their own race. They spend large sums of money in seeking to help towards such social conditions when vivisection and the taking of animal life for food shall be abolished. They expend their energies in this direction to such an abnormal degree, that they become utterly blind to the sufferings of their fellow-men. Nay, they even regard all such suffering as they may see, to be the natural outcome of these more apparent evils. And thus they are driven to the vain conclusion that, were the horrors of vivisection and the barbarities of flesh-eating abolished, the world would soon become a very paradise of God. *So blind are they to the real cause of all the horrors and barbarities which they say they are combatting.*

But the basis of all true Pity must be found in these same suffering souls of men and women. For the basis of that pity we associate with the Divine, is *in* the Soul. It is the offspring of the Divine Compassion. And the Divine Compassion passes down through the various true planes of the world, touching the true life upon each plane, and using each true plane as the transmitter of the Divine Pity to the next. And so, whenever the Divine Pity flows out from the Divine, it must necessarily pass through the human soul ere it can reach the planes of the animal kingdom. And should the human plane be in such a condition that it cannot receive, in an understandable form, the influx of the Divine Compassion, it is impossible for that plane to transmit it to the animal kingdom. And, when that happens, the Divine Com-

passion is misunderstood. Yea, it is in many cases misrepresented. It is viewed as a mere pity for suffering creatures, whereas it is the outflowing of the Divine towards all true life.

The Divine Compassion could not pass by a human soul who sought it when on its way to the animal kingdom. The soul in which it resided could not be the one to ignore the need for making manifest that Pity for which all souls crave. It could not possibly miss the sublime meaning of the perpetual outflowing of the Divine Compassion towards human souls. It would never forget the sublime truth that, before the animal world can be emancipated from its terrible suffering, the human souls who must be the channels of that Pity must become fit vehicles for it to flow through. And long ere that Pity reaches the animal kingdom, it will have known the joy of making manifest in the most real and profound sense, the Divine Compassion towards human souls. For the pity which may be made manifest towards the poor sufferers at the hands of science and custom, must be known and translated within the kingdom of the soul. *For all TRUE pity is spiritual.* That which is less is not pity, but a mere counterfeit. For when no pity dwells within the soul towards other souls, there could not possibly be real pity towards the suffering animal world. Therefore men and women must not deceive themselves. If the true Divine Compassion be theirs, it will first seek manifestation towards those souls who are oppressed. For it meets those on its way to the animal kingdom. And it may not neglect such a manifestation. Indeed, it could not. For its very nature is such that it could not pass by any soul. And, if something in the one who professes such Compassion, makes him or her ignore the manifestation of that Compassion towards a human soul, we may be assured that such an one has yet to discover the true nature and meaning of the Divine Pity.

J. TODD FERRIER.

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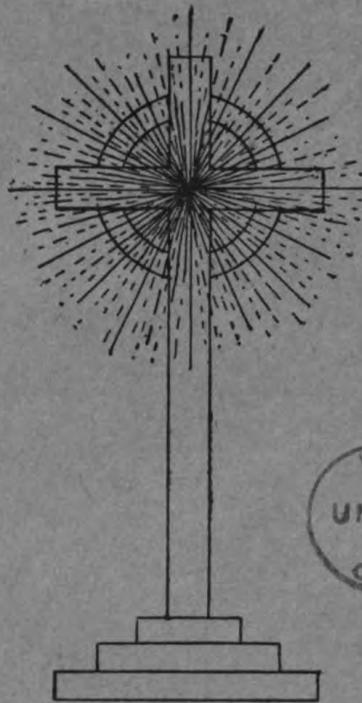
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# THE HERALD OF THE CROSS.



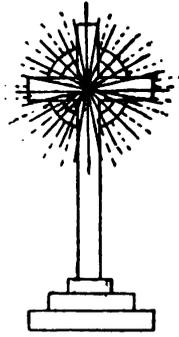
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## THE HERALD OF THE CROSS.

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### *THE STAR OF THE LATTER DAYS.*

*The latter days shall see a great light, for the Spirit of the Angel of the Lord shall descend upon the soul of the servant of the Lord to illumine all those who are seeking after the knowledge of the Divine.*

*In those days there shall arise in the Spiritual World Him whom the planes of matter are no longer able to withhold from the Vision of the Divine.*

*In those days there shall be gladness where now there is sorrow, and sorrow where men imagine gladness. For the Arm of the Lord shall be indeed revealed. His Truth shall prevail. And the glory of the Lord shall be made manifest; for the redeemed of the Lord, who are the children of the Divine, shall arrive at the knowledge of the Wisdom of the Divine—the true Zion within the Celestial Soul.*

*In those days there shall arise a star whose shining shall be unto all peoples. He shall lead the "sheep of the fold"—the children of the kingdom—into the green pastures of a true spiritual experience.*

## THE NEW INTERPRETATION.

## VII.

## THE CHRIST OF THE SOUL.

*Behold! I bring you Tidings of great Good which shall be to all people.*

*Behold! The Virgin Soul hath conceived. There shall be born from it the Christ.*

*He shall be found in the city of the Lord, whose foundations are pure.*

THE Christian Festival of the Advent of the Celestial Christ to this world will soon be held by all the Christian Communities. It will be a season when they meet together in order to sing the praise of Him whose coming was to have redeemed the world from every form of evil and wrong. Those who profess allegiance to that Christ will meet together and profess unfeigned devotion to Him. They will unite in songs of gladness, as if they were indeed the recipients of some great good which He had brought to them by his advent. Their songs will speak of the glory which He left when He came to Earth. They will picture Him as laying aside His Divine Nature in order to assume the form of man. They will extol Him as one who was the Beloved of the Father and the chosen Messenger of the Father's Message of Love to a fallen race. They will speak of His coming as the hope of this Planet, and the prophecy of what it and all its children may become. These songs will be full of pity, goodness, purity, brotherliness and love. They will ostensibly herald the coming of the Christ into the midst of their Communities as the One whose Kingdom is to subdue all things unto itself, and so overthrow the powers of darkness. They will ring with the music of a peace upon Earth born of heart and mind, of joy amongst men begotten of true brotherhood, of goodwill amongst peoples as the outcome of the pure heart and the Christly love. They will be full to overflowing of the Divine Love towards all men and the Divine Compassion towards all creatures, and will sing aloud their own hopes that the

day may soon come when that Love will be realised by all human souls. And further, they will themselves vow to become the devoted exponents of that Divine Love towards all men, and the channels of that Divine Compassion towards all creatures.

\* \* \*

These are the true expressions of the human soul. They are the expressions of its own intense longing after the realisation within itself of the Christ. They are born in it from the Divine. For the human soul is divine in its nature, and must ever seek the Divine as the realisation of its true life, Nor will it ever find rest until it find it in the plane of the Spiritual World where the Divine operation is alone felt ; for only there can it come into direct relationship with the source of its own life, and receive into itself that nourishment essential to its true culture. And these beautiful aspirations made manifest in song are the endeavours of the soul to find that kingdom of Divine fulness whence all its requirements may be met.

These wonderful songs, many of them inspired from the Spiritual Spheres, tell to the seer who knows from the Divine, all the history of the soul, how it is yearning for the realisation of its own truest life, even whilst it is living in a body whose mode of existence is a constant contradiction of its noblest aspirations. To him there is nothing hidden which relates to that soul's history. He sees and knows from the Divine. And he can see how the soul reaches upwards toward the true kingdom of its nature—a kingdom which is not of this world, even as the Christ's kingdom was not of this world. He sees the soul struggling against all its adverse conditions to find an outlet for itself in which it will be able to realise some of its noblest feelings and purposes. He knows how hard it is for it to now rise up out of these adverse conditions. He knows how great the struggle is between the soul and its false manner of life in the body, how it longs to conquer the body with all its desires which are born of the flesh, and the mind of matter which dominates that body.

He sees, as no earthly soul can see, the meaning of the constant struggle which goes on between them. And to him it is given to tell the soul how it may rise out of all its adverse conditions ; to interpret for it its own sublime aspirations ; to unfold to it its own history ; to make known to it the path whereby to attain the realisation of all its hopes ; to enlighten it concerning the Divine meanings and purposes in its history ; to warn it against the dangers to which it is subject whilst functioning off the plane of the Divine ; to tell it when it is in danger of not only losing its way but of losing its life. His office is to unfold unto it the way of the Lord, to make known His purpose, to open up the path for its return unto the spheres whence it fell when it descended into the planes of matter, to destroy those forces which are antagonistic to it, to overcome for it that world which it has so absolutely failed to overcome for itself.

\*                     \*                     \*

The Songs of the Soul are however not the songs of the lower mind. The soul exults for an hour and then the mind dominates the whole system of body and soul. It allows the soul to sing, and aspire in its singing for a brief time ; but soon again it assumes the reins and controls the whole life. And that is the reason for the glaring contradictions between the soul's songs concerning its longing after the Divine realisation and its constant experience on the planes of matter. The soul longs for the Divine because it has within it all the potentialities of Christhood ; and these spiritual magnetic forces are striving after their own perfect polarisation in a Christhood for the soul. And it is this effort of these spiritual forces of the soul which leads it to exult as it does in its hours of pure devotion to the highest, and to join in the recognition of the Human Christhood of Jesus as the exposition of its own highest and noblest feelings, desires and hopes. And it is this yearning after the realisation of the Christhood which enables it to persist through all its calamities, and to still endeavour to attain its own true life. And this endeavour is as constantly frustrated by the mind of

the body, because it is ever opposed to anything that is spiritual. For that mind has been the cause of many disasters to the soul. It is the child of matter; it loves matter; it could not apprehend anything that is not generated from matter: it denies that there are any reasons why a state of matter should be a menace to the soul; it knows that the soul is unhappy unless it finds an outlet for its feelings and desires, but refuses to recognise the need for their constant interpretation.

But there is no time when that mind seeks to so fully dominate the soul like the season when the celebration of the Advent comes round. For then the soul is stirred to its depths. Its own memories are quickened. Its longings are deepened. Its purposes are reaffirmed. Its vision of the Christhood which should have crowned its own life, is refreshed by the thought of the Celestial Soul who came to manifest a Christhood such as the soul desires. Its hope is quickened again by that vision till it makes the spiritual magnetic currents strive after polarisation. And that effort is at once turned by the lower mind towards the planes of matter. For the whole history of the Christmas Festival is to be found in the delusion imposed upon the mind by the astral plane which at once turns the soul's effort towards the Divine realisation into a mere festival of meats and drinks. For the entire festival of Christmas has no other history. It was begun by the enemies of the truth who were in the Christian Communities of the second century, in order to turn the upwardness of the soul's action into a downwardness of its manifestation. And to accomplish this they had to pervert the meaning of the Christhood, and then turn its vision into a mere historic anniversary in which the soul and mind could unite. And then to make the event fruitless of any spiritual inspiration to the soul, they founded the festival.

But to do that was not accounted sufficient. The aspirations of the soul were too strong to be held in check by a festival. For, finding an outlet for its truest feelings in noble song, it might have surmounted the material surroundings and found the true plane of its life,

and so have at last arrived at the state of Christhood. And in order to make that impossible, these enemies of the truth made the festival only semi-religious ; for, when the spiritual part of it had ended, the material part began. And that material part destroyed all the good which had been generated by the spiritual. It drew the soul down again from its spiritual feelings and purposes to the lower planes of action where those feelings and purposes were speedily strangled. In this way did the enemies of truth triumph over the soul. They gave the Church a picture of the Christhood which the soul could not understand, and then made the soul seek for the realisation of its own highest by means of a festival. But fearing that even the festival might prove a strength to the soul in its movement towards the Divine, they turned its direction outward and downward—outward in ceremonial, and downward in bodily feasting. And so the sublime idea of the Advent became materialised.

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The festival of Christmas was thus instituted by those who had purposely come to this world to make the Christhood of the soul impossible. They had silenced the voice of the Christ by means of their treachery. They had succeeded in making His mission to the Celestial souls of His own system of none effect, by means of the perversion of His Human Christhood. They had compelled Him to affirm that He was not from this system, that His kingdom was not of this world. They had then the power they sought. For, having spoken of Himself as not from this world, they were able to build up the Christhood upon the idea that He was a Divine Being. By this means did they destroy His power to speak to the soul. For the Christhood of the soul must be in harmony with its own nature, and that nature is spiritual, and therefore human. For the human kingdom has no relation to the human physical form, but to the kingdom of planetary souls. And its true plane is not even that of the higher mind or reason, but that of the Spiritual World.

Yet the enemies of the Christhood were not satisfied

that they had sufficiently destroyed the vision of the Human Christhood of Jesus, and, fearing lest the soul should discover that Christhood and so triumph over all their machinations, they raised the visible kingdom known to the world as the Church. Even then they were not satisfied. Fearing lest the Church also might at last become the means of the soul finding its own kingdom, they turned all its thoughts towards founding a world-empire upon religious foundations, but without the Christhood. For, by this last stroke, they succeeded in giving a direction to the soul's aspirations which was outward and downward, and so away from the Christhood. By means of materialising such truths as it had into mere intellectual affirmations and meaningless ceremonial, its life became an outward endeavour to turn the world into a community of religious vassals through the acceptance of its belief and authority. And, to crown all their endeavours, they created the ingenious institution of the Christian priesthood. All the sacred truths were supposed to be held by them, and to be administered only to those who bowed down to their authority. These truths were not things which any but themselves could understand, and could only be administered by means of ceremonies. These ceremonies were not to be the gift of any one but the priest. He alone knew the inner meaning of them, and he alone could interpret that meaning to the recipient. And thus the truth concerning the Christhood for the human soul was effectually obscured.

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The purpose of all these ceremonial was to engage the mind with them, to present all the truths concerning the Christhood in an objective form, to thus ensnare the soul into viewing all spiritual things as sensuous objects and so destroy the power of the intuition to recognise truth as a spiritual and non-sensuous thing. By this method did they hope to make impossible the recognition of those beautiful spiritual truths concerning the Christhood which had been given in the Logia by St. John. They hoped to secure power over the individual soul by means of cere-

monial. They aimed at rearing upon the name of the Christhood such an institution as would take His name whilst it blotted out His vision. They intended it to be nominally the representation of His teachings even whilst it obscured these teachings by its ceremonial. They meant it to be a representation of the ideas which He gave concerning the Kingdom of God as He expounded that Kingdom at the time of His trial before Pilate. They thus hoped to pervert His presentation of the spiritual nature of the kingdom into that of a mere outward and sensuous institution, whose ceremonial had spiritual virtue and whose priests had Divine power.

Nor was this all. For, along with the perversion of the idea of the kingdom, they likewise perverted all the meaning of the soul's history. For they taught that the soul had no past beyond the short life it was then living in the body, that its origin was from Matter by means of human parentage, that its sinful habits were the outcome of that parentage because of the fall of the first human pair, that the cause of all its sorrow and trouble was to be found in the original act by which the race fell into sin. But they took great care to so present that fall as an objective act of disobedience, that the soul could never see *how* it fell in its first parents, nor what was the peculiar form of the sin which brought about that fall. And thus they were able to build up their false system by means of their false kingdom, and so destroy the power of the soul to perceive the inner spiritual meaning of the history of the soul itself. For, in accomplishing this evil against the soul, they forced it to seek for the interpretation of all its history in the false presentation of "the fall," so that it related all its disasters to others who lived in the non-historic ages. And in this way was it prevented from discovering its own true nature.

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Now, this last act of the betrayers has proved itself the most potent against the true progress of the soul, and the realization of the true Kingdom of the Christ *within* the soul. For it gave such an outward, such an earthly,

such an unspiritual meaning to the whole nature and history of the soul, that its true nature and history were lost to the Western World. And this loss of the spiritual history of the soul made the Western races the children of the most awful delusion that could ever have been imposed on them. It made them the victims of the most material kind ; for it not only stole from them the knowledge of the soul's true nature and perverted its history, but it destroyed for the soul the very means by which it could arrive at the true knowledge of that history and find satisfaction for its nature. It inverted all the most sacred teachings of the Brotherhood by making the beautiful Spiritual and even Celestial Sayings of the Christ have relation only to outward history. It directed the soul to seek for its peace and spiritual attainment to some objective means by which it was to find deliverance from the disastrous position in which it found itself as the result of the fall of the first pair. For, by this false direction, it drove all the thoughts of the soul to think of its own redemption as something taken out of its own hands and put within the power of another. It thus drew the soul more and more down from the kingdom within it where alone the Divine could be found and realised, to seek for the Divine by means of an objective theory of its redemption, and through the sensuous objects of a kingdom built up on mere ceremonials. In doing this the betrayers made any vision of a human Christhood impossible to all whom they ensnared by means of the glamour of an outward kingdom. For their thoughts were drawn away from the Human Christhood to the vision of a Divine Being who had come down to earth to save the whole world by means of His death on the Roman cross. They were thus deceived into believing that their redemption had been accomplished by Him, and that they had now nothing more to do but to believe in that fact and rejoice. And so the whole of the Western races have ever since been under the impression that the mission of the Christ was to rescue the world by dying for it on the Cross. And this delusion has con-

tinued till this age notwithstanding the obvious contradiction of it all by the conditions of the whole world, and especially the conditions of those nations where the outward kingdom with all its vast ceremonial has found firmest root. For never in the entire history of the human race has there been so much ceremonial display as we may now find in the institutions supposed to represent the Kingdom of the Christ and the means of the soul finding its redemption ; and yet in the heart of these very institutions there never was a time when the soul was in more darkness concerning both its own history and the nature of the redemption it requires. For the whole of the Western world is a perfect battlefield where all the worst forms of human evil have found their most perfect manifestation. It is indeed like a mighty whirlpool, whose vortex is found in the very centre of that kingdom of magnificent pretensions, whose vesture is indeed nominally that of Christhood, but which is in reality that of the most destroying supersensuous materialism.

J. TODD FERRIER.

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THE UNWEARIED DIVINE LOVE:

For ever round the Mercy Seat  
 The lights of Love shall quenchless burn ;  
 But what if, habit-bound, thy feet  
 Shall lack the will to turn ?

Oh, doom beyond the saddest guess,  
 As the long years of God unroll,  
 To make thy dreary selfishness  
 The prison of a soul !

To doubt the Love that fain would break  
 The fetters from the self-bound limb,  
 And dream that God can thee forsake  
 As thou forsakest Him !

WHITTIER.

## RING IN THE CHRIST.

Ring out, wild bells, to the wild sky,  
The flying cloud, the frosty night :  
The year is dying in the night ;  
Ring out, wild bells, and let him die.

Ring out the old. ring in the new,  
Ring happy bells across the snow ;  
The year is going, let him go ;  
Ring out the false, ring in the true.

Ring out the grief that saps the mind,  
For those that here we see no more ;  
Ring out the fued of rich and poor,  
Ring in redress to all mankind.

Ring out a slowly dying cause,  
And ancient forms of party strife ;  
Ring in the nobler modes of life,  
With sweeter manners, purer laws.

Ring out the want, the care, the sin,  
The faithless coldness of the times ;  
Ring out, ring out my mournful rhymes,  
But ring the fuller minstrel in.

Ring out false pride in place and blood,  
The civil slander and the spite ;  
Ring in the love of truth and right,  
Ring in the common love of good.

Ring out old shapes of foul disease ;  
Ring out the narrowing lust of gold ;  
Ring out the thousand wars of old,  
Ring in the thousand years of peace.

Ring in the valiant men and free,  
The larger heart, the kindlier hand ;  
Ring out the darkness of the land,  
Ring in the Christ that is to be.

TENNYSON.

## THE NEW INTERPRETATION.

## VIII.

## HOW TO REACH THE DIVINE.

IT is often asked whether the food which is taken into the body has any direct influence upon the mind, and, through it, upon the life of the soul. That the life of the lower mind must have some direct bearing upon the attainments of the soul, there need be no question; for, we have only to look at the spiritual condition of those who love the outward material and sensuous forms of existence, to note how very little real influence the spiritual has over their conduct. They may be very good in their way when judged from the standpoint of the life of society, and even from that of many of the religious societies. They may even be, ethically speaking, good and true people. Yet they may be easily differentiated as belonging to a plane of life where the truly spiritual plays no part. For we must not confound mere jovial good nature, mere religious devotion of an ecclesiastical order, or even the manifestation of a strictly ethical code, with the true spiritual feeling born within the soul. When this latter dominates a life, then there can be no mistaking its true nature. It may not be able to perfectly express itself, because of its limitations; but it shows its nature by its conduct, which, though often imperfect even to its own judgment, is nevertheless pure in its action. And such a soul will ever be full of tenderness towards those who are still on the lower plane of existence, both man and beast.

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Such a soul will find it impossible to nourish any part of its life at the expense of other forms of existence. It will reject as beneath the dignity of its nature to minister to its body by means of the suffering and death of others. It will reveal its true nature even when it feels it must nourish its material vehicle. For, it will know that its body is so closely related to its mind that what it eats and drinks are as important to its true life as what the

mind reads and thinks. For if the body be nourished on flesh, the mind is bound to be influenced by the conditions which are set up in the body by the flesh. And if the mind is thus thrown into disorder, the soul cannot function through it so as to arrive at its own true action. For it is not generally known that there are always contained in the flesh all the influences of the creature who functioned through the body from which it was taken; that all the astral conditions are present until the flesh is destroyed; and that, since those who eat flesh make their bodies the instrument of its destruction, they must receive the astral influences in the flesh, and, with its consumption by them, also the astral. For the astral influences are never scattered whilst the vehicle remains from which they were generated; and, when flesh is eaten, these influences are taken into the body and liberated as the flesh is digested. But they do not pass out of the body which partakes of the flesh, but are absorbed by it along with such nourishment as the flesh may impart to the body. So that the flesh-eater is constantly storing up more and more of the astral emanations from the animal kingdom to add to his own astral nature, which has to be at last overcome by him ere he can reach the kingdom of his soul.

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The flesh-eater has therefore all the disturbances set up by the astral elements he has taken into his body. He has all the astral influences taken with the food to overcome, in addition to those already in his body. His lower mind is thus made the instrument of an increased animal power which must be conquered by the soul ere it can make its true life manifest through that mind. And these increased animal conditions tend to not only lessen the possibility of spiritual attainment for the individual soul, but they likewise draw down the mind itself to function entirely on the planes of matter. And in this way it at last becomes impossible for the soul to function through the lower mind. And it ultimately loses its power over that mind, so that the individual may be said to live only an animal and intellectual life. And this view will account, to those

who can perceive, for the strange unspiritual conditions of many whom they may know. And it will explain to them the reason for the remarkable spiritual blindness of many who are professedly religious, who cannot see beyond the outward and literal meaning of anything of a spiritual order, but who must always relate the most beautiful spiritual truths which belong only to the kingdom of the soul itself, to some mere phenomena on the historical and material planes. For it must be obvious to any seriously-minded man or woman that the way the vast majority of men and women live is not the way which is indicated by the ideals which they profess, whether these be only ethical or deeply religious. The manner of living observed amongst the most devout is often the direct negative of their faith. For they profess to seek only the highest culture for body, mind, and soul by means of their religion ; and yet by means of their manner of nourishing the body, they make that highest culture impossible. They profess to yearn for the vision which is not to be found in the world and life of matter, and yet they eat and drink those things which hamper the soul in its seeking. They never hesitate to affirm that they are longing to know the Divine, yet they will not see that their manner of life prevents the possibility of them ever arriving at that knowledge. In their spiritual songs and hours of devotion they seek the uplands of the Spiritual World called the "mountains of God," but in their daily living they dwell in the valleys of matter, and make them more dense by the fumes of the animal food which they eat.

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Thus are their habits the living contradiction of their professed anxiety to reach up to and know the Divine. They loudly proclaim that they are striving after the realisation in their own soul of the life which Jesus lived, yet they persist in refusing to follow the truth He taught, viz., that every one who would be a follower of THE WAY TO THE FATHER must forsake ALL for the blessed realisation. They seem to forget that He plainly taught His disciples that if any one desired earnestly to find that

path, he must be prepared to take up his cross. And He expounded that cross as threefold in its nature. He showed to His disciples the path of self-denial for their own sakes. Then He made manifest to them the path of self-sacrifice for the sake of others. Then He revealed to them the meaning of the other two paths, that they were but steps towards that other cross which must be taken up and borne because of the Divine—the path and cross of absolute self-abandon to the Divine way of life, and absolute self-surrender to the Divine way of service. These three steps are those of which the Christian's faith ever speaks to him. They are the three crosses of sacred story. They may not be passed by. Any one who sought to enter the kingdom by other ways would show that he or she had never understood the spiritual significance of the Christian faith. Nor indeed is there any other way. It may not be always called by the same name, for the same way has always been the path by which alone the soul could reach the Divine. That way has been before the soul in all ages under every form of religious aspiration, whatever was the title given to it by the soul. And it has always been threefold—the path of self-denial, the path of self-sacrifice, and the path of absolute abandon in the life and service of the Divine.

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It will therefore be seen how much need there is for the Christian to be recalled from the planes of material existence, back and up to those of that kingdom of which his faith speaks. For there can be no true exposition of that faith through a body whose blood is nourished by means of the flesh of animals, whose mind is darkened by the astral emanations from the animal, whose higher mind is forced to function through a brain made spiritually dense by the astral conditions produced through the flesh. For the soul must have purified vehicles to function through before it can ever hope to reach the true kingdom of its aspirations. And, if such are not provided for it by those who so loudly proclaim their anxiety to accomplish the regeneration of society, then all

their labours must prove abortive. For, whilst they profess to seek a kingdom for the soul which is not of this world, they persist in forcing the soul to seek its full satisfaction through vehicles whose powers are directed towards the life of the senses. So that whilst they preach a life of self-denial for the flesh, in practice they encourage its appetites and desires. And whilst they admire self-sacrifice in others, they refuse to apply that same cross to their own life. They are willing to recognise the virtue of self-sacrifice when beheld in the Christ from afar off, but reject that same virtue should it knock at their own door. They will even sing aloud of the triumph of their own soul in the hour of their devotion, and then repudiate everything that would enable the soul to accomplish its triumph. They exult in the thought that there will come a time when all sin and sorrow, care and anguish of soul and mind shall cease, yet do they continue to perpetuate those very conditions out of which these things are generated. They seek to spend themselves in social effort with a view to the banishment of all these painful conditions, whilst by their own habits they daily perpetuate them. They would in their own way resent any such ministry as they profess to give, because it would entail on them the necessity of a change in their habit of thought, and action, and motive. They seem to be oblivious to the assistance which their own daily conduct gives to these influences which are so antagonistic to the soul finding its true life. They spend all their thoughts in wondering how they may make the path easy along which humanity may return to ways of purity, goodness and truth, even whilst by their very feelings they are generating astral conditions which are inimical to the soul, and which will make that return all the more difficult. They may indeed have found part of the true way and are seeking to follow it, and imagine that they have found all the way, and so mislead themselves. And thus is the whole way obscured by them. For indeed there must first be the cross of self-denial realised in the outward life, before that of self-sacrifice can be inwardly

understood and applied to the spiritual life. And there must be the cross of self-sacrifice made manifest in the service of life, ere that of absolute abandon to the Divine can be accomplished by the soul. For the way of the soul, when it is freed from the bondage in which the life of the mind and body holds it, is that of the Divine. For its kingdom is none other than the Divine whose laws are all of the purest, whose affections are all of the noblest, whose motives are all of the most unselfish, whose ministry is never personal but universal, whose love knows nothing of the limitations by which that of the flesh is beset. That kingdom is not such as the man seeks whose life is one of self-seeking. It is not the kingdom desired by those whose chief delight is in ministering to the appetites and desires of the flesh, nor of those who find the full scope of their ministry in the exaltation of sublime ideals which they never dream of even trying to realise within the immediate kingdom of their influence. That kingdom is of so pure a nature that no one can approach it whose life is not redeemed, whose mind is not humble, whose heart lacks true love. It is from the Divine ; and the soul that would function upon it must seek only the Divine. In the seeking for that kingdom the mere personal life must be not only forgotten, but abandoned. There must be no holding back because of custom. There must be no refusal of the path because of the pain. There must be no effort to minimise the meaning in order to lessen the burden. There must be no false issue presented in order to find a way of escape. To do any of these things the soul would scorn. But not so the mind whose powers have been ensnared by the flesh ; for its way is the way of the flesh. It seeks only such things as give it pleasure, and regardeth not the things of the soul. So that there must be no mistake concerning either the nature of the soul's kingdom, or its demands upon those who would seek it.

THERE IS BUT ONE WAY.

J. TODD FERRIER

## THE SOUL'S SACRIFICE.

O Love, who formedst me to wear  
 The image of Thy Godhead here ;  
 Who soughtest me with tender care,  
 Through all my wanderings wild and drear ;  
 O Love, I give myself to Thee—  
 Thine ever ; only Thine to be.

O Love, who once in time wast slain,  
 Pierced through and through with bitter woe ;  
 O Love, who wrestling thus didst gain,  
 That we eternal joy might know ;  
 O Love, I give myself to Thee—  
 Thine ever ; only Thine to be.

O Love, of whom is truth and light,  
 The Word and Spirit, life and power ;  
 Whose heart was bared to them that smite,  
 To shield us in our trial hour ;  
 O Love, I give myself to Thee—  
 Thine ever ; only Thine to be.

O Love, who thus hast bound me fast  
 Beneath that gentle yoke of Thine ;  
 Love, who hast conquered me at last,  
 And rapt away this heart of mine ;  
 O Love, I give myself to Thee—  
 Thine ever ; only Thine to be.

O Love, who soon shalt bid me rise  
 From out this dying life of ours ;  
 O Love, who once above yon skies  
 Shall set me in the fadeless bowers ;  
 O Love, I give myself to Thee—  
 Thine ever ; only Thine to be.

J. SCHEFFLER.

## LET HIM THAT HEARETH, COME!

Awake! Awake! Put on thy beautiful garments O Earth! Arise, O daughter from the ground! Sit down no more in the dust of thy humiliation. Arise! Arise! Come ye forth unto the ancient glory; for the way of the Lord is now made plain to thee.

Awake! Awake! Arise in all Thy strength! Shake thyself loose from the bands of thy captivity. Seek the wings of the Spirit of the Lord, that thou mayest rise out of the lowlands where pain and sorrow are, and find the uplands where shines the light of the true Bethlehem Star, and where the Dayspring from on High shall break upon thee. For there shall no longer reach unto thee the hand of the oppressor, nor his spirit who hath held thee fast in thy bondage.

Awake, therefore, O Soul! Thou who are weary of the toilsome way. Awake from thy slumbers O Soul! Thou who art still asleep. For the voice of the Lord calls aloud to thee that thou mayest arise and come forth from thy grave. For naught didst thou go down into it. They who bear rule over thee made sad thine heart. Therefore, arise! and come forth, that thy redemption be accomplished.

The wilderness and the solitary place shall be made beautiful and glad. The desert shall no more be thy way, nor the deep valleys thy hiding-places. For in the wilderness there shall be an Highway raised by the Lord. It shall be called THE WAY OF HOLINESS. When thou art raised upon that Highway as the outcome of thy sorrow, thou shalt no more know the bitterness of sin. Nor shall thy path then lie among the reeds and rushes—the mere swamps of spiritual existence. Nor where the ravening creatures dwell to devour the soul as it seeks a dwelling-place—the mere material forces of the world. Nor where the lion makes his lair and seeks his prey—the astral powers. Nor where the jackal cries—the outward forces which detain the soul, and find meat for the astral plane. But thou shalt then come to the City of the Lord—the true Zion for which the soul longs.

## THE NEW INTERPRETATION.

## IX.

## THE CHILDREN OF THE KINGDOM.

THE Angel of the Lord is now dwelling near the planes of this Earth. He has come to herald the advent of the new era in which the true life of the soul shall at last be realised by the children of the kingdom who are still upon the earth. These are those Celestial Souls of whom the Christ spake when He said that He had come "to seek and to save that which was lost." These souls were the sheep of the fold for whom He was laying down His life. They were those souls who had given up all to serve the children of this world in past ages. His messages were for them, and were not for the other sheep of whom He spake, but whom He also hoped to find at last. They were for the children of the kingdom to whom he referred when speaking to the leaders of the people. For to these latter He had always to speak in parables, lest they should discover His purpose. And in this way did He seem to ignore the rest of the children of men. But, as He said to His intimate disciples when conversing with them on the quiet, He came only to gather out the "lost sheep" who were wandering about the plains. He told them that His mission was unto all who could hear His voice.

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That sublime mission was never understood. It was obscured by those who came to defeat His mission. It was not allowed even to find any of the sheep after the days of the Brotherhood. When the Brotherhood found that it was impossible to teach the purpose for which the Christhood was lived, they then withdrew from all contact with the world, and sought to realise within themselves the Divine Kingdom. And by this means were the Holy Mysteries preserved in their innermost sense. And also by this means were they lost to the soul. For they could not be communicated to any but those who were in a

state of redemption. To have done so would have been worse than even their withdrawal. For they would all have been degraded beyond recognition. But by the with-holding of them from those who were not in a state to receive and understand them from the plane or Kingdom of the Divine, they were preserved. These Sacred Mysteries were part of the Teachings given by the Christ. They related to the Celestial Souls whom He had come to seek and to save from the dominion of the powers of the air and of matter. They spake of the nature of those souls, of their past heritage when they were the children of the Kingdom, of how they were the victims of the powers which were begotten from the astral kingdom, of the Divine process by which they had been generated as Celestial Souls, of the Divine Knowledge which was in them, of the true origin and purpose for which they had been created. These Holy Mysteries were not such as any souls other than the Celestials could understand. For, only that which the soul knows by its own nature, can it apprehend by its intuition. And only according as the soul functions, can it be instructed from the Divine. If it functions on the Divine, it will apprehend from the Divine. If it functions on the mere mind kingdom, then only those things which are born from the plane of the mind will it be able to apprehend. So that, as the Teachings of the Christ were Celestial, they could be understood by those souls only to whom they referred.

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Now it will be seen how these Sacred Teachings were perverted. All the beautiful references to the Divine were applied to the Jewish Nation. All the sublime Sayings concerning the Divine were reduced to have passing reference to the mere outward history of the Christ. The story of the Immaculate Conception was stolen from the Brotherhood and built up into that outward history, as if it found its meaning in the outward life of Jesus. The story of the Angel appearing to Mary was likewise stolen and put in the occult record to give that outward history all the glamour of a Divine Manifestation.

The story of the temptation of Jesus was also stolen and built up as an outward event in His life. Whereas, all these Mysteries had relation to the soul. They were not personal in any other sense than that every soul who reached the Kingdom of the Divine reached it by means of the process indicated by them. They were the manifestation of that process. They showed the path along which the soul was travelling, and how near the Divine it had attained. For the threefold temptations are those which try the soul when it has reached the kingdom of the Spirit, in order to make sure that its nature is not only reduced from the power of matter, but likewise from the false ambitions which are begotten by the astral plane. And when the soul has shown itself proof against any of these, then does the Angel of the Lord appear unto it to announce that it has found grace and favour before the Lord. And that angelic visitation is of a pure Celestial Nature, having no reference to anything upon the planes of matter. For the Christ born from such a soul is Celestial. The Christ is indeed born *in* the soul who thus reaches to the Divine. For the very nature of that soul is then Divine.

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It will therefore be seen how the sacred Teachings of the Christ were all destroyed by those who came to this world to oppose His sublime Mission. What they were able to gather up from His public utterances they wrought into a history which purported to be the true story of His life. And what they were able to extract from the Brotherhood, they wove around His person. And those Sayings which were found in the occult record, and which seemed to too clearly indicate the meaning of His Mission, they destroyed. For the synoptic records are the later product. They were not issued to the churches in their present form until the Brotherhood was dissolved. But they were all prepared long before that event took place by those who had created the outward kingdom. They were meant to make the remnant of the spiritual vision concerning the nature of the Christ as presented in

the occult record, beyond recognition. All the Acts of Jesus as recorded by St. Matthew, were elaborated into apparent histories which were entirely foreign to His Mission and the true nature of the soul. All the Logia by St. John were detached from their true setting, and presented as having reference to the mere outward kingdom which they made the soul seek for. Thus were the beautiful Sayings concerning the soul itself so built up into mere historic incidents purporting to have relation to the kingdom, that the spiritual meaning of them soon became so obscured that, by the second century, that meaning was almost unknown. For, even so early in the history of the Church did the soul lose its power to perceive the inner meaning of the truth. Dim echoes of that fact may be found in the more spiritual of the early Fathers who so frequently affirmed in their ministry that the Gospel stories were not historical, and that they could not be understood from that plane of interpretation. For many of these Fathers were Celestial souls who had become attracted by the spiritual nature of the Sayings which were found incorporated in the apparently literal histories. And whilst their souls recognised the true nature of the Sayings which they found, they could not see what relation they had to such merely earthly histories. And so they were led to interpret the histories themselves as also having relation to the Divine. By this means were they again misled by those who had written the histories, into assuming that, because the Sayings were spiritual the histories must also be spiritual ; until some of them at last came to regard the entire story of the Christhood as only spiritual.

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When the soul functions upon the plane of the Divine, it knows these sacred Mysteries. It knows them because they have been wrought into its very nature. It knows them from within itself, because they form the substance of its own experience as it has sought to reach the Divine. It needeth not that any one should expound them to it, for it sees them. When the soul is once upon

the plane of the Divine, it needeth not that any man should instruct it, for it is then illumined from the Sun of the Celestial spheres. It *knows* the things of which it speaks, and is not dependent upon any evidence of an historical nature such as souls require when they are functioning upon the occult plane or kingdom of the intellect: that soul requires no outward history to illumine it. The light that shines within as a brilliant sun is Divine; and its light shows up the thousand pit-falls laid by the enemies of the soul to deceive it and destroy its spiritual vision. Such a soul needs only to retire within itself to discover "the Secret of the Lord." It only requires to enter into its innermost sanctuary to know who is there as a perpetual Presence. If such a soul should find itself without the consciousness of that Presence, then it is indeed in a state foreign to its nature. And in such a condition it may be said to be lost—lost both to the Divine and itself. And it was to find such souls and reclaim them, that the Christhood was lived; and it was to make possible their return to the Kingdom that the Sacred Mysteries were given; and, in order that there should be no one lost, the Sin-offering was made. For the Christhood was to reveal to them their own true life in the Divine Kingdom; the Sacred Mysteries were to teach them concerning their own nature and the kingdom of that nature, and to show them the true path by which to again find it; and the Sin-offering was made in order that no one of them need fear to seek that kingdom, because all the conditions would be overcome by the soul through means of that Sin-offering having been made.

Thus were they to find their way back to the fold.

J. TODD FERRIER.

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"These are they who come out of great tribulation, who wash white their robes in the Life-stream of the Divine, who overcome in the strength which is born within them from the Divine."

## THE LIFE WHICH IS NEEDFUL.

It is the life of contemplation, of fasting, of obedience, and of resistance

Boast not, and be not lifted up ; for all things are God's, and ye are in God, and God is in you.

There is but one way to power, and it is the way of obedience.

Call no man your master or king upon the earth, lest ye forsake the spirit for the form, and become idolators.

He who is indeed spiritual, and transformed into the Divine image, desires a spiritual king.

Purify your bodies, and eat no dead thing that has looked with living eyes upon the light of Heaven.

Let no man take the life of his brother to feed withal his own.

They are miserably deceived who expect Eternal Life, and restrain not their hands from blood and death.

Despise not the gift of knowledge ; and make not spiritual eunuchs of yourselves.

## THE PRAYER OF THE ELECT.

Our Father-Mother, Who art in the Upper and the Within :

Hallowed be Thy Name :

Thy Kingdom come :

Thy will be done, in the body as in the spirit :

Give us every day the Communion of the Mystical Bread :

And perfect us in the power of Thy Sons, according as we give ourselves to perfect others :

And in the hour of temptation deliver us from the hand of Satan.

For thine are the Kingdom, the Power, and the Glory,

In the Life-Eternal, and the Amen.

ANNA BONUS KINGSFORD, M.D.

## CELESTIAL CHRISTHOOD.

The way of the Divine is the way of the Celestial. It is the path trod by the soul that seeks to arrive at the vision of the Divine.

The way of that soul is that of the Divine, and its path is that of the Celestial.

For the path of the Celestial is that of the soul whose way is towards the attainment of a Celestial; and the way of the Celestial is the path along which that soul must traverse ere it arrives at its attainment.

For when the soul seeks an attainment which is spiritual, it must first become absolutely spiritual in all its desires and aspirations; but when it seeks a Christhood begotten from the Celestial, it must then transcend all the limitations even of the spiritual until it functions perfectly upon the kingdom of the Celestial.

When the soul is seeking after the Divine it must first find the plane of the spiritual, and there it will function until it has arrived at a state of Redemption or human Christhood. But when it has so attained, if it desire that its evolution should proceed upward towards the Celestial, then it will not cease to seek after the plane of that kingdom.

But the plane of the Celestial is as high above that of the spiritual, as the spiritual plane is above that of the soul. For the spiritual plane is the plane of the Divine. And though it is the true plane of the soul, few indeed find it. But the plane of Christhood is that of the Celestial. It transcends that of the state of a human Christhood.

The attainment of a human Christhood means that the soul has gained the victory over all the inward and outward conditions by which it finds itself beset, that it has indeed reached the plane of the Divine. But when it has attained so much, it is yet only on the threshold of Celestial Christhood.

But when the soul does reach the plane of the Celestial, it then attains that status which is spoken of as the Virgin Mary. For both these terms are materialised signs from the plane of the Celestial. And when the soul persists upon that plane, it then arrives at the realisation of a Christhood—the same Christhood as is meant by “The story of the Celestial Soul.”

## THE NEW INTERPRETATION.

## X.

## THE STORY OF THE CELESTIAL SOUL.

**T**HE Holy Mystery which is associated with the Festival known as Christmas, was the attainment of the Christhood by the soul. That Festival was indeed a sacred one. It was the realisation within the soul of the life of the Divine. Its sacred meanings were entirely on the Divine Kingdom. They had nothing in common with those meanings ascribed to the event in the occult record. They were not things which related to material history or to anything on the planes of matter. Such interpretations were a degradation of all their pure and Divine significance. They had no reference to the outward life, but only to the inward. They did not speak of any virgin in the flesh, but of the virgin soul. For the Celestial soul is ever virgin until it extinguishes the Divine Flame which is ever over it, and which is its Celestial Spirit. The whole story of the Immaculate Conception is the story, on the plane of the soul, of its attainment of that grace and favour spoken of in the occult record, and associated with an earthly life. That story was first stolen by him who betrayed the Christhood, ages before ever that Christhood was attained on the plane of the Spiritual World. He stole it from the Celestial Kingdom by means of treachery. He then betrayed by means of its knowledge the whole of the Celestial souls—those who were afterwards called “The sheep of the fold,” and “The children of the kingdom.” For he converted its sacred meanings from their Celestial significance to have only relation to the planes beyond the operation of the Divine. And thus he led the Planet-soul astray, and its children after it; and, after them, the Celestial souls who had become their helpers. By this means did he not only succeed in misleading the Planet-God into an act which has been the cause of all the other disasters which have overtaken the

Planet and its children, but also to degrade into mere sensuous meanings those Holy Truths of which the Immaculate Conception speaks.

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The result of that treachery was never known except to the innermost Celestial circles. It was at once hidden from all the other souls belonging to the Celestial World, lest a worse disaster should happen through these souls allowing their Celestial magnetic forces to produce such conditions for the Son of Perdition, as he has been called, as would force him to leave all the planes where the Divine operated. For had they done that, then he would have been forced to seek a home beyond the planes of the Divine, and would thus have gone into what has been called the "outer darkness" or the spheres where those go who have ceased to seek the Divine. And by forcing him to go there, he must have lost all possible chance of ever returning to the Celestial Fold. And that would indeed have been a great calamity, for he would have remained in the "outer darkness" for ever, being a Celestial, and having in himself the power of eternal persistence.

Nor would this have been all the disaster. For the magnetic forces used by the souls on the Celestial Kingdom would have not only driven him to the planes beyond the Divine operation, but they would have disturbed the whole magnetic conditions of the Spiritual World. And this latter would have wrought grievous disasters amongst the angelic souls of those spheres. Nor would that have been the end. For the Spiritual Spheres being above and within the spheres which are known on the earth as the Heavens, these magnetic currents would have had to pass right out through the various planetary systems which material science knows as sun systems, but all of which are planetary or human-soul systems; and in doing so would have upset the magnetic equilibrium of all these systems. For that reason the knowledge of the treachery was withholden. None knew of it but those who dwelt within the immediate Divine.

It was by means of this act that the entire system known as the "Solar" came to materialise, one Planet-soul after another, led by this Earth. The Holy Mystery was by him prostituted to mean the birth of a material sphere on the Planet, and then the attainment on that sphere by the Planet's children of some corresponding sphere. For he had disclosed the holy secret knowledge to those who had come to this Planet to seek a kingdom of matter ; and afterwards, by their aid, he misled and ensnared the Children of the Divine Kingdom also to seek for the exposition of that mystery in a material form.

But these carry us back beyond those ages in which the Planet Soul passed through dire disasters, and when the souls of this world were still in the infancy of their evolution. And we now name these events only because all the other disasters were generated from them. For had not the Planet-God been misled to imagine that the Sacred Mystery could find exposition through the means of a kingdom from which all spiritual magnetic forces had been withdrawn, then its children would never have fallen into the bondage and sin of material existence, and would have always known the joy of a true spiritual evolution towards the Divine, instead of the sorrow and anguish and spiritual darkness begotten in them through their sin and bondage. And had Planet and children never fallen, then there would have been no need for the aid which was vouchsafed to them from the Celestial World by those souls who came out from the system known as the Sign of the Luminous Cross. And had these not been here they would never have been deceived, and then none of the Holy Mysteries could have been degraded. But all these things having happened ages ago, it has been necessary for the redemption of the Children of the Kingdom, of the Children of the Planet, and of the Planet-soul itself, that these Sacred Mysteries should be withheld in their inner meanings. For, until they are redeemed from the dominion of matter, the children of this Planet are unable to comprehend that inner sense, and cannot follow beyond those meanings given to these

Mysteries on the refined material plane known as the occult kingdom.

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But all those souls who are the Children of the Kingdom, will know within themselves the inner sense of these Truths, and will soon be able to re-discover their own nature by means of these Mysteries. For to them the Christmas Festival should have a meaning of a Celestial nature. It should speak to them of a Christhood beyond the realms of matter. It should appeal to them because it was given to them by the Master. It was given to them by Him to awaken in them the memory of their own past. That past knew the story indicated by the Virgin Mary bearing the Christ. For it had and has meaning only for those of the system to which we have referred. It had and has its interpretation only by means of the knowledge in the Celestial Soul. It had and has its full signification only in Celestial Christhood. The story had and has no reference to the Human Jesus, but to the Christ who manifested through Jesus. That is, the whole story of the Immaculate Conception relates to the Christ, and has not, nor ever was meant to have, any reference to the generation of the physical vehicle which the Christ assumed. But the story in its innermost sense may not be told. All who know from the Divine will recognise what is its Celestial import. They will know the innermost significance of the whole story by seeking for its meanings on the Kingdom of the Divine.

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The Christmas Festival was said to have been heralded by the Angel Gabriel who appeared unto Mary. He was represented as overshadowing her. That itself ought to have given a clue to the inner sense of the Celestial Truth implied. The gross nature of the interpretation put upon the Holy Mystery is indeed worthy of him who stole it from its pure setting and surrounded it in later ages by various orders of matter. For to think of any physical generation as the outcome of the Divine overshadowing, surely is itself a testimony to the awful depths of darkness

into which he fell who gave to it that sensuous meaning. For it was the very same meaning which he gave to it when he betrayed the Celestial children into forms of matter. And it was this thought that underlay the whole gross idea of mere physical children being the heritage of the Lord—an idea whose power for evil was only too manifest in the history of the Jewish Nation. And then, not even satisfied with all the ruin he had wrought, he gave it once more the sensuous meaning when he succeeded in surrounding the life of Jesus by the false halo of such a picture of the meaning of the Divine overshadowing of the Celestial Soul.

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And thus he again succeeded in making the Sacred Mystery have only an earthly meaning. And in doing so, his machinations against the Children of the Kingdom prevailed. For they could not understand two such contradictory things. They knew that it was not possible for the Divine to play any part in any human birth, because that birth had relation to, and was the outcome of, material desire. It could have no relation to the Divine. For the Divine cannot descend into the planes of matter, but must operate where there can be response to its own magnetic attraction. So that the embodiment in the story of the overshadowing of an Angel from the Lord, was an attempt to degrade even the Divine Nature to the planes of matter. And this last act of the son of perdition was the most cruel as well as the most debased. By its means He confused the entire picture. He mixed up sensuous and Celestial things. He gave Jesus a human mother and a Fatherhood from the Divine. He gave Mary a Divine Husband. He gave Jesus a Mother who was not a true woman. For the one who was said to have given Him His earthly life was the Holy Spirit. And thus all the Sacred Mysteries concerning the generation of Celestial Souls on the Celestial plane, were veiled in gross material, so none could perceive the sacred meaning of the story as it had been told by Jesus. And to add to the indignity heaped upon the Pure Spirit

of the Lord, it was announced by the Angel that the human life about to be generated was to be the outcome of the Angelic overshadowing.

And to ensure that the indignity should be complete, he who stole and perverted these most Holy Truths, actually entered the circle of Him who was born of Mary, in order to make all His sublime Teachings of none effect. And by this means was he able to continue his terrible work of perversion and materialisation. By this means also was he able to again gather together all the materials which were necessary for building up the story found in the occult record. And when he had accomplished that, he then betrayed the Christ.

J. TODD FERRIER.

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#### THE HAVEN OF THE DIVINE.

When winds are raging o'er the upper ocean,  
 And billows wild contend with angry roar,  
 'Tis said, far down beneath the wild commotion,  
 That peaceful stillness reigneth evermore.

Far, far beneath, the noise of tempests dieth,  
 And silver waves glide ever peacefully,  
 And no rude storm, how fierce soe'er it fieth,  
 Disturbs the sabbath of that deeper sea.

So to the heart that knows thy Love, O Purest !  
 There is a temple, sacred evermore,  
 And all the babble of life's angry voices  
 Dies in hushed stillness at its peaceful door.

Far, far away, the roar of passion dieth,  
 And loving thoughts rise calm and peacefully,  
 And no rude storm, how fierce soe'er it fieth,  
 Disturbs the Soul that dwells, O Lord, in Thee.

O Rest of rests ! O Peace serene, eternal !  
 Thou ever livest. and Thou changest not ;  
 And in the secret of Thy Presence dwelleth  
 Fulness of joy, both now and evermore.

HARRIET B. STOWE.

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