

THE NEW WORLD

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Magic
DIVINATION
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ASTROLOGY
Mysticism

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The Unknown World

A MAGAZINE DEVOTED TO

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

EDITED BY ARTHUR EDWARD WAITE.

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Within and Without.

IT seems generally admitted that Mr. Gladstone's recent articles on Heresy and on the Atonement, published in the NINETEENTH CENTURY, are not calculated to assist materially that Church of which he is so distinguished a member, or to be helpful to those outside it. It is no doubt exceedingly true that Church doctrines are not to be confounded with their particular definitions or interpretations experimentally attempted by the private judgment of any particular sect or person, but obviously under this qualification the individual reading of even so illustrious a person as Mr. Gladstone must be itself included. It would seem that Mr. Gladstone puts forward what is to some extent a new view of the Atonement. He lays it down as essential that there was an atonement, but that the suffering was not vicarious, at any rate the vicarious element evaporates in his hands, but it leaves nothing satisfactory behind it, and most thoughtful

persons have experienced little else from his arguments but a sense of increasing confusion.



No aspect of exoteric Christian doctrine divorced from the interior significance which the Christian Mystic recognises behind all Christian doctrine, is of much moment to the special interests which are represented by THE UNKNOWN WORLD. But by one of those coincidences which are so striking as to appear providential, the same month which witnessed the appearance, in the pages of THE NINETEENTH CENTURY, of the foremost living lay churchman as in some sense the champion of that body of doctrine which is called "Christian Orthodoxy," witnessed also the appearance of THE UNKNOWN WORLD, and the commencement therein of a series of expository chapters designed expressly to restore Christian doctrine in its original purity, and claiming to disclose the sense, nature and motive of the corruption it has undergone.



In view of the momentous nature of the issues involved, it seems fitting at this moment, when religious minds are still pondering the points raised by Mr. Gladstone both directly and indirectly, to invite more particular attention to the series of articles which are being contributed to these columns by Mr. Edward Maitland, entitled "Chapters in Exposition of the New Gospel of Interpretation," more especially as it is possible to do so without identifying THE UNKNOWN WORLD in any definitive manner with any

exclusive section of mystic thought. A "representative mystical magazine" must before all things be catholic in its policy, and while including everything within its sphere should be to some extent independent of all. But it is worth while to notice Mr. Maitland's standpoint, namely, that Christian doctrines, when rightly understood, "are necessary and self-evident truths, recognisable as founded in and representing the actual nature of existence, incapable of being conceived of as otherwise, and instituting a system of thought at once scientific, philosophic, and religious, absolutely inexpugnable, and satisfactory to man's highest aspirations intellectual, moral, and spiritual." There are no doubt many serious inquirers whom Mr. Gladstone has left in intellectual difficulty, who would be helped by these expository chapters, and by the writings on which they are founded.



SPEAKING quite recently at the first sessional conversazione of the London Spiritual Alliance, Professor Barrett, a man of scientific eminence, long connected with the investigations of the Society for Psychical Research, delivered some weighty dicta upon the phenomena of Spiritualism. Like many other brave men and patient investigators, Professor Barrett has to some extent changed his views, and those who remember his utterances in years that have now long past must have realised this with considerable force as point after point was developed in his able paper. Well, the sum of it all was this—that scientific investigation equipped with all its keenest faculties and armed with all its instruments of knowledge and all its methods of testing, will have to admit, and so far as Professor Barrett is the spokesman of science, does in fact already allow, that the phenomena called spiritual do occur, and are not attributable to imposture. "Neither hallucination, imposture, mal-observation, mis-description, nor any other known cause can account for them, and the simplest explanation is the spirit hypothesis."



THAT is to say, intelligences outside ourselves must be frequently acknowledged to exist behind the phenomena, and to be con-

cerned in their production. On this point Professor Barrett made two observations. First, that the intelligences are not of necessity human, in the sense that they are the spirits of the dead, and, second, that in those cases where the communicating minds presumably are human, their persistence after death does not inevitably infer the immortality of the soul. With the first point, THE UNKNOWN WORLD, in common with a very large number of spiritualists who are simply spiritualists, and in no sense occultists or mystics, will be in complete agreement. There was a time, if it may be permitted once again to cite such a hackneyed instance, when mankind supposed that "all the starry heavens of space" were merely an illumination of his night time, and when a narrow system of cosmic measurement indignantly rejected the idea that there were any peopled orbs save this one insignificant satellite. But everyone now recognises at least the analogical possibility of many hierarchies of embodied humanities, and once in the presence of the manifested fact of extra-mundane intelligence, the same analogy teaches at least the theoretical possibility of other hosts and hierarchies than either embodied or disembodied man.



IN the second point, if we may courteously say it, there seems to be a touch of childishness. Of course, "life after death does not necessarily imply immortality," but if the intelligent human principle can and does survive the greatest change of which we know, it is reasonable to suppose that it has such an inherent quality of persistence as will enable it to survive further and perhaps even greater changes. But it will be evident to any one that Professor Barrett, who for so many years has made so important a part of the life and the leading of Psychical Research, is approximating to theosophical doctrine in both the points enumerated.



So far back as the year 1881, Professor Barrett was convinced by investigation of the supernormal character of the phenomena, but upon their attendant dangers he held most pronounced views. They were stimulants of

a morbid and unhealthy curiosity; they distracted the mind from the pursuits and present duties of life; they led to intellectual confusion by uncertain and contradictory teaching; they created moral and spiritual confusion by anarchic manifestations; in their production the will was subjected to the slavery of an unknown power, and the spiritual nature of man was liable to be preyed upon by unseen parasites; finally, much so-called Spiritualism was a kind of inebriated materialism. All these points, said the Professor, in a paper read before the Church Congress, "I can verify by actual cases. As a rule I have observed the steady downward course of mediums who sit regularly; moral obliquity is the first symptom, then they become wrecks." These observations applied chiefly but apparently not exclusively to mediums for physical manifestations. Thirteen years have elapsed since these utterances, and in addressing the Spiritualist Alliance the same speaker remarked:—"As to psychical inquiries, there are many . . . who urge that the dangers, especially of Spiritualism, more than counterbalance any use which such inquiries might serve." To which he rejoined that there are some risks "but they have been grossly exaggerated, and those who know least of the whole subject are those who most magnify the dangers."

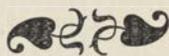


THE very unexpected and gratifying share of success and favour which was enjoyed by the first issue of THE UNKNOWN WORLD has not been withheld from the second number, which, so far as it is possible to trace through the complexities of trade channels, seems to be even in greater demand. Melancholy prognostics from "those who know" as to the commercial side of the enterprise, were very numerous at the beginning, and are now giving place to a certain puzzled surprise that "there was something in it after all," though what it is, and how it has come about is a matter which will be intelligible only to those who understand in a measure the signs of this time, and are thereby aware that the magazine, as one of its supporters observed recently, "has not come a moment too soon." That THE UNKNOWN WORLD has scored an unmistakable success is now common know-

ledge in the trade centres of journalism. The inquiry concerning it is increasing, and it is causing a very wholesome and encouraging revival of activity in other departments of mystic literature.



THE mixed reception noticed last month at the hands of the general press has in part at least given place to a good deal of friendly comment. But the mystic gospel of interpretation is a sin crying to heaven for vengeance in the opinion of certain prophetic oracles which also interpret Scripture on the time-honoured *lucus a non lucendo* principle. One of these organs, which, for all that we know to the contrary, may be the head and crown of all, has uttered a solemn note of warning in two long columns of citation and criticism concerning THE UNKNOWN WORLD, by which it would appear that the foundation of the new representative mystical magazine "points decidedly" in the direction that "the spiritual forces of evil are apparently concentrating and amalgamating their efforts," and that it is, in fact, nothing else than a high-class monthly herald and way maker of Antichrist. The note of warning has a familiar sound. Was it not uttered also with a few trivial variations in the days of Annas and Caiphas, of scribes and of pharisees, when the mystic torch was uplifted by the first of the initiates in the middle night of Palestine?



WHEN a man is a prey to disappointment or sorrow, if he have not renounced himself, he can turn to Nature for consolation; he can seek it in the solitude of vast woods, or in the companionship of the great sea. He has a right to demand sympathy from these, because he is of their kindred—a man fashioned after Nature. But when he has renounced himself, he cannot so look for consolation, because he has defied and set aside Nature. He must return to her before she can help him, but if he return, he is lost: *Nemo mittens manum suam ad arâtrum, et aspiciens retro, aptus est Regno Dei.*

Asceticism and Mysticism.

THERE are many persons at this day who are conscious that the mystical philosophy possesses a peculiar attraction for their minds; that there is something within them of the highest quality of desire, which, moreover, does not seem to be unaccompanied by vague hints of an uninvestigated faculty designed seemingly for ministration to this desire; who are aware also that the philosophy just referred to is the only scheme of human sapience which seems to fit in with their desire and is able to give account to them concerning it, while at the same time it appears to be connected with a great body of transcendental facts in the light of which their own half-discerned faculty seems to become more intelligible. Nevertheless, the persons in question fail in any true sense of the term to become Mystics because, partly by reason of their environment, and partly on account of at least one intellectual difficulty, they believe themselves unable to lead that special kind of mystic life which alone is supposed to give knowledge of mystic doctrine, that is to say, a vital and personal knowledge as distinct from a literary conversance. Now, without speaking dogmatically upon a point which is mystically far too important for any new views even to be lightly tolerated, it is possible to say something which may be helpful to minds of this tendency. It is possible in the first place to say something which is not the keynote of the present little paper, but which may be admitted as leading up to the keynote. Within the sanctuary of a Latin church during the sacrificial celebration there is, in addition to the celebrant-in-chief, a large concourse of inferior ministers, of whom some perform an extremely unimportant part, but each of whom fulfils the function assigned to him, and all are necessary to the complete development of the sacred pageant. The difference between the office of crucifer or acolyte is even generically distinct from that of high-priest, but both enter into the public ministry, and "they also serve who only stand and wait." The peasant torch-bearer, who only appears at the consecration and departs at the *Benedictus qui venit*, supposing him to be devout and recollected, is serving God at

His altar no less than his eminence the cardinal-archbishop or the pope himself at pontifical high mass, and this because each in his own degree is fulfilling his part in the sphere of ecclesiastical duty to which it has pleased God to call him. There would be no office for the sacristan if there were no priestly office, but the sacristan is necessary to the priest. And so in the life of the mystic, and in the interior service which constitutes mystic life, there are differences of order and degree; even as it is a common practice in the Latin Church for laymen to serve in the sanctuary, so within the mystic chancel it is not needful that all who abide shall be adepts, or even in this life consciously on the road to adeptship. There is a consecration of life and thought, an interior attitude, a direction of spiritual aspiration, an obedience to spiritual promptings, which are essential to every Mystic, but by these a man may be vitalised mystically, and he may yet live in the world, not isolated, not training transcendental faculties, not here and now expecting the Divine Union, and so living, from the standpoint of the highest adeptship, he may be doing good work both for himself and those around him. There is, therefore, no need for anyone to hesitate about embracing the mystical philosophy, because by his environment he is prohibited from qualifying for what is loosely called adeptship. The illumination of its doctrines, the sublimity of its concepts, the heights of its aspirations can all be enjoyed according to the measure of their interior status by many men and women who are not called to the fulfilment of the counsels of mystical perfection.

But, in the second place, there is what has been termed above an intellectual difficulty which hinders many persons from embracing Mysticism when they are strongly attracted towards it. In the old literature of Mysticism, and in some at least of its latest developments, they find every idea of mystic progress connected with some advanced type of Asceticism by which alone the neophyte

"His soul well-knit, and all his battles won,
Mounts, and that hardly, to eternal life."

But the whole spirit of the age has agreed to set aside Asceticism as one of the errors of

religious enthusiasm, and in the main it has agreed rightly. Very properly, advancing man has come to see that it is not a religious act to practise barbarism on his body, and that he is not approximating towards God by despising, hating, and applying loathsome epithets to the physical environment with which God has endowed him. It is the temple of a holy presence and not the prison of a malefactor; but supposing it to be the prison of a malefactor there does not seem a reasonable purpose in destroying the house of the criminal. Surely, it is argued, a philosophy and a way of perfection which is so intimately bound up with so much that most thinking persons have now combined to reject as little short of scandalous can not be a true philosophy, nor can it lead us to the Divine. The thoughts which follow have suggested themselves to the present writer in attempting to meet this difficulty, and they are offered as tentatively as possible because of the importance of the subject and because of the uniformity of the old tradition.

There is no doubt that every man who agrees to forsake sin and to strive after at least that measure of perfection which is contained in the negative conception of a blameless life must be in a certain sense an ascetic. The eradication of evil from one's nature can never be a painless process. But after all it is an operation which has its seat in the interior of man's nature, and it is not to be confused with such Asceticism of the outward kind as was practised, for example, by Marianna of Geso, whose life has been described as "nothing but one unbroken series of the most startling austerities, which make us shudder from the inventive cruelty which they display." The dispensation of this kind of Asceticism as an aid to religious perfection seems to be passing away even within the precincts of the austere Latin Church, and if it ever really contributed in the education towards mystic knowledge, that time too, it may be hoped, has now gone by. This is not to say that the process has not been useful in the past, or that one should speak of it slightly now if the period of its utility has elapsed. What is no longer necessary is too commonly regarded as having always been unreasonable. But it would seem that many things which were attained very

hardly in the past are now in the course of evolution beginning to be reached more simply, by reason of man's evolution. The religious animal is superstitious, dogmatic, sectarian, intolerant, persecuting. When man, so limited, sought after Divine Union, he had to avenge terribly the inadequacies of his own nature before he could make progress. But evolution seems to be very gradually eradicating the animal man, and the race generally seems to be approaching nearer the Divine by kindness and charity and culture and the yearning towards universal brotherhood, together with all the other softening influences of civilisation in its ever increasing complexity. The ascetic rule of Mysticism may therefore now be regarded as a mitigated rule. The first sign of the change began with such illuminati as Swedenborg, Jacob Böhme, and Saint Martin, none of whom were ascetics in the ordinary sense of the word and all of whom were seers who had made great advances in the higher knowledge of divine things and in complete dedication thereto. In this way they seem to have been the heralds of a new and milder dispensation, and the first phenomena of Mesmerism followed in their wake, which indeed are of no little interest in this connection because Mesmerism is a therapeutic application of one mind towards the healing of another personality, and it is an index of the immense ministry which is possible to transcendental man independently of those religious austerities which of old were supposed to be rewarded, or made evident, by precisely this kind of gift. Spiritualism also is, in its way, of interest, not so much because of its alleged demonstration that the dead live but on account of its tremendous testimony to the transcendental potencies of the merely natural man. This is not to say that either Mesmerism or Spiritualism are without their dangers, but they are witnesses spread abroad everywhere, and at any time ready to the hand of the seeking man. Above all, the present interest in transcendental religion, the progress made by many people now living in the world, the desire after the divine union, are all intensely significant of the great fact that man is coming closer to God, that

the goal is nearer, the way simpler, and that the race is passing more and more into the recognition of the divine unity.

There is therefore every reason to hope that the new Mysticism will be able ultimately to offer its disciples not indeed an easy way to perfection, because the way cannot be made easy, but one at least which has been cleared of unnecessary difficulties, and one which recognises that the body of man is essentially a sacred thing; that man incarnate is to be made beautiful without as well as within, whole without and whole within; that in both senses he is to be schooled towards the highest reason, and not scoutged into madness by his own "inventive cruelty." But at the same time it must be distinctly realised that to encourage this hope is not to foster laxity, to make sin possible to the mystic, or to encourage the life of luxury and the life of ease. The Perfect Way must ever be a *via dolorosa* to the merely material part of our nature, and it must also be thoroughly put to heart that, as it has been well said in a recent circular addressed by the heads of the Theosophical Society to all students of Occultism, that "morality of the loftiest type must be striven after by every one who would tread in safety the difficult ways of the Occult World."



Mr. A. E. Waite's long-announced work concerning "The Esoteric History of Freemasonry," for which there is a considerable demand in literary circles, is now, it is understood, preparing for publication. The history establishes a connection between Alchemy and the purpose of Masonry, and gives some valuable information concerning the curious sect of "The Unknown Philosophers" and what is called the "Hieratic Egyptian Rite," established by Count Cagliosho. There are also considerable details upon the obscure sect of the Martinists which is supposed to have been perpetuated from the time of Martinez Pasquales even to the present day. An analysis of some curious Masonic rituals completes the volume.

Unpublished Poem by Thomas Lake Harris.

A MAN'S WORD FOR WOMAN.

BY this we hold :—No man is wholly great,
Or wise or just, or good,
Who would not dare his all, to reinstate
Earth's trampled womanhood.

No seer sees truly, save as he discerns
Her crowned, co-equal right;
No lover loves divinely, till he burns
Against her foes to fight.

That Church is fallen, proud as Lucifer,
God's bolts that hath not hurled
Against the tyrants who have outraged her
The Priestess of the world.

That Press, whose minions, slavish and unjust,
Bid her in fetters die,
Toils, in the base behalf of pride and lust,
To consecrate a lie.

"Once it was Christ, whom Judas with a kiss
Betrayed," the Spirit saith;
"But now, 'tis woman's heart, inspired by His,
That man consigns to death."

Each village hath its martyrs; every street
Some house that is a hell;
Some woman's heart, celestial, pure and sweet,
Breaks with each passing bell.

There are deep wrongs too infinite for words,
Man dare not have revealed;
And, in our midst, insane, barbaric hordes,
Who make the law their shield.

Rise then, O woman, grasp the mighty pen,
By inspirations driven;
Scatter the sophistries of cruel men,
With voices fresh from Heaven.

Man, smiting thee, moves on from war to war;
All rights with thine decease.
Rise, throned with Christ in His pure morning star,
And charm the world to peace.

*Brotherhood of the New Life,
Salem-on-Erie, N. Y.
October, 1871.*

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The Publishers of THE UNKNOWN WORLD will issue on October 17th Miss A. M. Stein's remarkable collection of ghostly narratives, entitled "The Haunted House of Ben's Hollow," illustrated with six original engravings, crown 8vo., pp. 160, in a singularly attractive pictorial wrapper, price One Shilling. On the same date there will also appear Mr. C. G. Harrison's important series of lectures on "The Transcendental Universe," price Three Shillings and Sixpence. The operations of certain secret societies are dealt with in this work.

The Duty of God and of Man.

IN order to obtain the Christian significance of expressions it is necessary to consider them from the point of view of essential life. Christianity is the religion of Life; from the stand-point of essential life it discloses to us the source, nature, and destiny of humanity. Only when viewed from this stand-point are we looking at things in their Christian aspect. Other points of view may give us interesting and instructive interpretations, but they are not the Christian.

A common feature of most teaching which assumes the name Christian, is the substitution of sin or *defect* of life, for Life; consequently such teaching is mainly concerned with sin in its various aspects, and corrective expedients: the thought of God becomes subordinate to that of sin, and consequently the worship of sin has become the dominant worship of so-called Christian churches. "The Fall" and not "Creation" is the starting point of their teaching. God is introduced, as devising a method for dealing with the defect in Creation; a defect which has unexpectedly declared itself, and the method devised, though highly extolled, is confessedly likely to prove only partially successful. Such a view, I repeat, is not Christian, because *sin and its consequences*, not *Creation and its completion*, is the dominant thought of such teaching. The basis of Christian teaching is Life, struggling through manifold stages of experience to its ultimate destiny of perfection. I think that in the substitution of Life, for sin, or defect of Life, as the point of view, from which everything is to be viewed or interpreted, we shall find the reason why so-called orthodox teaching has failed to reach in its interpretation of facts the deepest sensibilities of men.

For Christianity to be again what it was once to the world,—a Power touching and awakening into the living energy of Love the Essential life of men,—depends upon its recurrence to its true stand-point, and thence with all the wealth of human experience which those ages of defective

teaching have supplied interpreting human existence.

Let God, and not sin, Life and not defect of Life, be the basis of our thought, and there will be a revolution of the healthiest description in the so-called Christian world; a revolution, which will make Christian churches a real and not a doubtful blessing to the world. In the churches, where the conscience has not been drugged by misinterpreted dogma, the devilry of fear, sheltering itself under the shadow of ecclesiastical systems, will pass away into the natural confidence of sons in a Parent-Creator, whose all-wise, almighty and all-tender dutifulness will necessarily in the best way bring His creatures into complete fellowship one with another and with Himself.

Regeneration, I understand, in the Christian sense, to be the passing from the stand-point of the outer consciousness, which is "under the law of sin and death," to the stand-point of the inner or true consciousness, which is quickened by the Spirit of Life; this Spirit, like sap in the plant, develops in the receptive mind and heart the fruits of Life,—Knowledge and Love.

The Christ is the man, in whom our essential Life has attained the fullest consciousness, therefore the One who best expresses the truths of human existence.

It is the work of the Christian religion to hold that Image of human life persistently before every man, that he may see what manner of man he really is, and thus retaining the knowledge of what manner of man he really is, may abide in his true sonship,—fulfilling its Law of Love. In this way, and in this way only, will sin be really rebuked and destroyed. Our true Life is not maintained and developed by any direct struggle whatever with death in any form, but by the persistent contemplation of ideal manhood, and persistent trust in the inspiration of the Life within us; in the language of our sacred writings, "Walk in the Spirit" (of your true life), "and ye shall not fulfil the lusts of the flesh." When Christendom reverts to the righteous, that is, the *positive* basis of its doctrine; and relinquishes the unrighteous

or *negative* basis of the appearance, then will its judgment be righteous, and the miracles of Life will abound in the ministries of Love. It is a simple thing that is needed,—controversy over disputed doctrines is not as a rule profitable, because both disputants are generally disputing in the dark as to the real meaning of each other, a clear understanding of which generally explains the ground of controversy to be another way of viewing the same truth. Truth is spirit and not letter—yes, it is a simple thing that is needed, *viz.*, to view all things in the Light which shone in the world, and still shines in the mind and heart of everyone that believes in the Divine Sonship of men.

A tilt in the direction of the axis of the earth towards the sun—what a change it would effect in our surroundings, climate and vegetation; and a tilt in the direction of the Light of Life in the axis of our so-called Christian teaching what a far greater change would be effected in Christendom: a new atmosphere we should feel at once around us, and the treasures of Life in men would be felt and displayed: it would be like passing from a land where the sun never shines, to the land where its rays clothe all things with the fulness of life.

The word "Duty" is one of the many important words that need to be rescued from darkness, to be brought into the light of Life out of the darkness of legalism. But "the *strength* of sin is the law" in the philosophy of religion is often forgotten. We cannot do without the word Duty, however distasteful it has become from its mere legal interpretation. Its vital significance is noble and inspiring. Set it in Life, set it in God, view it in the Light of Life, and it is precious to us at once. It is the office of religion to disclose the Truth respecting God, and the soul, and the relation of the soul to God, and of God to the soul. The true relation of the soul to God, and of God to the soul, supply us with the standard or rule of our true relation one with another.

God's *dutifulness* to us is the inspiration of our dutifulness to one another. And He, in whom we believe we have the fullest

view of Divine or True Manhood, has so expressed it in the words "Love one another *as* I have loved you." The inspiration of duty in the Christian idea, is God's fulfilment of His duty to us.

It seems to me very regrettable, that Christian Churches in their elementary teaching, have substituted the old Jewish form of commandment for this new Christian commandment, for, in thus discarding the words of Christ, they have lost sight of the true inspiration of duty. The old form was based upon a conception of an essential separation of God and man; the new one is based upon the essential oneness of God and man, and for a legal enactment enforced from without, substitutes the disclosure of the Law of Life fulfilled by God towards us, thus awakening in us the power to *will* as well as to do what is true to our Essential life.

Dutifulness in God, as well as in man, is to love, and to love is to spend one's life in the service of others; to retain one's life for one's self is, in Christian language, "eternal sin," or death; and to spend one's life for others, is "Eternal Life" or Salvation. There is but one Rule of Life for God and man, as there is but one Life in God and man, and our fulfilment of that rule to one another, depends upon God's fulfilment of it in us. God owes it to Himself and to us, to spend His Life on us. We owe it to ourselves and one another to spend our Life on others, because we are sharers of His Life—are His offspring. The life of Jesus we believe to be the disclosure of God's fulfilment of His duty to His creation. An external law is fittingly represented by a writing on tables of stone in order to signify its powerlessness to secure real obedience: it can only kill, for while it deepens our sense of wrongness, it brings no aid to correct it, but excites the wish to disobey, and in the matter of Life-development *mere* external obedience is the more serious form of disobedience. To be an inspiration, the Law must be written on the mind and heart, it must be understood and loved, and this takes place when the Law of Life is discerned, to be fulfilled by God towards us; then

an inspiration comes to us to fulfil that same Law of Life towards our fellows—it is seen that there is no distinction or separation of duties; the service of men is the service of God, they are inseparable, being one and the same—the old division, of duty towards God and duty towards our neighbour in the matter of Life-service is gone; to serve God is to serve mankind; to spend one's life for man, is to offer one's life to God when viewed in the Light of Life. If we distinguish the two duties at all, I think it may be put in this way,—Duty towards God, is to believe that He must and will fulfil His duty to every creature that He makes,—Duty towards our neighbour, is to live in the power of that faith, offering our life in service to God Who is the Life of our fellow-creatures. When we look at Duty in the Light of Life, we see, therefore, it is one and the same, whether we call it duty towards God or duty towards man. The first lesson to be taught to the child is God's fulfilment of His duty to His creatures, for which purpose the life of Jesus is given as the illustration. The second lesson is, that the fulfilment of our duty to God is to lay down or spend our life for others—"to love them as God has loved us." In this short sentence we find the object and the ritual of Christian worship or service.

The word used generally in Christian language for God's duty to His creatures is Judgment. Judgment is the form of Divine Love in present operation. Confusion has arisen from the word being constantly interpreted in a legal sense instead of in a spiritual or vital sense: with a legal sense it has little or nothing in common, because Duty in a Christian sense does not connote a law imposed, but an inspiration of Life recognised, and freely obeyed. Free-will does not mean ability to follow any external impulse, but the power in the creature to discern and embrace the Law of its essential Life, *vis.*, its ability to respond to the Supreme Will when it is presented to the creature in the form of Love; until then the Supreme Will is not really resisted, for it is not really known. The Supreme Will is always done,

but when we welcome and willingly obey that Will, then the *Father's* Will is being done on earth as it is in Heaven. Judgment in a Divine sense does not connote a judge passing sentence upon a condition or conduct, but a Parent determining and fulfilling His duty to His child. I think Divine judgment has never yet been generally discerned in its Christian significance, because of the persistent use of legal imagery in its treatment: the one, human judgment, is concerned with the maintenance of a conventional order, while the other, Divine Judgment, is concerned with the development of essential Life into an altogether new order.

The Duty of God then is expressed in the word Judgment.

Judgment is the central thought of the Christian Creeds. The climax of statement respecting Jesus Christ, the Son of man, is that "He shall judge the quick and the dead." The statements that follow are the several features of this judgment. It is an inward process executed by the Spirit or power of our essential Life; the Holy Spirit is the Spirit or power of true manhood. This Spirit executes Divine Judgment by compacting us into the one Body of the true Manhood, which is the Holy Catholic Church; by securing vital fellowship between all the members of the Body, which is the Communion of Saints; by ridding each member of every defect of Life, which is the Forgiveness of Sins; by perfecting each member in its own personality, which is the Resurrection of the Body; and thus bring the whole Body through Divine Judgment into full fellowship with the Author of Life, which is Life Eternal. I understand, therefore, the last six clauses of the Christian Baptismal Creed to be the Christian interpretation of Divine Judgment. Jesus again and again maintained that the work of God in behalf of His creation was "Judgment;" it was His mission from the Father to declare and effect this.—"For Judgment I am come into the world;" Redeemer and Saviour are synonymous with Judge, connoting His double work of releasing us from the bondage of sin, and of perfecting the essential Life that is ours. Only Love can

really judge. Other emotions or power can condemn or reproach, but Love only can rebuke the sinner and bring him out of sin; a man is not judged when he is condemned or reproached, he is only misjudged: for when he is identified with what is no part of him he is misjudged; he is judged when he is distinguished from all that is not of the true Life, and is himself brought to see that all wrongness of thought and desire and action come not from his true self or nature but from phantoms of a diseased imagination; and are not more really part of him than the clothes he wears and discards. Divine Judgment is the *process* by means of which the Spirit of the Life that is in man clears him of all imperfection, and in its ultimate effect declares or manifests him a "perfect man."

No man is Divinely judged until his true essential Life is perfected and declared; this is the last Judgment of a man, and the *final* Judgment of all is the Creation's judgment of the Creator, *i.e.*, of God's fulfilment of His duty to His creatures. The *glory* of God will be this declaration of the fulfilment of the Creator's duty. There are two points of view of Divine judgment,—the outer and the inner; the outer one is of the appearance; the inner one is of the fact or Truth. Several metaphors are employed by the Son of Man by way of illustrating Divine Judgment; from the outer point of view there is the husbandman in the care of the field or vineyard. He has the responsibility of the care of the plants, and their fruitfulness depends upon his skill, perseverance, and ability. He has to judge the suitability of the soil, and the treatment of the plant throughout; if there is barren growth or decay, he must deal with it according to his skill; the plant has to grow as it can: if he has been skilful in his judgment of seed and plants and their proper treatment, and is up to his work, the fruitfulness is assured, and should appearances to the contrary come, he will, if he be competent and a good judge, know how to deal with them; he will uproot alien growths, weeds, etc., and will cut off useless branches and destroy them. The defect in this metaphor

we will deal with later on. Again, passing into a higher order of life, there is the shepherd in his care of his sheep: his duty is to feed and protect, to heal and restore them; if he is a good shepherd he will judge them aright, and judge what is best for them under all circumstances; if the wolf scatters them, he will spend his life in the recovery of them, as he does in the feeding and general care of them, bringing them home on his own shoulder from their wanderings, rejoicing, not reproaching or condemning them, but redeeming them. It was the fault of the wolf that they were scattered; it was the shepherd's duty to find them, to cheer them, and to bring them home. He would not deserve to be their shepherd if he failed in his duty to them; the reward or glory of his toil is the safety and welfare of his flock. There is a defect, however, in this metaphor also, which we will deal with presently. Passing into a yet higher order of life, we are given the metaphor of the physician taking charge of the human patient, destroying disease and nourishing and preserving life. The same defect, however, is in this metaphor also. In each case the judge, be he husbandman, or shepherd, or physician, undertakes the responsibility of the work, and the result is according to the accuracy of his judgment as to his own power and the character of those under his charge; the welfare of the creature depends in each case upon the ability and dutifulness of the guardian. If there be any failure, it must be owing either to the incompetence of the guardian, or to an essential defect of the creature he has charge of.

Each of these metaphors witnesses to the truth that the responsibility really rests upon the guardian or judge, and that the responsibility of the creatures judged, consists in their ability to respond to the treatment of the judge. In each case the presence of wrongness is traced to a source other than in themselves, and one which they cannot check. It is "an enemy" who sows base seed; "a wolf" who scatters the sheep; and "a Satan" who brings disease.*

* On the rudimentary plane of observation or perception, a dramatic personage like the "devil" is needful in order to pre-

But all these metaphors are defective in so far, that the relation of the judge to those judged is external and professional, not vital and essential; and secondly, in the objectivity that is given to sin or wrongness, whether it be under the image of "barren seed" or "separation of sheep from shepherd" or the "disease of the patient," such views of these two points, that is, of the externality of the relationship of the judge to the creatures judged, and of the objective character of sin, belong to the rudimentary or external view of Divine judgment and are not fully Christian. Consequently the above metaphors are only partially true in the view they give of Divine Judgment.

The metaphor of a parent correcting his children, like "the fathers of our flesh correcting us" as we grow up, is of a higher order, because it recognises the *true relationship* of the judge and the judged, and, that the work of judgment *springs* from the vital and essential relationship of the judge and those judged. But still a defect remains in this metaphor, even in its completed form in the story of the righteous father judging his trustless and reckless son,—commonly called "the parable of the prodigal son;" in that it suggests an external exercise of judgment, and a dealing with wrongness, which gives to wrongness the appearance of an objective Reality. Even in this metaphor it is not a spiritual or *complete* aspect of judgment that we get; however useful they may be rudimentarily, all these metaphors leave something yet to be noted. The metaphor which best expresses the idea or fact of Divine Judgment is, it is true, the parental, but it is the parental relation *before* the birth, not *after* the birth of the child; as sons of God we are not yet born. The Divine Judge is most accurately represented, as the Author of the Life of men, and also the nourishing Perfecter of the Life, out of His resources unto Eternal life, *i.e.*, until we are born sons of God; "I came that they may have life and the abundance of

life," said He, (who also said "He came to bring Judgment,") which words I understand represent the double aspect of Divine Judgment seen in His relationship; as the Author and Perfecter of our essential Life. The activity of Divine Judgment is therefore, I think, most fitly represented in the relationship of the mother *before* the birth of her child, finishing or perfecting its life out of the abundance of her life. When we view the fact of Divine Judgment under the Light, *i.e.*, from the stand-point of Life, it becomes clear indeed that "in Him we live and move and have our being;" and, that when we are *born* of Him, "He remembereth no longer the passion of the travail for joy that *Men are born* into His world."

Moreover, in any full aspect of Divine Judgment there can be "no mention made of sin;" "His eyes are too pure to behold iniquity;" there "is no darkness in Him who is Light;" darkness only belongs to the imperfect conditions. The mother in her relationship to her child before its birth, has no thought of its defective condition, but out of the fulness of her life she naturally contributes to the completion of the life of her babe. When we thus view Divine Judgment in the light of the fatherly authorship, and motherly perfecting of life, we view it under the Light of Life, and are in possession of the truest metaphor of Divine Judgment, *i.e.*, of the Dutifulness of God. He too generates man in His own image, and will perfect him into His own likeness. We discern, therefore, as I think, the Truth of Divine Judgment in the fulfilment of the parental relationship or duty, before the birth of the child.* All the other metaphors mentioned illustrate certain rudimentary features, and may seem complete to those not yet awakened to the Truths of Life; they are useful as stepping stones to the sanctuary of Truth, but only in the parental relation, and that before birth of the child, do we discern adequately the action of Divine Judgment: only there do we catch sight of the nature and fulfilment of the

serve the truth, respecting the true Nature of God and of men, though, when we get to the higher plane of perception, we may acknowledge its fictional character. Fictions have been needful at times to all of us.

* In Christian language, I think, the word God represents the complete parental idea, but the word Lord, when distinguished from the word God, represents the motherly relation.

Duty of God. For we are not born until we are manifested sons of God, and only then shall we come fully to know the *glory* of His Judgment.

What light does this view of Divine duty throw upon our duty towards one another?

Duty is the same for us as for God; there is no difference; the fulfilment of our duty to each other is judgment, and the metaphor of the mother's fulfilment of her duty to her unborn babe is true of the Duty of all Life, wherever it be; we judge one another when we recognise the Essential Life of men, *i.e.*, their Divine sonship, and keep the Law of that life in the service of Love. A fact of Life when it is really known, becomes an inspiration. The purpose of religion is to disclose the facts of Life, in order to inspire men with the enthusiasm of Life, which enthusiasm combines both the understanding of Life that gives peace of mind and the co-operation with Life that promotes joy of heart. What is the Faith? but Life viewed in its inseparableness from the Author of Life; and what is Hope? but Life viewed in its ultimate and necessary fulfilment; and what is Love? but Life lived in its natural and necessary activity.

In this existence, however, the Duty of God and of man is being fulfilled in conditions that are sinful, *i.e.*, in conditions that are far short of the conditions appropriate to our essential Life. Our essential Life is now a Seed-life, itself incorruptible, but which has to pass through many crises of surprising character, terrible and ghastly, and to overcome apparently unsurmountable obstacles before attaining maturity for Birth into Glory, the State of Completed Life. But these crises, however ghastly, are the accompaniments of the passage from a lower to a higher evolution, or degree of Life. There is no retrogression in Life, whatever the appearance may seem to say. However disastrous the appearance may be, we can trace in the necessary tragedies of the progress, the incorruptible seed of Life in men, just as we can in the processes, as they appear, of the seed sown in the earth on its upward growth to its maturity of flower or fruit. No one view-

ing other men's lives, or their own (which is the one about which they have the most excuse for despairing), under the Light of Life, is unable to accept the most outrageous appearance as a normal development of Life in our rudimentary conditions, *viz.*, these conditions of flesh and blood, through which, and out of which, we have to be born into higher conditions. The path of progress must be strewn with wrecks, but the Life has gone on, the husk remaining, having burst and liberated the Life. In the outward appearance "the works of the flesh are manifested," but the growth of the Life is hidden behind ever varying forms of decaying conditions; hence wherever we look around in this outward world, we see wrongness in all kinds of form, "The whole world lieth in the evil," *i.e.*, the negation of life. But this outward appearance is but the cast-off burdens which have no Life in them. Our present outward conditions are ever manifesting their necessary defectiveness, "flesh and blood cannot inherit the kingdom of God." Paradox of paradoxes: it is necessary here, to step among corpses; to see the wreck of death-forms; it is not unbecoming that the vapours of corruption should charge the air around us; they are the inverted memorials of the march of Life. It must needs be so until the end is attained; but the inward fact abides that Life everywhere is being nourished, and is hastening onwards to perfection; and this outward appearance of outrageous evil, or negation of life, witnesses to the fact, how far short we are of conditions appropriate to our Essential Life. To one another we must each bear the savour of death; our conditions necessitate it, but our conditions are not ourselves; perhaps it is true to say the more detestable our conditions here appear, the better; for the bad thing is to think them human, in that case the essential Life of men is unrecognised—unknown; we reckon ourselves not to be men, but animals. The true course, I think, is neither to succumb to, nor violate our conditions, but, as children of God, to fulfil them, and thus transcend them; fulfilling them, in Christian language, is "bearing the cross;" buoyed up by the

Hope which belongs to Life, we are saved from being ashamed of them, and from despair. This sustaining Hope is the gift which issues from our essential Life for this our present necessity; in which, "we are begotten into a living hope, through the resurrection of (manhood in) Christ Jesus," and this Hope enables man to witness in some measure in *outward act* to the Law of Life, which is being fulfilled within him.

The Duty of God, I repeat, is to Judge the world; and this He does, by nourishing out of the abundance of His life the essential Life of men, until that Life attains its true embodiment, and men are born Sons of God, to co-operate with Him in the work of Judgment.

The *experience* of this Divine judgment is felt in the gradual discernment of the defectiveness of our present conditions, and in the growing confidence that the Sower of our Essential Life will ultimately secure it perfect conditions; which Hope or Confidence, is confirmed by the exhibition of the power of that same Life in Jesus Christ; this Hope awakens and sustains in us the will and the power to co-operate with the Spirit of our Life, and this co-operation enables us willingly to lay down our lives for the brethren, as God lays down His life in and for us; this willingness is the *true exercise of our Free-will*. Free-will is the power of presenting ourselves to the Spirit of Life to be used as He thinks best, in the great Life-giving sacrifice for the members of the Body of God.

The characteristic of Duty or Sacrifice (sacrifice means obedience to the Law or Spirit of our Essential life) will be, a ready sympathy with our fellow-creatures, springing from the recognition of their Essential life, and the recognition of the burden of our present conditions,* and this sympathy will express itself in a patient bearing of one's own burden (or cross) of defective condition, and a patient bearing

with others their burdens occasioned by the same defective conditions, stimulating them with the Hope of the sure victory ultimately of their true Life or Self; and ministering help to them externally out of our resources, when the burdens of our conditions are pressing more heavily upon them than upon us.

The enthusiasm of duty or sacrifice, I understand to be the making all evil an occasion for good, by using it for drawing out the resources of Life.

We are all in the conditions of sin; sometimes the *shadow* of our conditions falls darkest on this one, sometimes on that; sometimes the *burden* of our condition crushes this one, sometimes that one; in the long run it matters not; a Pharaoh is as much a minister of the revelation of Truth as a Moses; both are sharers in the work of the redemption of mankind, witnessing to different aspects of Truth.

The same strong Love in its wrath, combines a merciless hostility to wrongness in every form, with a boundless compassion for the sufferer of the wrongness, be he the doer, or be the bearer of the wrongness. Wherever lies the greatest victim of our condition, there will be the strongest sympathy manifested by the enlightened members of the human family. In a fine sense, "where the victim is there will the eagles be gathered together," not to devour, but to raise and bear the victim to the hospital of the Church, where, in the ministry of Love, the Light of Life shall restore him in due time to the confidence of Hope.

Such members being "spiritual" so act, for they know that it is for the sake of the welfare of the whole body that these members had so to fall. They forget not "It might have been any of us, and would have been, if we had been equally tempted;" moreover, a feeling of deepest sanctity gathers over them in their ministry of mercy, for they remember Him, "who was *made sin* that we might be made the righteousness of God in Him."

To sum up, Duty viewed spiritually is, God Loving Creation into perfectness. Duty viewed morally, *i.e.*, for man's action, is to *learn* what is the Law of Life,

* Evil I understand to be the burden which we have to bear, through the defectiveness of our present condition. The antithesis of evil is not good but peace. The antithesis of good is bad. In our Scriptures peace indicates a state where the conditions are in harmony with the life they enshrine; evil where they are out of harmony.

and to *witness* in word and deed to that Law of Life, which is being fulfilled in and through us; in a word it is,—to be true to the Life in him, in thought, in word, and deed.

R. W. CORBET.



Poet and Palmist.

THE chiromancist by a monstrous cross
Starr'd on Apollo's mount predicts my fate—
Arrested inspiration, though this line
Of Saturn, scored indelibly, the deep
Furrow of Fate—dividing all the palm—
Takes rise directly from Diana's mound,
Imagination! . . . Does it move me much?
When in the meadows, in the evening dews—
Say, rain has fallen, all the rills are flush'd—
Beneath the elm trees, with the rack behind,
Which passes slowly to the East, I stand,
And round me God makes manifest Himself
In subtle fragrance, while He thrills me through
With larks and thrushes in the twilight hush,
This inner rapture proves the fount within
Of poet's feeling. See, the opal haze
Involves the distant main and mellow sky;
Strip off thy mists, dim zenith; West, reveal
Thy sinking sun! The cool and calm of night
Inform my spirit, I am strong once more,
I thank Thee, Lord! Because I gaze on all
The manifested beauties of the world,
And have not lost the vivid sense of charm
Which all can weave. I have the power to speak,
And who shall call or think the tide of song
Arrested in me? I invoke Thee, Lord!
True fount of all the poet's golden speech,
Forsake me not, abide in song with me,
Vouchsafe the grace of inspiration still!
I am a poet. I can see below
The flux of outward surfaces, and find
One soul in all, and it is rapture thus
To stand by hedges where young oak and fern
Combine their green's soft tinctures with the blue
Of elfin bells, and modest hawthorn buds,
And all the floral finery which fills
The summer hedge with fragrance. Every gnat
Which dances round is buzzing in the air
The busy message of continual life;
The cool fresh wind which stirs in frond and leaf,
And tempers summer, wakes sweet random thoughts
To bless my life. Descend once more on me—
Descend, I call thee in the name of all
Which soothes and vivifies, thou fire of God!

The Elimination of Evil: or, Philosophical Magic

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

PART II.

THE road to Philosophical Magic is never an easy one to describe. I throw what follows into the form of a dialogue; which is by many preferred as the clearest medium for the conveyance of ideas that may easily be misinterpreted.

The Youth closed the book with a sigh. "I understand not what I read," he said, "I must seek a teacher."

After much search and long delay, almost to despair, he found one who consented to try to teach him.

"No one can safely promise to teach," said the newly found Sage, "until he has discovered the capacity of his pupil. I may speak finely but if it be in a language unintelligible to you, you have not profited."

"So said all the books I read," replied the youth, "and that was what most perplexed me. Why cannot one who knows simply tell what he knows to one who desires to learn?"

"Did you ever speak to a deaf man?" asked the Sage.

"Nay," said the youth, "for what would be the use of so doing? He could not hear."

Sage.—Why could he not hear? Would it be the fault of your voice?

Youth.—Not so. My voice and words are as they should be; but he has no faculty for hearing.

S.—Then it follows that absence of faculty in one limits the power of communication in the other.

Y.—I begin to see what you mean. But what faculty is lacking in me?

S.—That I must seek to find out. In the case we have supposed, which of the two would first discover that anything was wrong, the speaking man or the deaf?

Y.—The speaking, surely: the deaf man would not know what hearing was and so could not be conscious of his deficiency.

S.—True. Hence we may generalise that he who will cognise lack will be he who lacks not; while he who lacks in the fullest degree will be he that is least conscious that he lacks. Are you conscious of any lack of faculty?

Y.—I am conscious that I failed to understand what I read.

S.—That is rather negative than positive knowledge. Do you know why you could not understand?

Y.—No, indeed; would that I did!

S.—Tell me what it was in what you read that you failed to understand.

Y.—I read that Magic is the Art whereby man becomes able to command the Spirits to do for him what he will. Fully understanding and possessing this Art, he becomes as God; able to get what he wants; released from dominion of sickness, sorrow, loss and death. The Philosopher's Stone gives him as much wealth as he will. The Elixir of Life ensures him a deathless existence.

S.—In a word, what you describe is to Have, and to Be. The Stone makes him to Have; the Elixir secures him to Be.

Y.—Just so. To attain this was my ardent desire.

S.—But were you first at any pains to think out what to Have and to Be signify?

Y. (after a slight pause).—Surely there is no difficulty about the meaning of these words. To Have is to possess: to have what one wants. If I want a thousand pounds, or a thousand men, or a thousand acres of land, while I want them I have them not. To have them would be to be freed from the grief of desiring, losing it in the delight of possessing, of having.

S.—But have you ever considered that the supply you want must come from somewhere? Say you want a thousand pounds: where will this money come from? You must either take it by force from one who has it; or you must persuade him to give it to you freely and willingly; or you must create it. Now do you desire Magic power to extort what you want from others; or do you desire Magic power to create?

Y.—Indeed, I never thought about it in this way before. So long as I got it, it

never occurred to me to question where it would come from.

S.—There are two ways of getting new possessions: to take from others, or to create for ourselves. The former leaves the quantum of the world's wealth unchanged, and alters only the individual possessor. If "A" takes a thousand pounds from "B," the world is no richer, because what "A" has gained, that exactly "B" has lost. But if "A" could create a thousand pounds which had not either potentially or actually been there before, could produce it by waving a wand or pronouncing a few words, then the world would be richer by just that sum.

Y.—That is the power I desire. I do not want to despoil anyone; I do not seek to be glad at the cost of making others sorry. All I want is to have what I desire, leaving others unharmed; to have my wishes fulfilled, without interfering in any way with others.

S.—Very well, then. Being now clear as to what we want, we must next see what the power we desire would involve if obtained; and whether, when looked at thus closely, it seems as desirable as it did at the first and more distant sight. Do you understand what is involved in the power to create?

Y.—To produce what was not there before.

S.—Yes; but what is meant exactly by "to produce?" Do you understand it to be production out of something, or out of nothing?

Y.—I find these questions very perplexing. Can it be necessary to go into all these side issues?

S.—Certainly: else we might find ourselves embarked upon the pursuit of the impossible; that is, that which involves the putting together of things mutually destructive, which could not be conceived of by the mind as existing side by side, since the existence of the one involves the non-existence, the impossibility, of the other. I therefore ask again: do you, in your idea of power to create, mean to create out of nothing, or out of something: is it power to absolutely create; or only

conducted with rightly chosen and rightly obtained materials, power to manipulate certain changes in the quality and form of material substances may be gained. For it is clear that everything that is, is out of one source and origin; and hence, everything that is, is (in a sense) but one thing: the difference is in manifestation, not in sub-stance. Lead and gold differ but in qualities; and as lead is the one thing manifested as lead, so gold is the one thing manifested as gold. The difference in manifestation is due to difference—not in original sub-stance—but in the process, the creative operation through which the sub-stance has passed. Therefore, it is really *a priori* probable that one who will patiently study the processes of Nature, and can catch the significance of the difference of the two processes leading to the two different results (lead and gold), may to a greater or less extent reproduce the effects of the processes, and so modify the external form and quality of material bodies. For the processes of Nature are in no sense irrational or wrought apart from, or in independence of, reason; but are rather the purest reason, the clearest and most absolute Order. Whatever is an orderly process can be operated by anyone who understands the process, and possesses the requisite skill of manipulation, and the requisite materials. But—granting this as to possibility—the question remains: Are the results of this operation such as would give us the perfect fulfilment of our desire, which is, to have things as we like? Let us grant, for example, that we can transmute tons of lead into hundredweights of gold, so that we possess gold in practically unlimited quantities: would that give us everything that we want? Or let me put it another way. Is gold *ad libitum* a thing good in itself, quite apart from the question whether it is wisely used, or no; or is the good, not in the gold, but in the wise use of it?

Y.—I see what you are aiming at; and I am willing to admit that to which you are evidently seeking to lead me. The good must be in the right use; not in the mere possession of the material.

S.—And this right use, does it depend—as to the knowledge of it, and the ability so to work—on mere chance, or on perfection of nature, attainment of that stage of evolution of which this knowledge is the proper mark and fruit?

Y.—On the latter surely, and not on chance.

S.—You are right. One thing ever to be kept in mind by the Aspirant is that in true Magic there are no Royal Roads. True Magic is more absolutely orderly, rational, and systematic than any study that we may have been engaged in before. Each step of progress is the necessary outcome of the attainment of the step next before it. There is no evading of orderly progression; no jumping over intermediate steps; no hope of the fruit coming before the flower, or the flower before the bud. "First the leaf, then the ear, then the full corn in the ear:" this is the characterization of all processes of true spiritual Magic. No book-knowledge can take the place of personal experience; no teacher can save you the necessity of yourself treading every successive round of the ladder. And if you could by any possibility gain the knowledge of any Magical process before you had arrived at that stage of your evolution where you would have developed the wisdom to use the knowledge, and the results of the knowledge, rightly, the keenest disappointment and dissatisfaction, rather than joy and delight, would result.

Y.—I begin to see the truth of all this. I confess that I never thought of it in this way before. I supposed that power was power; and could be attained directly by anyone who was so fortunate as to find a teacher who could give him the clue to it. Most people, surely, regard Magic as a means of obtaining results without having to wait to go through the long process which would naturally, and without any Magic, lead to the attainment of those results. There is no Magic in sowing a seed of corn, and waiting till harvest-time for the full-ripe ear. Magic, as I thought of it, would rather be to sow the seed, wave a wand, or pronounce a spell, and so

by Magic power produce the ear without waiting for the dreary months of natural growth.

S.—Let us take your own illustration. Which would be the more wonderful; to make the corn grow to ear in a long time or in a short time?

Y.—Surely, in a short time.

S.—Waiving for the present a possible objection to this reply, it may be granted, I presume, that it requires more power to perform the more wonderful than the less.

Y.—Certainly.

S.—Then does it not seem to you contrary to all rational Order to expect to perform the more wonderful when you are absolutely ignorant of how the less wonderful is done? For I suppose that you would admit that you do not know how growth is operated at all; and could not, of yourself, make anything grow, even with years to operate in.

Y.—Again I seem to catch something of the drift of your meaning; and I can see the cogency of what you urge when looked at in that light. But I had thought that it was possible to avail ourselves of the forces of nature, if we could but learn how to manipulate them; and that they would do for us what we, apart from them, could never do. I can do thus many things of which it is true that I cannot form a clear mental picture of how they are done. I take advantage of the laws of nature, and so am able to operate by her power. I turn the handle of an Electrical Machine; I do not see exactly how the motion produces the result, but it does produce it in spite of my ignorance. Many things that we now know how to do were found out, not by the attainment of a clear perception of all the steps of the process up to the result, but by chancing to witness results that had not been anticipated following upon some operation, and taking advantage of the discovery. Wherever the same operation is repeated, the same results follow, whether we fully understand the whole matter or not.

S.—Such a way of operating might content the mere economist who only cares about external results. But even in this department of operation you will find, if

you look, that the most valuable results are achieved not by such as depend purely upon accidental discovery, but by those who painstakingly endeavour to penetrate to the rationale of the operation. Men of science, unfortunately, seem too often disposed to be satisfied with the discovery of laws, and fail to press on to the deeper understanding of *the laws of the laws*, or such a knowledge of how nature works, and what is really involved in the results obtained by obedience to the laws, that they can see a mental picture of what is taking place in the realm beyond bodily sight, and can discern the Powers involved in the operation. And, while we are on this subject, let me suggest to you that science will never make more than external progress—will never, that is, know more than that if you apply such and such processes such and such results will follow—until scientific men understand that the education of the intellect apart from the heart is a one-sided thing. The single lens shows us things somewhat more clearly than the naked eye, no doubt, but not so clearly as a good combination of lenses. A man whose intellect is undeveloped cannot perform a scientific operation: a man whose spiritual nature is undeveloped cannot. On the plane of the outer the personal character of the operator makes no difference to the result; but his intellectual ability does. And just as intellectual development is requisite on the plane of the outer, so, on the plane of the inner, spiritual development is requisite; and a man without this would have as little chance of success on this plane as a man without intellect would have on the plane of the outer. All operations which are truly, and not only apparently, Magical involve heart as well as head; the discerning of Powers or Spirits as well as the manipulation of matter; and to work by means of, or in co-operation with, Spirits requires spiritual development, just as to work in and with matter requires intellectual development. Consider for a moment what is involved in the growth, say of a leaf, and, for sake of definiteness, say a sycamore leaf. It is built up of cells, just as a house is built up of bricks: but where is the Bricklayer?

How do the cells know to cease growing at the four points where the one surface of the leaf separates into fingers ; or, after having formed the long thin stem, to begin to form the broad, deeply ribbed leaf ? Where is the Bricklayer ; where the Architect ? Science will not even try to answer this question ; regarding it as in the domain of the unknowable ; as indeed it is to mere intellect. But man is more than an intellectual Being. To the true Magician the leaf is the outward manifestation of the operation of Powers, Spirits, who work in the unseen as to bodily sight ; but man is more than a mere body. The leaf-growth is as the movements of the hand of the Automaton Chess-player. Science studies his hand-movements, and how he plays his game. Magic would seek to find the concealed Being who determines and guides his movements. But this Being must be sought, not *on* what appears, but *within* what appears : that is, *on* what does not appear to bodily sight : for appearances are obviously on the surface of the manifested plane. In the case of insight the plane unseen by the eye is manifested, and we see what is on it ; for all sight is of, not what is within, but of what is revealed ; and "reveal" (re-veil) is "to push the cover back," that is, to uncover. The true and only use of the outer is, not *to stop the way further in* by giving us the outer as something to be satisfied with, but *to indicate to us the door to the inner*. For our first sight is certainly of the outer ; and if the inner were hidden until we attained clear spiritual sight we should never see it at all ; like the boy whose mother said he was not to go into the water until he could swim. But by believing that the outer is the door of the inner, and using the outer as if it were so, we gradually develop our spiritual faculty, and matter has been our gate to spirit.

Y.—Now we do indeed seem to be approaching the point I wished to reach. Tell me, how can my eyes be opened to discern Spirits ?

S.—Nay, said I not to you that there was no Royal Road ? I cannot give you this power ; you must grow it of and for yourself.

Y.—Well, tell me then how to grow it.

S.—We are going on too rapidly : there is a consideration yet to be dealt with. Do you remember that some time back we were speaking of whether it were the more wonderful to perform an operation (such as to make corn grow) in a long time or a short ?

Y.—Yes ; I remember : and we concluded that it would be more wonderful if done in a short time.

S.—I did indeed admit, temporally, that reply ; but, if you will recollect, I reserved the right to bring forward an objection to it later on. I do so now. There is a sense in which "time" cannot be regarded as an element in any operation. For time is not an entity : it is but a condition, or form, of human thought. The real wonder is *that the thing is done* ; the time, be it longer or shorter, does not make doing less or more wonderful.

Y.—I do not quite follow you here.

S.—I am speaking now—not of things as they are to the ordinary eye, but as they are to spiritual discernment. To external faculty—which never regards the power by which, but only the method by which—time must indeed seem a very essential element ; for time is a condition of the plane of external cognition. Yet surely, even from what is seen by external sight, the position I am maintaining can be proved. Before the invention of the steam-engine it took days to travel three or four hundred miles, which now can be passed over in a few hours. But the steam-engine is not more, but less, wonderful than the horse ; or, if to some more wonderful, it is so only in proportion to their ignorance. And so in a great many departments of life, things once done only slowly are now done very quickly. This fact shows that time is not an essential element, but a condition varying with our ignorance and knowledge. The more we know, the more we can reduce the time that used to be regarded as necessary to the doing of a thing. If time were a real element of the process it could not be thus varied ; for any variation in an element essential to the process leads to a corresponding variation in the result. But the result of the longer process of ignorance and of the

shortened process of knowledge is the same. Whether by coach or by express we arrive in Edinburgh: whether by hand or by sewing-machine the material is seamed. *To alter by means of increased knowledge the time in which a thing is done makes no difference save in time.*

Y.—I begin to follow you now; though I admit that this way of looking at the matter is new to me. But what does it all lead to?

S.—It leads to the suppression of impatience. Remember that to the true Magician there is no such thing as long or short as to time: therefore no Royal Road; for all such roads are sought because they seem to be short cuts. A wise man of old said, "He that believeth shall not make haste." Impatience, a desire to see results, fruition, as soon as possible, is perhaps the greatest stumbling block in the path of the Aspirant. Were there two ways of performing any process, one short and the other long, the wise student would choose the latter: would certainly not be willing to risk the missing of even the smallest and most insignificant real experience to gain a little time, which is no essential element in the process at all.

Y.—Then am I to wait for what I desire instead of entering into the possession of it at once? I thought that by seeking your instruction I should come more quickly into the possession of this power; and you seem to tell me that I should have attained it just as quickly if I had not sought a teacher at all!

S.—The difference I shall make to you will be that now you will understand that the process of your spiritual evolution is going on in the best possible way, and you will be freed from all apprehensions as to whether you will eventually reach the goal or not. It would have gone on just as orderly and certainly even had I not been there to have told you this; but you, being ignorant of the fact, might have been very uneasy and mistrustful, whereas now you will be confident. Is not that a thing worth having? You must learn by the means proper to the plane on which you are. God alone knows the times and seasons, and He only can,

and at the right time will, give you that opening of faculty whereby, cognising a higher plane, you will be able to learn by means of the things of that plane. I can talk to you about it, and, if the right time has come, you will understand me, and it will seem to you that I have revealed that higher plane to you. But it is not so really, for if the right time has not come nothing that I could say would be able to make you understand. Remember too that only your body and your bodily faculties are in bondage to "time;" but, as I said before, man is more than "body." The soul has wings which, when they are sufficiently grown, enable it to enter by faith into the realisation of things not yet within the reach of the body. You speak as if you had no faith.

Y.—Faith! I have heard, indeed, faith much talked about, but none of the talkers could make clear to me exactly what they meant by it. They could say, "You must believe;" they could not explain what believing was, nor how it was to be attained.

S.—It is indeed true that this word to many is as the turning of the handle of the Electrical machine was to you; a mere piece of ritual. They can use the word like a man who has just learned the moves in the game of Chess can move his pieces, but they cannot yet "see the board." Faith is never mere assent to a proposition; it is nothing less than an internal perception that the proposition either must be, or is, true. Are you familiar with the idea of a fourth dimension, and of worlds of differing dimensions generally?

Y.—Yes, I have read "Flatland," and some of Howard Hinton's "New Era of Thought," and other writings on the same subject.

S.—Well then, you will be able to see that a fourth dimensional Being could tell you truths about your life which you would not be able directly to cognise. Bear in mind that your life is not essentially different from his, so that one thing might be true of his life and another of yours. You are both in the same actual world; but you are in it with three dimensional faculties, and he, with four: whereby it

follows that you seem to be in one world and he in another. But the difference is in faculty, not in position. Faculty does not create environment, but it creates consciousness of environment: and, if we may say that your consciousness of environment is—for you—your world, we may then say that faculty creates your environment, your world. Thus two beings with differing faculties seem to themselves to be in two different worlds; but all the difference is in the cognising faculty, not in the realities. Now, as I said, the fourth dimensional Being could tell you truths about your world which you could not cognise directly. But because his world and yours are really the same, and because you are more than your only three-dimensional faculties, you—if you were a wise and thoughtful three-dimensional Being—would feel that the things he told you at once awoke a sense of response in your heart, and made many difficult things more intelligible; and you would probably say, "Well, I never could have seen that of myself (meaning, of your present faculties), but now you put it to me, I can see how well it fits in with much that I have fancied, and explains many things that have often puzzled me." For—as every world is, as to actuality, one and the same—wherever we are, and with what degree of faculty so ever endowed, we ought to be able to deduce some—at all events rough—idea of how things are in general as to principle. We ought to be able to feel in ourselves what is good and what is not as to principle; and if a view is suggested to us which makes God a tyrant, or even a master; represents Him as confronted by a problem, obliged to put up with the presence of an enemy who subverts His purposes, and may even win some of His children from Him, we ought to be able to feel in ourselves that that is unworthy, that is how it ought not to be, therefore that is untrue. And so, equally, when we are told something which opens out our ideas of goodness and love, we ought to be able to feel that that is good, that is how things ought to be, therefore that is true. This might not indeed follow *if there were really different worlds*; but as "the whole fact is here,"

and as every man's "here" is actually one and the same, though apparently different,—you can surely see that this which I have laid before you must be so.

Y.—Yes, I see. But continue, and let me see what it leads to.

S.—Suppose then that some Being told you something which you could not see with your bodily eyes: what he tells you would be a visible fact of his world; but, because his world and yours are (as to actuality) one, it follows that it is just as much a fact of your world, though to you, as you yet are, it is an invisible fact. You may, therefore, either judge by *what you feel about it* as to whether it can be so or not; or (if you are a little more advanced), you may *see in yourself* (not with bodily eyes but with "insight") that it either is so or is not so. Eyes differ in power. Some are quite blind; some "see men as trees walking;" some see clearly. In the first of these cases a new idea presented to you evokes no response at all; in the second, you have a feeling, a persuasion, for or against; in the third you say, "Yes, I see." Now Faith is either this clear feeling, or this clear seeing, of things which, to the bodily sight and the mere intellectual faculties, are invisible. Mark, I do not say clear sight of the thing *as an objective appearance*, but clear sight that the thing must be as is suggested to you: you see how without it the universe seems a chaos; while with it, it becomes an Order. When you can cognise the thing *as an objective appearance* you will then have become a Being of the world, or dimension, of that thing; and faith will have passed into sight. Though, of course, there will still remain worlds beyond the one you have just entered; with regard to the things of which faith will still be your only possible attitude, until you actually enter them.

Y.—But what has all this to do with the discerning of Spirits? What does it lead to?

S.—To something so simple that I fear its very simplicity may prove a difficulty to you. I am seeking to lead you to discern that there are two ways in which you may try to work Magically, that is, make things as you would be *lastingly* satisfied

to have them. One way is an impossible way, and all who try it must fail: it is seeking, by operation on external things, to make them conform to your present opinion. The other way is the divinely ordained way, and all who can follow it must succeed: it is seeking so to manipulate yourself that you become able to see that nothing wants to be done *by you as apart from the Great Orderer*: that, in so far as you are a worker together with Him, He will supply the power requisite: and that the true *Magnum Opus*, and that which will best repay your endeavours, is to seek to transmute the "lead" of your present earthy state as to faculties, knowledge, and self-consciousness in the pure "gold" of your true divine Self, which is "the measure of the stature of the fulness of Christ;" so, of what are now two, making one (At-one-ment); in the attainment of which alone lies peace and rest, the Sabbath of God.

[To be continued.]

G. W. A.



The Brotherhood of the New Life.

I.—THOMAS LAKE HARRIS.

"It is indeed true that many and various things are about to be revealed by God, concerning which none of us has hitherto even dreamed. For it is true that nothing is so occult that it shall not at length be made manifest. Some one will come after me whose great gift does not yet exist, and he will manifest this."—(PARACELSUS: *A Book about Minerals*.)

"There are still many more of these arcana which exhibit transmutations, though they are known to few. And although these may by the Lord God be made manifest to anyone, still the rumour of this art does not on that account at once break forth; for the Almighty gives therewith the understanding how to conceal these and other like arts even to the coming of Elias the Artist, at which time there shall be nothing so occult that it shall not be revealed."—(PARACELSUS: *Tincture of the Philosophers*.)

"Merddin prophesied that a king should come from the Cmry section, out of the oppressed: Druids have declared that the Liberator should be born anew from the Eagles of Snowden."—(DRUIDIC FRAGMENT: quoted by E. V. Revealy in his COMMENTARY ON THE APOCALYPSE, p. 675.)

THE editor has asked me to contribute an exhaustive essay on the writings and work of T. L. Harris. I am unable to acquiesce fully in his request for three reasons.

Firstly, to do full justice to the subject would require more time than I could afford, and more space than he could

spare. Secondly, the most important of his writings are privately printed, and issued only to the members of the Brotherhood: therefore to quote from them with the fulness which such an undertaking would demand, would be an abuse of the discretion entrusted to me. Thirdly, an exposition for the public has been recently outlined by the late Richard McCully, under the title of *The Brotherhood of the New Life*, and was registered last month in *The Guide to Current Literature*.

There are, however, certain points which Mr. McCully has either not touched upon, or has handled from a somewhat difficult standpoint; which also may be discussed without violating any secrecy. These I propose to deal with, as far as is permissible, in the following series of articles. The first is one of peculiar interest in these days of occult research. In 1884, T. L. Harris issued a volume of over 500 pages, entitled *The Wisdom of the Adepts; Esoteric Science in Human History*. As it was permitted later on to present copies of this work to prominent investigators into Occultism, and also to place them in several public libraries, there need be no longer much reticence on this part of the subject.

The Wisdom of the Adepts professes to be for the most part a narration from the ancient Adepts of the long-past Golden and Silver Ages: its purpose may be gathered from the following extract from the preface:—

"Adepts of the esoteric Buddhist cult, within the last few years, have commenced a propaganda for the overthrow of faith in Christ, both in America and Europe. Occult methods are being employed to invade the more interior chambers of the human mind; and to infuse that deadly magical element which instils self-worship, and which aids to extirpate the germ of spiritual regeneration and of bodily redemption. The outward member of the Brotherhood, to whom is entrusted a care for those of the earth who are seeking to become initiates of its truth and partakers in its beatitudes, had given to him to make such presentation as should relegate the pretences of the old magic to their original insignificance and fatuity; this could not be done without, at the same time, removing veils which hitherto have hidden certain aspects of the form and features of the Sacred Mysteries. . . . The work might have been more finished, and in certain sections more ample

and elaborate; but that the writer, whilst employed in its composition, . . . has also been obliged to maintain a constant and energetic watchfulness against the magical operations of a class of Invisibles, associated with the opposing magi, who make use of every power which the black art has at command, for the purpose of overcoming and destroying the servants of the Beneficent Power which they seek to overthrow. This book has been written rather at the sword's point than at the pen's point; now that it is completed, it is seen to have been wrought out under conditions little less than appalling."

As an illustration of the dangers incurred and overcome, "the present writer, pursuing his subjective labors in one of the walks that are known as the subtle way, encountered an oriental adept moving in an opposite direction. The eastern mage endeavoured to arrest the other by the form of an elephantine familiar: this approached in the quadrupedal style, trumpeting with ferocious gestures, casting forth from his trunk a cold fluid by voluminous discharge. That being insufficient to chill the electro-vital body of the western adept, the mage resorted to one of those spells which are designed by their operation to arrest the flow of the white fluid in the nerves. However, the familiar by this time gently lay down at the feet of the man of the west, implying by this attitude that he recognised the presence of a more kindly and dominating intelligence" (par. 830).

On reading such statements, the question naturally arises, what is the evidence that these things are true. Those who have carefully followed the writings and work of T. L. Harris almost from the first, will have no difficulty in deciding this point from their own past experience: but those to whom they are quite new will demand further proof than his bare assertion.

Now if T. L. Harris is really the advanced adept which his words claim, and if he has really lifted the veil of the Sacred Mysteries, some confirmation should be found in the teachings of other schools of Occultism.

History records the existence of such ancient schools in Egypt, Eleusis, Samothrace, Persia, Chaldea, and India. In these six, as much as had been preserved

of the Secret Wisdom of the Ancient Sages was taught to initiates, though doubtless some of the knowledge had been perverted and even lost in the course of centuries. At a later date, Christian Rosenkreutz, who had been initiated in several schools, completed the septenary by founding the Order of the Rosy Cross, the crown and complement of the preceding six, possessing the wisdom of the West as well as the East.

Yet at various epochs there have arisen men who, without any earthly initiation, have attained adeptship by their own endeavours, under the direct guidance and teaching of the Higher Powers. Such an event is necessarily most rare; the difficulties are almost insuperable, the peril enormous: but when once the victory is attained, the knowledge and power are correspondingly vast. Now I speak with authority when I say that T. L. Harris is an initiate of no earthly Order. If, therefore, he has discovered occult secrets which these Orders have most jealously concealed from the world, it follows that his claims to accurate knowledge derived directly from the Higher Powers are valid.

Seven such instances, three referring to the Eastern, and four to the Western Occultism, have come before my notice.

(1.) Over ten years ago, England was visited by a learned Hindoo gentleman, much looked up to as an authority by the Theosophical Society—until he left it—and moreover said to be a *chela* or pupil of one of the Mahatmas. After reading the *Wisdom of the Adepts* he told me that the author had discovered and revealed some of the secrets of Occultism.

(2.) At one of the Theosophical Society's meetings, this same *chela* stated that Shakespeare (he evidently did not accept the Baconian hypothesis) was influenced by two adepts, one of the White, and the other of the Black Magic. Shortly afterwards I received my copy of the *Wisdom of the Adepts*, and in pars. 1026-7 I read, "It was at this time that one of our Brethren, whose office it was to watch throughout the world for any phenomenal birth in the human species, reported the boy to us. . . . During boyhood, an adept of the

unholy magic sought him out, and instilled into him from a distance."

(3.) The Eastern adepts have always observed a strange reticence about the moon. In par. 581, the Adept of the Silver Age says, "On the remoter hemisphere of that orb is a very interesting people; they have outlived a long and very gradual drying up of its waters and thinning out of its atmospheres. The same great process that is leading our earth on to the verge of a cataclysm, entering . . . into the soul of that globe, is opening for it, by renewal of its physical youthfulness, a rich and splendid future. I will read from a very ancient book, translating as I go: 'In the days of the astral science of the Silver people, it was affirmed concerning the principal nightly light-giver, that she was an old woman who had seen trouble; that she had broken loose from an ancient orb, her governess, who had gone to pieces in a great strain. They said that after this she had made herself a waiting-maid, attendant upon the lady of this earthly house; that she had lost one side of her form; that she had but one leg and one arm; and that by a huge effort she had thrown her face and bosom on one side, by which she held herself, from face to belly, turned away from the gaze of earthly man.'" I asked the late Madame Blavatsky whether the statement contained in this figurative language that the moon had "turned over" (*i.e.*, assumed a rotation which kept her inhabited hemisphere always away from the earth) was in accordance with the Eastern doctrine. She replied that it was perfectly true, and that it had occurred millions of years ago.

(4.) In pars. 1165-73 is given a narration of the commencement of the revolt against the perverted magicians of the Copper Age. We read:—"So the cobri sent out sounds of bells, to make known to the high Obo that we were in vash, in disobedience; and then commenced to march around our house, blowing his horn, and the twelve cobrioles after him sounding their trumpets, so that the walls of our house might be made to fall outwardly, and the stretchers be able to come in and take us. At this we began to

make a march in the house, against that march of theirs; also we said, we will put a wind against their wind of sound; and we began to cry, all as one, to the God of the strict law, that he would put a force-motion into our wind of motion. We kept on the march till one of our number commenced to turn with a force-motion in him; so we all began to turn. Then we opened the door, going forth, and turned upon the cobri and the cobrioles, till we broke their motion, and took the horn and trumpets from them."

This narrative will doubtless seem to some the veriest balderdash, even to those who most religiously believe in the Biblical account of the fall of Jericho. But the initiates of the Rosy Cross know the occult power of such circumambulations, when performed under proper conditions; and private communication, dated as far back as 1883, have convinced me that T. L. Harris understood them also.

(5.) In par. 231, the Adept of the Silver Age states: "It having been discovered that the cold stream of the black magnetism flowed in during the night, and that this was most poisonous during the dark hours, and also most malignant, the Night-Watch was instituted, and fires were kept burning with perfumes from hour to hour. We arranged the colours of the pure light against the colours that were generated in the black element; the colours of vril against its enemy."

The occult power of colours, arranged in various scales, is a great *arcantum* of the Rosicrucian Brotherhood.

(6.) In par. 15, T. L. Harris writes: "Advancing inwardly we find a fifth form, the first of the spiritual series; this is the spiritual self-ego, or proprium-image; the body of human self-will, self-intelligence, self-desire, self-delight, self-life. This is found occupying one of two attitudes; it may be externalised as formed through and about the ensuing sixth body or principle; or it may be in a sense held down and subject in rigid control." In pars. 51-2, the Adept of the Golden Age more fully explains this fifth principle: "This was a structure and entity of inverted possibilities; the man-image, the seat of human

self-will, self-delight, self-intelligence; this is that which you also name as the spiritual ego. Now what was the use or end that was served by this member of the human constitution? I will explain. It served as our ground of resistance; by means of opposition to which we energised against a something that may be named as the un-good, that was seeking to appropriate to its use and service the all of our being. It was a constant reminder to us, by means of its felt presence, that we were not good in ourselves, *per se*. It was a something, made to serve us for our life-lift and final fixation in the heavens; for as we pressed down upon it, willing continually to have no self-life, no self-will, no self-intelligence, no self-delight, its pressure to overcome us—which in turn we continually overcame—called out the higher forces of virtue that were instilled from above into our spiritual personality. The presence and resistant pressure of this principle kept us in the constant labour of our inward life, and it was by means of that labour that the true and good character was established, and the promise of our virtuous constitution actualized, potentialized, and realized." And again in par. 222: the Adept of the Silver Age declares, "The spirit of self-desire was recognised by us as a servant; a form of the force both of the natural life and the deeper self-life. It was recognised, I may say, as a coiling volitional battery in the system of our structures of life; which, so long as we held it in the due order of its subjection, was a living servant of servants: recognised again as a psychic and material brutality of will in our forms; to be again subject, through our unselfish volition, to the will of God. It was recognised also as a distillant of forces for us, in the secret laboratories of our physical life." In pars. 403-6 some of the results of this operation of the Magic of Light are described.

Rosicrucians will recognise in this description a similarity with the teaching of their Order concerning the Evil Persona; though neither they nor the Silver Adepts reveal the *modus operandi*, seeing that it is a dangerous secret.

(7.) In pars. 684-8 is given a sketch of the occult powers which effected the liberation of the Hebrews from Egyptian slavery, the externals of which are recorded in the book of Exodus. In par. 687 the Silver Adept says: "All of these events were in the law of our science: we combated through Moses, by the power of the art that had been formed in us during the exigencies of the warfare that was waged against our nation in the Silver Age by the adept chieftains of the land of Ob; when they crossed the seas and sailed their air-ships over to destroy the holy people. It was a war of adepts: we overcame the occult magic involved in their formulas of their hawk-god, their fox-god, their bull-god, their crocodile-god: yea, and we fought them honourably, still regarding and cherishing the men against whose forces we drew the secret sword, and against the strength of whose right arm we put forth the budded rod."

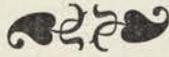
This statement definitely implies that the magic of the ancient Egyptians was not in itself evil, though in this case mistakenly perverted from its lawful use. Now these very formulas of the "hawk-god," etc., are contained in the Rosicrucian secret knowledges, and are known on this day to the initiates of that Order. It is also surely something more than a coincidence that the term "formula" here used, is the technical term used by the Rosicrucians to express the laws and processes of occult working.

Thus, in seven instances, T. L. Harris has discovered and revealed knowledge hitherto kept secret by the two great existing occult schools of the West and the East, the Rosicrucians and the Theosophists. But this could only have been achieved by one who had attained that height of adeptship where all knowledge is attainable. This, therefore, is *prima facie* evidence that he does in truth possess the knowledge and power which he claims; that he is indeed an "Adept of the Logos" (par. 4); and in the truest sense of the word a "Theosophist," seeing that he possesses *Theosophia*, or the *Wisdom of God*; and lastly, that having been proved accurate on these points, he will probably

be found accurate in other matters also. Whether, after the impending world-cataclysm referred to, he will complete the octave by establishing a new School of Occultism in which, under the changed conditions of mankind, the knowledge of the Golden and Silver Adepts will be freely communicated, remains to be seen.

I therefore urge all to seriously and reverently study the teachings of this illuminated seer; equally disregarding the falsehoods of the traitor, who, like his prototype of old, has now "gone to his own place;" and the ribaldry of those who are beginning to discover that through the Wisdom of the Adepts "their craft is in danger."

RESPIRO.



Chapters in Exposition of the New Gospel of Interpretation.

III.

THE FALL--(Continued).

BUT the time came when it was otherwise and it could be said, "For this reason was Christ manifested, that He might destroy the works of the devil."

Nemo repente fuit turpissimus. The process of the fall covered a period of many generations. For the decline was necessarily gradual whereby the spiritual consciousness of the race, as represented by the Church, subsided from the high level implied by the Garden in Eden, to that of the gross idolatry which succeeded. How gross that idolatry was, and how complete the obscurity which followed the period of illumination, needs but a brief exposé to exhibit. The pure and simple doctrine of the Church Unfallen has already been recited. According to the presentation of the Church fallen—the presentation which still holds the field—instead of love and goodness, God is will only and caprice, absolutely selfish, and an inveterate lover of bloodshed; and man is, both by derivation and by nature, altogether reprobate and vile, and is doomed, even prior to his existence, to everlasting torment, from which no repentance or amendment can save him,

but only a sacrifice of blood, and this not his own but another's, and that innocent blood. For thus only can the being he now recognises as God be propitiated towards him: and even this expedient is available for but a small fraction of his race. The rest must suffer everlastingly. Instead, moreover, of rendering to God a reasonable service, as by the cultivation of a pure and loving spirit in himself, and a life in accordance therewith, man is compelled by his priests to the observance of a multitude of ordinances, ceremonial merely and formal, and to an acquiescence, mechanical merely and unintelligent, in dogmas which, as presented, transcend and even contradict reason, neither ordinance nor dogma making appeal to his understanding or bearing any relation to his felt spiritual needs. But, on the contrary, his understanding is rigorously suppressed in favour of authority as the criterion of truth and arbiter of conduct, even his own clear intuitions of right and wrong, true and false, being set aside as delusive, so that in place of a religion of love, and a truth which makes free, he has a religion of terror, and is in the most grievous bondage. And in pursuance of this religion, he has been led to regard it as his duty to gratify yet further the blood-thirsty propensities of the being set before him as God, by devastating the earth with cruel wars and persecutions in behalf of his faith.

Such are the two presentations of religion which are designated by St. Paul by the names, respectively, of "Christ" and "Belial," but of which, nevertheless, Christendom has been compelled by its priests to accept the latter, and to call it "Christ," even while rejecting Christ and His doctrine of Regeneration, for that of His crucifiers and their doctrine of Substitution, as formulated by Caiaphas and represented by Barabbas, whose vocation of robber implies that by such doctrine man is robbed of the divine potentialities which it was the express object of Jesus to demonstrate, and the affirmation of which is contained in His utterance, "My God and your God, My Father and your Father." Thus continuing, reinforcing and aggravating the Fall, Christendom has identified itself with the Jerusalem which kills the prophets, and made itself accessory after the fact to the

crime of Calvary; to the full justification of the allegation that if Christianity has failed, as it assuredly has failed, to regenerate the world, it is not because Christianity was false, but because it has been falsified. And even while professing to found its religion on the Bible, Christendom accepts its religion from the order which the Bible, from beginning to end, repudiates and denounces, that of the priests, and rejects that of the order which from beginning to end the Bible exalts, and of which the Christ is the head, that of the prophets.

The Bible is no less explicit concerning the nature of the influence from which the phenomenon thus presented derived its impulsion. It is well expressed in our tongue by the term "glamour." In the Bible it is generally called Sorcery. It is not to the representatives of the orthodoxy of any one age that Jesus applies the expression, "Ye are of your father, the devil." For He therein describes occultly the source and nature of the influence to which the Fall was originally due, and by which it would be maintained ever since until "the time of the end." And among the corresponding expressions in which Scripture refers to the same thing—expressions which have baffled the commentators—are those of "prince of the powers of the air;" "principalities and powers;" "rulers of the darkness of this world;" "spiritual wickedness in high places;" "synagogue of Satan;" "that old serpent which deceiveth the whole earth;" "that great city, Babylon, by whose sorceries were all nations deceived;" "the beast coming up out of the earth, doing great wonders, and deceiving them that dwell on the earth by the miracles which he had power to do in the sight of the beast which had risen out of the sea," which latter beast after receiving a "deadly wound"—the damage inflicted by Jesus on the sacerdotal system—recovered to work such horrors in the earth that the seer, beholding them in anticipation, "wept because no man was found worthy to open and read the book" which exposed in advance the whole mystery, and the understanding of which would have saved the world the awful history which has been that of Christendom under sacerdotal domination, by opening men's eyes to its true source and character.

It is to the diabolical derivation of this system that Jesus refers when addressing the whole order of those who sought to kill him, and who subsequently did kill him, and who ever systematically "crucify the Lord," or divinity in man, He further calls them a "generation of vipers"—meaning the brood of the serpent of Eden—and ascribes their paternity to the devil, adding, in identification of the priest with the principle denoted by Cain, that "he is a liar and murderer from the beginning." And it is the same with the expressions, "that wicked one," "the man of sin," the "mystery of iniquity," and "son of perdition," "who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he as God sitteth in the temple of God, making himself to appear as God; who letteth, and will let, until he be taken out of the way;" and "whom the Lord shall consume with the spirit of His mouth, and shall destroy by the brightness of His coming." These are expressions which, taken in connection with the declaration that such coming shall be "in the clouds of heaven, with power and great glory," and the further prophecy of the "angel flying in mid-heaven, having an eternal gospel to proclaim unto them that dwell on the earth," the burden of which, "Worship God only," imports that hitherto men have worshipped everything but God—these are expressions which plainly imply the advent of a new Gospel of Interpretation, which shall be so potent in logic, and so luminous in exposition, as shall win full conviction from the minds of men to the complete discomfiture of the systems hitherto in possession. For by the "clouds of heaven" is meant the kingdom within man of his restored understanding of things spiritual, which shall follow the restoration of the "woman" Intuition.

"The Bible," it has already been remarked, "is the most occult and mystical of books, but it has been expounded by persons without occult knowledge or mystical insight." And so persistent are its official expounders in ignoring this fact and in insisting on their own shallow apprehensions of it, that we find even in these days of the restoration of such faculty and knowledge, books issuing from the press insisting that the event called the Second Advent of Christ, and described as

purely spiritual, was fulfilled by the return of the personal Jesus, within the lifetime of the generation which slew him. No single result having been attained which His coming was to effect, least of all the "revelation and destruction of that wicked one," the instigating evil spirit of the fall, and author of the world's sacrificial system represented by the corrupt priesthoods, whose doom was to be accomplished by his "binding for a thousand years." For that same influence has been rampant, undiscovered, ever since, until now.

The opening of the celestial is the condition of the knowledge of the astral. For only when men have penetrated to the upper do they recognise the nether. The sea is not salt to the fishes who have never known fresh water. Contrasts are indispensable to comparison. By the term astral is denoted that fluidic and magnetic sphere of the kosmos which, situated between the material and the spiritual, is negative, reflective and receptive only, in itself neither good nor evil, but neutral, and deriving its colour from the elements which find admission to it. According as these come from above or from below, from the celestial or from the infernal, so is the astral. And it subsists alike in the microcosm and in the macrocosm. It really is of the nature of the interstellar ether, whence its name. But in man its place corresponds to that of the atmosphere of the planet, the spirit corresponding to the sun, the soul to the circumambient ether, and the physical body to the material planet. Only when this astral atmosphere in man is pure from exhalations rising from below, can the rays from his spiritual sun, transmitted by his soul, reach him in their purity and fulness, enabling him to behold the divine idea undimmed and undistorted. But when this medium is thick and turbid, and instead of catching the image direct from above, the man receives it reflected from below, he beholds it, according to all optical law physical and spiritual, inverted, and takes it for the opposite of that which it really is. Such precisely was the meaning of Jesus when, addressing in the corrupt priesthood of His own time that of all time, He said, "Ye are of your father, the devil; and the lusts of your father ye will do . . . he is a liar, and the father of a lie;" He referred to this property of the astral of inverting the

image from the celestial, and said really, "The doctrines you have received are indeed from above and of the divine; but your interpretation and application of them are from below and of the infernal."

Although both of the regions thus designated are within the man, the full force of the expression becomes apparent only when it is understood that that which is within the man has its correspondence in that which is without him, be it infernal or divine. Man subsists under two modes, incarnate and discarnate; and the terms celestial and infernal imply the extreme antithetical opposites not only of his own incarnate personality, but those also of the kosmos at large, in respect of its discarnate personalities. To both of these man, while incarnate, is accessible, and according to the tendencies he voluntarily encourages, comes under the influence of either. Seeking upwards to the divine, he is the focus of influences coming from above, as subsisting in souls passed upwards and, united with their divine spirit, become vehicles of God, whose bliss it is to minister to the elevation and illumination of souls still in the body and whose warfare with matter is as yet unaccomplished. For the Hermetic doctrine of the communion of souls, as now it is made possible positively to aver on the strength of manifold actual experience, and therein of the existence and accessibility of the Church invisible and celestial, is a fact as irrefragable as it is stupendous. And there is no greater mistake than to think of those who have passed on from the terrestrial, through the astral, to the celestial, as no longer caring for the planet which was once their cradle, their nursery, their schoolroom, their playground, their house of correction, their chamber of ordeal and their cave of initiation, and despising it as low and petty and mean. No, for them the fig-tree of the inward understanding, whose leaf from the beginning covered the shame of incarnation, has interpreted the riddle of existence, and they know even as they are known. And, knowing, they cherish their memories of earth, calling her by the sweet name of Mother, and find their greatest joy in striving to perfect those others who are still upon it as they themselves are perfect, to the end that no longer shall the establishment of God's kingdom on earth

as it is in heaven be, as hitherto, a meaningless sound in its children's ears, but a realised fact. And as never in human history was the cry of Earth for such help and deliverance so universal and so poignant as it now is, so never was the response so full and potent. Man's extremity is ever the divine opportunity, but so long as he imagines himself whole, he will have no physician. The command always is, "Seek, and ye shall find;" "Ask, and ye shall receive;" "Knock, and it shall be opened." To think inwardly, pray intensely, and imagine centrally, is to converse with God.

Thus much for the spheres supernal which are ever seeking in love to raise man spiritually to their own high level. Contrarywise the spheres infernal are ever seeking, but not in love, to drag man down spiritually to their own low level. For the aim of the latter is self, and the watchword hate. These are the spheres to cultivate relations with which is Sorcery. Cut off by their own inveterate wickedness from the celestial and divine life, and knowing themselves doomed to extinction, the lost souls, but strong wills of the infernal seek to sustain themselves by the fumes or "spirits" of blood freshly shed on earth. It is their favourite, because their most vitalising *pabulum*, on which they can the longest defer the extinction sooner or later inevitable. Hence their endeavour to promote on earth the state of things most conducive to bloodshed. And knowing that as is man's conception of God, so will be his conception of himself and his conduct of life, their most potent device consists in impressing him with the belief in a deity who is force only and will, and by no means substance and love; like themselves a lover of blood, and to be propitiated by bloody sacrifices, the real object of which is their own sustentation, an end which they pursue heedless of the cost to others. Such are the genesis and motive of that most potent of all infernal devices for depraving man's conception of God, the doctrine of salvation by substitutory sacrifice, theologically called "vicarious atonement." A perversion, as is every error, of a truth in itself inexpugnable, it is the root of that priest-constructed sacrificial system which has found expression successively in bloody sacrifices, animal and human, flesh-eating,

murderous persecution for conscience sake, religious and other aggressive wars, and the torture chambers of the Inquisition and of the physiological laboratory. To name the last of which is to name the lowest depth to which the Fall has carried or can carry man. For in representing the absolute extinction of the spiritual consciousness, and the suppression of both those indispensable constituents of humanity, its head and its heart, its manhood and its womanhood, it represents the entire abandonment of the human for the infernal. To the deliberate wholesale organisation of torture for ends purely selfish, there is no beyond, no lower deep to be fathomed. The bottomless pit has found its bottom. And while Christendom is thick studded from end to end with torture-houses on this behalf, wherein unceasingly myriads upon myriads of creatures highly organised, keenly sensitive, harmless, defenceless, healthy and otherwise happy, are subjected to torments the most excruciating and protracted which the human mind can conceive and scientific skill inflict,—not one of all the churches called Christian has, as a Church, raised a voice of condemnation or protest. But, with a handful of exceptions, their members stand by and look on ready and eager to accept for themselves any gains which may be procured at such unspeakable cost in suffering to others and degradation to the agents. And so inveterate and ardent is the prevailing attachment to the idea of a blood-loving Deity, that the demand for the sermons of the preacher, who by his insistence on the doctrine of vicarious atonement in its grossest sense, did more to deprave man's conception of God than well-nigh all the other false preachers together of his generation,—far exceeds the demand for any other class of literature.

Meanwhile, so far from the hells being allowed to become extinct through the process of gradual devitalisation, emaciation and disintegration, on the part of their inmates, which really constitutes "hell-fire," they are continually being reinforced from the ranks especially of the torturers for science sake, who, becoming devils in hell, seek in their turn to prolong their existence by inciting their fellow-devils on earth to multiply slaughter and torture in their interests. And it was with a view to the arrest of this influx

into the hells, no less than of this systematic demonisation of the earth, that a late surgeon, one of the most eminent of his order, who in his life-time had denounced the practice, was shown the consequences on the other side and permitted to return shortly after his death, to the recipients of the New Gospel of Interpretation, and bear testimony thereto. "For God's sake," he exclaimed, "put down vivisection. It is filling our side with fiends. If you do not put down vivisection, there will be no heaven for you to come to. Heaven will be blotted out, and all will be one vast hell. It is the last attempt of the powers of evil to abolish God." To the question why he concerned himself about the subject now, he replied, "In my lifetime I did not do all that I ought to have done in this behalf, and it helps me to rise to help in it now." In further conversation he added, "Hell and devils are realities, but the world mistakes their origin. They are not God-made, they are man-made. They are the conditions which men make for themselves hereafter by the evil tendencies they encourage here." Said another, a luminous soul speaking from its own high spheres, in response to an appeal on the same subject, "Be content for the present to know that here is no better education for the soul than fighting against vivisection."

This "revelation of that wicked one who letteth and will let until he be taken away," is the specific token declared by St. Paul to be that of the Second Advent of Christ. For it implies that restoration in plenitude of the understanding of divine things which is denoted by the "coming in the clouds of heaven, with power and great glory," to be seen of every eye that is spiritually opened. And this coming, to be effectual must be universal, and not to a few only. Like lightning coming out of the East—always the place of spiritual sunrise—and illuminating the West, so shall be the world's awakening to that recognition of the Divine in Humanity, which shall be the Second Coming of Christ. Nevertheless, as there is no compulsory salvation, they only who will to be saved will be saved. And inasmuch as salvation is through the understanding,—for Hermes is the redeemer—men must qualify themselves for understanding by following the rule of life

and thought which is alone compatible with understanding. That rule is the secret and method of Christ,—inward purification: the first and indispensable condition of which is outward purification. Only they who do the divine will, by leading the divine life, can know of the divine doctrine. Until they know, they cannot believe, for that is not faith but credulity which is without understanding. Hence the saying, "He that believeth not, shall be lost." Understanding, and therein knowledge, is the condition of salvation. Only he who aspires rises, and this is impossible so long as man persists in modes of life and thought which, by strengthening the bonds between him and the astrals, render him liable to, and helpless against, the incursions of the infernals.

As the man's fall comes through the corruption and deposition of the "woman" Intuition, she who as his soul, when pure and virgin as to matter, is the Mother of God in him, so the Redemption comes by her purification and her restoration to her proper equal throne beside the "man" Intellect. With her reinstatement in the kingdom of mind, she resumes her queenship on all the planes of the manifestation of humanity, and everywhere are the principles masculine and feminine of existence indissolubly wedded and welded, so that no more shall the man be without her, or she without him, but as will and love, head and heart, mind and moral conscience, intellect and intuition, they shall be not twain but one creature, to the utter annulment of the divorce hitherto, since the Fall, subsisting between them. So will God's two witnesses in man at length rise from the dead in the streets of that great city, the world's materialistic system in church, state and society, wherein the Lord, the divinity in man, is systematically crucified and slain, and shall stand up on their feet and ascend into the heaven of their proper supremacy. And man, recovering his mental balance, shall be sound, whole, and sane, no pitiable Agnostic, but an organon of knowledge and understanding, competent for the comprehension of all truth and the solution of all problems, physical, intellectual, moral and spiritual, becoming in condition that which he is by constitution, to the reversal of the Fall and his Regeneration in his proper divine image.

To say that the object of the First Coming, or Gospel of Manifestation, required for its completion the Second Coming, or Gospel of Interpretation, is not to say that the Christ of the second coming will escape crucifixion at the hands of the corrupt sacerdocies any more than did the Christ of the first coming. And signs are not wanting to show that already the dragon of matter, with his angels, the representatives of the doomed orthodoxies, knowing that he has but a short time, is coming down having great wrath, and preparing to cast out of his mouth a flood of denunciation after the "woman" Intuition, to carry her away. But it is not less manifest on the other hand, that "that great prince who standeth for the children of God's people"—Michael, the principle of equity and balance between the man and the woman of the spiritual humanity—whose zodiacal sign for the occasion is *Libra*, the Balance, which interposes between *Virgo* and *Scorpio*—and his angels, will fight against them and have the victory, so that the dragon and his forces shall not prevail, neither will their place be found any more on earth, and God will carry the woman to His throne, and she shall tread on the necks of them.

Because Intuition only can redeem, since it is by her that the understanding comes on which, when alone the church is founded, the gates of hell shall not prevail against her. And therefore it is that the high Gods have given through a woman the interpretation which alone can save the world, to the fulfilment of the abounding prophecies to that effect in Scripture from the beginning.

Of these two instances must suffice, one from each of the Testaments. That from the Old Testament is the prophecy of the book of Esther, which, as now it is possible to interpret it, is one of the most mystic books in the Bible. It is a prophecy written in the form of an actual history, and its theme is the deliverance of the Church from Materialism through the restoration of the Intuition.

The great King Assuerus, who had all the world under his dominion, and possessed the wealth of all the nations; is the genius of the age.

Queen Vashti, who for her disobedience to the king was deposed from her royal seat, is the orthodox Catholic Church.

The Jews, scattered among the nations under the dominion of the king, are the true Israel of God.

Mardochoi the Jew represents the spirit of intuitive reason and understanding.

His enemy Aman, is the spirit of materialism, taken into the favour and protection of the genius of the age, and exalted to the highest place in the world's councils after the deposition of the orthodox religion.

Now Aman has a wife and ten sons.

Esther—who, under the care and tuition of Mardochoi, is brought up pure and virgin—is that spirit of love and sympathetic interpretation which shall redeem the world.

I have told you that it shall be redeemed by a "woman."

Now the several philosophical systems by which the councillors of the age propose to replace the dethroned Church, are one by one submitted to the judgment of the age; and Esther, coming last, shall find favour.

Six years shall she be anointed with oil of myrrh, that is, with study and training severe and bitter, that she may be proficient in intellectual knowledge, as must all systems which seek the favour of the age.

And six years with sweet perfumes, that is, with the gracious loveliness of the imagery and poetry of the faiths of the past, that religion may not be lacking in sweetness and beauty.

But she shall not seek to put on any of those adornments of dogma, or of mere sense, which, by trick of priestcraft, former systems have used to gain power or favour with the world and the age, and for which they have been found wanting.

Now there come out of the darkness and the storm which shall arise upon the earth, two dragons.

And they fight and tear each other, until there arises a star, a fountain of light, a queen, who is Esther.

I have given you the key. Unlock the meaning of all that is written.

I do not tell you if in the history of the past these voices had part in the world of men.

If they had, guess now who were Mardochoi and Esther.

But I tell you that which shall be in the days about to come.*

The instance from the New Testament comprises several utterances of Jesus all pointing to one and the same event, and representing the fulfilment of the prophecy of Daniel, repeated and reinforced by Jesus, wherein is predicted, as to take place at this very time, a new revelation, which shall accomplish the downfall of the materialistic

* The name Esther—which is one with Easter—denotes a star, or fountain of light, a dawn or rising. The feast of Purim, instituted in token of the deliverance wrought through Esther, coincides in date with Easter. In the Protestant Bible the later portion of the Book of Esther is placed in the Apocrypha. The spelling followed is that of the Douay version. The two dragons are materialism and superstition. It is but anticipating the biographical history of the New Gospel of Interpretation, to state here the date of the reception of this revelation, which was repeated from dictation heard interiorly, was Easter Sunday, 1880. And that all the personal details relating to the period both before and after that date, corresponded exactly with those prophesied.

system hitherto dominant in religion and science and life generally, and the restoration of the inward understanding as denoted by the budding of the Fig-tree. The force of the term "adulterous" as applied to the "generation" hitherto in possession ever since the Fall, is due to the illicit nature of the intercourse between the soul and matter. The "abomination of desolation standing in the holy place," the recovery of the power to discern which was to be the sign of the end—"when ye shall see"—implies the exaltation of matter to the place of spirit, with the result of abolishing God out of the universe and the soul out of man, and thus depriving existence of its light and life, to the making of it empty, desolate and barren—a very abomination of desolation. The following is the mystic sense of the words uttered by Jesus when recalling and reinforcing the prediction of Daniel. It should be remembered that the "angels" of both Daniel and John the Divine were charged with the mission of returning and prophesying at the approach of the time of the end, when the seals should be broken and the books opened. This does not necessarily mean that the men themselves should be reincarnated; though the terms in which Jesus spoke of John may be taken as implying that he should "not taste of death," in the sense of having accomplished all his incarnations and finally quitted the earth life, until the kingdom of God shall come with power. The whole spirit of the New Gospel of Interpretation is one with that of Daniel and John; and, as a matter of fact, the inspiring angel of the first twelve verses of the following utterance was Daniel's illuminating spirit, Gabriel.

"When, therefore, ye shall see matter exalted to the holy place of God and the soul, and made the all and in all of existence;

"Then let the spiritual Israel betake themselves to the hills where alone salvation is to be found, even the heights and fastnesses of the divine life.

"And let him who has overcome the body, beware lest he return to the love of the flesh, or seek the things of the world.

"Neither let him who is freed from the body, become again re-incarnate.

"And woe to the soul whose travail is yet unaccomplished, and which has not yet become weaned from the body.

"And beseech God that these things find you not at a season either of spiritual depression and feebleness, or of spiritual repose and unwatchfulness.

"For the tribulation shall be without parallel;
"And such that except those days shall be few in number, escape from the body would be impossible.

"But for the elect's sake they shall be few.

"And if any shall then declare that here, or there, the Christ has appeared as a person, believe it not. For there shall arise delusive apparitions and manifestations, together with great signs and marvels, such as might well deceive even the elect. Remember, I have told you beforehand. Wherefore, if they shall say unto you, Behold he is in the desert, whether of the East or of the West,—join him not. Or, Behold he is in darkened rooms and secret assemblies,—pay no regard.

"For, like lightning coming out of the East and illuminating the West, so shall be the world's spiritual awakening to the recognition of the Divine in Humanity.

"But wheresoever the dead carcase of error remains, around it, like vultures, will gather both deceivers and deceived.

"And upon them, the profane, there shall be darkness; the Spirit shall be quenched and the soul extinct; and there shall be no more any light in heaven, or in heavenly science any truth and meaning. And the power of Heaven upon men shall be shaken.

"Then shall appear the new sign, the Man in Heaven, upon the rainclouds of the last chiasm and mystery, with great power and glory.

"And the missionaries shall gather the elect with a great voice, from the four winds and from the farthest bounds of heaven.

"Behold the FIG-TREE, and learn her parable. When the branch thereof shall become tender, and her buds appear, know that the day of God is upon you."

Wherefore, then, saith the Lord that the budding of the fig-tree shall foretell the end?

Because the fig-tree is the symbol of the divine woman, as the vine of the divine man.

The fig is the similitude of the matrix, containing inward buds, bearing blossoms on its placenta, and bringing forth fruit in darkness. It is the cup of life, and its flesh is the seed-ground of new births.

The stems of the fig-tree run with milk: her leaves are as human hands, like the leaves of her brother the vine.

And when the fig-tree shall bear figs, then shall be the second advent, the new sign of the man bearing water, and the manifestation of the virgin-mother crowned.

For when the Lord would enter the holy city, to celebrate his Last Supper with his disciples, he sent before him the fisherman Peter to meet the man of the coming sign.

"There shall meet you a man bearing a pitcher of water."

Because, as the Lord was first manifest at a wine-feast in the morning, so must he consummate his work at a wine-feast in the evening.*

It is his Pass-Over; for thereafter the sun must pass into a new sign.

After the Fish, the Water-Carrier; but the Lamb

* Wine is the symbol for the spirit, as water for the soul.

of God* remains always in the place of victory, being slain from the foundation of the world.

For his place is the place of the sun's triumph.

After the vine the fig; for Adam is first formed, then Eve.

And because our Lady is not yet manifest, our Lord is crucified.

Therefore came he vainly seeking fruit upon the fig-tree, "for the time of figs was not yet."

And from that day forth, because of the curse of Eve, no man has eaten fruit of the fig tree.

For the inward understanding has withered away, there is no discernment any more in men. They have crucified the Lord because of their ignorance, not knowing what they did.

Wherefore, indeed, said our Lord to our Lady:—"Woman, what is between me and thee? For even my hour is not yet come."

Because until the hour of the man is accomplished and fulfilled, the hour of the woman must be deferred.

Jesus is the vine; Mary is the fig-tree. And the vintage must be completed and the wine trodden out, or ever the harvest of the figs be gathered.

But when the hour of our Lord is achieved, hanging on his Cross, he gives our Lady to the faithful.

The chalice is drained, the lees are wrong out: then says he to his elect:—"Behold thy Mother!"

But so long as the grapes remain unplucked, the vine has nought to do with the fig-tree, nor Jesus with Mary.

He is first revealed, for he is the Word; afterwards shall come the hour of its interpretation.

And in that day every man shall sit under the vine and the fig-tree; the dayspring shall arise in the orient, and the fig-tree shall bear her fruit.†

For, from the beginning, the fig-leaf covered the shame of incarnation, because the riddle of existence can be expounded only by him who has the woman's secret. It is the riddle of the Sphinx.

Look for that tree which alone of all trees bears a fruit blossoming interiorly, in concealment, and thou shalt discover the fig.

Look for the sufficient meaning of the manifest universe and of the written Word, and thou shalt find only their mystical sense.

Cover the nakedness of matter and of nature with the fig-leaf; and thou hast hidden all their shame.

For the fig is the interpreter.

So when the hour of interpretation comes, and the fig-tree puts forth her buds, know that the time of the end and the dawning of the new day are at hand—"even at the doors."

"Even at the doors." As it was with the flood of Intuition when, after a period of dense obscurity such as that which has hitherto prevailed in our time, the Ark of Humanity was once again upborne upon the waters of the soul, to the summit of spiritual

attainment, Ararat, a term suggestively identical with the Hindoo *Arahat*, the adept in spiritual science. Well, this flood is even now at our doors, and invading our dwellings, bidding fair shortly to overwhelm all that is base and evil and mean, to the complete renovation of society. But only they who as shepherds keep watch over the flocks of their own pure intuitions on the mountains of their own regenerate nature, have discerned it and recognised its import. And for them once more the Christ is being manifested anew. Meanwhile, as in the days of Noah, the rest eat and drink, and marry and give in marriage; and even the Churches called of Christ continue to heap on yet more and more materiality in the shape of an enhanced ritual and a reinforced sacerdotalism, to the aggravation of their existing limitations, never dreaming of supplying that for which the souls of men yearn, the Interpretation which alone can save the world.

EDWARD MAITLAND.

+ +

"Phantasms" is the title under which the Roxburghe Press, 3 Victoria Street, Westminster, and 32 Charing Cross, S.W., announce a volume of original stories, illustrating posthumous personality and character, by Wirt Gerrare, author of "Rufus's Legacy, a Theosophical Romance." The frontispiece is a portrait of a phantom drawn from memory by a well-known book illustrator to whom it repeatedly appeared.

"Whosoever, therefore, is desirous to study this faculty, if he be not skilled in Natural Philosophy, wherein are discovered the qualities of things and in which are found the occult properties of every being, and if he be not skilled in Mathematics and in the aspect and figures of the stars upon which depend the sublime virtues and properties of everything, and if he be not learned in Theology, wherein are manifested those immaterial substances which dispense and minister all things, he cannot be possibly able to understand the rationality of magic. For there is no work that is done by mere magic, nor any work that is merely magical, that doth not comprehend these three faculties."

CORNELIUS AGRIPPA.

Three books of Occult Philosophy

* The pure spirit everlastingly shed by Deity for the world's creation, sustenance, and redemption.

† Zech. iii. 10; Mic. iv. 4; Cant. ii. 13.



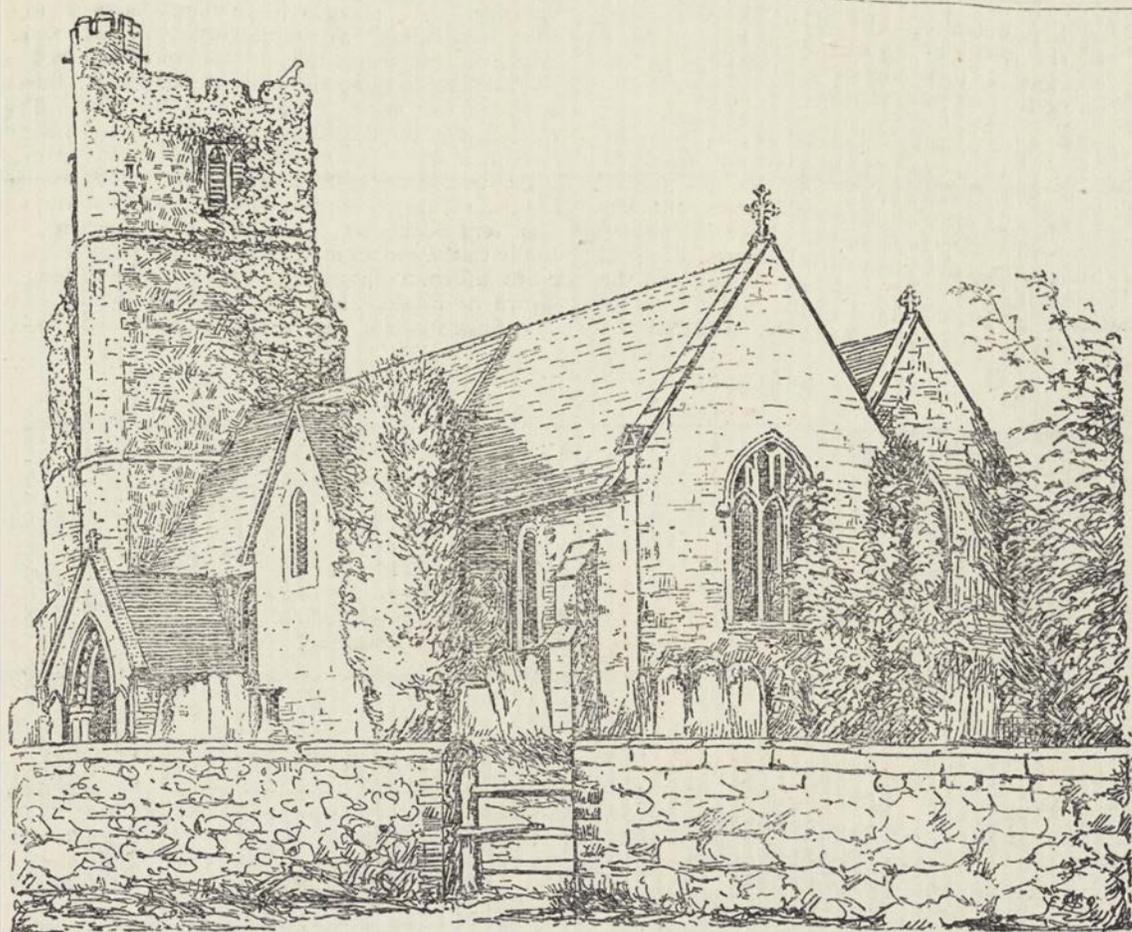
Haunts of the English Mystics.

NO I.—ROBERT FLUDD.

THE late Mr. Hargrave Jennings, an "esoteric littérateur," once made a pious pilgrimage to the quiet village of Bersted in Kent, where beneath the nave of the church the dust of Robert Fludd has rested for a period approaching three centuries. Poor Mr. Jennings, of whom one would like to speak tenderly, remembering the hackneyed adage, *de mortuis nil nisi bonum*, in several editions of his curious theosophical *mélange*, entitled *The Rosicrucians: their Rites and Mysteries*, posed as a serious exponent of the philosophy of Robert Fludd, but there is nothing to lead one to suppose that he had done more than dip into his writings in the dilettante manner of a littérateur, more especially when he is dubbed esoteric. He certainly never attempted a comprehensive exposition of his philosophy, and it is doubtful whether his inquiry extended much beyond the English version of Fludd's *Mosaicall Philosophy*. One thing at least is certain: the list which he gives of his writings in the last edition of his book is simply a transcript, quite unacknowledged by the way, from Fuller's *Worthies*, and, though he does not seem aware of the fact, is really unreasonably imperfect. So, also, when he undertook the pilgrimage to Bersted, as he states that he actually went there and remained in profound meditation before the monument of the reputed Rosicrucian, one must implicitly believe that he did, but it is not apparent from his narrative, which contains some notable inaccuracies, and any other man than

poor Mr. Hargrave Jennings might have been called to account in the matter. Now Bersted is not a remote place, being under three miles along a dull main road from Maidstone, and at least at the present day there is a railway station close by the village green. As a matter of enterprise it is no great achievement to have visited the place, which has been done for the purposes of this paper by the present writer.

Bersted village lies off the Maidstone road, and while the church occupies a site which is below the level of the road it is still above the level of the village itself. It is a peaceful pleasant spot ringed by hills in the distance, a sweet and scented place, green with a hundred gardens of hops, an illustration of perfect retirement, but otherwise marked by no special individuality, for the church itself is void of any distinctive character, though at the same time, as the accompanying engraving will show, it is well enough to look at it, above all on its ivied side. It is dedicated to the Holy Cross, and its architectural style is mainly perpendicular, for example, the picturesque tower and the eastern window. There is an aisle on the north side and something in the way of a minute transept which contains a minute organ has been added of recent years on the south side of the chancel. Within, the stained glass window of the chancel depicts somewhat vividly the Descent from the Cross, and there are panelled figures on the walls of apostles and female saints. On the floor and the walls of the aisle there are many memorials of the Cage family, numbers of whom are interred underneath. With these there is no concern here, but upon the eastern wall of this



same narrow aisle there is an elaborate tablet, which he, who perhaps is *par excellence* the most illustrious "philosopher by fire," erected to the memory of his mother.

"Mors ei quæ bene vixit Luerum.

"Elizabeth Andros being of the Ancient Familie of the Andros of Tavnton in Somerset Shire was ye first wif vnto S^r Tho^s Fludd of Mill-GATE Knight: By whom he had divers sonnns and daughters whose names are expressed on his Monument. What Her matchless Industrie in Houswifry was, and how amply she expressed herself in the entertainment of her friends, and in what laudable manner her hospitality was extended towards ye poore we need not to expresse in writing, being that ye essentiall characters thereof are engraven even to this very day in the hearts of svch as are yet living who were conversant with her in her lif time; she changed this mortall lif for an immortall on ye (25)* of (Jan. 1591).*

* At these points the inscription is almost obliterated,

"Accept (O blessed soule) as sacrifice,
A filiall signall of obedience,
And let this marble memorie suffice,
Although but in a part of recompence
To maifest the loyall duty of your sonne
Before his toylesome pilgrimage of lif be done.

"Robert Fludd, Esquire and Doctor of Medicine,
erected this monument as a pious memorial
of his most beloved Mother."

Besides the armorial bearings at the top and angle of this tablet, there is a curious winged skull, the wings of which are painted blue while the skull itself is brown.

Some interest naturally attaches to this memorial, more especially as the inscription is likely to have been the work of Fludd himself. Far more important, however, is a cross on the floor of the chancel hard by the altar steps, and bearing the following legend.

"In Jesu qui mihi omnia in vita morte resurgam.

"Under this stone resteth the Body of Robert Fludd Doctor of Phisicke who changed this transitory life for an imortall the VIII day

of September A^o Dⁿⁱ MDCXXXVII being LXIII years of age, whose Monument is erected in this chancel according to the forme by him prescribed."

Most people who, in times recent, have undertaken to write upon Fludd, have not failed to affirm that an exceedingly curious, not a little elaborate, and altogether occult monument was erected to his memory, as the above inscription indicates, within the chancel of Bersted Church. It has survived the spoliation of civil war and the fanaticism of puritan iconoclasts, and it is there, so they say, to this day. It is there also that Mr.

century. Mr. Hargrave Jennings says further that the tomb is "an oblong square of dark slate-coloured marble on the left as you stand before the altar looking up the body of the small church towards the door." Nothing of the sort. The tomb is a plain flat stone with a small brass let into it, and is part of the chancel floor. Moreover, it is on the right and not on the left, as you look west, which is what Mr. Jennings meant but has expressed so clumsily. His reference is really to the monument, concerning which he goes on to inform us that there is a "seated half-length figure of Fludd," but again nothing of the sort. The figure is not seated and is really little more



Hargrave Jennings performed his profound meditation. Will it be believed after all that the monument is not in the chancel, and that, on the authority of the Vicar of Bersted, the Very Reverend Canon Scarth, it must be something like forty years since it was removed to the vestry under the tower. There is no doubt about the matter, and, it is to be feared, there is no doubt after all that poor Mr. Jennings, who describes his walk to Bersted, in the mellow pleasantness of a summer morning, did not go to Bersted at all, or at any rate did not enter the church, or again, if he did enter, had "conditionated" into the seventeenth

than a bust, as the engraving shows which appears at the head of this paper. Finally, our misguided instructor "gives part only of the Latin inscription, and prints its metric portion as if it were not metric. The inscription is actually as follows:—

"Sacred to the Memory of the illustrious physician and man, Robert Fludd, alias de Fluctilus, Doctor of both Faculties, who after some years of travelling beyond seas, undertaken successfully for the improvement of his mind, was at length restored to his Fatherland, and

was not undeservedly received into the Society of the London College of Physicians. He peacefully exchanged life for death on the 8th day of the month of September, A° Dⁿⁱ MDCXXXVII., in the 63rd year of age."

The inscription is wholly in Latin, and is accompanied by the following verses :—

" Magnificis hæc non sub odoribus urna vaporat
Crypta tegit cineres nec speciosa tuos
Quod mortale minus, tibi Te committimus unum
Ingenii vivent hic monumenta tui,
Nom tibi qui similis scribit, moriturque; sepulchrum
Per tota ætænum posteritate facit.

„ Thomas Fludd, of Gore Court, Otham, in Kent, Esquire, erected this monument to the happy Memory of his most beloved Uncle, on the — day of the month of August, MDCXXXVIII.

The entire monument is enclosed by an arch. There are armorial bearings behind the head of the bust, and on each side there were originally four books arranged one above the other. Two only remain, respectively inscribed *Misterium Cabalisticum* and *Philosophia Sacra*.

A rugged and precipitous footpath brings the traveller going south-east of the church once more to the main road and opposite the lodge gate of Milgate House, in which Robert Fludd was born. The engraving which accompanies this notice will give sufficient indication of its external appearance which is quite in one of the best manners of the country seat of the seventeenth century. At the time of the writer's visit the lodge was empty and open-windowed, the bosky winding road which led from gate to manor was somewhat wild and weedy, the cluster of tiny cottages, amidst fern on the left, with an occasional suspicion of deer, were untenanted, and the house itself was empty. Here, beyond all doubt, was the reviewer's best opportunity, which he lost no time in successfully improving, and for the first time on record, whether for Kentish histories, like that of monumental Hasted, or for still more archaic "Visitations," the house itself was visited, and that in all exhaustiveness, even from roof to cellar. With much of the same seriousness which imbued Mr. Hargrave Jennings, the writer mused before the strange mythological paintings which adorn the fine staircase, trod the echoing floor of the library and admired its beautiful oaken panelling, speculated in the splendid chimney corner of the great kitchen, passed with due reverence upstairs to the quaint and not too roomy drawing-room, retreat for the ladies of quality in the reign of James I., and traversed the innumerable bedrooms, in one of which Fludd was born. From almost every window there are charming views of a well-kept English lawn and English woodland vistas. The whole impression was fascinating enough, but here again there was nothing specially distinctive, and Milgate House, like Bersted Church, may be seen in one of its varieties in almost any English county, provided church or manor be "four miles from any town."

The Rosicrucian Mystery.

SINCE the appearance last month of the second paper printed under this heading, the writer has had the satisfaction of receiving from a source of high authority, which he is not at liberty to mention more explicitly, a complete confirmation of the conjectural dates which have been given in connection with the original issue of the Rosicrucian manifestoes. Under guidance like this, the historical, as apart from the esoteric, aspect of the great secret Fraternity seems approaching slowly but still traceably towards some reasonable settlement.

It is important, as stated last month, to understand with some precision the condition of the Rosicrucian controversy at the period when it began, but in this matter the hostile critics of the Society will afford us no help, for it is obvious that they were unconnected therewith, and what is first wanted is additional information, if possible, coming from within the initiated circle, to determine certain points. There were numerous apologists and defenders whose special pleadings were printed in pamphlet form between the years 1616 and 1620. But of these a large proportion wrote either anonymously or under an assumed name, and they can scarcely be regarded as witnesses, though it would be unwise to overlook them altogether. Some of them are apparently animated by a spirit of pious sincerity. There is one, by example, so scarce as to be almost unknown, and it seems to have remained unveiled by any historian. This is: "PEGASUS FIRMAMENTI, or a Short Introduction to the Wisdom of the Ancients which was formerly termed Magic by the Egyptians and Persians, but is now rightly called Pansophia by the venerable Fraternity of the Rosy Cross." The name which appears on the title of this brochure is Tonphus Stellatus, "pupil of the Secret Philosophy," but this is no doubt fictitious. It was published in 1618 "by the favour of Apollo, and with the special privilege of the Muses." It refers to the "glorious society" as people dedicated wholly unto God, who, even as the rose amidst thorns, do flourish triumphantly in the fell labyrinth of the world. The Sibylthine oracles are taken for their homage and exaltation, and the writer seems to regard them as in some sense the successors of Christ. The book, generally speaking, possesses the characteristics of its class, and all the marks by which we are accustomed to distinguish the typical German advocate of Rosicrucian wisdom: (a) Strenuous impeachment of what is called the Ethnic, *i.e.*, the Aristoteleian philosophy, (b) enthusiastic devotion to the principles of the Reformation, and exaltation of Martin Luther, who is termed, in this instance, "a man of God," (c) as great exaltation of Paracelsus, whose references to Elias the Artist, which were attributed very generally to the Rosicrucian Fraternity, have caused him to be regarded as their special prophet and preceptor. Indeed, according to Stellatus,

there are two chief interpreters of Nature, Hermes Trismegistus and Theophrastus of Hohenheim, after whom, but obviously at a distance, comes the Benedictine monk, Basil Valentine.—Each apologist at the same time has his own special characteristics, and in the case of Stellatus they are a great respect for Michael Marei, an alchemist of his own period, and frequent reference to the *Chemical Nuptials of Christian Rosencreutz*.

Now in what way does this pamphlet contribute to our knowledge of the Rosicrucians? Sifted from end to end there is only one passage in which there would be any excuse for citation. It is concerned with the traces of association among alchemists prior to the Rosicrucian manifestoes, and cites "the most famous poet and doctor of medicine, Michael Marei," as furnishing proof infallible from monuments of antiquity that colleges of this kind have always been in the world, although not visible to all. The writer seems further to infer from the testimony of Bernard Previson that the celebrated *Turba Philosophorum* originated from some such source as a secret society and was only put together editorially by its reputed author Aristæus. There is reference also to a congress of "certain brethren" held from time to time at such towns as Frankfort. That such associations existed is probable enough, but as a part of Rosicrucian antiquities they are enumerated to little purpose.

There is nothing in the tract of Stellatus which lends any colour to the supposition that he was himself an initiate of the Order, or that he was acquainted with any one who was. What is more, the same statement, without any need of being modified, applies all round to all these anonymous and pseudonymous partisans. They treat of the divisions of philosophy, of the antiquity of secret societies, of the wisdom of the ancients, of the various columns of the sciences, *de omni rescibili*, but they leave their readers just as wise as ever upon the one true point of the whole inquiry.

There are, however, as it is well enough known, certain men of the period who came forward to defend the Rosicrucians under their real names, and from such it is reasonable to expect more explicit information. Two of them are pre-eminent, and these are Robert Fludd and Michael Marei. These men to some extent supplement one another. Fludd was greater in philosophy, Marei in alchemy; both had travelled extensively; finally, they were personal friends. Fludd has, in matters Rosicrucian, a priority in time, for it was so early as the year 1616 that he published his first work:—*A Compendious Apology for the Fraternity of the Rosy Cross, pelted with the dirt of suspicion and infamy, but now cleansed and purged as by the waters of Truth*. It appeared originally at Leyden and again, the following year, under a new title, at *Lugduni Batavorum*. It has been frequently stated that this exceedingly curious tract was not the work of Fludd. Obviously this point is important, for it appeared under his name, and if so far it is spurious, the evidential value of the apology is appreciably weakened. Fortunately, for the first time in the whole Rosicrucian controversy, it is possible to

settle this question by recourse to a MS. in the Library of the British Museum to which reference was made last month. The MS. in question is a thin quarto volume in the handwriting of the period, exceedingly clear and beautiful, most probably that of the author, and hence of additional interest, as it is not pretended that there is any other autograph of Fludd now in existence. It is entitled:—*A Short Declaration addressed to the Most Serene and Potent Prince and Lord, the Lord James, King of Great Britain, France, and Ireland, and Defender of the Faith: Wherein is made clear the true purpose of a certain published work on the part of the author himself, to wit, Robert Fludd, Esquire and Doctor of Medicine, unto the King's Majesty*. The published work referred to is *Tractatus meros apologeticus*, in other words, the *Compendious Apology* under its later title, as published at *Lugduni in Batavorum*, i.e., Leyden. The curiosity, and apparently the suspicion, of the royal mind had been evidently excited by the defence of the Rosicrucian Order on the part of his Kentish subject. He doubted the Rosicrucians because whispers of witchcraft were no doubt already abroad concerning them, and he believed in witchcraft and feared it. By consequence, he also doubted Fludd, and it is evident that the *Short Declaration* was penned in obedience to the royal demand, not perhaps without some trepidation on the part of the "philosopher by fire." Be this as it may, the opportunity was favourable for compliment, and though Fludd's explanation is manly and honest enough, it is sweetened at the beginning by just that measure of adulation which was to be expected under the circumstances. This finished, he proceeds to clear his treatise from any suspicion of heresy or desire to make innovations in religion, explaining that the reformed faith "as in use amongst us in England" was infused into him almost with his mother's milk, and has been faithfully adhered to ever since. And next on the question of morality he affirms "in the sight of God and of your Majesty" that he has lived always as *virgo immaculata*. With regard to the Rosicrucians, that sect of philosophers is recognised by the Germans, whether Papists or Lutherans, to have most firmly embraced the religion of Calvin, in support of which statement, he cites a letter received by him from a friend at Frankfort, by name Justus Helt, and afterwards refers to the Confession issued by the Fraternity wherein it is most openly declared that they belonged to the reformed religion. What attracted Fludd towards the Rosicrucians he admits to be their revelation of the hitherto unknown basis of true philosophy and of the supreme secret of Medicine. On these two points he submits two propositions to the royal assent, and to develop various considerations concerning them, after which there are other matters connected with the dedication to the King of his work on the *Macrocosm*, but these are outside the inquiry. The manuscript ends by citing commendatory letters received by the author from various foreigners of literary or philosophical eminence, including the before-mentioned Justus Helt, Jean Balthasar, etc., and with a final commendation of his cause to the justice and wisdom of his King.

While this exceedingly curious document, so long

unaccountably passed over, establishes the authorship of the *Compendious Apology* and exhibits the religious tenets of original Rosicrucianism to some extent in a new light, there is nothing which predisposes the reader to include Robert Fludd in the list of the Society's initiates. It may be warrantable to urge that he would have concealed the fact of his membership from the curiosity of a suspicious King, but this explanation does not much concern our inquiry, which is in quest of information. For its absence there may be good reason, but the information is not there, and thus, in this connection, the Rosicrucian MS. of the Kentish mystic is evidentially no better than the printed pamphlets of the anonymous apologists.



Stages in the Cognition of the World.

II.—THE INTEGRATION OF TIME.

IN the first article, which was concerned with space and its objects, I endeavoured to show that a higher stage of cognition must be conceived as a discrete development of the process of synthetic integration discoverable in our own experience. From the standpoint of our present consciousness, it is difficult to avoid the use of the term "development," or of some equivalent phrase; but it will be remembered that especial stress was laid upon the real *priority* in order of the higher stage to the lower; upon the fact that the existence (not the mere potentiality) of the higher is presupposed as the possibility of the lower, which is, indeed, a partial *disintegration* of the higher, and only cognition at all in so far as it marks a point at which that disintegration is arrested.

Attention must also be recalled to the essential character of objective integration, that it suppresses the "matter" of a possible or supposable lower (*i.e.*, less integral) percept,* converting it to a *relation* in the higher; and to the fact that it is just in this elevation from the material to the ideal, from an abstract elementary independence to concrete relativity, that the discrete difference of the "object" of the higher mode from that of the lower consists. But here again, it is more proper to speak in the reverse order, of a degradation in the lower, rather than of an elevation in the higher, of a loss of integration in the lower, rather than of a gain in the higher.

Now before applying this conception of integration to the case of time, or the sequential content of consciousness, it is necessary to deepen and vitalise it, because, hitherto, in apprehending integration as "dimensional," or as a richer relativity

in the object, we seem to have left out of view just that which is most essential, the peculiar relation of this higher object to the subject of consciousness. It remains to be stated how the objectivity itself, which is this relation, is affected; or rather we have still to show that it is just the modification of our idea of objectivity which gives more than formal possibility to another constitution of the object. With this view we must appreciate a most important distinction, that between objectivity and externality.

It is first to be remarked, that special and temporal externality is only *in* space, *in* time. Space and time are not themselves external to consciousness, as I have elsewhere put it, "an externality which is wholly *within* the field of consciousness, and is thus *for* consciousness, is not an externality which can find a second term of spacial (or temporal*) relation in the fact of consciousness itself." I must represent *myself* as an object in space through my body or brain, in time through my experience, before I can represent an externality which is primarily in relation to that body and to the immediacy or present of that experience (as actual or imaginable). This primary representation of the self as an object in space and as determined in time is self-consciousness as a *particular* of the world of space and time. Now every partial truth or representation contains in itself a latent contradiction, which it is the business of reflection to make explicit that it may be overcome. The contradiction here is in the consciousness which posits its representative in abstract particularity as an independent being, to which all other things stand in a merely accidental relation as external to it, whereas it finds in this very externality or otherness of things the indispensable condition of its own determination. And the solution of the contradiction lies in this, that the externality which was at first taken to be the relation itself, is in truth only *the externality of the relation*, the form according to which essential relation appears as accidental. The externality of things (or events) to the objective representation or determination of the subject (organism in space, present in time), is only the failure of the subject to find itself in those things or events, and thus to *include* them in *its own* objectivity or determination. The true and essential relation of the world to the subject is an objectivity which the subject recognises and appropriates as its own self-expression; or to put it conversely but equivalently, the world itself comes to consciousness as spirit in so far as it recovers its own unity in the differentiation of Nature. The whole process of spirit in nature is the overcoming externality, the making nature organic to spirit, or rather the finding it as such. The illusory externality is overcome in so far as objectivity answers to the conception of self-identification in nature, so that a rise in "dimensional" objectivity will now mean for us a further recognition of nature by the spirit as its own organic

* *Ultimately*, however, of a non-objective, pre-conscious sense or state. An attempt to elucidate this ultimate will be made in the third article, on the Integration of Man.

* The "past" and "future" are not external to consciousness, because it is only by thinking a present consciousness into them, that past and future are conceivable at all. Upon this point see Green's criticism of Kant, "The Empirical Reality of Time," vol. ii. of his works.

expression. In what we already call our dominion over nature we have an approximation to this. Nature, in so far as we can control it for our own purposes, is already secondarily, or remotely, organic to us. Our three-dimensional organism and our measure of time enable us to be *at home* in nature to a far greater extent than is conceivable of a hypothetical lower mode of self-expression. We can, for instance, so deal with our three-dimensional object-matter as to make it, in our commonest carpentering, submit to the relativity we want on its own stage. In our artificial objects we make the parts, in themselves three-dimensional, take on just that relation for the whole construction which the first and second dimensions have for the three-dimensional parts themselves. This sort of relativity belongs also, of course, to the crude object itself; but not the less is our constructive power a discernment of the lower dimensions as distinct factors, which we can relationally represent on the three-dimensional stage of cognition. And consciousness, as reflection of the essential activity of the idea in nature, can make no ideal discrimination of the factors in an object which is not also a reflection of the *process* of relational unification of which the object is the resultant. We can only analyse a synthesis.

Our secondarily organic appropriation of nature is, however, not essential to the argument. It at most affords a premonition of what a really integrational cognition of nature means. A being with a higher dimensional self-expression has, so to speak, taken in or annexed the nature of a lower stage for his own objective realisation. What, as "matter," was an external resistant to action on the same stage, has no such externality, and can offer no such resistance to action on or from the higher stage, because for the latter it is not material, but is, on the contrary, contributory to the organic power as a factor of relation in it. The geometrical conception of objectivity (as dimensional) corresponds with that of dynamical self-expression or the organism of energy. It hardly needs to be added that the geometrical is but one aspect of the objectivity of higher integration, as of our own, though probably it has real analogies with other aspects, and might be seen, could these be traced by us, to be totally significant, according to the old saying, "God geometrises." Already the suggestion of audible colours and visible sounds has for some a meaning. Nothing is really abstract or out of essential relation, and the often quoted remark, "He who knows only chemistry knows not even that," is applicable to all that sense presents or intelligence conceives, in abstraction.

Externality, then, is that form of objectivity on this stage of cognition which on a higher stage disappears in the relationally enlarged self-expression of the subject in the world. True objectivity, on the other hand, is always that self-expression itself, and in so far as objectivity on any stage has still the form of externality, it signifies the inadequacy of the subject of that stage to the world, or the imperfect realisation of spirit in the

world. The ideal of Nature is to be the manifestation of self-conscious Spirit; her successive integrations are the grades of that self-consciousness. As regards space, enough has been said of the essential character of those integrations, as conversion of the material to the ideal, of externality to true objectivity. We have now to see what that means for the time-consciousness.

As in the world of space the material, so in the world of time the *happening*, is the externality. The true objectivity of experience is the *objectification* of the subject, its self-determination or self-relating in the world, the action of which, though in time, is for the subject no "happening" but its own self-expression, however that may combine, as combine in some way it must, with other determinations in time from other sources. Self-determination is our own action in the world by which the world is in that small degree known as our real relation in it. But for the most part the successive time-determinations of our consciousness are events in which we can discover no true relation to ourselves. They are time objects to us, in the same sense in which the things of the statical consciousness are space-objects. That is to say, they have a content with a potentiality of essential relation to us, which essentiality of relation is masked by the false form of externality. In the space-object, as we saw, this externality is the independent "matter" of the object, which is converted to ideality or relation in the higher integration expressing a more intimate relation of the subject with the world. The corresponding "matter," or pretended real, of the time-object is its "happening," as a determination of consciousness from without, a *constrained* relation to the world, or of the world to us, in which we can detect no moment of free or self-determination. And here we must distinguish. It is not because the receptive determination of consciousness is not *initiated* by the subject that it is, or appears, foreign and external. That appearance arises from the failure of the subject to react recognitively, to *responsively* determinate itself in a consciousness of the relation which the action of the world essentially has or is to itself. It is in all such determinations just as it is when, for instance, you say something to me to which, while perhaps understanding the formal import of your words, neither my intelligence nor my feeling vitally corresponds, so that though your communication may have a true significance, my spirit does not seize the idea, is not conscious of the relation which that idea essentially has to me as an intelligence. Your failure to "interest" me (or even any false interest I may take in what you say) only signifies the imperfect self-cognition of myself as the intelligence to which nothing intelligible is foreign. So the world is mine in so far as I recognise my true relation in it, not merely so far as I may initially determine it in relation to myself.

The happening is just that in the time-object, the particular event, which is unintelligible, which we cannot *think* in it, and which yet, as the "present" of time, seems the very reality of the

time-object. Thought can qualify the event as to its character, but not its "happening." The event itself, as content of the "now" of consciousness, is already an integration of transitional time, being a time-quantum which, however inadequate, is the objective correlate in consciousness of the permanence of the timeless subject. The least event, or unit of the time consciousness, has, like the space-object, an already related content, a unified difference of feeling, even if that difference is only the shade or modification which belongs to its transitoriness. The perception of the transitoriness in which the difference is given in relation, is the single moment of consciousness, this "given in relation" being in truth a *relating*, the immanence of thought in sensibility, its first declaration that time is only *for* the timeless. This, however,—as the corresponding integration in the space-object,—is only the formal identification of the event with intelligence, that is, it is as yet only *in* the object, as the condition of its constitution, whereas the object itself is for the subject still in the false form of externality, disguising the essentiality of relation to the subject. This it is which makes the object or event seem to be wholly given in, and to belong to, sensibility, even its ideality, as integrational relating (without which, as we have seen, it would not be object or event at all), so seeming. It takes philosophical reflection even to see that the perception of relation can only be mental, and that we can only call it "sensible" when we have read mind into sense. A yet further moment of reflection is required to see that the perception of relation is in truth the reflection, or return upon consciousness of a *relating*,* the constitutive action of thought.

Integration of time is suppression of the externality, or happening, of its content. This suppression is a conversion of the category of causation into the category of reciprocity. Into time we necessarily think causality. For we can only think time in relation to a content of which every temporal moment is a passing determination, determined by the antecedent and determining the consequent. But directly we conceive the world or experience as the evolution of intelligence (as, for instance, in Tennyson's beautiful, though not quite exact expression, "some far off, divine event to which the whole creation moves"), we have teleology instituting a *reverse* order of determination. For the "final cause," which determines the whole empirical causation of the evolutionary sequence, is really the idea of a converse or regressive causation, in which every subsequent moment determines the preceding. The preceding is only *for* the consequent. The final cause posits the end,

and the conditional sequence is thus from the end to the beginning. But this double order of determination, as it is a contradiction for the temporal empiricism, can only be interpreted by the idea of *reciprocal* determination, in which the determinants of each order lose their nature as "events," and become correlatives in the unity of real experience,* which is the "end," though not an end in time; "divine" indeed (as all integration tends to be), but no "event," unless, as is perhaps permissible, we suppose the poet to have used that word in a figurative metaphysical sense.

True experience is a self-consciousness which has for its objective expression an equivalent relation to or in the world. Empirical or temporal experience is that relation in the form of externality or happening, the apparent contingency of which is simply the failure of the particular subject to identify the relation, that is, it is a defect or privation of the self-consciousness which always finds itself in the world. The perception of this relation is the suppression of its form as eventual, contingent, temporal. It is here called integration of time to denote that it is the event of time-consciousness which is raised from contingency to ideality in the relational unity of true experience. How much eventuality is thus taken up, and therefore how much time is suppressed by integration in the proximately higher stage of cognition, must depend on the character and compass of what may be called the Epochal Idea, a term as applicable to particular as to collective experience. The epoch is an idea in course of abstract manifestation of its content, a manifestation, that is, in which its essential relation to other ideas is not yet explicit. In this process it asserts itself in its particularity as sufficient truth, and determines events in time accordingly. The idea takes possession of the particular or collective consciousness as the condition of well-being or progress. It has always an element of truth, and in its exposition always encounters its contrary. Conflict ensues which is no otherwise decided or appeased than by the suppression of both as to their independent particularity by an integrant idea in which the opponents find themselves again in their essentiality of truth as *relatives*. This completes the epochal experience, the temporality of the development merely depending from the conscious logic which is timeless, and representing it in that dependence. The perception of complete truth in the upper region of cognition itself conditions and necessitates the temporal sequence of consciousness in the lower mode. For the divided consciousness is the differentiation of the integral, known by the integral in true relational unity, but not reflecting that knowledge. Temporal development is the process of this reflection. It follows from this conception that the immanent logic of spirit eternally upholds time as its reflec-

* The reader who asks, "a relating of what?" must here be content with the answer, that as every relating belongs to the process of recovering unity in differentiation, the elementary terms of the *earliest* (lowest) relation in this process can be nothing but that last negation of ideal unity, the ultimate "otherness" to itself which the idea or thought reaches in going *out* of its unity into absolute differentiation, namely, disintegration itself, which is just the verbal definition or equivalent of space and time out of relation to consciousness. Time and space are thus the first forms of thought in returning to its own unity, which at this stage is simply the first integration of those forms in an externality which is the "matter" of sensibility. Sensibility itself being just the subjective aspect of the otherness or externality to thought, as "matter" is the objective aspect of that negation.

* The idea of this unity of experience as present life was developed by Fechner in his latest work, "Leben nach dem Tode" (Life after Death). There was an excellent English translation by a friend of the author, Herr Hugo Wernecke, published in 1882 by Sampson Low & Co., but it is unfortunately out of print. I reviewed the book at considerable length in "Light," October 14th, 1882.

tion, that time is *in it* though it is not in time. Let us try to get a clearer view of what this means.

Reverting to what was said at first of the priority of the Integral (or Universal) of every rank to its own particulars, we see that its own "development" to self-conscious subjectivity is not temporal on the plane of that particularity, but in relation to that plane is a completed logic, which in the particulars should be reflected as relational consciousness. The supreme integration is the perfectly relational world, the explicit objectivity of the Universal Subject, which finds itself therein throughout, yet distinguishes itself therefrom as true personal self-conscious Spirit. As Franz Baader well expresses it, "God is *Nature-free*, but not *Natureless*." But this universal objectivity has also to reflect the immanent presence in it of the Universal subject, to be, as object, itself also a subjective, conscious, or spiritual reflection of the Divine Subjectivity. Now this reflection is gradational, as is the infinite wealth of the Eternal Objectivity. Its first differentiations are themselves subordinate totalities of divine rank.* These unfold their own several content or objectivity, their included ideal relativity. The unity at every stage of the unfoldment we call the *idea*. As the Absolute Idea in the total objectivity, so in relation to its own objectivity, each subordinate Idea is a Subject or self-conscious spirit, which likewise seeks the reflection of its own subjectivity in the relational consciousness. This reflection is always the consciousness in the relatives of their relation. It is this reflection that, as process, has the form of time, which form is itself the reflection of the *logical* process of the *unitary* self-consciousness. The form of temporality is simply a consequence of the fact that in this case the process is not that of the consciousness of *unity in relation*, but that of the consciousness of *relation in unity*, not of the *relating* consciousness but of the *related*. Temporality is disintegration. Disintegration is not the discerning differentiation of unitary thought, but the abstraction of the difference in its first self-consciousness as difference. The truth of difference is relation, and time is only for the consciousness which knows not this truth as the truth of itself. Thus, as Hegel said, "Only spirit (consciousness) has a history." What then of "Nature," in which, science assures us, sentience itself originates as an event or phenomenon? The late Professor Green, whom no idealist can mention without reverence, sought the solution in "a sensibility which never was not" as "the eternal condition of time." In the foregoing we have already an undeveloped statement of this idea.

It will have been remarked that throughout this speculation, time has been spoken of as suppressed in higher cognition. But that which is said to be suppressed is not thereby declared to be utterly and irrecoverably gone. In the integral, time can always be thought as the equivalent

of disintegration. Now in the highest cognition every lower mode is held in suspense, and every ideal-real content holds in suspense its own phenomenal representation. This is what is called in Jacob Boehme's writings "the Mystery" and the "Magia." "Past" and "future" are alike potentially *present*. That is to say, all the relation which is involved in integral development belongs to the same Reason which, in the temporal, sensitive, or disintegrational order, asserts itself as causality in sequence; it being just this action of Reason *representing* integration in the mode of sense by causality, that makes it possible to speak of an "order" where otherwise no integration is. Reason as causality cannot overcome or suppress the externality which is time, but it can convert it from *mere* externality into the *externality of relation*. And, therefore, Reason, the Idea, or Spirit, upholds time and all its phenomenal content as its own external form or representation. An "eternal sensibility" is not the irresolvable contradiction it at first seems. The faint light of that cognition is immanent in the objective glory of divine consciousness, of the true world. Yet we must conclude that it is there—in a mystery of occultation. And its potential manifestation would be the phenomenal or presentative revelation of all that a true science of our empirical order can postulate of "past" conditions of the world. Nor can any subordinate unity of consciousness be without its own "Magia." In the integration of individual experience its time must be occultly suspended. In abnormal disturbances of the empirical order of time-consciousness there is no retrocognition or precognition except in relation to a falsely distinguished present. For quite proximate to our sensibility is the ideal reciprocity of phenomena it knows only as successive. The unity of our earthly experience is an epochal moment connecting us in a whole determined series, and knowing no determination as preferentially "present." A second's abstraction may make us vagrant in this series, the transcendental cognition being converted, in the instant of return to sensibility, into phenomenal presentation, as seems also to occur in dreams packed into the moment before waking, probably the waking moment itself. If we consider that the transcendental is the unity of the phenomenal and comprehends it, we shall have little difficulty in conceiving on any scale of integration with which we are concerned, the presentative reproduction or anticipation of phenomenal experience.

C. C. M.

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Gifts and victims confer no honour on the Deity; nor is He adored with offerings suspended in temples: but a soul divinely inspired conjoins us with God, for it is necessary that like should approach to like.—(Pythagoric Sentences of Demophilus.)

Believe that you are furious and insane in proportion as you are ignorant of yourself.—(Pythagoric Sentences of Demophilus.)

* Proclus, in his "Theology of Plato," has given the order of "the Gods" with a fine logic. It seems to me only necessary to read Hegel and Boehme into Proclus to educe the grandest system of ontology we can conceive.

What is Alchemy?

THE next stage of inquiry into the validity of the various answers which have been given to this question will take us by an easy transition from the nature of the Leide papyrus to that of the Byzantine collection of ancient Greek alchemists. It will be recollected from last month that the processes contained in the papyrus are supposed to represent the oldest extant form of the processes tabulated by Zosinius, pseudo-Democritus, and others of the Greek school. The claims of this school now demand some brief consideration for the ultimate settlement of one chief point, namely, whether they are to be regarded as alchemists in the sense that attaches to the term when it is applied as adyigation of men like Arnold, Lully, and Schmurath. It was stated last month that the compiler of the Leide papyrus could not be so regarded, and it will, furthermore, pass without possible challenge that no person could accuse that document of any spiritual significance. The abbreviated formulæ of a common medical prescription are as likely to contain the secret of the tincture or the mystery of the unpronounceable tetrad. In proceeding to an appreciation of the Greek alchemists, our authority will be again M. Berthelot, who offers a signal and, indeed, most illustrious instance of the invariable manner in which a genuine and unbiassed archeologist who is in no sense a mystic can assist a mystic inquiry. by his researches. M. Berthelot offers further a very special example of unwearied desire after accuracy, which is not at all common even among French savants, and is quite absent from the literary instinct of that nation as a whole. The fullest confidence may always be reposed in his facts.

The collection of Greek alchemists, as it now exists, was formed during the eighth or ninth century of the Christian era, at Constantinople. Its authors are cited, says Berthelot, by the Arabian writers as the source of their knowledge, and in this manner they are really the fountain-head of Western alchemy as it is found during the middle ages, because the matter was derived from Arabia. The texts admit of being separated into two chief classes, of which one is historical and theoretical, the other technical and covered with special fabrications, as for example, various kinds of glass and artificial gems. It is outside the purpose of an elementary inquiry to enumerate the manuscript codices which were collated for the publication of the text as it was issued by M. Berthelot in 1847. It is sufficient to say that while it does not claim to include the whole of the best alchemists, it omits an author who was judged to be of value either to science or archeology, and it is thus practically exhaustive. The following synthetic tabulation will be ample for the present purpose:—*a.* General Indications, including a *Lexicon of the best Chrysopœia*, a variety of fragmentary treatises, an instruction of Iris to Houris, &c. *b.* Treatises attributed to Democritus or belonging to the Democritic school, including one addressed to

Dioscorus by Sycesius, and another of considerable length by Olympiodorus the Alexandrian philosopher. *c.* The works of Zosinius the Panopolite. *d.* A collection of ancient authors, but in this case the attribution is frequently apocryphal, and the writings in some instances are referable even to so late a period as the fifteenth century. Pelopis the philosopher, Ortanes, Iamthichers, Agathodamion and Moses are included in this section. *e.* Technical treatises on the goldsmith's art, the tincture of copper with gold, the manufacture of various glasses, the sophistic colouring of precious stones, fabrication of silver, incombustible nelpom, &c. *f.* Selections from technical and mystical commentators on the Greek alchemists, including Stephanus, the Christian philosopher, and the Anonymous Philosopher. This section is exceedingly incomplete, but M. Berthelot is essentially a scientist, and from the scientific standpoint the commentators are of minor importance.

The bulk of these documents represent alchemy as it was prior to the Arabian period according to its ancient remains outside Chinese antiquities, and any person who is acquainted with the Hermetic authors of the middle ages who wrote in Latin, or, otherwise, in the vernacular of their country, will most assuredly find in all of them the source of their knowledge, their method, and the terminology of the Latin adepts. For, on examination, the Greek alchemists are not of the same character as the compiler of the Leyden papyrus, though he also wrote in Greek. With the one as with the other the subject is a secret science, a sublime gnosis, the possessor of which is to be regarded as a sovereign master. With the one as with the other it is a divine and sacred art, which is only to be communicated to the worthy, for it participates in the divine power, succeeds only by divine assistance, and invokes a special triumph over matter. The love of God and man, temperance, unselfishness, truthfulness, hatred of all imposture, and the essential preliminary requisites which are laid down most closely by both schools. By each indifferently a knowledge of the art is attributed to Hermes, Plato, Aristotle, and other great names of antiquity, and Egypt is regarded as *par excellence* the country of the great work. The similarity in each instance of the true process is made evident many times and special stress is laid upon a moderate and continuous heat as approved to a violent fire. The materials are also the same, but in this connection it is only necessary to speak of the importance attributed to many of the great alchemists in order to place a student of the later literature in possession of a key to the correspondence which exist under this head. Finally, as regards terminology, the Greek texts abound with references to the egg of the philosophers, the philosophical stone, the same which is not a stone, the blessed water, projection, the time of the work, the matter of the work, the body of Morpresia, and other arbitrary names which make up the bizarre company of the mediæval adepts. This fact therefore must be faced in the present enquiry, and again with all its consequences: that the Greek alchemists so far as can

be gathered from their names were alchemists in the true sense of Lully and Arnold: that if Lully and Arnold are entitled to be regarded as adepts of a physical science and not as physical chemists, then Zosinius also is entitled to be so regarded: that if Zosinius and his school were, however, houseminters of metal, it is fair to conclude that men of later generations belong to the same category: that, finally, if the Greek alchemists under the cover of a secret and pretended sacred science were in reality fabricators of false sophisticated gold and riches, there is at any rate some presumption that those who reproduced their terminology in like manner followed their objects, and that the science of alchemy ended as it began, an imposture, which at the same time may have been in many cases "tempered with superstition", for it is not uncommon to history that those who exploit credulity finish by becoming credulous themselves.

It is obvious that here is the crucial point of the whole inquiry, and it is necessary to proceed with extreme caution. M. Berthelot undertakes to shew that the fraudulent recipes contained in the Leyden papyrus are met with again in the Byzantine collection, but the judgment which would seem to follow obviously from this fact is arrested by another fact which in relation to the present purpose is of very high importance, namely, that a mystic element had already been imported into alchemy, and that some of those writers who reproduce the mystic processes were not chemists and had no interest in chemistry. Now, on the assumption that alchemy was a great spiritual science, it is quite certain that it veiled itself in the chemistry of its period, and in this case does not stand or fall by the quality of that chemistry, which, as M. Berthelot suggests, may very well have been only imperfectly understood by the mystics who, on such a hypothesis, undertook to adopt it. The mystic side of Greek alchemical literature will, however, be dealt with later on.



Editorial Notices.

THE editor of THE UNKNOWN WORLD is arranging a series of important translations, in most cases made for the first time, and including, among many others, the following rare works on Practical Occultism:—In White Magic—The Keys of Solomon the Rabbi, the Lemegeton, the Art Almadel, Theosophia Pneumatica, the Cabalistic Science, or the art to know the good Genie, the Magical Aphorisms of Arbatel. In Black Magic—The Grimoire of Pope Honorius, the Grimorium Verum, the Grand Grimoire, the Red Dragon, the Pentameron of Peter de Abano, Theurgia Goetia, the second book of Solomon the Rabbi. In Alchemy—The Clavicles of Raymond Lully, the Book of Three Words of Caled, the Opusculum Chemicum of Denis Zachaire, the Summary of Nicholas Flamel. Other equally interesting announcements will be made as occasion requires.

The editor invites contributions from leaders of mystic thought and from all literate persons who are

interested in any branches of the Secret Sciences. The utmost care will be taken of manuscripts submitted for consideration, and every endeavour will be made to return unsuitable communications, if accompanied by stamps for postage. No special responsibility can, however, be recognised.

The editor and his assistants will be at all times prepared to reply to inquiries upon matters of general mystic interest. Special columns of THE UNKNOWN WORLD have been set apart for such Answers to Correspondents, and it is hoped that this will become an important and interesting feature. Questions cannot be answered through the post.

Prospectuses and specimen copies will be forwarded gratis and post free to those who will be good enough to assist in promoting the circulation of THE UNKNOWN WORLD.

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

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

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

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Answers to Correspondents.

MR. HORACE LUMSDEN inquires: *Has the Clavicle of Raymond Lully ever been translated into English? In either case, why is it called a Clavicle, and what is the nature of its contents?*—Some two or three centuries ago an imperfect translation was made. It is now seldom met with, and commands a high price. An amended version will be published in the columns of THE UNKNOWN WORLD, as we announced last month, but it must appear in accordance with a fixed plan which governs the order of the reprints we have in contemplation, and some time will probably elapse. The term *clavicle* was used in two ways by the alchemists. It indicated that the work so styled was a little key which would unlock the secret treasury of Hermetic knowledge, or that it was a short explanation and elucidatory summary of larger works written by the same author. It is used in this second sense by Raymond Lully, who wrote very largely on Alchemy, is reckoned among the obscurest of the adepts, and had frequently to "explain his explanation." It is a short tract which claims to be "a revelation from Almighty God." It treats of the First Matter into which metals must be reduced before they can be transmuted. This substance is termed philosophical quicksilver, which, unlike vulgar mercury, is of fixed nature, and can impart the same quality to vulgar mercury. The real nature of this mysterious quicksilver is called "the secret of the philosophers." Statements of such kind are common to all alchemical literature, but whether they are to be understood of things physical or of things

spiritual is as yet an unsettled question, which is in course of consideration elsewhere in our columns.

A DECADENT writes: *Your contributor, C. G. S. M. (U.W. No. 1 p. 44) makes reference to Tieck's Phantasms. Has this work been translated into English? And what is the nature of its stories?* So far as we are aware there has never been a complete translation. Many years ago, in the days of the Oxford movement, the High Church publisher Burns issued some selections from it in a small volume which was enriched with a preface by Froude, quite in his best style, though he was then comparatively unknown. It is a book of strange tales of destiny, and their lesson, in the words of the editor, is "that a single sin unrepented of or unatoned for" becomes a fate. But there is everywhere a twist in the lesson, for the destiny in Tieck's stories is exclusively evil. Where atonement, which must, in effect, be undoing, is not possible, mere repentance does not seem able to avert an inevitable consequence, or fate, and such fate may, and often does, involve others besides the transgressor. There is, not infrequently, a hereditary visitation, till, physically or morally, the curse is worked out and exhausted. Whether we consider this destiny to be the working of an inexorable natural law, or the inscrutable decree of an overruling Providence, we revolt from the notion of an uncompromising tyranny in either. We all naturally prefer to believe that light issues out of darkness, and good out of evil, and hence to consider that evil has a purifying mission, that even the disqualification of a hereditary tainted destiny may become an instrument of high achievement in its victim. Tieck's allegories are profound, but we must beware of accepting their message.

C. B. A. writes: *The figure which appears on the frontispiece of THE UNKNOWN WORLD is deemed by several women who have studied symbolism, to signify something derogatory to women, and an exaltation of the male principle. It might interest your readers if you would give your version of the matter.*—Mystic symbolism is like the letter of Scripture, wrested by many people to the general confusion. But surely anyone acquainted with its veriest elements is aware that the five-pointed star is the sign of the Microcosm, and is synthetic of all humanity. On the cover of THE UNKNOWN WORLD, it is represented as dominating the spirits of the four Elements, which, for this purpose, are typical of the lower or material world, over which the light of intelligence rises in power and brilliance. C. B. A. may rest assured that in its symbolism or in its literature this Magazine will never admit anything which will do otherwise than exalt her by whom the Word is made Flesh.



Reviews.

THE SPIRIT WORLD. By Florence Marryat. London: F. V. White & Co., 14 Bedford Street, Strand, W.C., 1894.

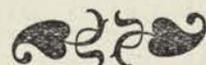
It is three years since Florence Marryat published the first record of her experiences in Spiritualism under the strong and fascinating title "There is no Death." Miss Marryat has, perhaps, to some extent survived a considerable popularity as a novelist, but it is beyond all doubt that this new departure obtained for her a fresh lease of literary reputation. The reading world was surprised, almost startled, and was drawn irresistibly into sympathy with a budget of wonders narrated with so much visible candour. It is, perhaps, the most undressed history of personal experiences in Spiritualism. Obviously, "There is no Death" has brought Miss Marryat many friends and admirers, of which the favourable reception of her latest novel is a kind of after-glow. It must have been common knowledge that the authoress had in no sense exhausted her "experiences," and a second and companion work was to be expected, and is, in fact, here. Exceedingly well told like its antecedent, it differs from it, touching upon questions which are not of the phenomenal and the wonderful, as for example, "Spiritualism and the Bible," though here, indeed, it must be confessed that any original presentation is almost impossible; the opinions of "authors and poets;" the best methods of investigation, etc. There is also a chapter entitled "Miss Marryat's Bogus Bogey," a rejoinder to an attack in a well-known society paper, which contains matter of a painful personal nature; it would be unbecoming to touch hereon in the columns of THE UNKNOWN WORLD. It is not till the second half of the book has been fairly reached that one comes upon any further experiences in Spiritualism, and these are with later mediums of less reputation than some of those who figure in "There is no Death." Here the most interesting sections are connected with "some private experiences" and a "chance séance with a stranger." But Miss Marryat also records the result of her sittings with Mr. Cecil Husk, saying: "I am the more glad to be able to do this because I believe Mr. Husk to have been much misrepresented and wrongly accused. The writer of this notice has received from altogether private sources a considerable body of testimony to the same effect. A chapter is also devoted to a séance with the non-professional medium Rita, with whom the present writer has sat times out of number, and might compare notes with the author of "The Spirit World," it is possible, to their mutual advantage. Miss Marryat's latest record is no doubt an after-thought, but it is very entertaining reading, and frank and outspoken it is, like the former volume.

REMINISCENCES OF H. P. BLAVATSKY AND "THE SECRET DOCTRINE." By the Countess Constance Wachtmeister, F.T.S., and others. Edited by a Fellow of the Theosophical Society. London: Theosophical Publishing Society, 7 Duke Street, Adelphi, W.C.

The publication of this interesting and informing sheaf of recollections concerning the central figure of the Theosophical Society and its chief text-book

took place at the end of last year, and the extreme period has almost elapsed during which it would permit of being included among the notices of new books. Its proper place is, strictly speaking, in "The Guide to Current Literature." But it has been selected from among a number of semi-recent volumes for slightly more extended notice than would be possible under that head because it is really such a very pleasant little book. There is nothing of the professional biography about it, and, as usual in such cases, an intimate personal knowledge informally drawn upon brings the reader into a closer relation with the subject than the planned appreciation of a more ambitious and artistic work. The Countess Wachtmeister first made acquaintance with Madame Blavatsky at the house of Mr. and Mrs. Sinnett in 1884. She renewed that acquaintance the following year at the country seat of the Comtesse d'Adhémar, and in the autumn of 1885 she went, under somewhat curious circumstances, from the house of Madame Gebhard, a disciple of the great French transcendentalist, Eliphas Levi, at Elberfeld, on a visit to H. P. Blavatsky at Würzburg, where the now historical report of the Society for Psychical Research came upon them quite unexpectedly, at least as regards its conclusions, and just in the middle of strenuous toil upon the "Secret Doctrine." The consequences of this blow are very simply and winningly described in the narrative. The Countess remained with her friend till the spring of 1886, receiving from time to time many convincing proofs not only of her occult powers in the production of mysterious phenomena but of the abnormal manner in which "The Secret Doctrine" was produced far away from libraries and all ordinary sources of reference. But the Countess had her home in Sweden and thither she returned for the summer, while H. P. Blavatsky, who had designed to sojourn in Ostend, was detained by an accident at Elberfeld. But to Ostend she ultimately went, carrying the progressing MS. of her book, and there she was again joined by the writer of the memoir under notice. The story goes on to relate how suffering and disease gradually crept over H. P. Blavatsky, how she was once at the point of death, and how, miraculously as it were, she was restored to comparative health. Again the Countess Wachtmeister returned to Sweden, and the object of her devotion moved on to England and took up her abode with the Keightleys, so well known in connection with Theosophical activities. In September, 1887, the Countess herself reached London, and the well-known house at 17 Lansdowne Road was taken. There Madame Blavatsky and the Countess lived, there the "Secret Doctrine" was completed, in so far as it is complete, and there its author died. But the narrative stops short with the work on the "Secret Doctrine." No one can read these reminiscences without entering into sympathy with the author over the subject of her enthusiasm. The other writers mentioned in the title of the book have placed their contributions in an appendix. They include Mr. Bertram Keightley, Dr. Archibald Keightley, W. Q. Judge,

Madame de Jelihowsky (the sister of Madame Blavatsky), Madame Vera Johnstone (a niece of H. P. Blavatsky), and some other extracts and evidences. The book as a whole is a useful sequel to Mr. Sinnett's extended memoir.



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

THE SCIENCE OF ALCHEMY, Spiritual and Material. An Essay by "Sapere Aude," Fra. R.R. et A.C. The Theosophical Publishing Society, 7 Duke Street, Adelphi, W.C. Price 1s. net.

A brief, and in the main excellent, introduction to the study of alchemical literature. It defines Alchemy as a science "uniting ancient chemistry with a religious basis," and very usefully exhibits the relation subsisting between the latest discoveries and the old Hermetic doctrines. There are, however, some errors which it would be well to correct in a second edition. To cite the forged treatise attributed to Æneas of Gaza as the most ancient work on Alchemy after those of Zosimus, and to omit all reference to the Leide Papyrus is not the best possible instruction in the *origines* of Alchemy. It is, moreover, exceedingly misleading to say that M. Berthelot, in Paris, has published extracts from "almost unknown works of the Egyptian Magi." M. Berthelot has done nothing of the sort. He has published a translation of the Leide Papyrus which is apparently the notebook of an artisan whose qualifications as a Magus do not extend further than recipes for the sophistication of metals. There are some minor matters which require a little adjustment. The alchemist Cremer, whose work was published by Maier, was never a "dignitary of the church," *i.e.*, he was not, as implied

by "Sapere Aude," an abbot of Westminster; the *Dictionnaire Mytho-Hermetique* is not anonymous, it was written by the Abbé Pernety, as is very well known; Eirenæus Philalethes is not Thomas Vaughan, but a totally distinct adept; and finally, the *Enquiry into the Hermetic Mystery* is not the work of a clergyman of the Church of England, as all readers of THE UNKNOWN WORLD will already be aware.

IN THE PRONAOS OF THE TEMPLE OF WISDOM, containing the History of the true and false Rosicrucians, with an Introduction into the Mysteries of the Hermetic Philosophy. By FRANZ HARTMANN, M. D. Theosophical Publishing Society, 1890. Price 7s. 6d.

Though published several years after *The Real History of the Rosicrucians*, this work is known to have existed in manuscript before the appearance of the history, but the two works are written upon distinct lines. The *Pronaos* is not historical, and the word Rosicrucian is used in the sense of the late Mr. Hargrave Jennings, namely, as synonymous with that of adept, and as therefore appropriate to any spiritually enlightened person. In this way it becomes merely a fanciful title. His own standpoint Dr. Hartmann describes with much elegance as follows:—"Neither is it to be desired that the Rosicrucian mysteries should be publicly bawled out and exposed to the view of the vulgar," and in strict accordance with this observation the *Pronaos* exposes nothing, unless it be the writer's terribly slipshod method in the transcription of Latin quotations. It may be gathered that Dr. Hoffman regards *Andree* as the true author of the Rosicrucian manifestoes and concludes that the latter were not issued by a corporate society. The method of investigation pursued is well illustrated by the following passage:—"Why is there so much perplexity about the mysterious order of the Rosicrucians? Let us ask in return, Why is there so much perplexity about that mysterious being called 'man?'—The answer given is that man is a spiritual being and that the Rosicrucians are spiritual powers 'beyond the reach of examination of the externally reasoning historian or scientist.'" With such a method, it will not be matter for astonishment that the student having read the whole of the 134 pages has not advanced in knowledge concerning the Rosicrucians.

OCCULT SCIENCE IN MEDICINE. By FRANZ HARTMANN, M. D. London: Theosophical Publishing Society, 1893. Price 3s. 6d. net.

Of this little work it is possible and pleasant to speak in terms far different from those which an impartial judgment must apply to the so-called history of the true and false Rosicrucians. It is really, taken on its own standpoint, a very serviceable introduction to the study of Paracelsic medicine, and may be profitably used in connection with the recent complete translation of the *Hermetic and Alchemical Writings* of that illustrious master of all occult philosophy. Indeed the second section, which deals with the "four

pillars of Medicine," is a digest of a treatise by Paracelsus under the same title. So also in the "five causes of disease" there is a very fair summary of some other doctrines which are developed at great length in the *Paramirum*. Dr. Hartmann's general conclusion is that "the mysterious powers in nature," and "the intelligent force in man" are still practically unknown, and that "there is no other way of penetrating into the deeper secrets of nature excepting the development of the higher nature of man," with which judgment all mystics will be in complete agreement. His particular conclusion with regard to medical science is that in spite of all "modern aids" it "has only succeeded in working itself up to a more detailed knowledge of some less important phenomena in the kingdom of matter, while a great number of far more important things that were known to the ancients have been forgotten.

THE ASTRAL LIGHT: An Attempted Exposition of certain Occult Principles in Nature with some remarks upon Modern Spiritism. By NIZIDA. Second Edition. London: Theosophical Publishing Society, 1892. Price 2s. 6d.

It is not surprising that this elegantly produced theosophical pseudonym, which has been favourably known to students for a considerable time, is now in a second edition. It is a very clear and pleasant piece of unassuming work, designed to elucidate the hypothesis of the Great Magic Agent so often referred to in the writings of Eliphas Levi; and to appreciate the phenomena of Spiritualism in the light of occult science.

THE NEW REPUBLIC: Prospects, Dangers, Duties, and Safeties of the Times. By THOMAS LAKE HARRIS. London: E. W. Allan. 1891. Price 1s.

This discourse, which is marked throughout by great grasp and ability, and exhibits its author as endowed with some of the best qualities required in a successful pamphleteer, was originally addressed to the Socialists of America, but it is claimed that it is of "universal application." It is somewhat outside the subject matter of a mystical journal, and there are naturally numerous political references which will not be completely understood by an English reader. Few instructed persons will, however, fail to grasp the strong correspondence between Thomas Lake Harris and Walt Whitman, for both are imbued with the same social spirit and the same universal sympathy. There are some passages in this discourse which might have found a place in the "Leaves of Grass" or in "Drum Taps" . . . Mr. Harris's stand-point, to put it briefly, is that the People are throbbing under the sense of impending calamity, that this calamity is likely to be an explosion of social forces, threatening national chaos through the merging of the competitive system into capitalistic combination, that the wisdom of the disorganized masses is always a wisdom after the event, and that the saving power is in a "small minority of fully-determined,

balanced, practical, socially-educated men and women, who know the ground and realize the situation." Such persons must draw together, and "follow the impulse of the law of the association of fitnesses, but for the common well-being, not for their egotistic aggrandizement, because 'man is only in his real manhood as he is socialised through all his powers.'" In a word, "Social Nationalisation," to succeed, must "fuse its might and worthiness into the Common People." The keynote of the pamphlet is that "Capitalised Egoism" is in the way of all true social progress, and it must give place to the "Social Christ."

BROTHERHOOD OF THE NEW LIFE: its Fact, Law, Method and Purpose. A Letter from Thomas Lake Harris. London: E. W. Allen. 1891. Price 3d.

This epistle, addressed to the editor of the *Sonoma Democrat*, states that Thomas Lake Harris "discovered in early manhood the key to the harmonic law of Pythagoras," which is identical with "the law expressed by other and diviner phrases in the sayings of Christ." The latter law reinstates miracle as nature, and re-edifies the mind of man as "the chaste temple of the breathing Infinite." The key mentioned is that whereas "primitive or typical man" respired "in the rhythms of a Divine circulation," man now carnally subjected "breathes bodily away from God." Mr. Harris has acquired a two-fold breath—the one "from and into Nature," the other "from and into the Adorable Fount and Spirit of existence." He affirms that "Every act of my respiration for the last forty years has partaken of this complex character." At length, after years of toil and peril, he has attained "the final secret and method and law and power for . . . the organic restoration of the nobler multitudes of Earth's aged and almost exhausted race," and he himself, at the age of almost seventy years is "now renewed in more than the physical and mental prowess of the early prime."

GOD'S BREATH IN MAN AND IN HUMANE SOCIETY: Law, Process and Result of Divine-Natural Respiration. By Thomas Lake Harris. London: E. W. Allen. 1892. Price 3s. 6d.

The announcement contained in the pamphlet noticed above is here developed in all its bearings in an extended and methodical treatise, the purpose of which is "to demonstrate that mankind may thus be elevated into a sensitive consciousness, in which it shall stand in rhythmic harmony with the harmony of the Cosmos, and in personal unity with the infinite operancy of God." Readers of *THE UNKNOWN WORLD* will be aware that in this statement the end of all Christian Mysticism is set forth with no other differences than those of a new terminology. The method of attainment, however, is new to Mysticism, namely, that God is "discoverable through Divine-Natural Respiration," some "tentative experiences" in which are tabu-

lated in the second section, while the bulk of the work is concerned with the place of Jesus of Nazareth in this strange system of transcendental physiology. There is an admirable portrait of Mr. Harris presumably in his renewed condition.

THE GREAT REPUBLIC: A Poem of the Sun. By Thomas Lake Harris. Second Edition. London: E. W. Allen. 1891. Price 5s.

The admirers of this, the most mature poem of its author, who after all essentially is a poet and not a prophet or a reformer in any other than the sense in which the true poet is both, will need no advertisement concerning its claims, and many people who have hitherto known it only by reputation will be glad to learn that it has become once more procurable by the publication of a second edition here in England. A high quality of inspiration was that which years ago found melodious expression in "Regina" and "A Lyric of the Golden Age." Inspiration of the same quality but accompanied by more finish of expression characterizes the "Poem of the Sun." This is not to say that the "Great Republic" is a perfect poem. Thomas Lake Harris is deficient in narrative power; that is to say, he is without the story-telling gift; and so his long epics are practically devoid of plot. It is for beauty of thought, aspiration, imagery, for tenderness and delicacy of expression, that he should be and is read. Here all can admire him, and will forgive him ten times over for occasional grammatical slips, occasional sacrifices to sound, and it must be added, unfortunately, from the stand-point of elementary *technique*, for the occasional rhyme-marriage of M and N.

LYRA TRIUMPHALIS. People Songs: Ballads and Marches. By THOMAS LAKE HARRIS. London: E. W. Allen. 1891. Price 1s.

A small pamphlet of various stirring songs, written for well-known airs, "in response," as the preface says, "to recent and sudden calls for inspiring song from fraternal groups of Toilers, in San Francisco and elsewhere." The little bundle of melodies is linked together by one social purpose, and is dedicated, prettily enough, to the English poet, Swinburne. The influence of that poet is indeed traceable here and there in this volume, and so also of Mrs. Browning in one of her "humanity" phases. A number of echoes are recognisable by a cultured literary ear, down even to comparatively minor sources like Leigh Hunt. The verses are not to say perfect, for there are rhymes that will not pass, assonances that will offend a delicate metric sense, and some pronunciations which will be intolerable to this side of the Atlantic. Yet, generally speaking, much of the old poetic touch remains, and there is much also that is vital and vivid.

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Supplement to The Unknown World

OCTOBER 15TH, 1894.

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